

MAY

1 KINGS

- 1 Kings reflects the downfall of the royal city of Jerusalem as 1 Kings begins with an esteemed Jerusalem that deteriorates into an exiled city by the end of 2 Kings.
- The Prophets actively interacted with Israel during the time of Kings from pre-captivity to post-captivity. The function of the Prophets was to be a spokesman from God to His leaders and people. The Prophets had two primary designations in Scripture: a “Prophet” (Navi נביא) and a “Seer” (Chozeh חֹזֶה). The term “Navi” (“Prophet”) originated from the verb “nabû” which means ‘to declare/announce.’
- While the books of 1 & 2 Kings consist of the history of both Judah and Israel, the books of 1 & 2 Chronicles are focused solely on the “southern kingdom” of Judah from the lineage of David (since the northern kingdom of Israel had no “good” kings and consisted of nine different usurping families).
- As with the Books of 1 & 2 Samuel and 1 & 2 Chronicles, the two separate books of 1 & 2 Kings are considered a single book by Jews.
- Outline of 1 Kings:
 - United Monarchy – Chapters 1-11
 - Divided Kingdom – Chapters 12-22

1 1 Kings 1, 2

Read 1 Kings 1:1-4... David’s Servants Bring the Shunamite to Warm Him

1:1 As an elderly man of nearly 70 years old, the blood did not flow through David as it once did, and without that, it was futile for David’s servants to cover him.

- The only replacement that his servants could suggest was a virgin bride whose blood could warm them both (1 Kings 1:2).

1:2 It is the custom (even in modern times) for Israelites to each have their own individual bed due to the heat.

- Another concubine was not David’s idea, but his attendants, and he simply acquiesced.
 - David’s servants saw women as utilitarian instead of human beings with God given value
 - So often, modern society treats individuals the same way – whether prostitutes or athletes – even 9-to-5 workers used as simply assets of their company.
- Believers should value humans the way God values them. Believers should also follow their convictions, and not simply agree to the ungodly guidance of others.

1:3 When David became an invalid, a “very lovely” Shunammite girl named Abishag (“father of ignorance/error/wandering”) was brought in to nurse him. Shunam was in the valley of Jezreel (Joshua 19:18; 1 Samuel 28:4) as is the valley of Megiddo (Armageddon – Rev 16:16).

1:4 Although always popular with women, David had now lost his virility; however, David had retained his kingship without transitioning the authority to his heir until Adonijah forced David’s hand.

- **According to 1 Kings 11:1, what physical issue did David experience when he became elderly?**
 - David could not keep warm
- **According to 1 Kings 11:2, what was Abishag’s relationship to David?**
 - David used Abishag for the sole purpose of staying warm
 - Abishag was a “very lovely” Shunammite girl
- **According to 1 Kings 11:4, did King David sleep with the beautiful woman found for him?**
 - No, and this may show that with old age, vices that seem so important in youth lose their attraction
 - Although always popular with women, David had now lost his virility
 - Beyond the beautiful virgin, David seems to have lost interest in life itself.
 - David may be viewed as a type of Christ to represent the King of Kings.
 - Not just any woman would do for this king. She had to be pure and undefiled and, as a virgin, Abishag was possibly a type of sacrifice - a pure, unspotted lamb without blemish (Leviticus 4:32; Eph 5:27)
 - Abishag did not apply for this position. She was sought for. We are not told of her qualifications for the position other than the fact that she had to be a virgin.

- **This may just explain the Shunamite described in the story of Adonijah or the book of Song of Solomon**

Read 1 Kings 1:5-10... Adonijah Makes a Bid to Become King

1:5 Adonijah began to fall into the same prideful sin as his brother Absalom (2 Sam 15:1, 11-12).

- Adonijah did not realize that God elevates and humbles; the King was to be anointed as God’s chosen one instead of authority to be seized by the most competitive and ambitious contender (Philippians 2:3-4; James 3:16). David dealt with contention of the throne even to his deathbed.
- Adonijah was the 4th son of David, and next in line for the throne as Amnon had been killed by Absalom; Abigail’s son is never mentioned and probably died in childhood, and Absalom had been killed in his revolt.

David’s Children (1 Chronicles 3:1-9)		
Children of David while he reigned over Judah in Hebron		
Son	Mother	Birthplace
1. Amnon	Ahinoam the Jezreelite	Hebron
2. Daniel	Abigail the Carmelite	Hebron
3. Absalom	Maacah, the daughter of Talmai, king of Geshur	Hebron
4. Adonijah	Haggith	Hebron
5. Shephatiah	By Abital	Hebron
6. Ithream	By his Wife, Eglah	Hebron
Children of David while he reigned over Israel in Jerusalem		
7. Shimea	By Bathshua/Bathsheba	Jerusalem
8. Shobab	By Bathshua/Bathsheba	Jerusalem
9. Nathan	By Bathshua/Bathsheba	Jerusalem
10. Solomon	By Bathshua/Bathsheba	Jerusalem
11. Ibhar		Jerusalem
12. Elishama		Jerusalem
13. Eliphelet		Jerusalem
14. Nogah		Jerusalem
15. Nepheg		Jerusalem
16. Japhia		Jerusalem
17. Elishama		Jerusalem
18. Eliada		Jerusalem
19. Eliphelet		Jerusalem
David also had sons from his concubines		
David also had a daughter, Tamar, who was raped by Amnon		

1:6 David failed in punishing any of his sons (Amnon - 2 Sam 13:21; Absalom – 2 Sam 14:33) Adonijah (“the Lord is my master”) followed Absalom (“father of peace”) in many ways; both had physical attributes without the spiritual qualities.

1:7 Joab had a contentious relationship with David (2 Sam 19:13) and probably envisioned Adonijah as someone that he could control. Handsome Adonijah conferred w/ Joab (military) and Abiathar (priest) to become next king.

1:8 Adonijah alienated six key people(s): 1.Zadok (priest) 2.Benaiah (commander of Cherethite/Pelethite warriors) 3.Nathan (prophet) 4.Shimei (mighty man – 1 Ki 4:18) 5.Rei (“friend” - possible mighty man) 6.Remainder of mighty men

1:9 Adonijah offered a sacrifice at Zoheleth (“that creeps like a serpent”); the stone probably slid down the hill into the Kidron Valley.

1:10 Zadok (the priest who would anoint Solomon – 2 Sam 1:39) was not invited by Adonijah (1 Kings 1:26).

- Abiathar was the priest over the Ark of the covenant in Jerusalem while the remaining parts of the Temple (i.e. Brazen Altar) was remaining in Gibeon under the ministry of Zadok.
- Zadok was a descendant of Aaron (2 Samuel 8:17; 1 Chronicles 6:3-8), but he is also a Levite warrior (1 Chronicles 12:28)
- **According to 1 Kings 1:5, who exalted Adonijah to be king?**
 - **Adonijah exalted himself - Adonijah began to fall into the same prideful sin as his brother Absalom (2 Sam 15:1).**
 - **Adonijah did not realize that God elevates and humbles;**
 - **The King was to be anointed as God’s chosen one instead of authority to be seized by the most competitive and ambitious contender (Philippians 2:3-4; James 3:16).**
- **According to 1 Kings 1:6, was David an effective father to Adonijah?**

- David failed in punishing any of his sons (Amnon - 2 Sam 13:21; Absalom – 2 Sam 14:33) Adonijah (“the Lord is my master”) followed Absalom (“father of peace”) in many ways; both had physical attributes without the spiritual qualities.
- David dealt with contention of the throne even to his deathbed.
- According to 1 Kings 1:7, to whom did Joab align himself?
 - Joab aligned himself to Adonijah as David was prone to appoint others to command the army. (Abner - 2 Sam 3:21; Amasa – 2 Sam 19:13; Abishai – 2 Sam 20:4-6)
- According to 1 Kings 1:7, to whom did Abiathar align himself?
 - Abiathar supported Adonijah although Abiathar had secretly supported David when Absalom tried to usurp the throne (2 Sam 15:35-36).
 - Abiathar had originally fled to David after Saul killed all of his fellow priests at Nob (1 Sam 22:20)
 - Abiathar may have held a grudge against David for the murder of the Priests at Nob? (1 Samuel 22:22)

Read 1 Kings 1:11-14... Nathan Guides Bathsheba to Discuss Solomon with David

1:11 Nathan has blessed David’s house (2 Sam 7:11) and cursed David’s house (2 Sam 12:10); now he attempted to save David’s house by advising Bathsheba on Solomon.

1:12 When wives encourage their husbands to follow the Lord, they are saving their own lives as well as that of their offspring. Believing wives should encourage their husbands to actively follow the Lord instead of treating religion as boring and monotonous.

1:13 Nathan tells Bathsheba to take Solomon to David and remind him of his pledge

1:14 David knew that the Lord loved Solomon from birth (2 Sam 12:24-25) and his son would build the Temple (2 Sam 7:12-16)

- According to 1 Kings 1:11, what questions does Nathan ask Bathsheba?
 - Nathan asked Bathsheba, “Did you hear that Adonijah IS King?”
 - Nathan has blessed David’s house (2 Sam 7:11) and cursed David’s house (2 Sam 12:10)
 - Now he attempted to save David’s house by advising Bathsheba on Solomon.
- According to 1 Kings 1:13, what does Nathan advise Bathsheba to do?
 - Immediately remind David of his promise that Solomon would become King
 - Although David rarely corrects a relative, he himself would now be corrected
 - When wives encourage their husbands to follow the Lord, they are saving their own lives as well as that of their offspring.
 - Believing wives should encourage their husbands to actively fulfill their commitments

Read 1 Kings 1:15-21... Bathsheba Tells David of Adonijah’s Claim as King

1:15 As David’s Shunamite companion, Abishag heard all that was taking place.

1:16 David knew that Bathsheba wanted something instead of coming to simply commune; believers should come to the Lord in fellowship and gratitude as well – not just to make requests.

1:17 Bathsheba makes the focus of the promise about David – You swore to your servant by your God that your son would sit on your throne.

1:18 “Now look” – Bathsheba asks David to see something that she assumed he had not seen or he would have acted. The Lord calls believers to “see” immediately and to act without hesitation.

1:19 Adonijah clearly understood David’s intent of making Solomon the King because he excluded Solomon among all of David’s sons (1 Kings 1:9). Adonijah rejected the will of the King – he rejected the will of the Lord.

1:20 All of God’s people watch for the faithfulness of the spiritual leader; whether a pastor, a Father or a friend, believers are excited to witness an elevated spiritual leader be true to God’s calling.

1:21 Bathsheba reminds David that he only has a little while to protect her and her son, Solomon – after he is dead, he would no longer be able to do the right thing and protect them.

- According to 1 Kings 1:15, when Bathsheba entered the King’s bedroom, what was David doing?
 - David’s Shunamite companion, Abishag, was serving him.
 - Although Abishag was serving David, it was not time for David to be served, but instead to serve.
 - Believers should be “givers” instead of focusing on taking and being served.
- According to 1 Kings 1:16, what was David’s response when Bathsheba entered?
 - There seems to be little relationship if any between Bathsheba and the King.
 - David knew that Bathsheba wanted something instead of coming to simply commune
 - Believers should come to the Lord in fellowship and gratitude as well – not just to make requests.
- According to 1 Kings 1:17, what did Bathsheba remind the King?
 - Before telling David what Adonijah did, Bathsheba focused on what David had promised.

- Bathsheba makes the focus of the promise about David – You swore to your servant by your God that your son would sit on your throne.
- According to 1 Kings 1:19, who did Adonijah exclude from the coronation?
 - Adonijah clearly understood David’s intent of making Solomon the King because he excluded Solomon among all of David’s sons (1 Kings 1:9).
 - Adonijah rejected the will of the King – he rejected the will of the Lord.
 - Do you ever reject the clear will of the King?
- According to 1 Kings 1:20, who was watching to see if their leader would take action?
 - All of God’s people watch for the faithfulness of the spiritual leader; whether a pastor, a Father or a friend.
 - Believers are excited to witness an elevated spiritual leader be true to God’s calling.
 - A believer’s walk should encourage families, fellowship and communities.
- According to 1 Kings 1:21, is there limited time to do the right thing?
 - Bathsheba reminds David that he only has a little while to protect her and her son, Solomon
 - After he is dead, he would no longer be able to do the right thing and protect them.

Read 1 Kings 1:22-27... Nathan Tells David of Adonijah’s Claim as King

1:22-23 When Nathan arrived, his position as Prophet was emphasized to David. Although a prophet of God, Nathan approached worldly authority respectfully.

1:24 Nathan is ask-assertive in asking if King David had declared Adonijah to be king.

1:25 Nathan urges David to “look” as well and not be blind to the one who has declared himself King.

1:26 Nathan refers to himself as well as Solomon as David’s “servants” who do his bidding instead of their own.

1:27 Nathan expresses confidence that King David would have informed him of any chosen successor.

- According to 1 Kings 1:23, what was Nathan’s position?
 - When Nathan arrived, his position as Prophet was emphasized to David.
 - Although a prophet of God, Nathan approached worldly authority respectfully.
 - Nathan did not wait to be addressed by David, but interrupted Bathsheba’s conversation directly asking whether he had endorsed Adonijah.
- According to 1 Kings 1:25, what did Nathan want David to understand?
 - David needed to understand how serious Adonijah meant to become king.
 - Bathsheba’s words (1 Kings 1:18) and Nathan’s words (1 Kings 1:25) both encouraged David to pay attention and act on what Adonijah had done.
- According to 1 Kings 1:26, how did Nathan refer to himself and Solomon?
 - Nathan refers to himself as well as Solomon as David’s “servants” who do his bidding instead of their own.
 - Nathan expresses confidence that the King would have informed him of any chosen successor.
 - As a believer, our King tells us through His Word what will take place.

Read 1 Kings 1:28-35... King David Declares Solomon As His Successor

1:28 Bathsheba must have been sent out upon the entrance of Nathan the prophet because she now re-enters to be comforted.

1:29 David testifies to the Lord’s strength in this matter just as the Lord had aided in all of the other times.

1:30-31 David calls Bathsheba in to tell her that Solomon would take over his throne to continue as king after his death to which Bathsheba states “may David live forever.” David will live forever - spiritually, and the line of David leads to Jesus, the eternal king.

1:32 David called Zadok the priest, Nathan the prophet, and Benaiah, the captain of his guards.

1:33 Gihon (“valley of grace”) was the only natural spring on the outskirts of Jerusalem in the Kidron Valley (2 Chron 32:30, 33:14; Is 8:6; Gen 2:13). Solomon was to ride David’s distinctive royal mule.

1:34 Solomon would be anointed by both Zadok the Priest and Nathan the Prophet.

1:35 The King appointed Solomon to sit on his throne; Israel and Judah are two distinct subjects in David’s mind.

1:36 As the captain of King David’s guard, Benaiah supports Solomon’s coronation with an “amen.” This is the first use of “Amen” since the Pentateuch when “Amen (“so be it”) confirmed a curse or judgment (Num 5:22; Deut. 27).

1:37 The focus of Benaiah was on the strength of the Lord and not the skill of Solomon. Benaiah shows that he will be faithful to Solomon as he was faithful to David.

- According to 1 Kings 1:28, what was Bathsheba’s stance before King David when he summoned her?
 - The first time, Bathsheba entered on her own accord and bowed down to pay homage.
 - The second time, the King summoned Bathsheba, and she stood before him.
- According to 1 Kings 1:29, how does David portray the Lord in his vow?
 - David testifies to the Lord’s strength in this matter just as the Lord had aided in all of the other times.

- The Lord was David's "kinsman redeemer" IN every distress instead of David being kept FROM every distress.
- "As the Lord lives" is somewhat a play on words because the definition of Yahweh is the only living God.
- Just as his King would assist David in difficulties, David would also assist Solomon.
- According to 1 Kings 1:31, how does Bathsheba respond to David's decision to be true to his commitment for Solomon?
 - As the first time she entered, she lays prostrate on the ground thanking David while saying "may David live forever."
 - David doesn't physically live forever – which is the reason for the urgent action.
 - However, David will live forever - spiritually, and the line of David leads to Jesus, the eternal king.
- According to 1 Kings 1:33, where would Solomon be first anointed as king?
 - In Gihon ("valley of grace") which was the only natural spring on the outskirts of Jerusalem in the Kidron Valley (2 Chron 32:30, 33:14; Is 8:6; Gen 2:13).
 - Solomon would be anointed twice.
 - Two (witness) - This is the first anointing of Solomon to repel Adonijah;
 - The second (witness) anointing occurred after David had commissioned Solomon to build the Temple (1 Chron 29:22-25).
 - The Hebrew term "Messiah" ("Moshiach") and Greek term "Christ" ("Khristos") mean "the Anointed."
- According to 1 Kings 1:36, how does Benaiah respond to the King's wishes that Solomon become King?
 - This is the first use of "Amen" since the Pentateuch when "Amen ("so be it") confirmed a curse or judgment (Num 5:22; Deut 27).
 - Benaiah commanded the Cherethite/Pelethite warriors who had been faithful to David in his flight from Absalom (2 Sam 15:18).
- According to 1 Kings 1:37, what does Benaiah rely on for the success of the next King?
 - The presence of the Lord
 - The focus of Benaiah was on the Lord's strength instead of the skill of Solomon.

Read 1 Kings 1:38-40... Solomon Is Anointed as King

1:38 Zadok the priest, Nathan the prophet, and Benaiah, the captain of his guards traveled to Gihon with Solomon on David's mule. Gihon was a pool of water instead of an actual spring, and it was closer to Jerusalem than En-Rogel.

- Riding on the king's mule was reserved solely for the King (2 Samuel 13:29)
- With them were the Cherethites and Pelethites which were David's personal guard (2 Chronicles 23:22-23)
 - The word "Cherethites" means "Cretans", and they were a mercenary group from the Aegean Sea (1 Samuel 30:14)
 - The word "Pelethites" seems to come from the word "Philistines"
 - Both of these were types of Philistines; although Israel was rejecting the coronation of the true king, the Gentile Philistines were ensuring the rightful king's coronation.

1:39 This is the first anointing of Solomon to repel Adonijah; the second (witness) anointing occurred after David had commissioned Solomon to build the Temple (1 Chron 29:22-25).

- Just as the horn (symbolic of power) is filled with oil to anoint Solomon (symbolic of filling with the Spirit).
- As with Samuel's use of the horn to anoint David (1 Samuel 16:1), Solomon would also be anointed with the horn.

1:40 All the people joined in the joyful celebration to the point of shaking the ground; there was such excitement over the new King. Josephus documents that Solomon was 14 years old at this time, but unlike other southern kings, the age of coronation is not given (the coronation age was not given for any king of the northern kingdom).

- According to 1 Kings 1:38, who was available to attend the coronation of Solomon?
 - Zadok the priest, Nathan the prophet, and Benaiah, the captain of his guards as well as the Cherethites (Cretans) and Pelethites (Philistines) which were David's personal guard (2 Chronicles 23:22-23)
 - Those who had been disregarded at the coronation of Adonijah (1 Kings 1:10)
 - Had Adonijah invited everyone, there would have been no one to anoint Solomon
- According to 1 Kings 1:39, what would Zadok carry the anointing oil in?
 - A horn which often symbolizes power and strength. Just as Samuel had anointed David with a horn of oil, Solomon would also be anointed by a horn of oil.
 - Adonijah will cling to the horns of the altar for mercy (1 Kings 1:50).

Read 1 Kings 1:41-48... Adonijah's Coronation Interrupted by Solomon's Coronation

1:41 While everyone heard the raucous, Joab heard the ram's horn. All of this time, Adonijah had been enjoying pomp and circumstance of a festival atmosphere and had not yet been anointed by Abiathar.

1:42 Although Jonathan had served as one of the stealth messengers of King David during Absalom's revolt (2 Samuel 15:36, 17:17), this time, Jonathan was acting as a messenger against Adonijah who had his father Abiathar's support.

1:43 Jonathan corrects Adonijah immediately that King David had made Solomon the King.

1:44 Jonathan tells every detail of the royal processions of Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Philistine Guard (Cherethites, Pelethites) with Solomon riding on the king's mule.

1:45 The city of Jerusalem was rejoicing that Solomon had been anointed by the priest and prophet in Gihon.

1:46 Solomon followed his father David's guidance in returning to sit upon his throne. (1 Kings 1:35)

1:47 A frail David still made the effort to bow and worship on his bed.

1:48 David attributed the choice of Solomon to God. God's people are witnesses of God's actions in His creation

- **According to 1 Kings 1:41, did Joab hear what Adonijah and the others heard?**
 - While everyone heard the raucous, Joab heard the ram's horn
 - The horn was used for celebrations and battle
- **According to 1 Kings 1:42, who brought the news of Solomon's coronation to Adonijah?**
 - Jonathan, the son of Abiathar which might have been a popular name due to the son of Saul.
 - No one was being named Saul...until the New Testament
- **According to 1 Kings 1:42, why did Adonijah welcome the news as good news from Jonathan?**
 - Adonijah was open to the news because he considered Jonathan an "excellent man."
 - Does the world welcome the "good news" from you because of your character?
- **According to 1 Kings 1:43, who does Jonathan credit for making Solomon the King?**
 - The rightful King made Solomon King instead of the self-proclamation of Adonijah
- **According to 1 Kings 1:45, who anointed Solomon as King?**
 - Zadok the Priest and Nathan the Prophet
- **According to 1 Kings 1:47-48, with Solomon on his throne, who did David bow to worship?**
 - Old, feeble (but well-respected) David worshipped the Lord.
 - David attributed the choice of Solomon to God. God's people are witnesses of God's actions in His creation (e.g. the lives of believers).

Read 1 Kings 1:49-53... Solomon Spares Adonijah

1:49 The guest of the false, self-coronation of Adonijah were horrified. They immediately left Adonijah and went their own way. (Proverbs 14:12)

1:50 The altar is the place of blood sacrifice, so one would cling to the horns of the altar to beg for mercy.

1:51 Adonijah was in fear for his life and fled to the altar for mercy. The altar was a symbol of reconciliation.

1:52 Solomon equated a "man of character" with one who, once he recognized the true King (Jesus), submitted his (false) authority to the true King.

1:53 What Adonijah was brought before Solomon, not a word is recorded from Adonijah – he just prostrated himself before King Solomon.

- **According to 1 Kings 1:49, what was the reaction of those who were celebrating Adonijah as their King?**
 - They were afraid and ashamed to be associated with Adonijah's coronation
- **According to 1 Kings 1:50, did Adonijah want to defend his right to the throne?**
 - No – Adonijah wanted to protect his life
 - When each individual enters the presence of the King, it will not be about "rights", but instead about life versus death.
- **According to 1 Kings 1:51, what was Adonijah response?**
 - Adonijah clung to the horns - the altar is the place of blood sacrifice, so one would cling to the horns of the altar to beg for mercy.
 - Horns represent strength and they are pointed in to the four corners of the earth.
 - The horns of the altar were similar to the "cities of refuge"; does this mean safety and security for anyone who grabs the horns.
 - No, it means that you received a fair trial (Joshua 20:6). If the sin (the murder) was unintentional, the man was protected in refuge.
- **According to 1 Kings 1:52, Solomon stated that a "man of character" would live; what was Solomon's determination for a man of character?**
 - Solomon equated a "man of character" with one who, once he recognized the true King (Jesus), submitted his (false) authority to the true King.

Read 1 Kings 2:1-6... David Gives Advice to Solomon from His Deathbed

2:1 The days of a man's life are numbered (Ex 23:26; Job 14:5; Ps 39:4, 90:12).

2:2 All of mankind must pass through death (Heb 9:27) except for Enoch (Gen 5:24; Heb 11:5), Elijah (2 Kings 2:1) and those raptured (1 Cor 15:51; 1 Thes 4:17)

- David defines manhood to Solomon; show "yourself a man" by:

- Keep the commands of the Lord your God
- Walk in His ways
- Keep His statutes; His commandments; His ordinances
- Conveying His testimonies according to what is written in the Law of Moses

2:3 God would bless His people as they walked in obedience to Him.

2:4 God vowed an eternal kingdom to David as his descendants walked faithfully with the Lord.

2:5 Joab deceived, ambushed and murdered Abner (2 Samuel 3:30) as well as Amasa (2 Samuel 20:8-10).

2:6 David turns the judgment of Joab over to Solomon, but counsels him to punish Joab somehow.

- **According to 1 Kings 2:1, what caused David to begin preparing Solomon?**
 - David understood that his death was near.
 - The days of a man’s life are numbered (Ex 23:26; Job 14:5; Ps 39:4, 90:12).
- **According to 1 Kings 2:2, what “way” is referenced?**
 - The “way” of all of the earth is death (Prov 14:12, 16:25) while the “way” of the Lord is life (Jer 21:8; Rom 6:4; Jn 14:6)
- **According to 1 Kings 2:2-3, what does David urge Solomon to do?**
 - To be strong and courageous to follow God’s law
 - When Joshua was giving Israel advice upon entering the Promised Land
 - Believers should be strong and courageous in obedience and witness.
- **According to 1 Kings 2:5, whose judgment is at the forefront of David’s mind on his deathbed?**
 - Joab’s murder of the two commanders (Abner & Amasa) of Israel.
 - Joab is a natural usurper, and Solomon is a new King
 - David couldn’t control the lawless Joab, so it would also be difficult for Solomon to control him

Read 1 Kings 2:7-12... David Gives Advice about Barzilai and Shimei

2:7 The sons of Barzillai were to be rewarded with dinner at the King’s table because of a single individual who had faithfully walked with the King.

2:8-9 Solomon is told to be wary of Shimei, and if he rebelled against Solomon (as he did to David), judge him. David’s final word was “blood.”

2:11 David’s death draws his forty-year reign (seven over Judah in Hebron; thirty-three over Israel in Jerusalem).

2:12 After becoming King, the first recorded acts of Solomon were to “clean house.” Adonijah, Joab, and Shimei were executed while Abiathar was banished. There was mercy for Abiathar because of his ties to the holiness of God (the ark).

- **According to 1 Kings 2:7, why was Barzillai to be rewarded with a seat at the King’s Table?**
 - Because when the rightful King was deposed, Barzillai helped meet the needs of David and his entourage at Mahanaim (1 Kings 17:24-29)
 - Although this world does not recognize Jesus as King, believers should follow the rightful King
- **According to 1 Kings 2:8, how did David summarize Shimei?**
 - Although Shimei had cursed the King (2 Samuel 16:5-13), he had also repented at the Jordan River (2 Samuel 19:18-23).
 - David told Shimei that he would never kill him, but David’s son would not be bound by David’s oath.
- **According to 1 Kings 2:6 & 2:9, what characteristic of Solomon does David emphasize?**
 - David believes that Solomon has wisdom.
- **According to 1 Kings 2:12, what is the last word of David?**
 - Blood

The King’s (Solomon) Judgment of Death (1 Kings 2:13-46)		
1.	Adonijah	Treachery & Attempting to Usurp King’s Power
2.	Joab	Murderer
3.	Shimei	Contempt for the King and Trespassing Agreement

Read 1 Kings 2:13-19... Adonijah Requests Bathsheba for Abishag

2:13 Adonijah had attempted to steal David’s throne from Bathsheba’s son (1 Kings 1:1-27), Solomon. Bathsheba wanted to ensure that he did not intend to injure or harm her.

2:14 Beyond coming in peace, Adonijah wants to talk with Bathsheba.

2:15 Adonijah’s three elder brothers were dead making him next in line for the throne. Adonijah realized that the Lord had chosen Solomon for King (1 Kings 1:48, 2:24) in spite of the expectations of all of Israel.

- 2:17 Having intimate relations with the concubine of one's father was to claim his position (Gen 35:22; 49:3-4; 2 Sam 16:20-23). Beyond that, no one knew more of David's final actions, statements, intentions, etc. in his final days than his personal "nurse." This information could have easily been leveraged by Adonijah.
- 2:18 Bathsheba agreed to share Adonijah's request with Solomon.
- 2:19 While sitting at the King's right hand (a position of power - Ps 110:1; Mt 22:44; Mk 12:36; Lk 20:42; Acts 2:34; Heb 1:13), Bathsheba requests Abishag as the bride for Adonijah.
- **According to 1 Kings 2:13-14, why would Adonijah go to Bathsheba for a request instead of Solomon?**
 - Solomon wouldn't trust Adonijah nor be inclined to answer his request
 - The King might be more willing to answer a request from his mother than a subject; this is a reason that Catholics pray to Mary
 - Abishag would have been valuable to Adonijah:
 - Having intimate relations with the concubine of one's father was to claim his position (Gen 35:22; 49:3-4; 2 Sam 16:20-23).
 - Beyond that, no one knew more of David's final actions, statements, intentions, etc. in his final days than his personal "nurse." This information could have easily been leveraged by Adonijah.
 - Possibly because he saw the Solomon loved her (Song of Solomon), and he wanted to hurt Solomon
 - Adonijah wanted to be viewed as the more valid King by inheriting his father's concubine, Abishag
 - Oral tradition reflects that Abishag was the Shunamite in Song of Solomon and was truly loved by Solomon (Song of Solomon 1:1).
 - **According to 1 Kings 2:13, what is Bathsheba's response to Adonijah seeking her?**
 - She was concerned about her safety – possibly being kidnapped, attacked or killed
 - **According to 1 Kings 2:15, what does Adonijah say that Bathsheba should already know?**
 - That the kingship was his and everyone expected him to have it
 - **According to 1 Kings 2:15, who does Adonijah admit as giving the Kingship to Solomon?**
 - Adonijah realized that the Lord had chosen Solomon for King (1 Kings 1:48, 2:24) in spite of the expectations of all of Israel (1 Kings 2:15)
 - Even today, many in the Jewish faith expect a different Messiah/King while the true King (Jesus) has already been established.
 - **According to 1 Kings 2:18, how does Bathsheba respond to Adonijah's request?**
 - She agrees without question; possibly b/c she was concerned for her safety

Read 1 Kings 2:20-25... Bathsheba Requests Abishag for Adonijah

2:20 Bathsheba framed Adonijah's request as a small one from her

2:21 Bathsheba seems to sincerely make Adonijah's request of Solomon. She refers to Adonijah as Solomon's brother.

2:22 Solomon enlightens Bathsheba on what she is requesting. If Solomon were to give Abishag to Adonijah, Solomon might as well give the kingdom to Adonijah, to Abiathar the Priest and to Joab the past army commander.

2:23 Solomon then vows by the Lord that he will take Adonijah's life now that he understands Adonijah's intent.

2:24 The Lord selected Solomon (1 Kings 1:48, 2:24), and not a day should pass before judgment on Adonijah was carried out. Adonijah died the day that request came to the king.

2:25 Solomon sent Benaiah to kill Joab, and Benaiah accomplished the execution expeditiously.

- **According to 1 Kings 2:20, how did Bathsheba consider this request?**
 - It was a small request; was Bathsheba truly naïve, and could this naivety have played a role in David's seduction of her?
- **According to 1 Kings 2:22, how did Solomon interpret Adonijah's request?**
 - A request for the kingship
- **According to 1 Kings 2:22, who else did Solomon include as usurpers of the crown?**
 - Abiathar the Priest and Joab the son of Zeruiah
- **According to 1 Kings 2:25, who killed Adonijah?**
 - Benaiah (meaning "God has created") was a Levite (son of Jehoida) and in charge of David's personal guard
 - Beyond David's mighty men, Benaiah was chief among the favored three (1 Chron 11:22-25) who killed a lion in a pit on a snowy day
 - Benaiah was commander of mercenary (paid) forces (Cherethites & Pelethites) who had accompanied Solomon at his coronation
 - Solomon would appoint Benaiah as commander of Israel's army replacing Joab (1 Kings 2:35)

Discuss 1 Kings 2:26-27... Solomon Banishes Abiathar

2:26 Solomon spared Abiathar “that day” because he had carried the Ark.

2:27 Abiathar’s removal from priesthood fulfilled God’s prophetic curse against Eli (1 Samuel 3:12-14). This curse may have come approximately a century before.

- **According to 1 Kings 2:26, what did Abiathar deserve?**
 - **Abiathar deserves to die**
- **According to 1 Kings 2:26, what two reasons motivated Solomon to spare Abiathar?**
 - **Solomon spared Abiathar because he had carried the ark and he had suffered with King David**
 - **Believers deserve death as well, but they are called to God’s holiness and the suffering of Christ**
- **According to 1 Kings 2:27, what did Abiathar’s removal from Priesthood fulfill?**
 - **The prophecy that Samuel was given as a boy (nearly a century before) against Eli’s family at Shiloh.**
 - **God called Samuel four times, and Samuel received the message and then shared it with Eli (1 Samuel 3:12-14).**
 - **There had been no atonement for the guilt of Eli’s house.**
- **According to 1 Kings 2:26, where was Abiathar sent to be safe?**
 - **Abiathar was sent to Anathoth**
 - **It was a Levitical City of Refuge where killers lived safely in spite of past actions**
 - **Three miles NE of Jerusalem in the Territory of Benjamin**

Read 1 Kings 2:28-35... Benaiah Kills Joab

2:28 Although Joab was faithful to David as King over Absalom, Joab had defected to Adonijah over his younger brother Solomon.

2:29 Joab did not attempt to physically fight the order of execution, but instead Joab fled to the Tabernacle for mercy. (The Temple had not yet been constructed by Solomon). Benaiah (“built by the Lord”) had commanded the Cherethite and Pelethite warriors; he was one of David’s mighty men (2 Sam 23:20-22).

2:30 Benaiah commanded Joab to leave the Tabernacle by order of the King, but Joab rejected the order and stated that he wanted to die in the Tabernacle.

2:31 David granted Joab his request of being slaughtered in the Tabernacle and remove the curse of the innocent blood that Joab had shed (Abner – 2 Samuel 3:26-30; Amasa – 2 Samuel 20:8-10).

2:32 Both Abner and Amasa were judged to be more righteous and better than Joab.

2:33 Scripture requires judgment for murder (Gen 9:5-6; Ex 21:12; Lev 24:17-22)

2:34 While others received honorable burial, Joab was buried in his own house in the wilderness

2:35 Although David recruited Abishai to lead Israel’s army during Sheba’s revolt (2 Samuel 20:6), Joab had killed Amasa and told all of Israel to follow him (2 Samuel 20:10-11). Benaiah became the commander of Solomon’s army while Zadok replaced Abiathar as high priest.

- **According to 1 Kings 2:28, why did Joab fear for his life?**
 - **Although Joab had supported the true King David against Absalom, Joab had supported the false Adonijah against the true King Solomon**
 - **Although a person chooses the true King over a false King, temporarily, any unfaithfulness comes with retribution and judgment.**
 - **Unfaithfulness to the son of the King (who became the true king) cost Joab his life.**
- **According to 1 Kings 2:28, where did Joab flee for mercy?**
 - **Those facing capital punishment often sought asylum at the altar (Ex 21:12-14); by taking hold of the horns of the altar, Joab may have rightfully been claiming not to have killed Absalom (2 Samuel 18:14-15)**
 - **However, Joab had killed Abner and Amasa, and as a murderer, he had judgment on David/Solomon’s house (1 Kings 2:31)**
 - **The four horns (strength) of the altar faced the four corners of the earth; it was only through the mercy of God that the offender would be relieved of judgment – the Lord is the horn of my salvation (Ps 18:2).**
 - **As Solomon eradicated sin from his house, believers should do the same to relieve judgment on their house**
- **According to 1 Kings 2:34, where was Joab buried?**
 - **While others received honorable burial, Joab was buried in his own house in the wilderness**

Read 1 Kings 2:36-40... Solomon Restricts Shimei to His Home in Jerusalem

2:36 The King made provision for his servant, Shimei, to live obediently in peace with the King as long as he lived within the guidelines that the King had given him.

- 2:37 After three years, Shimei crossed the Brook of Kidron while chasing two slaves, so Solomon had him killed for his violating the agreement with the King. Earlier, Shimei's hard heart had been granted mercy for mocking David as he fled Absalom (1 Kings 2:44; 2 Sam 16:5-14)
- 2:38 As long as Shimei lived in the city of the peace, he would live in peace, but if he passed out of the place of refuge, he would die. Jesus crossed the Kidron Valley on the night he was on trial.
- 2:39 After 3 years, Shimei loses his slaves (his worldly belongings and relationships), so he leaves his place of security to retrieve what he had lost.
- 2:40 Gath was the hometown of Goliath and nothing good would be gotten from Gath. The conclusion of the account of Shimei furnishes a practical example of how Israel's cities of refuge worked. They provided a safe haven as long as the accused resided therein, but afforded no protection beyond their borders.
- **According to 1 Kings 2:36, what provision did the King make for Shimei?**
 - **Shimei must remain within the boundaries of his house in Jerusalem**
 - **This was similar to the requirements of a City of Refuge where the accused must remain within the city (Numbers 35:25-28)**
 - **According to 1 Kings 2:36, did Shimei have freedom?**
 - **Somewhat; Shimei could live obediently in peace with the King as long as he lived within the guidelines that the King had given him.**
 - **Shimei was being judged for cursing King David as he fled from Absalom's revolt (2 Samuel 16:5-13)**
 - **When David fled Absalom (across the Kidron Valley), Shimei mocked and accused him;**
 - **Just as when David fled across the Kidron Valley (and earlier to Achish in Gath), Shimei's slaves fled to Gath.**
 - **According to 1 Kings 2:38, how does Shimei address Solomon?**
 - **My lord the king**
 - **Only three kings reigned over a unified Israel**
 - **The first three reigns of Israel's monarchy—Saul, David and Solomon—were each of 40 years duration.**
 - **They have similarities with the three ages in God's plan—the Jewish, Church and Millennial Kingdom.**
 - **If this is true, Shimei may represent sinners in the church age who will be judged during the millennial age.**

Read 1 Kings 2:41-46... Solomon Restricts Shimei to His Home in Jerusalem

- 2:41 Shimei did not obey the orders of the king but instead Shimei had traveled to Gath (Goliath's home) in Philistine territory before returning to Jerusalem.
- 2:42 Solomon is referenced as "the king." Shimei had sworn by the Lord to remain in Jerusalem and had understood Solomon's warning. Shimei had acknowledged that the King's guidelines were good.
- 2:43 Shimei is asked about the reason that he broke the agreed upon directives.
- 2:44 The king reminds Shimei what his heart already knows – the wickedness that Shimei did towards King David would come back on himself.
- 2:45 Shimei had cursed David that the Lord would punish him for his bloodshed against the lineage of King Saul as the rightful king (2 Samuel 16:8); however, Solomon claimed God's blessing and promise towards David's throne.
- 2:46 Just as Benaiah had executed capital punishment on Adonijah and Joab, he also carried out justice with Shimei.
- **According to 1 Kings 2:41, where did Shimei travel to and return to?**
 - **Shimei had started safely in Jerusalem, but then he traveled to the Philistine City of Gath, and then he returned to Jerusalem**
 - **This traveling mirrored Shimei's spiritual walk – he had started well, but then he fell before repenting and returning. However, there would be judgment for his falling away.**
 - **According to 1 Kings 2:42-44, what answer was given when the King asked Shimei's reason for disobedience?**
 - **No answer is documented; the reason was moot**
 - **The only words documented in the trial were those of the King**
 - **According to 1 Kings 2:46, who executed the death sentence?**
 - **As the commander over Solomon's army, Benaiah would execute capital punishment.**
 - **Just as Benaiah had executed capital punishment on Adonijah and Joab, he also carried out justice with Shimei.**
 - **When Solomon had been crowned as King, his first order of business was judgment – much like the 2nd coming, Scripture first records Solomon holding wicked people accountable.**

2 1 Kings 3, 4, 5

Read 1 Kings 3:1-6... Solomon Marries an Egyptian, But Loves God

- 3:1 The first (external) act of Solomon as King was to marry into an alliance with Egypt (1 Kings 7:8). Since Egypt represents the world's bondage of sin, Solomon seems to make peace with this trouble by a marriage to it.
- 3:2 The high place was instituted by Samuel (1 Sam 9:12), but polluted by Jeroboam (1 Kings 12:31). It would be a continual distraction from Jerusalem as a central place of worship (1 Kings 13:33, 14:23, 15:14, 22:43; 2 Kings 12:3; 14:4, 15:4, 35; 17:11, 29; 21:3) – until Hezekiah and Josiah (2 Kings 18:4, 23:8).
- 3:3 In return to God's love for him (2 Sam 12:24; 1 Jn 4:19), Solomon loved the Lord which was evidenced (as always) through obedience (Jn 14:15, 21-24, 1 Jn 2:5, 5:2-3, Joshua 22:5, 1 Sam 7:3, 12:20, 12:24).
- 3:4 Solomon traveled to the most famous high place at Gibeon ("hill city") for an extremely large sacrifice to the Lord.
- 3:5 As God knows what is best for everyone (Mt 6:8), it seems that God was testing Solomon's heart.
- 3:6 Solomon speaks twice (witness) of God's great (deep, intense) and faithful (protracted, prolonged) love. Solomon lists three of David's characteristics that pleased the Lord: 1. faithfulness(loyalty) 2. righteousness(morally) 3. integrity(honesty)

- **According to 1 Kings 3:1, beyond the judgments on Solomon's enemies, how did Solomon begin his reign?**
 - **The first (external) act of Solomon as King was to marry into an alliance with Egypt (1 Kings 7:8).**
 - **Since Egypt represents the world's bondage of sin, Solomon seems to make peace with this trouble by a marriage to it.**
- **According to 1 Kings 3:1, what three edifices did Solomon focused on building after becoming King?**

The Egyptian queen was kept in Jerusalem until after Three Places were constructed:	
1.	Solomon's Palace For Solomon to Live
2.	The Lord's Temple For the Lord to be Worshipped
3.	Jerusalem's Wall For Jerusalem's Protection

- **According to 1 Kings 3:2, where did Solomon worship the Lord?**
 - **The high place was instituted by Samuel (1 Sam 9:12), but would later be polluted by Jeroboam (1 Kings 12:31).**
 - **It would be a continual distraction from Jerusalem as a central place of worship (1 Kings 13:33, 14:23, 15:14, 22:43; 2 Kings 12:3; 14:4, 15:4, 35; 17:11, 29; 21:3) – until Hezekiah and Josiah (2 Kings 18:4, 23:8).**
- **According to 1 Kings 3:3, how did Solomon show his love for the Lord?**
 - **In return to God's love for him (2 Sam 12:24; 1 Jn 4:19), Solomon loved the Lord, which was evidenced (as always) through obedience (Jn 14:15, 21-24, 1 Jn 2:5, 5:2-3, Joshua 22:5, 1 Sam 7:3, 12:20, 12:24).**
- **According to 1 Kings 3:5, was God pleased with Solomon's sacrifice at Gibeon?**
 - **Solomon went to the most famous high place at Gibeon ("hill city") for an extremely large sacrifice to the Lord.**
 - **It seems that God's willingness to gift something to Solomon was in response to this large offering.**
- **According to 1 Kings 3:6, how does Solomon believe that he become King?**
 - **God's great and faithful love for his father, David**
- **According to 1 Kings 3:6, what three attributes did Solomon use to describe David's walk with the Lord?**
 - **Faithfulness, Righteousness, and Integrity**
 - **1.faithfulness (loyalty) 2. righteousness (morality) 3. integrity (honesty)**

Read 1 Kings 3:7-15... Solomon Asks God for Wisdom

- 3:7 Pleasing God begins with humility of one's fallen state (2 Chron 34:27; Job 22:9; Ps 51:17).
- 3:8 Solomon requested "wisdom to lead God's people" which was partially due to David's influence (1 Chron 22:5, 12; 29:1).
- 3:9 Solomon specifically requested an "obedient heart" to discern between good and evil.
- 3:10 The prayers of God's people can please Him.
- 3:11 Solomon requested discernment to distinguish justice.
- 3:13 God blessed Solomon beyond his request (Mal 3:10; Eph 3:20) with unconditional riches and honor.
- 3:14 The blessing of a long life was conditional upon Solomon's obedience to the Lord in spite of his elevated status.
- 3:15 God can use dreams to communicate to His people (Gen 20:3, 31:11, 41:12; Num 12:6; Acts 2:17), but beware of false "dreamers" (Deut 13:1-5; Jer 23:25-32)

- **According to 1 Kings 3:7, what was the attitude of Solomon?**
 - **One of humility; pleasing God begins with humility of one's fallen state (2 Chron 34:27; Job 22:9; Ps 51:17).**
 - **Solomon requested "wisdom to lead God's people" which was partially due to David's influence (1 Chron 22:5, 12; 29:1).**
 - **David also encouraged Solomon to use his wisdom in the judgment of David's enemies (1 Kings 2:6, 9)**

- According to 1 Kings 3:9, what did Solomon explicitly request?
 - Solomon specifically requested an “obedient heart” to discern between good and evil.
- According to 1 Kings 3:10-11, what pleased the Lord about Solomon’s request?

Three Requests that the Lord was pleased that Solomon did not pray for: (1 Kings 3:11)
1. An Extended Life
2. Personal Gain (Wealth)
3. Death of Enemies

- According to 1 Kings 3:12-13, what did God give Solomon in answer to his prayer?
 - Wisdom, Riches, Honor
- According to 1 Kings 3:14, what did God give Solomon conditionally on his obedience?
 - A Long Life

Read 1 Kings 3:16-22... Two Prostitutes Claim a Child as Their Own

3:16 Two harlots (symbolic of idolaters) claimed to being the parent of the same son just as the northern kingdom and southern kingdom had each claimed David as their rightful King (2 Samuel 19:41-43) and the select favor of God (Jn 4:19-20). The greatest blessing in Jewish culture was to have a son, and these two lonely harlots desired to have a son as their family to love and be loved.

3:17 The two harlots shared a house, and the housemate knew that the first woman had delivered a newborn baby.

3:18 On the third day, the second woman in the house also gave birth.

3:19 That night, the second woman accidentally killed her baby while asleep as she rolled onto her baby and suffocated him.

3:20 The second woman laid the dead baby next to the first woman while kidnapping the first woman’s baby.

3:21 Upon waking and finding the corpse of the baby, the first woman examined the infant to discover that this was not her son.

3:22 Both claimed that the offspring of the other was dead while their son was alive. Solomon is referenced in this passage as “the king.”

- According to 1 Kings 3:16, what was the stance of the prostitutes before the King?
 - They came in and stood without humbling bowing
 - Judah and Israel also fought over David as their King (2 Samuel 19:41-43)
 - Two harlots (symbolic of idolaters) claimed to being the parent of the same son just as the northern kingdom and southern kingdom would each claim the select favor of God (Jn 4:19-20).
 - The Prophets would compare Israel and Judah to harlots (Hosea 2:2-7)
- According to 1 Kings 3:18, on what day did one woman realize her baby was dead while the other realized the type of woman she was living with?
 - The revelations occurred on the third day with the death of one baby and kidnapping of the other.
- According to 1 Kings 3:16, how did the baby die?
 - The woman suffocated the baby while sleeping.
 - The woman’s sleep contrasted to Solomon’s sleep earlier in chapter 3
 - God spoke to Solomon while he was sleeping while this immoral woman was harmful to her baby even as she slept
 - Believers should be careful they rest – in the Sabbath Rest of Jesus or in the harmful slumber of the world

Read 1 Kings 3:23-28... Solomon Wisely Judges the Rightful Mother

3:23 Solomon recaps the conundrum; one lady begins with her son as the one who lives while the other woman concludes that her son is the living one.

3:24 The king requests a sword be brought to him.

3:25 The king orders that the living child be divided in two.

- Solomon had may have witnessed his father, King David, determine whether Ziba or Mephibosheth had told the truth in regards to their faithfulness to David during Absalom’s rebellion. David ordered his kingdom be split, but Mephibosheth told David to give the entire kingdom to Ziba because he just wanted to live in peace at David’s house (2 Samuel 20:24-30)

3:26 The true parent loved her child more than herself (Mt 16:25; Mk 8:35; Lk 9:24). The liar agreed that the child should be slain.

3:27 The King identified the rightful mother by her sentiment towards her son.

3:28 All of Israel attributed Solomon’s wisdom to the Lord, and as a result, Israel feared the king.

- According to 1 Kings 3:24, what did Solomon use to identify who was in the right?

- A Sword – Believers can also use the Word of God (symbolized by the Sword) to discern right from wrong (Hebrews 4:12; Ephesians 6:17)
- According to 1 Kings 3:25-27, how was the true mother identified?
 - The true parent loved her child more than herself (Mt 16:25; Mk 8:35; Lk 9:24).
 - In the end, it didn't matter who the biological mother was, it only mattered who loved the child more.
- According to 1 Kings 3:28, what caused all of Israel to be in awe?
 - That God's wisdom was in him - All of Israel attributed Solomon's wisdom to the Lord
- The Two Prostitutes convey other symbolism.

Symbolism of the Two Prostitutes (1 Kings 3:16-28)		
	Israel / World	Judah / Christian
Both Harlots	<i>Sinner</i>	<i>Sinner</i>
Child	<i>False Belief</i>	<i>Messiah</i>
Both Asleep	<i>Unaware</i>	<i>Unaware</i>
Response	<i>Agree with Judgment / Law</i>	<i>Beg for Grace</i>
Focus	<i>Judgment</i>	<i>Child</i>
Sword	<i>Discerning Word of God</i>	<i>Discerning Word of God</i>

Discuss 1 Kings 4:1-19... The Administration of Solomon

- 4:1 King Solomon had been firmly established as king over all of Israel.
- 4:2 The first official of Solomon was the priest, Azariah. The term “the priest” probably refers to the position of “high priest.” Azariah was the grandson of Zadok, and his father’s name was Ahimaaz (2 Samuel 15:27, 36; 1 Chronicles 6:8-9).
- 4:3 Scribes and recorders are esteemed next on the list; some scholars believe that these are Egyptian names. Clearly, Solomon would have highly regarded the reading and writing of information and knowledge.
- 4:4 Benaiah had faithfully obeyed King Solomon at the beginning of his reign with the execution of Adonijah (1 Kings 2:24-25), Joab (1 King 2:30-35) and Shimei (1 Kings 2:44-46). Abiathar had been exiled to Anathoth (1 Kings 2:26-27), but he is listed here because once a high priest, that title continues even after active service.
- 4:5 Another Azariah is mentioned (beyond the high priest – 2 Sam 4:1) which is probably Solomon’s nephew and the son of his brother, Nathan (2 Samuel 5:14). Nathan, the prophet, had been a close companion of David (2 Samuel 7:2-5; 12:1-15), so this priest might be the son of Nathan and a friend of Solomon’s from his childhood.
- 4:6 Adoniram was over the forced labor for King David as well (2 Samuel 20:24) and would extend to Rehoboam’s administration (1 Kings 12:18). Forced labor initially was solely utilized with defeated enemies; however, Solomon’s building programs increased the need to use the tribes of Israel to supplement forced labor (1 Kings 9:15). This would ultimately cause a split in the kingdom (1 Kings 9:22). Samuel had warned Israel that this would happen when they requested a King (1 Samuel 8:16)
- 4:7-19 Solomon’s administrative districts that do not precisely adhere to the tribal allocations which may have been to share the burden fairly across smaller tribes that may not have been able to individually support the heavy levy of food required. Judah is not mentioned in the listing
- 4:11, 15 Several of these leaders married Solomon’s daughters Taphath (“distillation/drop”) and Basemath (“beautiful perfume”) which shows that this arrangement may have come later in Solomon’s life.
- 4:11 The term “Ben” means “son of”, and Ben- Abinadab may have been Solomon’s brother (1 Samuel 16:8; 17:13)
- 4:13 Ben-Geber managed the Transjordan region with well secured towns.
- 4:14 Mahanaim was east of the Sea of Galilee as the royal town where Ish-bosheth had ruled all of Israel and the location where David fled from Absalom’s revolt.
- 4:16 Baanah was the son of David’s counselor, Hushai, who undermined the counsel of Ahithophel to Absalom (2 Samuel 15:32-37).
- 4:19 As the only governor, Geber may have overseen all of the leaders in the other districts.

The 12 Governors and their Jurisdictions who provided food for the King and His Household (1 Kings 4:7-19)	
Governors	Jurisdiction
1. Ben-Hur	In the mountains of Ephraim

2. Ben-Deker	In Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan
3. Ben-Hesed	In Arubboth; to him belonged Sochoh and all the land of Hepher
4. Ben-Abinadab	All the regions of Dor; he had Taphath the daughter of Solomon as wife
5. Baana	The son of Ahilud; in Taanach, Megiddo, and all Beth Shean, which is beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam
6. Ben-Geber	In Ramoth Gilead; to him belonged the towns of Jair the son of Manasseh, in Gilead; to him also belonged the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars
7. Ahinadab	The son of Iddo in Mahanaim
8. Ahimaaz	In Naphtali; he also took Basemath the daughter of Solomon as wife
9. Baanah	The son of Hushai, in Asher and Aloth
10. Jehoshaphat	The son of Paruah, in Issachar
11. Shimei	The son of Elah, in Benjamin
12. Geber	The son of Uri, in the land of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan.

- **According to 1 Kings 4:2, which of Solomon’s officials is listed first?**
 - **Azariah, the High Priest, is listed first**
- **According to 1 Kings 4:3, what other roles of Solomon’s officials are listed before the commander of the military?**
 - **Scribes and Recorders**
- **According to 1 Kings 4:5, how was the role of Zabud characterized?**
 - **A priest and the King’s friend**
- **According to 1 Kings 4:6, who oversaw Solomon’s labor force?**
 - **Adoniram was over the forced labor for King David as well (2 Samuel 20:24) and would extend to Rehoboam’s administration (1 Kings 12:18).**
 - **Forced labor initially was solely utilized with defeated enemies; however, Solomon’s building programs increased the need to use the tribes of Israel to supplement forced labor (1 Kings 9:15).**
 - **This would ultimately cause a split in the kingdom (1 Kings 9:22).**
 - **Samuel had warned Israel that this would happen when they requested a King (1 Samuel 8:16)**

Discuss 1 Kings 4:20, 24-26... Israel/Judah Blessed During Solomon’s Reign

4:20 Judah and Israel are denoted separately, but they are living victorious lifestyles fulfilling the Abrahamic covenant (Gen 22:17, 32:12).

4:21 This was the peak of Israel’s power throughout all of history as they ruled from the Euphrates to Egypt. In Scripture, “the River” is a reference to the Euphrates.

4:22-23 A “kor” infers a donkey-load. Josephus references a “kor” as 86 gallons, but Rabbi’s claim a kor is 44 gallons. The luxury and indulgence of a single day is astounding.

4:24 Solomon had peace on all sides all the way to the Euphrates including the Philistines.

4:25 Each man had ownership and property with blessings. The adage “*every man under his vine and his fig tree*” is used throughout Scripture to represent a time of blessing – even with eschatological references (Micah 4:4; Zechariah 3:10)

- **“From Dan to Beersheba”** was also an adage referring the entire land of Israel. Dan was in the far north while Beersheba was in the far south.

4:26 In Solomon’s prosperity, he violated God’s guidelines on horses and weaponry (Deut. 17:16). David didn’t use many horses in his warfare although Solomon increased the usage by importing horses. The parallel passage documents only 4,000 horses (2 Chronicles 9:25). In ancient Hebrew, the term thousands is designated by putting dots over the Hebrew letters, so it can easily be mistranslated with older manuscripts.

4:27-28 Each deputy provided for Solomon, his household, and even his stables in abundance

- **According to 1 Kings 4:20, how were Judah and Israel characterized during Solomon’s reign?**
 - **Prosperous while eating, drinking and rejoicing**
- **According to 1 Kings 4:26, of what did Solomon collect a great number?**
 - **Solomon had a great number of horses (Deut. 17:16)**

Read 1 Kings 4:29-34... Solomon’s Wisdom

4:29 The wisdom that God provided Solomon equated to the extent of Solomon’s responsibility (1 Kings 4:26)

4:30 The east may include Asian wisdom (of men like Confucius 500BC) or the more moderate east of Mesopotamia; Asian and Egyptian wisdom was surpassed by Solomon. Both Asian and Egyptian cultures were known for their literature; Job is called “*the greatest of all the people of the East*” (Job 1:3)

- 4:31 Four (creation) incredibly wise men are listed (1 Chronicles 2:6), but Solomon surpassed them all much as Jesus' wisdom was far above any other man's (Mt 12:42; Lk 11:31). Ethan the Ezrahite authored Psalm 89, and Heman authored Psalm 88. Solomon became famous for his wisdom.
- 4:32 Solomon composed 3,000 proverbs, and his songs numbered 1,005.
- 4:33 Cedar was the royal wood while Hyssop was the lowly plant. Solomon had a broad understanding of nature, and conveyed his wisdom as a professor.
- 4:34 The world understood Solomon's wisdom, and everyone wanted to listen; this should still be the case for God's Word.
- **According to 1 Kings 4:29, why was it necessary for Solomon to have wisdom as vast as the sands on the seashore?**
 - **The wisdom that God provided Solomon equated to the extent of Solomon's responsibility (1 Kings 4:26)**
 - **According to 1 Kings 4:31, to how many wise men was Solomon's wisdom compared?**
 - **Four (creation) incredibly wise men are listed, but Solomon surpassed them all much as Jesus' wisdom was far above any other man's (Mt 12:42; Lk 11:31)**
 - **The Father, Mahol, must have had a brilliant household.**

Solomon's Building Projects: Temple

- **1 Kings 5-8, 1 Chronicles 17, 21-22, 28-29, 2 Chronicles 2-7**
- **Solomon started in the 4th year of his reign, and it took him 7 years to finish the Temple**

Read 1 Kings 5:1-12... Solomon Requests Temple Materials from Hiram

- 5:1 The friendship of Hiram ("whiteness", noble", or "exaltation of life") with David continued to Solomon; in the same manner, God's love for David also remained faithful to Solomon.
- Hiram and David were good friends (2 Samuel 5:11; 1 Chronicles 14:1)
 - Hiram was the first outside of Judah/Israel to recognize David as King of Israel (2 Samuel 5:11-12)
 - Phoenicians were dependent on inland trade routes through Israel as well as a supply of harvests/food because they had no land for crops (Acts 12:20)
- 5:2-3 David was not allowed to build the Tabernacle (2 Samuel 7) because he was a man of war (1 Chronicles 22:8-9, 28:3)
- God had encouraged Israel that He would give them land for every place the soles of their feet tread (Deut. 11:24; Joshua 1:3)
- 5:4 As Solomon fell away from the Lord, God raised up the adversaries of Edom and Syria (1 Kings 11:14, 23).
- 5:5 The Davidic covenant assured David of an heir who would build a house of God (2 Samuel 7:12-13)
- 5:6 The cedars of Lebanon are mentioned 103 times in Scripture (Ps 92:12; 104:16). Sidon was the Phoenician "sister city" of Tyre that constructed boats and houses of wood.
- 5:7 Hiram recognizes the wisdom of David's son and shows respect for Israel's God.
- 5:8 Hiram agrees to an alliance with Solomon and to provide the wood for the Temple.
- 5:9 The logs would float down the Mediterranean coastline (75 miles from Tyre to Joppa – 2 Chronicles 2:16), and then the logs would be moved overland from Joppa to Jerusalem (30 miles)
- 5:10 Hiram generously gave as much cedar and cypress as Solomon requested; cedar and cypress were considered royal wood.
- 5:11 The Phoenicians were dependent on inland harvests since there was no land for crops on the coastland.
- 5:12 The wisdom of God is made evident by the peace treaty that Solomon was able to confirm with Hiram.
- **According to 1 Kings 5:1, why did Hiram reach out to Solomon?**
 - **The friendship of Hiram ("whiteness", noble", or "exaltation of life") with David continued to Solomon; in the same manner, God's love for David also remained faithful to Solomon.**
 - **According to 1 Kings 5:3, what was the reason that Solomon claimed David was unable to build a Temple to the Lord?**
 - **Because there was ongoing warfare with enemies; to Solomon, it was less about David, and more about the national environment of battles and wars. (1 Kings 5:3)**
 - **According to 1 Kings 5:5, what was the reason that Solomon built the Temple?**
 - **To fulfill a promise that God made to David**
 - **According to 1 Kings 5:7, who does Hiram praise for Solomon's wisdom?**
 - **Hiram praises the Lord**
 - **According to 1 Kings 5:6, did Jewish people supply the timber for the Temple?**
 - **No, the timber was provided by Tyre and Sidon who were Gentiles**
 - **According to 1 Kings 5:11, what did Solomon pay for all the cedar and cypress wood that he wanted?**
 - **Wheat and Oil**
 - **Explain 1 Kings 5:12**
 - **God keeps His promises, and wisdom brings peace.**

Read 1 Kings 5:13-18... Solomon Drafts Temple Laborers

5:13 Just as Joshua recruited 30,000 men to fight Ai (Joshua 8:3) and Saul called upon 30,000 warriors from Judah (1 Sam 11:8), Solomon also drafts 30,000 men to construct the Temple.

- Solomon made slaves of the conquered enemies, but not the Jews. (2 Samuel 9:15-22)

5:14 As is evidenced by Solomon's provision deputies (1 Kings 4:7), Solomon applied sequenced work enabling a good amount of time for rest and preparation. The Temple laborers worked shifts of one month with two months rest (Sabbath)

5:15 The labor used to transport the stone was 70,000 workers and the miners used to quarry the stone was 80,000 men.

5:16 Solomon utilized 3,300 overseers of the labor. There may have been an additional 550 chiefs of the supervisors, but these numbers were everchanging as construction progressed (2 Chronicles 2:2, 10:8).

5:17 Even the foundation of the Temple consisted of costly "dressed" stones (1 Kings 6:7; Psalms 118:22; 1 Peter 2:6-8). These stones were sizeable at an estimated 17' x 20'; the white limestone could be cut and then harden in the sun (1 Kings 7:10). Not a single stone is remaining from Solomon's Temple; when white limestone is burned, it disintegrates into powder.

- Israel would mine the limestone by drilling holes in a line and then hammer woods pegs into the stone; they would then wet the wood resulting in an expansion of the wood which caused the limestone to crack. They would then lift the slab of limestones and chisel to smooth uneven crevices.

5:18 The people of Gebal (Biblos) seemed to be under the jurisdiction of Tyre as capable architects (Joshua 13:5; Ezekiel 27:9)

- **According to 1 Kings 5:13, how large was the labor force that built the Temple?**
 - **Just as Joshua recruited 30,000 men to fight Ai (Joshua 8:3) and Saul called upon 30,000 warriors from Judah (1 Sam 11:8), Solomon also drafts 30,000 men to construct the Temple.**
 - **As Moses (the Prophet) constructed the Tabernacle, so Solomon (the King) built the Temple.**
- **According to 1 Kings 5:17, what kinds of stone were quarried for the foundation of the Temple?**
 - **Large and Costly stones**
 - **Believers are often likened to the stones that make up the house of God (1 Peter 2:5)**

3 1 Kings 6, 7

Read 1 Kings 6:1-10... Solomon Begins Constructing the Temple

6:1 The construction of the Temple begins 480 years after Israel left Egypt. Many people use this verse to estimate the date of the Exodus since we know that construction began the fourth year of Solomon's reign.

6:2 The Temple's measurements were a little more than double that of the wilderness Tabernacle. The Temple was a symbol of long-term endurance while the Tabernacle represented walking with the Lord in obedience.

- The building was 60 cubits long, 20 cubits wide, and 30 cubits high.

6:3 In front of the building was a vestibule or lobby that was 10 cubits long and 20 cubits wide.

- The cubit measurement was from the top of the middle finger to the elbow which could equate to three different measurements:
 - 17.6" - A Standard Cubit
 - 20.9" - The Royal Cubit (probably the basis of Temple measurements)
 - 21.6" - The Long Cubit

6:4 The windows were covered with wooden lattices.

6:5-6 The Temple was three stories tall (representing the Trinity - Gen 6:16) with surrounding rooms in the walls for the Priests and worship implements (e.g. furniture, etc.)

6:7 Stones were chiseled in quarry and then brought to Temple site. There was to be no hammering on the Temple construction site, so everything was fitted together.

- Archeologists researching the Damascus Gate in Jerusalem found a tunnel that fed into a large cavern that may have been Solomon's quarry. The Solomon quarry (aka Zedekiah Cave) entrance is located beneath the north wall of the Old City (approximately 500 feet east of the Damascus Gate). The entrance was hidden during the Ottoman Empire in 1540 for security reasons, but was rediscovered by James Barclay in 1854.
- According to tradition, when stones were positioned, one didn't fit, so they threw it aside; when it was time to lay the corner stone, builders couldn't find it, but quarry says that they had sent it - it was the cornerstone that had been rejected (Psalms 118:22; 1 Peter 2:6-8)
- Sources of Materials:
 - Lumber from Lebanon
 - Stone from Jerusalem
 - Brass from the Jordan River Valley (1 Kings 7:46)

- 6:8 The Temple was three stories high with the doorway for the middle story on the right side. Stairs went to the middle story and then from the middle story to the third. The “right” side may have been on the south side if the perspective was from the Temple out (1 Kings 7:39)
- 6:9 The inside of the Temple was cedar.
- 6:10 Storerooms were outside of the Temple, but against the Temple walls.

- **According to 1 Kings 6:1, how many years passed after the Exodus before the Temple began to be constructed?**
 - **The construction of the Temple began 480 years after Israel left Egypt.**
- **According to 1 Kings 6:2-3 what are the dimensions of the Tabernacle?**
 - **The Temple was a symbol of long-term endurance while the Tabernacle represented walking with the Lord in obedience.**

Tabernacle – Temple Comparisons			
	Tabernacle	Temple	
Holy Place	20 X 10 Cubits	40 X 20 Cubits (1 Kings 6:2)	60 X 30 Feet
Holy of Holies	10 X 10 Cubits	20 x 20 Cubits (1 Kings 6:20)	30 X 30 Feet
Entire Structure	30 X 10 Cubits	60 X 20 Cubits (1 Kings 6:2)	90 X 30 Feet
Height – Holy of Holies	10 Cubits	20 Cubits (1 Kings 6:20)	30 Feet
Height – Holy Place	10 Cubits	30 Cubits (1 Kings 6:2)	45 Feet
Lampstand	One	Ten Lampstands	
Laver	One	Ten Mobile Lavens & Molten Sea	
Table of Showbread	One	Ten Tables	

- **According to 1 Kings 6:8, how many stories high was the Tabernacle?**
 - **Three stories - similar to Noah’s Ark (Genesis 6:16), the Temple was three stories tall; which may have represented the Tri-fold nature of the Trinity.**
 - **The quarry could be symbolic of this world (1 Peter 2:5), which shapes the believer (James 1:2-4); stones were chiseled in quarry and then brought to Temple site.**
 - **According to tradition, when stones were positioned, one didn’t fit, so they threw it aside; when it was time to lay the corner stone, builders couldn’t find it, but quarry says that they had sent it – it was the cornerstone that had been rejected (Psalms 118:22; 1 Peter 2:6-8)**

Discuss 1 Kings 6:11-13... The Lord Makes Conditional Covenant with Solomon

6:11 **The word of the Lord (Rev 19:13; Jn 1:14) speaks directly to Solomon** (Gen 15:1; 1 Sam 15:10; 2 Sam 7:4, 24:11; 1 Kings 16:1, 18:1; Is 38:4; Jer 1:4; Ez 1:3; Jon 1:1; Hag 1:1; Zech 1:1; Lk 3:2)

6:12 The Lord encourages Solomon to obey.

6:13 The success of anyone is the presence of the Lord. God told Solomon that He would dwell with them.

Just because:

- **You are building a tabernacle for me...**
- **I loved you as a child...**
- **I promised your father...**
 - **You must still OBEY**

The Lord Guarantees His Presence if Israel Acts in Three Ways: (1 Kings 6:12-13)	
1. Walk in Statutes	Precepts, Guidelines (e.g. Jewish Holidays)
2. Execute Ordinances	Judgments (Just Penalties)
3. Keep Commandments	Morally Righteous

Discuss 1 Kings 6:14-18... The Temple’s Wooden Interior

6:14 Solomon began and completed the structure.

6:15 The inside of the Temple was covered with cypress wood from the floor to the walls to the ceiling. A utilitarian use of the cedar planks would also be to reinforce the stone masonry.

6:16 The Most Holy Place was the innermost room was a square design (20 cubits wide and long) which was also covered with cedar boards.

6:17 Outside of the Holy of Holies was the Holy Place which was twice as long (40 cubits)

6:18 The stone (strength) shell of the Temple was completely covered by cedar (representing incorruptibility and royalty while wood reflected humanity) which was then covered by gold (1 Kings 6:20-22 representing deity and glory).

- **According to 1 Kings 6:15, what type of wood covered the inside of the Temple?**
 - **Cedar wood**
- **According to 1 Kings 6:16, what was the innermost room of the Temple called?**
 - **The Most Holy Place**

- **The square dimensions represented perfection (20 cubits wide and long).**
- **According to 1 Kings 6:18, how much stone was visible inside the Temple?**
 - **Only the cedar could be seen without any visible stone.**

Discuss 1 Kings 6:19-22... The Cedar Wood Covered in Gold

6:19 The Ark of the Covenant was to be placed in the Most Holy Place in the innermost room.

6:20 The square room of the innermost room denoted perfection (20 cubits wide, long and high). Solomon covered all of the inner sanctuary with gold including the altar of incense.

- The ceiling of the Holy Place was 30 cubits (1 Kings 6:2) but only 20 cubits in the Most Holy Place; the area above the Holy Place may have been used for storage for the third floor.

6:21 Then Solomon overlaid the Holy Place with gold and draped gold chains in front of it.

6:22 Solomon overlaid all of the Temple interior with gold.

- Moving from the outside to the inside, materials would change from Bronze (Strength/Judgment) to Silver (Redemption) to Gold (Glory).

Discuss 1 Kings 6:23-28... Two Large Cherubim Figures Fill the Most Holy Place

6:23 Instead of cedar wood, olive wood was used to create two large angelic figures. (Hosea 14:6)

- Olive lumber is very strong, but it is highly sensitive to outside elements and insect attacks. Because of this, it is typically used for indoor furniture. Since it has lower durability and resistance to elements, it is not utilized for flooring, paneling or structural construction. It is, however, well-known visually for its texture, grain and fruity scent.
- Cherubim were guards (Genesis 3:24), and God spoke with Moses between the cherubim (Exodus 25:22)

6:24-25 The width of the Holy Place was 20 cubits wide which would fit the two identical cherubim that were ten cubits from wingtip to wingtip. The number two represents witness.

6:26 The cherubim were as high as they were wide. (ten cubits)

6:27 These large angel figures faced out towards the Holy Place (2 Chronicles 3:13)

6:28 Both cherubim were covered in gold.

Discuss 1 Kings 6:29-35... Carved Figures of Cherubim, Palm Trees and Open Flowers

6:29 The Most Holy Place and the Holy Place had the same designs carved into the walls consisting of cherubim, palm trees, and open flowers.

6:30 The floor of the Temple's interior was overlaid in gold.

6:31 As with the two angelic figures in the Most Holy Place, the doors to the Most Holy Place were made of olive wood.

The dividing wall between the Most Holy Place and the Holy Place would have been 20 cubits wide, so the door would have been 4 cubits wide

6:32 As with the walls, the dividing doors had the same design of cherubim, palm trees, and open flowers covered with gold.

6:33 The door to the sanctuary was the same size as the door to the inner sanctuary (4 cubits).

6:34 Unlike the inner doors, the outer doors were made of cypress wood, and the outer doors consisting of two folding panels.

6:35 As with the inner walls and doors, designs were carved in the four panels of the two sanctuary doors consisting of cherubim, palm trees, and open flowers which he covered with gold.

Discuss 1 Kings 6:36-38... Completion of the Temple

6:36 The inner court seemed to be demarcated by 3 rows of cut stone and then a row of cedar beams; this may have been the court of the priests (2 Chronicles 4:9) contrasted with the outer court for the people of Israel.

6:37-38 The construction of the Temple began in the second month (Ziv) of Solomon's fourth year and continued until the eighth month of Solomon's eleventh year.

Read 1 Kings 7:1-8... The Construction of Solomon's Palace

7:1 Solomon constructed his palace (13 years) nearly twice as long as he constructed the Temple (7 years). (2 Chronicles 3-4)

7:2-5 Solomon's Palace was called "The Forest of Lebanon". It was the same height as the Temple at 30 cubits high, but it was 2½ times as wide (50 cubits) and 100 cubits long. There were three rows of 15 cedar-covered columns which must have appeared as a forest. The windows were directly opposite in three rows three stories high.

7:6 Solomon's Palace included the Hall of Pillars

7:7 Solomon's Palace included the Hall of Judgment

7:8 Solomon's Palace included a separate Hall for Solomon's wife, Pharaoh's daughter.

- **According to 1 Kings 7:1, how long did it take to construct Solomon's home?**
 - **The Temple was built in seven (perfect satisfaction) years while Solomon's palace complex was built in thirteen (rebellion) years (1 Kings 7:1).**

- The word **Bul** means either rain or fruit, produce. The rain-month, or fruit-month, corresponds with November.
- According to **1 Kings 7:2-4**, what do we know about the Solomon's house?
 - Solomon's "House of the Forest of Lebanon" was the same height as the Temple.
 - Solomon's "House of the Forest of Lebanon" had three stories (like the Temple) with transparency to the outside with three rows of windows.
- According to **1 Kings 7:7**, where would Solomon give his judgments?
 - A court entitled "the Hall of the Throne" was constructed for Solomon to judge.

Read 1 Kings 7:9-12... The Great Court

7:9-12 All of the Israelites would meet on the three feast days of Unleavened Bread of Passover, Pentecost, and Feast of Booths (Ex 23:14-19). Emphasized three times were the costly stones.

Discuss 1 Kings 7:13-14... The Craftsman Carried the Name of the King

7:13-14 Hiram ("high life) is the name of a skilled craftsman as well as Tyre's King providing resources.

- The real name of the craftsman "Hiram" is Hiram-abi (2 Chronicles 2:7, 13-14).
- Hiram's mother was Jewish while his father was Phoenician; Hiram probably learned his trade from his father.
- **Who are the two Hiram's in 1 Kings 5:1 and 1 Kings 7:13?**
 - Hiram ("high life) is the name of a skilled craftsman as well as Tyre's King providing resources.
- **What is known about Hiram, the craftsman?**
 - **Hiram, the craftsman (2 Chron 2:7-14), had a mother from the tribe of Dan who had married a man from the tribe of Naphtali.**
 - Now she was widowed by the death of her Naphtali husband and had gone on to marry a man of Tyre.
 - Just as (Jewish) Solomon and (Gentile) Hiram constructed the Temple, the master builder was also half-Jew (mother from the tribe of Dan) and half Gentile (Father from Tyre).
 - While one Hiram ("whiteness", noble", or "exaltation of life") was the provider king, another Hiram (type of Jesus) was the skillful worker who came to Jerusalem to perform the necessary tasks (1 Kings 7:13-14).

Read 1 Kings 7:15-21... The Two Bronze Pillars

7:15 Each of the pillars was 20' in circumference and over 29' tall.

7:16 The designs topping of each pillar was over 8' tall.

7:17 Seven chains latticed the top of each pillar.

7:18 The pomegranates showed the fruitfulness God's will and strength can produce. Many ancient cultures associated pomegranates with fruitfulness/fertility because of the many succulent seeds and the ease at which their roots take to the soil resulting in rapid growth.

7:19 Lilies tended to symbolize beauty and grandeur that were given by God in spite of the surroundings (Song of Solomon 2:1-2; Hosea 14:5; Mt 6:28; Lk 12:27)

7:20 The two supporting columns had decorative pomegranates around the tops.

7:21 The pillars in the vestibule were called Jachin ("he will establish" - stability) on the right and Boaz "in him is strength" - might) on the left. They may have been free-standing or possibly held up the vestibule.

- **According to 1 Kings 7:18, what fruit decorated the top of the pillars?**
 - Pomegranates which showed the fruitfulness God's will and strength can produce.
 - Many ancient cultures associated pomegranates with fruitfulness/fertility because of the many succulent seeds and the ease at which their roots take to the soil resulting in rapid growth.
- **According to 1 Kings 7:19, what flowers decorated the top of the pillars?**
 - Lilies tended to symbolize beauty and grandeur that were given by God in spite of the surroundings (Song of Solomon 2:1-2; Hosea 14:5; Mt 6:28; Lk 12:27)
- **According to 1 Kings 7:21, what were the names of the pillars in the front of the Temple called?**
 - The pillars in the vestibule were called Jachin ("he will establish") on the right and Boaz "in him is strength") on the left.
 - Pillars symbolized a memorial and a gateway reflecting two characteristics of Christ Jesus the Lord (righteousness & strength) topped by crowns (1 Kings 7:17-19) and bodies of brass/bronze (1 Kings 7:16; Rev 1:15).
 - The two (witness) pillars were a reminder that it is God who establishes and provides strength and support.

Read 1 Kings 7:23-26... The Temple Laver

- 7:23 This reservoir (molten sea - 2 Chron 4:2-6) was cuplike with a brim like a flower (1 Kings 7:26). In contrast to the square altar (definitive beginning and end of sin), this basin was round symbolizing the eternal purity of believers (Titus 3:5; Eph 5:25-32).
- 7:24 These gourds or knops were viewed as “wild cucumbers of apples” which (similar to the design on the Temple walls and pillars) represent the fruits of the Spirit (Mt 3:8; Gal 5:22)
- 7:25 The backs of 12 oxen with three facing in each direction
- 7:26 The basin contained between 2000 baths (when in use) and 3000 baths (when filled to brim – 2 Chron 4:5), which equates to 11,000 gallons of water.
- **According to 1 Kings 7:23-26, what was the shape of the laver?**
 - **This reservoir (molten sea - 2 Chron 4:2-6) was cuplike with a brim like a flower (1 Kings 7:26).**
 - **In contrast to the square altar (definitive beginning and end of sin), this basin was round symbolizing the eternal purity of believers (Titus 3:5; Eph 5:25-32).**
 - **According to 1 Kings 7:24, what design was on the outside of the Laver?**
 - **These gourds or knops were viewed as “wild cucumbers of apples” which (similar to the design on the Temple walls and pillars) represent the fruits of the Spirit (Mt 3:8; Gal 5:22)**
 - **According to 1 Kings 7:25, what was the laver placed upon?**
 - **The backs of 12 oxen.**
 - **Scripture uses oxen to represent God’s servants, which began with His select people (twelve tribes of Israel) to the Lord Jesus’ twelve apostles who went out in each direction (east, south, west, north) to carry the good news of His cleansing to the world.**

Read 1 Kings 7:27-39... The Carts and Lavers

- 7:27 Ten (law) water carts were used with the ten basins (1 Kings 7:38-40) for washing the sacrifices (2 Chron 4:6) before being offered on the altar. In the same way, man must be cleansed through blood and water (Rom 12:1; Eph 5:2; 1 Pet 2:1-10).
- Man cannot approach the sacrificial altar without first getting a sense of the washing word of God and his own fallen state of filthiness and corruption.
- 7:28-29 The creatures on these cross pieces connecting the ten (organization/order/law) bronze (strength/judgment) water (cleansing sustenance) carts represented three of the four creatures (excluding man) surrounding the Lord’s throne (Ez 10:14).
- 7:30 Each water cart had four bronze wheels with bronze axles. Bronze often symbolizes strength and judgment.
- 7:31 The panels with lions, oxen, and cherubim were round while the lavers were circular.
- 7:32 The round wheels were the exact size (1½ cubits) of the outside of the lavers (1 Kings 7:31)
- 7:33 Just as the creatures point to the throne of God, each cart had the wheels on each corner symbolizing the supernatural wheels of the Throne of God (Ezekiel 1:15-21). The water itself symbolizes the movement of His throne and the voice (word) of God (Ez 1:24; Rev 1:15).
- 7:34 The cart also contained four stands for the cart at its four corners.
- 7:35 Each cart had a wreath representing a crown of victory.
- 7:36 The carts were designed with cherubim (divine nature), lions (strength), and palm trees (righteousness).
- 7:37 All ten laver carts were perfectly the same in mold, measure and shape.
- 7:38 Each was estimated to hold 355 gallons.
- 7:39 Five of the laver carts were on the north and five were on the south. The main laver was on the southeast side of the Temple (this was on the right side looking out from the Temple).

Read 1 Kings 7:40-47... Hiram Constructed the Temple’s Exterior of Bronze

- 7:40 Hiram made the bowls and utensils for the house of the Lord.
- The real name of the craftsman “Hiram” is Hiram-abi (2 Chronicles 2:7, 13-14).
- 7:41 The tops of the pillars were bowl shaped.
- 7:42 There were 200 pomegranates adorning the top of each column.
- 7:43 Each of the ten lavers was positioned on each of the ten carts.
- 7:44 The “Sea” was supported by the 12 oxen.
- 7:45 The utensils of the Temple consisted of pots, shovels and bowls. Bronze is the symbol of strength and judgment.
- 7:46 The bronze work came from the Jordan River valley.
- 7:47 Solomon could not measure the weight of the articles; the weight was incalculable.
- **According to 1 Kings 7:40, who did the Temple belong to?**
 - **The Lord**
 - **What does bronze symbolize in Scripture?**
 - **Strength – all of the utensils were strong**
 - **According to 1 Kings 7:47, what was the weight of the bronze utensils used in the Temple?**
 - **Solomon did not weigh the utensils because there were so many**

- **The bronze was not determined – the strength and power of the tools of God is unknown**

Read 1 Kings 7:48-51... Solomon Constructed the Temple's Interior of Gold

7:48 The first item of gold mentioned was the altar of incense followed by the table of showbread.

7:49 Solomon also constructed ten lampstands with five on the left and right of the Holy Place.

7:50 Even the hinges for the doors were gold

7:51 After completion, Solomon brought in all of the silver and gold furnishings that David had dedicated to the Lord.

The Tabernacle (Exodus 25:8-9, 26:30) was patterned after the Heavenly Tabernacle (Revelation 15:5)

Seven Tabernacles/Temples are referenced in the Bible:		Seven times are we referenced as the Temple of God because He is in us.	
1. Tabernacle/Temple	(1 Samuel 1:9)	1. 1 Corinthians 3:9-17	
2. Solomon's Tabernacle	(1 Kings 6:5,7)	2. 1 Corinthians 6:19	
3. Nehemiah/Zerubbabel	(Ezra 4:1-2)	3. 2 Corinthians 6:16	
4. Herod	(John 2:200)	4. Ephesians 2:20-21	
5. Defiled by Antichrist	(2 Thes 2:4, Daniel 9:27)	5. Hebrews 3:6	
6. Millennial	(Ezekiel 41:1)	6. 1 Peter 2:5	
7. Jesus	(Rev 21:3, 22)	7. 1 Peter 4:17	

4 1 Kings 8, 9

Read 1 Kings 8:1-8... Solomon Completes the Temple with Hiram's Help

8:1 Solomon gathered three categories of leaders: 1. Elders (Judges) 2. Tribal Heads (Princes & Representatives – Ex 2:14; Judges 5:15) 3. Ancestral Leaders (Legacy Leaders - Num 1:5-16, 7:2)

8:2 During the Feast of Tabernacles, the ark was moved into the Temple (Ex 23:16; Lev 23:39; Deut. 16:13)

8:3 Possibly learning from his father David's mistake (2 Sam 6), Solomon has the ark handled by the guidelines established by the Lord (Ex 25:14; Num 4:15)

8:4 The Ark of the Lord had been already brought into Jerusalem (2 Samuel 6; 2 Chronicles 1:4) while the Tabernacle was still in Gibeon (1 Kings 3:4; 2 Chronicles 1:3-6). They were once again reunited as they had been prior to the destruction of Shiloh after they stole the Ark of God at the Battle of Ebenezer. (1 Samuel 4)

8:5 David had also sacrificed before the Ark as it was moved into Jerusalem possibly setting this precedent (2 Samuel 6:13)

8:6 The priests brought the Ark of the covenant into the Most Holy Place beneath the two massive figures of cherubim (each exceeding 16' high and 16' wide). (1 Kings 6:23-27) There are also smaller angels on the top of the mercy seat (Ex 25:10-23; 37:1-9). This place between the cherub was God's footstool (1 Chron 28:2; Ps 132:7; Is 66:1)

8:7-8 The Israelites respected the holiness of the ark, so the poles were extremely long to ensure separation from contact

- **According to 1 Kings 8:2, when was the ark moved into the Temple?**
 - **During the Feast of Tabernacles, the ark was moved into the Temple**
- **According to 1 Kings 8:3-4, how did Solomon transport that Ark of the Covenant?**
 - **Possibly learning from his father David's mistake (2 Sam 6), Solomon has the ark handled by the guidelines established by the Lord (Ex 25:14; Num 4:15)**
- **According to 1 Kings 8:8, the poles were extremely long; what would have been a reason for the long poles?**
 - **Longer poles enabled more Levites to support the weight**
 - **The Israelites respected the holiness of the ark, so the poles were extremely long to ensure separation from contact (Ex 25:15)**

Discuss 1 Kings 8:9... Only the Law is Remaining in the Ark of the Covenant

8:9 Scripture identifies other items that were also in the Ark beyond the law (Hebrews 9:4). The manna (Ex 16:31-36) and Aaron's staff (Numbers 17:1-11) were placed beside the Ark of the Covenant instead of inside. Jewish tradition suggested that even the broken law of Moses was kept in the Ark.

- Horeb was the Hebrew name of the mountain where the Law was given; Sinai was the non-Hebrew name for the same mountain.
- **What is significant about the items remaining in the Ark?**
 - **Only the stone tablets (Law) were left in the ark;**
 - **Originally the ark contained**
 1. **The gold (deity) jar of manna (Spiritual sustenance, Jesus – Jn 6:32),**
 2. **Aaron's staff that had budded (God's choice for Priesthood – Num 17)**
 3. **The Stone Tablets of the Law (Exodus 16:33-34, 25:10-16; Numbers 17:10; Heb 9:4).**

Read 1 Kings 8:10-21... Solomon Sermon at the Dedication of the Temple

8:10-11 Shekinah Glory was overwhelming like the Tabernacle (Exodus 40:34-35); when the glory of the Lord appears, the religious leadership is surpassed by God Himself.

- The cloud symbolized God’s presence at the Exodus from Egypt (Ex 13:21-22, 14:19-20; 19:9, 16) until Israel crossed over into the Promised Land when the Ark of the Covenant symbolized God’s presence. Church applause is not for the performance given, but the eminence of God (2 Chron 5:14).
- 8:12-13 Although the Temple was indeed majestic, Scripture recognizes that God cannot be contained (1 Kings 8:27)
- 8:14 The king begins by blessing the people by testifying to the things that God has done.
- 8:15 The Davidic covenant was being fulfilled (2 Samuel 7)
- 8:16 God had not chosen any other place to build His house until He chose the lineage of David.
- 8:17 Beyond being in the “mind” of David to build the Temple, it was in David’s heart.
- 8:18-19 Believers should weigh their honorable desires against the will of God; not all respectable ventures should be pursued. Instead, a believer should walk as God leads. David was a man of war, and God wanted the Temple to be constructed by a man of peace (1 Chronicles 22:8-9, 28:3)
- 8:20 All that the Lord had stated to David had come true (2 Samuel 7). Solomon had replaced his father on his throne and constructed a Temple as the House of God.
- 8:21 Solomon equates the 10 commandments inside the Ark with the Covenant of the Lord (the Mosaic Covenant).
- **According to 1 Kings 8:10-11, why could the Priests not minister in the Temple after completion?**
 - **The Shekinah Glory was overwhelming like the Tabernacle (Exodus 40:34-35);**
 - **When the glory of the Lord appears, the religious leadership is surpassed by God Himself.**
 - **Church applause is not for the performance given, but the eminence of God (2 Chron 5:14).**
 - **According to 1 Kings 8:12, where does the Lord state that He will dwell?**
 - **In thick darkness...**
 - **What is repeated in 1 Kings 8:15 and 1 Kings 8:20?**
 - **The Lord has been faithful to fulfill His promise**
 - **According to 1 Kings 8:16, what would inhabit the Temple?**
 - **The Name of the Lord**
 - **According to 1 Kings 18-19, what did God tell David that He was pleased with?**
 - **The desire to build a Temple although God had chosen his son to construct it.**
 - **According to 1 Kings 8:21, what would the Temple be a place for?**
 - **For the Ark of the Covenant...**
 - **According to 1 Kings 8:21, what is inside the Ark that represents God’s covenant with Israel?**
 - **The 10 Commandments**
 - **The Law of Moses given to Israel when He brought them out of Egypt**

Read 1 Kings 8:21-53... Solomon’s Prayer at the Dedication of the Temple

- 8:22-53 The king’s attention turns to God, thanking and praising Him while giving petition for God to Hear and Forgive
- 8:22 Solomon stands and lifts his hands towards heaven to pray.
- 8:23 Petition begins with acknowledgement of God’s sovereignty and His past blessings.
- 8:24 The Lord was faithful to His covenant with David (2 Samuel 7)
- 8:25 Solomon asks that the Lord continue to extend his lineage on the throne of David which the Lord accomplished through Jesus (Matthew 1)
- 8:26 Solomon is cognizant of his father’s special relationship with the Lord
- 8:27 No building on earth much less earth below or heaven above, can contain the sovereign God.
- 8:28 Solomon pleads for the Lord to hear his prayer
- 8:29 Solomon asks that the earthly Temple be a place of special relevance to the Lord with His attention on it and the prayers that are made at it.
- 8:30 This is often repeated in the Old Testament “Hear from Heaven where you live, and when you hear forgive.” (1 Kings 8:34, 36, 39; 2 Chronicles 6:21, 25, 27, 30, 39 → 2 Chronicles 7:14)

Requested Mercies for Specific Scenarios (1 Kings 8:31-53)			
1.	An Israeli man sins against his neighbor	Judge	1 Kings 8:31-32
2.	Israel is defeated by enemy b/c of sin	Hear & Forgive	1 Kings 8:33-34
3.	Israel experiences drought b/c of sin	Hear & Forgive	1 Kings 8:35-36
4.	Israel experiences famine b/c of sin	Hear, Forgive & Judge	1 Kings 8:37-40
5.	A foreigner seeks the Lord	Hear & Grant	1 Kings 8:41-43
6.	Israel battles an Enemy following the Lord	Hear & Grant	1 Kings 8:44-45
7.	Israel captured because of sin	Hear & Forgive	1 Kings 8:46-50

Discuss 1 Kings 8:39... God Alone Knows the Heart

- 8:39 God alone (Jer 17:9) knows a man’s heart (2 Chron 6:30; Ps 44:21; Acts 1:24, 15:8; 1 Jn 3:20)

Read 1 Kings 8:46-53... Solomon Prays for Reconciliation After Sin

- 8:46 Solomon admits to the Lord that everyone sins
- 8:47 In the cycle of sin, sin results in captivity compelling a person to turn back to God.
- 8:48 God requires undivided faith and obedience
- 8:49 Solomon asks the Lord to hear and forgive
- 8:50 Beyond mercy is grace as Solomon asks the Lord to show compassion on his people by giving their captors compassion on His people.
- 8:51 Although Israel did not have the iron weapons of others, they themselves had come from the mighty iron kiln of Egypt.
- 8:52 Whether the individual or the nation, Solomon requests that God be sensitive to their call
- 8:53 Israel had been set apart as God's inheritance on earth to walk sanctified to Him
- **According to 1 Kings 8:46, who has sinned?**
 - All have sinned (Rom 3:23)
 - **According to 1 Kings 8:47-48, what three actions are described in 1 Kings 8:47 as to believers who are convicted of sin?**
 1. They come to their senses
 2. They Repent
 3. They Pray – their prayer is one of humility and admission
 - **According to 1 Kings 8:48, what does the Lord require of His people?**
 - Their whole heart and whole mind
 - **According to 1 Kings 8:48, why would believers pray in the direction of the Temple in Jerusalem?**
 - Because the presence of God was symbolized by the Ark in the Holy of Holies (2 Chronicles 6:21; Daniel 5:10)
 - **According to 1 Kings 8:51, how does Solomon refer to Egypt?**
 - Egypt is an iron furnace – burning out all of the impurities of God's people

Read 1 Kings 8:54-61... Solomon Blesses the People in Benediction

- 8:54 Solomon had prayed with his hands uplifted and at some point, he went from standing to kneeling before the Lord (1 Kings 8:22).
- 8:55 After prayer, Solomon stood and blessed the people.
- 8:56 Solomon acknowledges the fulfillment of all of the Lord's promises to Moses
- 8:57 The Lord's presence is key to success – Immanuel (God with us)
- 8:58 God can give inclinations of the heart (Jer 3:15, 24:7)
- 8:59 Night and day, God is with His people to comfort and protect.
- 8:60 There is only one God, and His people are to be a witness to the one true God
- 8:61 In closing, Solomon urged obedience to God.
- **How had Solomon's posture changed while he prayed from 1 Kings 8:22 through 1 Kings 8:54?**
 - He continued spreading his hands to heaven, but Solomon had gone from standing to kneeling
 - **According to 1 Kings 8:56, why did Solomon want to praise the Lord?**
 - He had given rest and fulfilled His promises to Moses
 - **According to 1 Kings 8:58, how is one inclined towards God?**
 - God changes the hearts of His people to be inclined towards Him.
 - A heart "inclined towards God" is one who walks in His ways and keeps His commands, ordinances and judgments.
 - **According to 1 Kings 8:60, what is unique about God?**
 - He is the only true God, and there is no other.
 - **Jesus considers the greatest commandment to be to love the Lord your God with all your heart, soul, and mind (Matthew 22:36-37). According to 1 Kings 8:61, how does a believer do this?**
 - Walk in His ordinances and keep His commands

Read 1 Kings 8:62-66... Solomon's Sacrifices at the Dedication of the Temple

- 8:62 Solomon and all the people offered sacrifices to the Lord
- 8:63 The peace offering is also called a fellowship offering was a freewill offering that pleases the Lord (Leviticus 3). The number "two" often represents witness in Scripture
- 8:64 In total, Solomon offered all of the three freewill offerings: 1.Burnt 2.Grain 3.Fellowship
- 8:65 The peace offerings could be shared between priest and people alike. "Seven" often represents fullness and satisfaction; these offerings extended seven days and then another seven days (two as a witness of complete satisfaction)
- 8:66 The number "eight" often symbolizes "new beginning" and all of Israel was joyful before the Lord.
- **According to 1 Kings 8:65, why does Scripture record the length of the festival in the unique way of "seven days, and then seven more days"?**
 - Seven is symbolic of full/complete satisfaction, and this was just that once over.
 - **According to 1 Kings 8:66, what day did Solomon send everyone back to their homes?**

- **On the eighth day (which was really the fifteenth day); however, the number eight represents “new beginning”**
- **According to 1 Kings 8:66, what was the impact on those who attended the dedication of the Temple?**
 - **Everyone returned home rejoicing over a very specific item – the goodness the Lord had done!**

Read 1 Kings 9:1-9... The Lord Appears to Solomon a Second Time

9:1 Solomon (“peace”) had completed construction of the Lord’s house as well as his own. Construction on the Temple occurred in the fourth year of Solomon’s reign and took Solomon 7 years to build the Temple (1 Kings 6:38) and 13 years to construct his house (1 Kings 7:1). This would be the 24-25 year of Solomon’s 40-year reign.

- Solomon’s heart was in building initiatives

9:2 The Lord returned to Solomon a second time as He had at Gibeon – 1 Kings 3:5 (parallel passage of 2 Chronicles 7:11- 2 Chronicles 9:28)

9:3 The Lord affirms that He has heard Solomon’s prayer and that His eyes (attention) and heart (faithful, caring love) would be present. (2 Chronicles 7:12-20) God had set apart the Temple for the special purpose of God and man’s interaction.

- God had put His name on the Temple in Jerusalem as He foretold at the exodus (Deuteronomy 12:5, 11, 21; 14:23, 16:2, 6, 11)
- Not only God’s eyes, but also His heart (attention, desires) would reside at the Temple

9:4-5 A conditional covenant is made with Solomon in regards to his lineage retaining the throne.

9:6 God’s promise was conditional to Solomon’s obedience and that of his descendants.

9:7 God warns that if disobedience occurs, Israel will become “an object of scorn and ridicule among all the peoples.”

- Throughout the history of the world, anti-Semitism has been unparalleled to any other bigotry and hatred (2 Chron 7:20-21).
- The term “cast out” is a Hebraic idiom of divorce
- The Temple would become a heap of ruins

9:8 The destruction of the Temple would be a testimony to God’s judgment against sin. Those who visit the Temple in modern days, only see the remnant of the “weeping wall.” (2 Chronicles 29:8; Jeremiah 18:16, 19:8; 25:9, 18; Micah 6:16)

9:9 Idolatry would result in the destruction of the magnificent Temple and blessed relationship with the Lord. God would use His relationship with His Jewish people as a testimony to the world for blessing or curse (Deut. 29:22-28; Jeremiah 22:8)

- **According to 1 Kings 9:3, why did God appear before Solomon a second time?**
 - **Because of prayer – Solomon has completed the Temple and prays that the Lord’s presence is there**
- **According to 1 Kings 9:3, what does God say will be in the Temple at all times?**
 - **The Lord affirms that His eyes (attention) and heart (faithful, caring love) would be present.**
- **According to 1 Kings 9:4, who does God want Solomon to use as an example of how to walk with the Lord?**
 - **Solomon’s father, David**
- **According to 1 Kings 9:6-7, what would cause God to reject the Temple?**
 - **If Solomon or his sons worshipped other gods, God would reject him.**
 - **Israel has become an object of scorn and ridicule throughout history and currently by the U.N. Anti-Semitism is a common practice.**
 - **The term cut-off is a strong term (Deut. 28:37) and would occur during the reign of Jeconiah (Jer 22:24, 30)**
- **What is left of the Temple these days?**
 - **The weeping wall**

Read 1 Kings 9:10-14... Solomon Offered Hiram Undesirable Gifts

9:10 Solomon (“peace”) had completed construction of the Lord’s house as well as his own. Construction on the Temple occurred in the fourth year of Solomon’s reign and took Solomon 7 years to build the Temple (1 Kings 6:38) and 13 years to construct his house (1 Kings 7:1).

9:11 The area of Galilee was in the northern section of Israel next to the Sea of Galilee. The cities were a gift for Hiram, but Israel had also provided Hiram with harvests and food. Coastland was not good for growing crops, so Hiram may have wanted pastureland.

9:12 Hiram found the cities a poor tribute to their friendship. These 20 towns were in the hill country which might not have been the pastureland that Hiram was anticipating. Josephus states that “Cabul” means “displeasure,” but it might also be translated as a “pledge” because Solomon buys them back from Hiram. (2 Chronicles 8:2)

9:13 Instead of “sent”, a better translation would be “had sent.” In the construction of the Temple, Hiram had sent 120 talents of gold. (The number “12” represents organizational witness)

- **According to 1 Kings 9:10, what two buildings are emphasized as Solomon’s great constructions?**
 - **Solomon built a house for himself and one for the Lord**
 - **This could reveal Solomon’s divided heart**
- **According to 1 Kings 9:12, was the King who provided for the Temple satisfied with Solomon’s gifts?**

- **No - Although Solomon had made a gesture of loyalty and generosity, Hiram (King of Tyre – 2 Sam 5:11; 1 Ki 5:1; 1 Chron 14:1) was not pleased with the 20 cities from Galilee that Solomon gave to him.**
- **While one Hiram (“whiteness”, noble”, or “exaltation of life”) was the provider king, another Hiram (type of Jesus) was the skillful worker who came to Jerusalem to perform the necessary tasks (1 Kings 7:13-14).**
- **Had Hiram given to Solomon sufficiently?**
 - **Hiram had blessed Solomon abundantly (cedar & cypress & 9000 lbs of gold).**
 - **It might be inferred that Solomon gave the Lord token rewards as well for all of His blessings.**
 - **Although Hiram was not pleased with the 20 Galilean cities, the ministry of Jesus was primarily focused on the impoverished area of Galilee.**

Read 1 Kings 9:15-23... Instead of Killing Canaanites, Solomon Enslaved Them

- 9:15 Solomon was a builder which required resources to labor for his projects. The Canaanites were in forced labor, but Israelites needed to be on quarterly labor rotations as well. A “Millo” might be a tower or a terrace.
- The three cities may have been the locations that Solomon used to house his armies for rapid deployment. Hazor was in the north, Megiddo was central and Gezer was in the south on the Philistine border.
 - These cities were on the lowland plains (instead of the hill country), so that the chariots would be effective weapons
 - All three were on major trade routes and possibly used for taxation purposes.
- 9:16 Joshua had destroyed this city (Joshua 10:33), but Judah had not been able to (Judges 1:29). Egypt (a type of this world) gave proceeds from victories to Solomon
- 9:17 The town of Gezer was on the Philistine border in the south while Beth-horon was on the border of Ephraim and Benjamin (2 Chron 8:5; Joshua 16:3).
- 9:18 Baalath was in Dan, and Tadmor (modern day Palmyra) was located north of Damascus as defense against northern invaders.
- 9:19 Solomon had such wealth amassed that he had storage cities as well as whole cities as citadels for his chariots and cavalry.
- 9:20 Solomon exploited surrounding people for his slave workforce.
- 9:21 The defeated people who were not destroyed were utilized by Solomon as forced labor. Israel was supposed to eradicate these idol worshippers from the land, but instead, they put them to work ((Ex 23:23; Dt 7:1; Judges 3:5; 2 Chronicles 8:7) and eventually, the priests would marry these idolaters (Ezra 9:1).
- 9:22 Solomon reserved the Israelites for privileged positions although he did use some common Israelites as laborers on rotation.
- 9:23 Solomon engaged 550 men as chief overseeing officials which shows the breadth of construction.

Read 1 Kings 9:24-28... Solomon Exploits the World

- 9:24 Solomon built gardens around the palace that he had constructed for Pharaoh’s daughter (1 Kings 3:1; 2 Chronicles 8:11)
- 9:25 Every Israelite male was to come to Jerusalem three times each year (Deut 16:16; 2 Chron 8:13): 1.Feast of Unleavened Bread 2.Feast of Weeks(Pentecost) 3.Feast of Tabernacles
- 9:26-28 While the Sea often represents the chaotic world system, King Hiram (type of God) assisted Solomon in acquiring 420 talents (31,500 lbs. or 16 tons) of gold from the Gentile lands – the world’s system. The ships may have sailed south out of the Persian Gulf. Ophir may have been India, Africa or Arabia.

5 1 Kings 10, 11

Read 1 Kings 10:1-9... The Queen of Sheba Tests King Solomon

- 10:1 The Queen of Sheba (“captivity/old man”), representing the *Gentiles*, came up to Jerusalem to pay him homage as all the nations will to Christ during the millennium (Zech. 14:16).
- Sheba’s gifts also reflect those of the wise men at the nativity (Is 60:6).
 - The fame of Solomon was meant to draw attention to God and not to himself.
- 10:2 The Queen of Sheba brought offerings to the king (Mt 2:11) and hid nothing from him (Ps 69:5; Eccl 12:14), but instead was completely open to the king’s insight (Is 55:8-9).
- 10:3 Nothing is too difficult for the king (Genesis 18:14, Jeremiah 32:27, Jeremiah 32:17, Psalms 135:6; Daniel 4:35, Luke 1:37, Mt 19:26)
- 10:4-5 The queen witnessed the blessings of Solomon through his household. (Gen 18:19) It seems that the queen had initially wanted to challenge Solomon, but her competitive spirit gave way – the same term is used in Joshua 5:1.
- 10:6-7 It is powerful to experience the Lord firsthand just as the testimonies were proved out to the Queen of Sheba when she met the king personally. (Deut 11:7, 29:2; Jn 4:42; Lk 10:23-24; Jn 20:29)
- 10:8 The joy of believers who stand in the presence of God is incomparable (Jer 15:16; Jude 1:24-25).

10:9 The purpose of God’s blessings on the lives of His people are to result in the world praising Him when they witness His work in His people. The King achieves justice (Ps 89:14, 97:2) and righteousness (Titus 3:5).

- **According to 1 Kings 10:1, why did the Queen of Sheba visit King Solomon?**
 - She came to test Solomon because she had heard testimony of his connection with the Lord.
- **According to 1 Kings 10:2, what was she thinking that she did not share with Solomon?**
 - The Queen of Sheba brought offerings to the king (Mt 2:11) and hid nothing from him (Ps 69:5; Eccl 12:14), but instead was completely open to the king’s insight (Is 55:8-9).
- **According to 1 Kings 10:3, is there anything too difficult for the King?**
 - Nothing is too difficult for the king (Genesis 18:14, Jeremiah 32:27, Jeremiah 32:17, Psalms 135:6; Daniel 4:35, Luke 1:37, Mt 19:26)
 - God can enlighten and give wisdom beyond ourselves.
- **According to 1 Kings 10:4-5, what seven items amazed the Queen and took her breath away?**

Seven Items of The King took the Queen’s Breath Away (1 Kings 10:4-5 & 2 Chronicles 9:3-4)		
1.	Wisdom	2 Sam 14:20; 1 Kings 3:28; Job 12:13; Dan 2:20
2.	Palace	Ps 11:4, 45:6, 47:8
3.	Food at His Table	Mt 8:11; Lk 22:30
4.	His Servants Residence	Jn 14:2-3
5.	Attendant’s Service & Clothing	Is 61:10; Zech 3:1-5
6.	His Cupbearers	Gen 40:21; Neh 1:11; Mt 20:22-23; Mk 10:39; 1 Cor 10:16
7.	The Burnt Offerings	Gen 8:20, 22:2-8; Lev 1:10

- **According to 1 Kings 10:7, did the Queen of Sheba believe the testimonies of Solomon’s words and wisdom?**
 - No – she had to come and experience the King’s words for herself
 - It is powerful to experience the Lord firsthand just as the testimonies were proved out to the Queen of Sheba when she met the king personally. (Deut 11:7, 29:2; Jn 4:42; Lk 10:23-24; Jn 20:29)
- **According to 1 Kings 10:7, did the testimonies of the King’s wisdom and prosperity prove to be true?**
 - No – they were vastly understated.
- **According to 1 Kings 10:8, what reason does the Queen of Sheba believe that the King’s servants should be happy?**
 - Because they stand in the Kings presence and hear His wisdom
- **According to 1 Kings 10:9, how does the Queen of Sheba reference God?**
 - She calls Him the Lord YOUR God
- **According to 1 Kings 10:9, what were the two functions of the King?**
 - The King achieves justice (Ps 89:14, 97:2) and righteousness (Titus 3:5).
- **What could the story of the Queen of Sheba symbolize?**
 - The Queen of Sheba (“captivity/old man”), representing the Gentiles, came up to Jerusalem to pay him homage as all the nations will to Christ during the millennium (Zech. 14:16). Sheba’s gifts also reflect those of the wise men at the nativity (Is 60:6).

Read 1 Kings 10:10-13... The Queen of Sheba Exchange Gifts with King Solomon

10:10 The Queen of Sheba gave 120 talents of gold (1 Ki 10:10) just like Hiram (1 Ki 9:14); the height of the Temple vestibule was 120 cubits (2 Chron 3:4) and 120 Priests sounded the trumpets (2 Chron 5:1-12).

- Scripture records that the number of man's "days shall be limited to 120 years" (Gen 6:3), so these uses of “120” tend to denote the end times as Jesus’ millennial kingdom is beginning.
- The Queen of Sheba’s gift of gold equates to fifty million dollars in modern value.

10:11-12 Ophir (“fruitful region”) is thought to be either India, Africa or Arabia which may have been near the origin of the Queen of Sheba. Ophir was the source of unparalleled almuq wood and precious stones

10:13 The King satisfied every request (Mt 7:11, 21:22; Lk 11:13; Jn 15:16, 16:23) Queen of Sheba (Ethiopian) came to Solomon; legend has it that they were married and had a son, Menyelek I (Mt 12:42; Lk 11:31).

- **According to 1 Kings 10:13, did the King answer the Queen of Sheba’s requests?**
 - The King satisfied every request (Mt 7:11, 21:22; Lk 11:13; Jn 15:16, 16:23) Queen of Sheba (Ethiopian) came to Solomon
 - Legend has it that they were married and had a son, Menyelek I (Mt 12:42; Lk 11:31).
 - A Jewish Groom and Gentile Bride suit the image of Jesus and His church

Read 1 Kings 10:14-29... Solomon’s Wealth Continues to Increase

10:14 The annual weight of gold that Solomon taxed = 666 talents (only other time in Bible is Rev 13:18). This is likened to 25 tons of gold annually. The fact that it came in annually bears the resemblance of a tribute.

- God warns against Kings amassing immense wealth (Deut. 17:17)

- This is one of the few times in Scripture that the “number of man” (666) is identified in Scripture (1 Kings 10:14; 2 Chronicles 9:13; Ezra 2:13).
- As David is a type of Christ in Scripture, Solomon as a prosperous self-made man (depending on forced labor) might represent the anti-Christ.

10:15 One reason for the Queens visit was possible joint-taxation on certain trade routes.

10:16 The large shields were hammered gold which were ornamental because God had given Israel peace.

10:17 The golden shields decorated Solomon’s house – the house of the Forest of Lebanon

10:18 Ivory might symbolize purity (white) while the overlaid gold would have represented glory.

10:19 Throne had six (the “number of man” meaning “insufficient”) steps

10:20 Twelve lions (courage) could represent the twelve tribes.

10:21, 27 Silver (redemption) was accounted as nothing in those days. Gold represented glory and was extensively utilized by the King for all of his vessels.

10:22 Every three years, treasures would be brought to the king from overseas (Gentile). The merchant ships were large ships lined with oars for propulsion.

10:23-24 God had put wisdom in King Solomon’s heart. Solomon’s “fame” went abroad far and wide and “all the earth sought to Solomon” which can be likened to Jesus’ great commission (Mt 28:19; Mk 16:15)

- However, even glamorous Solomon was not arrayed like a lily of the field (Mt 6:28-29)

10:25 The annual tribute was accepted by Solomon as the seven offerings are listed: 1.Silver 2.Gold 3.Garments 4.Armor 5.Spices 6.Horses 7.Mules

10:26 Solomon established chariot bastions throughout Israel as well as in the capital city of Jerusalem.

10:27 Silver and cedar which were viewed as royal became common.

10:28 Solomon expanded his father’s armies and herds by importing horses.

10:29 Egyptian chariots and horses were imported at a cost. Chariots were only effective as weapons in the lowland plains while most of the Israelites lived in the hill country. Israel used their supply chain agents to broker the sale of Egyptian chariots to the Hittites and Syria.

- **What might be some signs that Solomon could be lured away from the Lord?**

- **The annual weight of gold that Solomon taxed = 666 talents (only other time in Bible is Rev 13:18).**
- **As the number of six is likened to dissatisfaction and unfulfilled, Solomon’s wealth throughout this chapter is accented by the use of sixes.**
- **Truly, Solomon’s wealth also led to his downfall.**
 - **six hundred shekels of gold went into each shield. (1 Kings 10:16)**
 - **the throne had six steps (1 Kings 10:19)**
 - **an imported chariot from Egypt cost six hundred shekels of silver (1 Kings 10:29)**

- **According to 1 Kings 10:20, how many lions lined the six steps ascending to the King’s throne?**

- **12 Lions leading to the King**
- **Twelve lions (courage) could represent the twelve tribes.**

- **According to 1 Kings 10:21, 27 silver was accounted as nothing in those days; what could that represent?**

- **Silver symbolizes redemption, which was common with God’s favor on Jerusalem**

- **When would 1 Kings 10:24 be fulfilled in the world?**

- **All nations should have a desire to come to the Lord now, but this will not happen until the Millennial Kingdom.**

- **Similar to 2 Samuel 11 (“hinge chapter”) of David’s sin with Bathsheba, 2 Kings 11 is the “hinge” chapter with Solomon’s wives. The first half of the book is blessed while the second half is cursed.**

Read 1 Kings 11:1-8... Solomon’s is Seduced into Idolatry via Intermarriage

11:1 The Egyptian princess is singled out among the many foreign women that Solomon loved. Egypt is often representative of the pagan world. Many of these wives may have been political alliances.

- The Moabites, Ammonites and Edomites were Transjordan kingdoms to the southwest of Israel (all originating with Lot and Esau).
- The Sidonians were Phoenicians and possibly from the family of King Hiram of Tyre.
- The Hittites were the kingdom in Asian minor that had split the promised land with the Egyptians in 1300 BC.

11:2 God had warned the Israelites not to intermarry with the foreign women who worshipped foreign gods (Dt 7:3-4)

- While inter-racial marriages are fine with God, inter-religious marriages are condemned by God (2 Cor 6:14).
- More than just loving his wives, Solomon “clung” to his wives – obstinately and defensively.

11:3 The wives of Solomon turned his heart from God; Solomon had 700 wives and 300 concubines.

- In the prior chapter (1 Kings 10), Solomon had used his blessings to testify to the greatness of God (1 Kings 10:9), but now, other women will lure his heart away.

11:4 Solomon did not remain faithful to God as his wives turned his heart to false gods.

- The Jews say that Solomon wrote Song of Solomon in his youth, Proverbs during mid-life, and Ecclesiastes in his old age.
- 11:5 Ashtoreth was the female fertility and war god; a female god of licentious conquest. Ashtoreth began as a Phoenician goddess who was adopted into Canaan because of the acts of the Temple prostitutes. Isis, Ishtar, Mother Earth are all variations of Ashtoreth.
- Milcom was a false war god that was likened to Molech (both are a slight corruption of the Hebrew word for “king” (“Melech”))
- 11:6 *“Solomon did evil in the sight of the Lord, and did not fully follow the Lord, as did his father David.”*
- 11:7 High places were often used by priests before the Temple was finished (1 Kings 3:2-3), but then they were misused to worship fertility gods. Jeroboam would install priests at his high places (1 Kings :31-32). The high places were not eradicated until the reign of Josiah (2 Kings 23:19)
- Chemosh was a false war and sun god (Num 21:29; 2 Kings 23:13).. Solomon built the shrine to Chemosh on the Mt of Olives.
 - Molech was a fire god of a seated bronze statue with a human body and bull head; the babies of the Temple prostitutes would be used as human sacrifices over blazing fires burning through the arms of Molech (Lev 18:21, 20:5; 2 Kings 23:10).
 - The Hinnom Valley is a deep, narrow valley on the south end of Jerusalem
 - Molech was worshipped in the Valley of Hinnom which became Jerusalem’s garbage dump where waste and refuse were incinerated with endless fires (Jer 7:31; 19:2-6).
- 11:8 Solomon ensured that every foreign wife had a temple that could be used for her false god. Solomon had 700 wives and 300 concubines which means that there were myriad places of worship for false gods being constructed.
- **According to 1 Kings 11:1, how many nation’s of foreign women did Solomon love?**
 - **Solomon’s love for foreign (idolatrous) women is categorized into six (“unsatisfied”) groupings:**
 - 1. Pharaoh’s daughter (Egypt)**
 - 2. Moabite**
 - 3. Ammonite**
 - 4. Edomite**
 - 5. Sidonian**
 - 6. Hittite**
 - **Solomon had also accumulated thousands of horses (1 Kings 10:26 → Deut 17:16-17)**
 - **Solomon was warned about inter-marrying with the world**
 - **Yes, Solomon had the word of God written by Moses (Dt 7:3-4)**
 - **The daily Bible Reading is God’s guidance to you on how to lived blessed lives**
 - **According to 1 Kings 11:4, why did Solomon turn to false gods?**
 - **Solomon’s wives seduced him into idolatry; Solomon had already been given the wisdom that he was seeking, but wisdom did not prevent him from having lust. This can be likened to the mankind’s fall when Eve was deceived because of her lust for wisdom.**
 - **Solomon followed false gods, the Sidonian’s Ashtoreth and the Ammonite’s Milcom, and was not faithful to the Lord God as David had been.**
 - **Solomon constructed places of false worship for the Moabite’s Chemosh and the Ammonite’s Milcom directly across from Jerusalem – on the Mount of Olives.**
 - **According to 1 Kings 11:8, Solomon served his wives in love; should this be pleasing to the Lord?**
 - **Solomon enabled his wives to worship their own false gods when the Lord God is the only God to be worshipped. Like Solomon, this world, would have believers approve of any worship to any god, but “all paths do not lead to eternal life” – all others to death and destruction (Mt 7:13-14).**
 - **Believing men should not indulge the idolatry of their wives, but instead lead them spiritually.**
 - **According to 1 Kings 11:9, what were God’s feeling towards Solomon?**
 - **God had appeared to Solomon twice (witness) and became angry with Solomon’s idolatry.**

Read 1 Kings 11:10-13... God Judges Solomon

11:10 Solomon had the “head knowledge” of what was right, but his heart was unfaithful. God had personally visited Solomon twice (1 Kings 3:5, 9:2).

11:11-12 Because of his father’s (David) faithful walk, his son’s (Solomon) life was blessed, and because of the father’s (Solomon) sin, the son (Rehoboam) would be cursed. The words “you” and “yours” put the responsibility squarely on Solomon.

11:13 Judah would be given to Solomon’s son as the “Southern Kingdom”. It is mentioned twice that the kingdom would be torn away from Solomon (just like it had been for Saul – 1 Samuel 15:27-28). Later in this chapter (1 Kings 11:29-30), the prophet Ahijah would tear a robe into 12 pieces.

- **According to 1 Kings 11:10, did Solomon understand that he was sinning against God?**

- Yes, God had commanded him
- Solomon had the “head knowledge” of what was right, but his heart was unfaithful.
- According to 1 Kings 11:11, how did Solomon’s inheritance from David differ from Rehoboam’s inheritance from Solomon?
 - Because of his father’s (David) faithful walk, his son’s (Solomon) life was blessed, and because of the father’s (Solomon) sin, the son (Rehoboam) would be cursed.
- According to 1 Kings 11:9, the separation of the Northern Kingdom (Israel) from the Southern Kingdom (Judah) was the result of whose sin?
 - Solomon had intermarried with the world and had worshipped other gods.

Read 1 Kings 11:14-20... God Establishes A Southern Enemy Against Solomon

11:14 God initiated an enemy of Solomon (“shalom” meaning “peace”) who was a descendant of Esau. The Hebrew word for adversary is “satan.” The name “Hadad” was a name for all of the leaders of Edom similar to “Pharaoh” for Egypt or “Caesar” for Rome.

11:15 Joab had led the army under David to slaughter the Edomites (2 Samuel 8:13-14)

11:16 The slaughter of the Edomites continued for 6 months (1 Chronicles 18:12)

11:17 The servants of Hadad’s father had carried him into Egypt while he was a young child.

11:18 Midian had been the location where Moses had fled (Ex 2:15) while Paran was the location where Ishmael had fled (Gen 21:17-21).

11:19 The Pharaoh cared for Hadad and gave his sister-in-law as a wife for Hadad – Queen Tahpenes

11:20 The son of Hadad and Tahpenes was raised in the Pharaoh’s house as one of the Pharaoh’s sons (just as Moses had been – Ex 2:10). This would establish future ill will between Egypt and Solomon’s descendants.

11:21 Hadad lived in Egypt until the news of David’s death, and then Hadad desired to return to Edom. Joseph and Mary would also remain in Egypt until the word of Herod’s death (Mt 2:19-23).

11:22 The Pharaoh desired that Hadad remain in Egypt, but Hadad desired to return to Edom although he lacked nothing from the Pharaoh.

- According to 1 Kings 11:14, why did Hadad become an enemy of Solomon?
 - God raised Hadad up as an enemy.
 - God can raise up adversaries against His chosen people just as He did three times with Solomon
 1. Hadad (“Blacksmith”)/Edom 11:14;
 - At the time, the term “blacksmith” inferred strength and power to bring revolution for the common people who were oppressed by the ruling class.
 2. Rezon (“Small/Secret/Prince”)/Syria 11:23;
 3. Jeroboam (“Kinsman/Protector of Many”)/Ephraim 11:26).
- According to 1 Kings 11:15, who were the Edomites and what had Joab done to them?
 - Edomites were the lineage of Esau
 - Joab had spent 6 months in Edom killing all of the males.
- According to 1 Kings 11:19, who did God use to elevate Hadad?
 - The Pharaoh liked Hada so much that he made Hadad his brother-in-law
- According to 1 Kings 11:21, when did Hadad decide to return to his own land?
 - When he heard David and Joab had died.

Read 1 Kings 11:23-25... God Establishes Rezon in Syria as a Northern Enemy Against Solomon

11:23 This battle with David would have been near the Euphrates (2 Samuel 8:3-8, 10:6-18)

11:24 Instead of a large standing army, Rezon created a group of raiding parties who lived north in Syria.

11:25 Rezon would probably not go head-to-head against Solomon, but instead strategize ambushes and raiding parties. Rezon would pressure Solomon from the north while Hadad would pressure Solomon from the south.

- According to 1 Kings 11:24, why did Rezon hate Solomon?
 - David had killed Rezon’s people – the Zobaites.
 - Rezon had hid in Syria until he could follow in Hadad’s footsteps with retribution
- The conquests of Solomon's father (2 Sam 8:3) now become his enemies

Read 1 Kings 11:26-36... Ahijah Prophecies that Jeroboam would be King of Israel

11:26 Jeroboam (“the one who enlarges”) was from Ephraim. Ephraim and Judah struggled to be the most powerful tribes of Israel.

11:27 The Millo might be a tower or earthen structure (like a fence) – 2 Samuel 5:9, 1 Chronicles 11:8), and it was built with forced labor (1 Kings 5:13; 9:15, 24), Solomon became abusive to his own people in his building projects.

11:28 Solomon elevated Jeroboam to an officer above the forced labor as a labor leader over the Ephraim workers.

11:29 The prophet Ahijah (“God is my family member”) met Jeroboam privately in a field as Jeroboam was leaving Jerusalem. Ahijah was from Shiloh (which was in Ephraim) and had dressed himself in a new robe.

- 11:30 The covering of Jeroboam symbolized the twelve tribes of Israel, and it was torn from Solomon as the robe was torn from Jeroboam.
- 11:31 Jeroboam came upon the prophet Ahijah who was ripping up his robe
- 11:32 One Tribe would remain with David's lineage for the sake of David and the sake of Jerusalem. In fact there would be various partial tribes that come to Jerusalem under Judah oversight.
- Benjamin would ultimately join Judah against the northern nations while Simeon would move northward.
 - The Levites would serve at Jerusalem.
 - The ten tribes in the northern kingdom would include Joseph's sons: Manasseh and Ephraim (Ephraim would be the strongest tribe of the northern kingdom and used to reference the entire kingdom).
 - Ahijah would ultimately condemn Jeroboam (1 Kings 14:6-11)
- 11:33 Israel judged for abandoning God for three false gods: 1.Sidonian's Ashtoreth (moon goddess of love and war) 2.Moabite's Chemosh (fish-god destroyer – Moab's god of war) 3.Ammonite's Milcom (Molech the fire god – pagan sexual fertility goddess)
- 11:36 God chose David and put His name in Jerusalem; David had a freewill to obey the Lord after God chose him. David had been the lamp of Israel as God had been his lamp (2 Samuel 21:17; 1 Kings 15:4)
- **According to 1 Kings 11:26, what Tribe was Jeroboam from?**
 - Jeroboam ("he pleads the people's cause") was from Ephraim
 - **According to 1 Kings 11:28, why did King Solomon notice Jeroboam?**
 - Jeroboam captured the King's attention because he was getting things done.
 - **According to 1 Kings 11:32, what does Ahijah prophesy to Jeroboam?**
 - The Prophet Ahijah ("my brother is God") shows Jeroboam that he will receive ten tribes of Israel while one of the tribes of Israel (Benjamin) remains faithful to Solomon's son, Rehoboam.
 - The twelfth tribe went unaccounted because Judah would also remain faithful to Solomon.
 - **According to 1 Kings 11:33, what reasons are given by Ahijah on the reason the House of Solomon would lose their kingdom?**

Reasons the House of Solomon would lose their Kingdom (1 Kings 11:33)
1. Israel bowed to Sidonian's Ashtoreth (moon goddess of love and war)
2. Israel bowed to Moabite's Chemosh (fish-god destroyer – Moab's god of war)
3. Israel bowed to Ammonite's Milcom (Molech the fire god – pagan sexual fertility goddess)
4. Israel had not walked in God's ways to do right in God's eyes
5. Israel did not carry out God's statues
6. Israel did not carry out God's judgments

Read 1 Kings 11:37-40... Solomon Hunts Jeroboam because of God's conditional covenant

- 11:37 Jeroboam is told that he will reign over Israel
- 11:38 Jeroboam is told that if he obeys God and does what is right in God's eyes, god would establish an enduring house for him. The true blessing would have been that God would be with Jeroboam, but Jeroboam couldn't obey the Lord.
- 11:39 Although God states that he will afflict David's house, he sets the expectation that it will not be forever.
- 11:40 Jeroboam learned of this prophecy, and he sought to kill Jeroboam. Solomon is mistaken if he believes that he can stop God's plan.
- **Shishak is the first Pharaoh mentioned by name in the Bible.** Shishak became Pharaoh in 980-983 BC.
 - **According to 1 Kings 11:37, what does God do?**
 - He appoints Jeroboam as King over Israel
 - While God anointed the kings prior, He now appoints Jeroboam to be king.
 - It is more blessed to be anointed than appointed (Mt 7:20-23).
 - Many are appointed to positions within their churches, but these positions will not substitute for a relationship with the Lord.
 - **According to 1 Kings 11:38, what is the difference between the offer made to David's house and the one made to Jeroboam's house?**
 - God is giving the exact same opportunity to Jeroboam as He had offered to Solomon.
 - Jeroboam is given the opportunity to obey God and be blessed as David was blessed.
 - **According to 1 Kings 11:39, what was Solomon's response to Jeroboam becoming king of the northern kingdom?**
 - Just as Saul pursued God's anointed, Solomon's father, now Solomon pursues God's appointed Jeroboam flees Solomon's wrath by going to Egypt (to the world).
 - Ahijah (a priest) from Shiloh gives guidance to Jeroboam.... Ahijah also wrote a book of prophecy against Jeroboam with Nathan the prophet and in the visions of Iddo the seer

Read 1 Kings 11:41-43... Death of Solomon

11:41 Solomon’s reign is also documented in Chronicles (2 Chronicles 9:29). Solomon ruled over Israel for forty years as did David (1 Kings 2:11). Since Rehoboam was 41 years old when he became king (2 Chron 12:13), he must have been raised in royalty.

11:42 Solomon’s reign equaled David’s reign as forty years (1 Kings 2:11) while Saul reigned forty-two years (1 Sam 13:1 → 2 Sam 2:10). The forty represents testing while the two symbolizes witness.

11:43 Solomon died and was buried in Jerusalem; his son Rehoboam reigned in his place. Solomon’s life, with all of its grandeur and glory, is over in a verse; the sinful spot that Solomon held was replaced by his son, Rehoboam. This verse seems anti-climactic for all of the promise that began with Solomon’s rule.

Read 1 Kings 12:1-5.... Rehoboam Gathers with Israel in Shechem to be made King

12:1 Shechem was more centrally located than Jerusalem (40 miles north of Jerusalem). The intent of the northern tribes seemed to be to make Rehoboam king.

- Shechem was the locations that:
 - The Lord had told Abram that He would give Abram’s descendants this land (Genesis 12:6-7)
 - Jacob’s daughter, Dinah, was raped (Genesis 34)
 - Joseph was sold into slavery (Genesis 37:12-14)
 - Was in between Mt. Gerizim (blessing) and Mt. Ebal (curse) – Deut. 11:26-29; Joshua 8:30-35
 - Israel rededicated to their covenant before Joshua’s death (Joshua 24)

12:2 It is thought that Rehoboam may have already been anointed in Jerusalem, and now he traveled north to gain the loyalty of the northern tribes.

- Ephraim challenged Judah in importance:
 - Two religious’ locations, Shiloh and Shechem, were both located in Ephraim
 - Ephraim’s location was in the center of Israel.
 - Ephraim had multiple leaders including Joshua, Deborah, Gideon and Samuel

12:3 Jeroboam had been a labor leader over the house of Ephraim (1 Kings 11:28), and they called for him to return from Egypt and negotiate lighter workloads for the people of Israel.

- The Hebrew word for “assembly” is “qahal” which is translated into Greek with the word “ekklesia” which was used for God’s people of Israel (Acts 7:38) or even God’s people in the New Testament church (Eph 1:22; 5:25, 32)
 - “Ekklesia” means “the called-out ones” with “ek” meaning “out from” and “kaleo” meaning “to call.”

12:4 The northern tribes agreed to serve Rehoboam if he would lighten their workload. The northern tribes had been included to work alongside of the forced labor (1 Kings 5:13-17)

12:5 On the third day, the answer (the truth of Rehoboam’s heart) would be revealed.

• **How many times had each of the Kings been anointed?**

Anointments of the King					
1.	Saul	Samuel	1 Samuel 9:5	Zuph	“Honeycomb”
2.	Saul	Israel	1 Samuel 10:17	Mizpah	“Watchtower/Lookout”
1.	David	Samuel	1 Samuel 16:1	Bethlehem	“House of Bread”
2.	David	Judah	2 Samuel 2:1	Hebron	“Friendship”
3.	David	Israel	2 Samuel 5:3	Hebron	“Friendship”
1.	Solomon	Zadok	1 Kings 1:33-34	Gihon	“Valley of Grace”
2.	Solomon	Israel	1 Chronicles 28:1, 29:22-25	Jerusalem	“City of Peace”
1.	Rehoboam	Not Anointed	1 Kings 12:1	Shechem	“Shoulder/Strength”

• **What do we know of Shechem?**

- Shechem was an apropos location symbolizing Israel’s choice (Gn 12:67; Joshua 24:19-25) because although Rehoboam went to Shechem to be made King, Jeroboam ended up ruling (12:25);
- Shechem (“shoulder”) in Samaria stood in the narrow sheltered valley between Ebal (“stony”) on the north and Gerizim (“rocky”) on the south, these mountains at their base being only some 500 yards apart; along this line runs the great road which from time immemorial has formed the easiest and the quickest means of communication between the East of the Jordan and the Mediterranean sea.
- Joshua made covenant between 2 representative mountains: Mt Gerizim is blessing and Altar on Mt Ebal where curse is delivered (Deut 27:11-13).
- Mt Gerizim - being higher than most mountain peaks in Israel while rising to 2849 feet above sea level (although some 228 feet shorter than Mount Ebal), it continues to be the center of Samaritan religion to this day, and over 90% of the worldwide population of Samaritans lives in very close proximity to Gerizim.
- According to classical rabbinical sources, in order to convert to Judaism, a Samaritan must first and foremost renounce any belief in the sanctity of Mount Gerizim

• **According to 1 Kings 12:3, what was Jeroboam’s reaction to Rehoboam was being made King in Shechem?**

- Jeroboam remained in Egypt until Israel summoned Jeroboam from his hiding in Egypt.
- David had hidden in Palestine when he hid with the Philistines in Ziklag.

- **According to 1 Kings 12:4, in Solomon’s accumulation of great wealth had he been easy on the taxation of the people?**
 - **The yoke of the Father had been difficult which symbolizes the yoke of the Law itself.**
 - **Unlike Rehoboam, the yoke of the Son (the Lord Jesus) is easy (Mt 11:29-30), but Israel still did not submit.**

Read 1 Kings 12:6-11.... Rehoboam Listens to His Young Peers instead of Elder Counselors

12:6 Rehoboam does not go to the Lord in prayer, but instead goes directly to fellow man. Elders would have been the older leaders of Israel (Ex 18:17-26)

12:7 The elders counselled Rehoboam to be a servant leader; if he would serve his people then they would serve him.

- Rehoboam was 41 years old when he became king over Israel (1 Kings 14:21; 2 Chronicles 12:13)

12:8 Rehoboam rejected elder advice for poor peer prattle. Unlike his father, Solomon, Rehoboam thought that he was capable in his judgment.

12:9 Unlike the term “me” used with the elders, Solomon used the term “we” with his young friends.

12:10 Rehoboam disrespects his father, Solomon. The manner in which one treats authority could give insight into the inclination of a person towards God.

12:11 Rehoboam told the northern kingdom that he would be even more vicious against them than his father.

- **According to 1 Kings 12:5, how long before Israel heard Rehoboam’s response?**
 - **On the third day, the answer (the truth of Rehoboam’s heart) would be revealed.**
- **According to 1 Kings 12:6, who did Rehoboam not ask for advice?**
 - **Rehoboam does not go to the Lord in prayer, but instead goes directly to fellow man.**
- **According to 1 Kings 12:8, how does Rehoboam differ from David and Solomon in becoming King?**
 - **David accepted the coronation humbly**
 - **Solomon asked God for wisdom**
 - **Rehoboam (at 41 years of age – 1 Kings 14:21) rejected elder advice for poor peer prattle.**
 - **Unlike his father, Solomon, Rehoboam thought that he was capable in his judgment.**
- **In 1 Kings 12:6, Solomon asked the elders how they would advise “me”; how is this pronoun changed in 1 Kings 12:9 when dealing with Rehoboam’s friends?**
 - **Unlike the term “me” used with the elders, Solomon used the term “we” with his young friends.**
- **Explain 1 Kings 12:10**
 - **Rehoboam disrespects his father, Solomon. The manner in which one treats authority could give insight into the inclination of a person towards God.**
- **What does 1 Kings 12:7 reveal about leadership?**
 - **If you serve the people you command, you will have their hearts**

Read 1 Kings 12:12-19.... Jeroboam and Israel Reject Rehoboam as King

12:12 Jeroboam led the northern kingdom back to Rehoboam on the third day as agreed,

12:13 Scripture explicitly states that Rehoboam rejected the advice of the elders.

12:14 Rehoboam restated the harsh words that had impressed his young friends (Ecclesiastes 2:18-19).

12:15 God brought the downfall of Rehoboam and the fulfillment of His word (1 Kings 11:31).

12:16 Israel claimed to have no part of David’s household (this was true even to the point of Jesus); Israel rightfully said that David (David’s lineage) must consider his own house – David’s house had severely waned from his son to his grandson.

- This is the first time in Scripture where the term “Israel” is used to define the 10 tribes of the “northern kingdom.” The northern kingdom will be called “Israel”, “Ephraim”, or “Samaria”.
- These are the same words that were used by the northern tribes in the rebellion of Sheba against David (2 Samuel 20:1)

12:17 Rehoboam maintained control over the land of Judah, and there were some from the ten tribes who lived within the Judah borders. Those from Israel’s northern ten tribes who lived in Judah’s territory remained faithful to Rehoboam

12:18 Being the politically inept, Rehoboam did not send a sympathetic ambassador to Israel.

- Adoram also served King David in charge of the revenue (2 Sam 20:24), and may have been in charge of David’s forced labor as Adoniram (1 Kings 4:6)
- Rehoboam finally understood the danger he was in and the state of hatred against him.
- The separation of the Kingdom occurred in 922BC, and would remain split until 538BC post-captivity.
 - The northern kingdom would only have two centuries until the Assyrian captivity in 722BC.

12:19 Even today, Israel is in rebellion against Jesus Christ from the house of David (Mt 1:1; Lk 18:38; 2 Tim 2:8; Rev 22:16).

- **According to 1 Kings 12:14, did Rehoboam tell Israel everything that his peers recommended?**
 - **No, Rehoboam leaves out the crass comparison to the size of his finger.**
- **According to 1 Kings 12:15, why did the King not listen to the people’s request?**
 - **God brought the downfall of Rehoboam and the fulfillment of His word (1 Kings 11:31).**
- **According to 1 Kings 12:17, which part of Israel did Rehoboam maintain control over?**

- **Rehoboam maintained control over Judah**
- **Being the politically inept, Rehoboam did not send a sympathetic ambassador to Israel; what message was being made that the leader of forced labor had come to communicate?**
 - **Rehoboam considered Israel forced labor instead of family.**
 - **Adoram was only mentioned in Scripture twice (2 Sam 20:24).**
- **Explain 1 Kings 12:19**
 - **Israel rejected Jesus' kingdom because they would not listen to him**

Read 1 Kings 12:20-24.... God Intercedes with Shemaiah against Rehoboam attacking Israel

12:20 Israel selected Jeroboam as their king while Judah remained faithful to Rehoboam.

12:21 The tribe of Benjamin joined Judah in fighting Jeroboam. The ancestor of Benjamin would have been the same as Ephraim (Joseph).

12:22 There might be no higher recommendation than being called a “man of God” like Shemaiah (“God hears”) – Moses (Dt 33:1); Samuel (1 Sam 9:10); Elijah (1 Kings 17:24); Elisha (2 Kings 5:8); David (Neh 12:24); Hanan, son of Igdalia (“God is great” - Jer 35:4); Timothy (1 Tim 6:11)

12:23 The recipients of God’s message would be the king and the people of Judah and Benjamin. Solomon is identified as Solomon’s son and King of “Judah.”

- This would be the first time that the term “Judah” would reference the southern kingdom instead of the tribe.

12:24 Surprisingly, Judah listened to the Lord, and for the next three centuries they followed the Lord at intervals while the Northern Kingdom rejected the Lord altogether.

- While Israel had returned to their “tents” (1 Kings 12:16), Judah was called to return to their “houses” (this might have been part of the problem and the economic division.
- Even in the time of Christ, Judah was the wealthy community while Galilee consisted of the poor and working class.

- **According to 1 Kings 12:21, what was Rehoboam’s response upon hearing that Israel had crowned Jeroboam king? 1 Kings 12:21**

- **Rehoboam amassed 180,000 warriors to fight for him**

- **Does Scripture show Rehoboam ever inquiring of God?**

- **No, God took the initiative and reached out to Shemaiah**

- **How many men are reference as “man of God” used in Scripture?**

- **13 – Possibly because they quite often are correcting sin**

- **Is there anything surprising in 1 Kings 12:24?**

- **Surprisingly, Judah listened to the Lord, and for the next three centuries they followed the Lord at intervals while the Northern Kingdom rejected the Lord altogether.**

Read 1 Kings 12:25-33.... Jeroboam Establishes His Own Religion

12:25 Jeroboam builds his kingdom from the location that Rehoboam had sought to be made king, Shechem. Penuel is a town in the Transjordan area on the Jabbok river where Jacob wrestled with the Lord. (Gen 32:30)

12:26 Jeroboam began to fear that Israel might return to Solomon’s kingdom.

12:27 The (political, media, sports, professional, etc.) powers of this world attempt to sway men’s hearts.

12:28 Jeroboam made two (witness) golden (royal) calves (young servants) as false gods that led Israel away from the one true God. Jeroboam attempts to create truth by telling Israel that his idols led them out of Egypt, but truth stands apart from man’s claims.

12:29 Idols established from the South in Bethel (southern tip of Ephraim) to the North in Dan. The Tribe of Dan blasphemes the Name (Lev 24:10-12, Dt 29:18-21), and there is no tribe of Dan represented in heaven (Rev 7:5-8).

12:31 The high place was instituted by Samuel (1 Sam 9:12), but polluted by Jeroboam. It would be a continual distraction from Jerusalem as a central place of worship (1 Kings 13:33, 14:23, 15:14, 22:43; 2 Kings 12:3; 14:4, 15:4, 35; 17:11, 29; 21:3 – until Hezekiah and Josiah 2 Kings 18:4, 23:8).

12:32 The Feast of the Tabernacles was on the seventh month on the 15th day (Dt 16:13; Lev 23:34), so Jeroboam’s feast would have been one month later. Beyond the golden calves and false priests, Jeroboam instituted counterfeit feasts. The term “which he had made” is repeated in this passage.

12:33 Jeroboam had devised a counterfeit religious system out of his own heart.

- **According to 1 Kings 12:25, what location did Jeroboam choose as his capital?**

- **Jeroboam builds his kingdom from the location that Rehoboam had sought to be made king, Shechem.**

- **According to 1 Kings 12:27, how does Jeroboam reference the Temple?**

- **The “Lord’s Temple” – he knows what he is doing**

- **The (political, media, sports, professional, etc.) decisions of this world are attempts to sway men’s hearts.**

- **According to 1 Kings 12:28, how does Jeroboam identify the two golden calves?**

- Jeroboam made two (witness) golden (royal) calves (young servants) as false gods that led Israel away from the one true god. This is the same description of Aaron at Mt. Sinai (Ex 32:4, 8)
- Jeroboam attempts to create truth by telling Israel that his idols led them out of Egypt, but truth stands apart from man's claims.
- According to 1 Kings 12:29, in which two locations did Jeroboam place the false calves to be worshipped?
 - Idols established from the South in Bethel (southern tip of Ephraim) to the North in Dan.
 - The Tribe of Dan blasphemes the Name (Lev 24:10-12, Dt 29:18-21)
 - There is no tribe of Dan represented in heaven (Rev 7:5-8).
- According to 1 Kings 12:31, who polluted the high places?
 - The high place was instituted by Samuel (1 Sam 9:12), but polluted by Jeroboam.
 - It would be a continual distraction from Jerusalem as a central place of worship (1 Kings 13:33, 14:23, 15:14, 22:43; 2 Kings 12:3; 14:4, 15:4, 35; 17:11, 29; 21:3 – until Hezekiah and Josiah 2 Kings 18:4, 23:8).

Read 1 Kings 13:1-6.... The Altar of Jeroboam is Judged

13:1 Although the name of this man is unstated, it might well be Shemaiah (1 Kings 12:22); Shemaiah is the “man of God” who told Rehoboam not to attack Israel. The Lord did not use a man of God from the north (there may not have been one), but instead, a man of God came up from Judah.

- Bethel was on the border of Ephraim and Benjamin approximately 10 miles north of Jerusalem.
- Bethel was the location that Jacob had the dream of angels ascending / descending the stairs (Genesis 28:10-19)

13:2 A “man of God” cries out against the altar of the worldly king (Jeroboam) stating the good king Josiah will sacrifice those priests who are burning incense on the people (2 Kings 23:19-24; 2 Chronicles 34:33).

- Josiah (nearly 300 years later – 630BC) is a type of Jesus who would hold the religious (Pharisees/Sadducees) to the Law that they forced on others.
- Jeroboam had set himself against the house of David, but the man of God foretold a descendant from the house of David that would destroy Jeroboam's personal religion.

13:3 Although the split of the altar would be a sign, Jeroboam's anger resulted in a more immediate sign of the crippling and re-establishment of his hand.

- The ashes were to have been taken away from the holy place of sacrifice, so the splitting and ashes would convey God's rejection of Jeroboam's altar (Lev 1:16, 4:12)

13:4 Judgment determined that Jeroboam's hand would immobilize while extended as it shriveled. In the New Testament, Jesus healed a man with a shriveled hand while the priests contemptuously belittled His Sabbath healing (Mt 12:10; Mk 3:1; Lk 6:6). In both cases, a false worship (false altar and the customs) had been set up instead of the Lord Himself.

13:5 Immediately, the altar was split apart while the ashes spilt onto the ground fulfilling the prophecy.

13:6 Jeroboam is identified as “the king”, but he was humbled in the request that the man of God intercede for him and heal his hand. Although Jeroboam requests a restored hand, Jeroboam actually needs a restored heart.

- God was trying to speak with Jeroboam who would not listen:
 - God sent a man of God
 - God withered Jeroboam's hand
 - God fulfilled the prophecy by splitting the altar with ashes spilling out
 - God restored Jeroboam's hand
- According to 1 Kings 13:2, to whom did the “man of God” direct his comments?
 - The “man of God” cries out against the altar of the worldly king (Jeroboam) stating the good king Josiah will sacrifice those priests who are burning incense on the people (2 Kings 23:19-24; 2 Chronicles 34:33).
 - Josiah is a type of Jesus who would hold the religious (Pharisees/Sadducees) to the Law that they forced on others.
- According to 1 Kings 13:4, what happened to Jeroboam's hand?
 - Jeroboam's hand would immobilize while extended as it shriveled.
 - In the New Testament, Jesus healed a man with a shriveled hand while the priests contemptuously belittled His Sabbath healing (Mt 12:10; Mk 3:1; Lk 6:6).
 - In both cases, a false worship (false altar and the customs) had been set up instead of the Lord Himself.

Read 1 Kings 13:7-10.... God Gives Restrictions to the Man of God

13:7 Jeroboam desired to reward the man of God.

- Scholars have several theories on the reason that God gave these guidelines:
 - He didn't want His messenger polluted

- He wanted to test the messenger
 - He wanted the interchange to be about the message instead of the messenger
- 13:8 The man of God rejected the King's offer in obedience to God. This man's name isn't even given in Scripture; this was supposed to be about God – more than the miracles and more than this man. Jeroboam was focusing on the wrong thing.
- 13:9-10 The “way” that the “man of God” traveled was just as important as his abstinence from food/water. (Ez 46:8-9; Mt 2:12; James 2:25)
- **According to 1 Kings 13:7, what did the King offer the “man of God?”**
 - **Come with me**
 - **Refresh Yourself**
 - **A Reward**
 - **According to 1 Kings 13:9, what did God command the “man of God” not to do?**
 - **Eat Bread**
 - **Drink Water**
 - **Go back the way you came**
 - **The “way” that the “man of God” traveled was just as important as his abstinence from food/water.**

Read 1 Kings 13:11-19.... The Old Prophet Deceives the “Man of God”

- 13:11 The Old Prophet may represent Israel's older beliefs in following the law, but the “man of God” should not fellowship with the old because they will mislead (Amos 2:12);
- 13:12 The offspring of the old prophet watched the “way” of the “man of God” to interfere with his obedience versus following that way (Jn 14:6; Acts 9:2; 19:9, 23)
- 13:14 The “man of God” stops under the oak (feeling strength) as lackadaisical (1 Cor 10:12)
- 13:15 The old prophet invites the man of God home to join in eating bread. There does not seem to be evil intent in the old prophet; it is possible that God had stopped talking with him, and he longed to have fellowship with a “man of God.”
- It does not appear that the old prophet understood God's judgment on disobedience which is one reason that he may have dwelt in the northern kingdom.
- 13:16 The man of God clearly and directly stated that he cannot join the old prophet.
- 13:17 The man of God conveys the three stipulations that God gave him prior to his mission to Jeroboam.
- 13:18-19 The elder Prophet deceives and the young prophet disobeys; test the spirits (1 Jn 4:1) with the Word of God (Acts 17:11). This is a continuation of God's lesson not to change the word of God but to faithfully obey; even godly men can be tricked by false prophets. (1 Jn 4:1)
- The prophet from Bethel may have been older (an old prophet) with respect from the man of God.
 - The prophet from Bethel identified with the man of God (I too am a prophet as you are).
 - The prophet from Bethel claimed a spectacular experience (an angel spoke to me).
 - The prophet from Bethel claimed to speak for the Lord (by the word of the Lord).
- **According to 1 Kings 13:12, did the Old Prophet know about the restrictions that God put on the “man of God?”**
 - **Yes, the sons become messengers to their father (Gal 1:8-9).**
 - **According to 1 Kings 13:12, how did the Old Prophet know which way to go?**
 - **The offspring of the old prophet watched the “way” of the “man of God” to interfere with his obedience versus following that way (Jn 14:6; Acts 9:2; 19:9, 23)**
 - **Who does the Old Prophet represent?**
 - **The Old Prophet may represent Israel's Patriarchs in following the law, but the “man of God” should not fellowship with the old because they will mislead (Amos 2:12)**
 - **Who would the sons represent?**
 - **The offspring of the Old Testament patriarchs – Pharisees, Sadducees, Sanhedrin**
 - **What did the “man of God” do wrong?**
 - **The “man of God” stopped under the oak (feeling strength) as lackadaisical (1 Cor 10:12)**
 - **How did the Old Prophet persuade the “man of God” to return home with him?**
 - **The Old Prophet deceived him (1 Kings 13:18)**
 - **What was so persuasive about the Old Prophet?**
 - **The prophet from Bethel may have been older (an old prophet) with respect from the man of God.**
 - **The prophet from Bethel identified with the man of God (I too am a prophet as you are).**
 - **The prophet from Bethel claimed a spectacular experience (an angel spoke to me).**
 - **The prophet from Bethel claimed to speak for the Lord (by the word of the Lord).**
 - **The “man of God” could easily discern the iniquity of companionship with civil authorities (Jeroboam), but was taken into disobedience by the companionship of religious authorities.**
 - **False religion can be more deceptive than the world.**

Read 1 Kings 13:20-26.... The “Man of God” Pays the Price for Disobedience

13:20 As the man of God followed the old prophet’s invitation, the word of the Lord came to the old prophet.

13:21 The old prophet who had invited and tempted the man of God had to deliver the judgment for the disobedience of the man of God.

13:22 The old prophet explicitly describes the disobedience of the man of God and his judgment.

13:23 In this verse, the term “man of God” has been changed to “the prophet.”

13:24 A lion killed the man without hurting the donkey. The donkey stood by the man’s corpse as did the lion as if guarding it.

13:25 Passersby alerted the Old Prophet to the corpse in the road.

13:26 The old prophet had shared God’s word and witnessed its fulfillment. The old prophet continued to view the dead man as a man of God although disobedient.

- **According to 1 Kings 13:20, who does God communicate His judgment to?**
 - **God tells the Old Prophet**
- **According to 1 Kings 13:23, who prepares the donkey for the “man of God?”**
 - **The Old Prophet does not seem to have any ill intent towards the man of God; however, the Old Prophet does not understand that God’s judgment will come.**
- **According to 1 Kings 13:24, who killed the “man of God?”**
 - **A lion (Rev 5:5) kills the young prophet (1 Kings 20:36) because his lack of submission, obedience, fears of the Lord (2 Kings 17:25).**
 - **The lion could represent the lion of the tribe of Judah while the donkey may represent the Old Prophet (a stubborn nature worker who carried the man of God to his death without being harmed himself)**
- **According to 1 Kings 13:25, how did the Old Prophet learn of the death of the man of God?**
 - **Town gossip – the Old Prophet nor his sons had escorted the man that they had retrieved**
- **According to 1 Kings 13:26, how did the Old Prophet characterize the man of God?**
 - **“The man of God who disobeyed”**

Read 1 Kings 13:27-34.... The Old Prophet Buries the Man of God

13:27 It appears that the old prophet had saddled the donkey for the man of God (1 Kings 13:23), but now the old prophet requested that his sons saddle his donkey.

- **The man of God might have been older than the old prophet which is a reason that he desired to rest on his way home.**

13:28 It would be unnatural for the lion not to eat the man nor attack the donkey; it was supernatural.

13:29 The old prophet had not understood the ramifications of disobedience, and he wept for the man of God.

13:30 The man of God was buried in the old prophet’s tomb; it appears that the old prophet understands the connection of disobedience and walking away from the Lord’s favor.

13:31 Old Prophet buries young prophet and asks to be buried with him. Later when Josiah was desecrating and destroying the false places of worship, the bones of the elder prophet would be conserved as they were lying with the bones of the “man of God.” (2 Kings 23:17-18)

13:32 The elder prophet believes the prophecies of the “man of God”

13:33 Jeroboam does not repent, but continues worshipping in his own way by appointing those from any tribe (Num 3:12, 45; 8:9-11) to hold religious positions.

13:34 There seems to be a specific sin that brings the downfall of whole “houses.” (1 Sam 13:13; 15:10-11; 2 Sam 12:10; 1 Kings 11:11)

- **According to 1 Kings 13:27, the Old Prophet saddled the donkey for the man of God, but who saddled the donkey for the Old Prophet?**
 - **His Sons**
- **According to 1 Kings 13:28, what was unique about the death scene of the man of God?**
 - **The Lion had not eaten the corpse or mauled the donkey**
 - **The Old Prophet wanted to be buried in his grave with the man of God; why was he now certain that the “man of God” spoke the truth about the altar, the high place shrines and the cities in Samaria.**
- **According to 1 Kings 13:33, what was the sign that Jeroboam did not repent of his evil ways?**
 - **He let anyone become a priest who wanted to enter the priesthood.**
 - **This was the sin that caused Jeroboam to be wiped out from the face of the earth**
 - **There seems to be a specific sin that brings the downfall of whole “houses.” (1 Sam 13:13; 15:10-11; 2 Sam 12:10; 1 Kings 11:11)**

- Discuss how Chapter 14 Begins with the **Prince of the Northern Kingdom: Ahijah** and Chapter 14 Ends with the **Prince of the Southern Kingdom: Ahijah** (two separate princes named Ahijah) and in between, Chapter 14 has a **visit to a Prophet named? Ahijah**
- The 14th Chapter begins with Jeroboam's son (Abijah) becoming deathly sick while it ends with Rehoboam's son (Abijah) ascending to the throne → Ahijah & Abijah is the same name.

Read 1 Kings 14:1-9.... Jeroboam's Wife Visits Ahijah about Her Dying Son, Ahijah

14:1 The son of Jeroboam, named Abijah ("my father is Yahweh"), was deathly ill.

- **Just as David had a son named "Nathan", Jeroboam also named his son after the prophet Ahijah (1 Kings 11:29-32).**

14:2 Jeroboam requests that his wife to disguise herself to visit Ahijah. Ahijah had told Jeroboam that he should obey the Lord, but Jeroboam had dismissed those words (1 Kings 11:29-39). Now he wanted Ahijah's insight into the fate of his child.

14:3 When visiting prophets, visitors would often bring gifts (1 Samuel 9:7-8). The ten loaves may have symbolized the ten tribes of Israel under Jeroboam, and their pursuits of the temporal pleasures (honey).

14:4 Ahijah did not have physical eyesight, but he did have spiritual eyesight.

14:5 The Lord foretells the entire situation to Ahijah.

14:6 Although Jeroboam's wife had come to him, Ahijah tells her that he was sent to her.

14:7 The Lord had exalted Jeroboam to Israel's king – not himself and not the people of Israel. Jeroboam's wife is silent through the entire chapter.

14:8 God had torn the kingdom from the house of David; David was the main focus of the Lord (not Solomon or Rehoboam).

14:9 Jeroboam's evil was greater than the prior kings as he implemented images for idolatrous practices. Casting God behind their back represents discarding God's word instead of obeying it (Ps 50:17 Neh 9:26; Ez 23:35; Jer 2:27; 32:33)

- **According to 1 Kings 14:2, what did Jeroboam tell his wife to do when she visited Ahijah at Shiloh?**
 - **The wife of Jeroboam disguised herself and pretended that she was someone that she was not.**
 - **Jeroboam sends his wife, and she thinks that she can disguise herself from God;**
 - **At times, deceivers attempt to delude God in the same manner:**
 - **False Appearances**
 - **Putting on "Airs"/Identity/Performing**
 - **Generosity/Good Works to be seen by others**
- **According to 1 Kings 14:2, where does Jeroboam send his wife?**
 - **To Shiloh in the land of Judah - even Jeroboam does not trust the prophets in the Northern Kingdom.**
- **According to 1 Kings 14:4-5, how did Ahijah recognize Jeroboam's wife through the disguise?**
 - **Although Ahijah could not see the things of this world, the Lord clearly defined what was to take place.**
- **According to 1 Kings 14:6, who was surprised when Jeroboam's wife approaches through Ahijah's door?**
 - **When she comes, Ahijah ("brother/friend of Jehovah") responds as if he were sent to her**
- **According to 1 Kings 14:7-8, what is the focus of Ahijah's message?**
 - **Not the son of Jeroboam, but instead, the Lord's rebuke is centered on how Jeroboam has swayed from the good of the "house of David."**
- **According to 1 Kings 14:9, does God compare a person's goodness and wickedness to those around them?**
 - **This is the first mention of someone (Jeroboam) being more wicked than those before, but it will begin a decline which increases throughout the kings.**
 - **Jeroboam's sin was making false gods and idols to worship other than the one Lord.**

Read 1 Kings 14:10-20.... The Prophet Ahijah Curses Jeroboam's House

14:10 The Lord literally says that he is going to "clean house" as if it were filled with excrement. The term for "male" has replaced the more explicit Hebrew translation of "Him who urinates against the wall."

14:11 This curse is given several times as a witness against wayward authorities (1 Kings 16:4; 21:24). There is an implication of an improper burial.

14:12-13 God would take the young child's life because God found something in him that pleased the Lord. The child would be spared the downfall of the house of Jeroboam. Death is not the worst that can happen to an individual as it is here a gift to the child. In death (in this case, of an infant), man does not know what the child is saved from (Jer 24:5).

- **The sin of the child's father resulted in his death (2 Samuel 12:15-18)**

14:14 The importance of a single day (Heb 4:7).

14:15 This is the first Scriptural reference of the Assyrian captivity of the northern kingdom

14:16 Jeroboam's sins were adopted by the nation of Israel.

14:17 Tirzah was the capital of the northern kingdom until Omri built Samaria.

14:18 Abijah may have been the crown prince and his death brought grief and sorrow to the nation of Israel.

14:19 The chronicles of the northern kingdom have not been included in Scripture while the chronicles of the southern kingdom have been included. There is documentation of Jeroboam in the chronicles of the southern kings (2 Chronicles 10-13)

14:20 Jeroboam reigned 22 years and his death may have been over time with Nadab ruling in his place. (2 Chronicles 13:20)

- **According to 1 Kings 14:10, Jeroboam was concerned about his son, Ahijah, but what does God say that he is going to do?**
 - God is going to eliminate all of Jeroboam's males (both slave and free)
 - The Lord literally says that he is going to "clean house" as if it were filled with excrement.
- **According to 1 Kings 14:11, what is the curse that God uses multiple times as a witness against wayward authorities?**
 - Anyone who dies in the city, dogs will eat, anyone who dies in the field, birds will eat (1 Kings 16:4; 21:24)
- **According to 1 Kings 14:13, what is the reason that God killed Jeroboam's son?**
 - God would take the young child's life because God found something in him that pleased the Lord.
 - The child would be spared the downfall of the house of Jeroboam.
 - Death is not the worst that can happen to an individual, as it is here a gift to the child.
 - In death (in this case, of an infant), man does not know what the child is saved from (Jer 24:5).
- **According to 1 Kings 14:14, when would God raise Himself a King to replace Jeroboam?**
 - Today - the importance of a single day (Heb 4:7).
- **According to 1 Kings 14:15, what is this prophecy referencing?**
 - This is the first Scriptural reference of the Assyrian captivity of the northern kingdom
- **According to 1 Kings 14:17, did Jeroboam's wife believe Ahijah's prophecy?**
 - Ahijah said that her son would die when she returned, yet she chose to return.
 - Tirzah ("pleasing") was the beautiful (SoS 6:4) city that had replaced Shechem as the capital of the northern kingdom.
 - The wife of Jeroboam is never named, as she was always associated to Jeroboam. Oral tradition states that Egypt's Pharaoh Shishak (1 Kings 11:40) gave his daughter to Jeroboam as a bride, but Jeroboam may have had multiple wives.
- **Jeroboam reigned for twenty-two years (two signifies witness) before passing the throne to his son, Nadab ("generous gift") for two years (1 Kings 15:25-31); what about Ahijah's prophesy that all of Jeroboam's males would be eliminated?**
 - Usurpers (Baasha of Issachar) would seize the throne of the northern kingdom as there was no blessed lineage like that of the house of David in the southern kingdom. (1 Kings 15:28-29)

Read 1 Kings 14:21-31.... Rehoboam's Judah Commits Idolatry

14:21 Rehoboam's mother, Naamah ("the beautiful"), was an Ammonite, descendant of Lot's youngest daughter (1 Kings 14:31). Rehoboam's reign is documented in a parallel account (2 Chronicles 11-12). Rehoboam became king at 41 years of age and reigned 17 years (2 Chronicles 12:13)

14:22 Just as a spouse should not be provoked to jealousy (Num 5:14), neither should the Lord God who is due all praise (Ex 20:5, 34:14; Deut 6:15, 32:16-21)

14:23 Unlike Jeroboam (1 Kings 12:31), Judah had the Temple at Jerusalem but still built "high places."

- Rehoboam walked with the Lord for 5 years before forsaking the law of the Lord. (2 Chronicles 12:1)

14:24 Instead of being a light and testimony to the nations, Judah had become polluted by the world (Acts 15:20; James 1:27). Believers should actively reduce the pollution in their lives (e.g. media, hobbies, entertainment, etc.)

14:25 Shishak ("present of the thigh" – Gen 32:32), the Egyptian king, had provided sanctuary for Jeroboam in flight from Solomon (1 Kings 11:40).

14:26 The golden (deity) shields (protection – 1 Kings 10:16-17) established for Solomon was now turned over to Egypt. (2 Chronicles 12:1-12)

14:27 Rehoboam established his own bronze (strength, judgment) shields (protection).

14:28 The shields (protection) were no longer found in the Temple of the Lord, but instead Rehoboam trusted in his own strength and guards.

14:29 The historical record of Judah's kings has parallel documentation in 1 & 2 Chronicles.

14:30 Rehoboam and Jeroboam never had peace.

14:31 It is repeated that Rehoboam's mother was from the Ammonites.

- **According to 1 Kings 14:21, was Rehoboam an Israelite?**
 - Partially, his father was Solomon, but Rehoboam's mother, Naamah ("the beautiful"), was an Ammonite, descendant of Lot's youngest daughter

- **According to 1 Kings 14:22, what emotions did the tribe of Judah stir in God?**
 - Jealous anger - Just as a spouse should not be provoked to jealousy (Num 5:14), neither should the Lord God who is due all praise (Ex 20:5, 34:14; Deut 6:15, 32:16-21)
- **According to 1 Kings 14:24, who did Judah imitate in their worship?**
 - The Canaanites - Instead of being a light and testimony to the nations, Judah had become polluted by the world (Acts 15:20; James 1:27).
 - Believers should actively reduce the pollution in their lives (e.g. media, hobbies, entertainment, etc.)
- **According to 1 Kings 14:25-26, what was the relationship of Egypt with Israel?**
 - The King of Egypt was at war with Israel; Shishak (“present of the thigh” – Gen 32:32), the Egyptian king, had provided sanctuary for Jeroboam in flight from Solomon (1 Kings 11:40).
- **According to 1 Kings 14:26-27, the shields were changed from gold to bronze signifying what?**
 - The golden (deity) shields (protection) established for Solomon was now turned over to Egypt.
 - Rehoboam established his own bronze (strength, judgment) shields (protection).
- **According to 1 Kings 14:30, who did Rehoboam’s Judah fight throughout his reign?**
 - Jeroboam’s Israel

Read 1 Kings 15:1-8.... King Abijam Repeats the Sins of His Father, Rehoboam

15:1 The name Abijam (“my father is Yam”) is the name of a Canaanite god, so it might be a nickname with his true name being Abijah (2 Chronicles 11:18-23).

- “Yem” was a Canaanite sea deity.
- Jeroboam had been king over Israel for 18 years when Abijam was coronated; Jeroboam also had a son named Abijah (1 Kings 14:1).

15:2 Rehoboam had loved Maacah more than any of his other wives; he had 18 wives and 60 concubines (2 Chronicles 11:21). Maacah was the granddaughter of Absalom who had named her after his mother (1 Chronicles 3:2)

15:3 Abijam repeated the “generational” sins of his father, Rehoboam.

- Abijam was similar to his wicked fathers, but unlike his ancestor, David
- Believers should be “completely devoted” to the Lord.

15:4 The lamp speaks to the offspring (kingdom) that is given to a man to prolong his family name. (1 Samuel 3:3, 21:27. 22:29; 1 Kings 11:36, 15:4; 2 Kings 8:19; 2 Chronicles 21:7)

15:5 The single time of backsliding during David’s life is not characterized by Bathsheba as much as by Uriah. (2 Samuel 11) A heart towards God does not require “sinless”, but it does require “sinning less” as believers walk in His ways with repentant hearts when they fail.

15:6, 16 As Asa’s father, Rehoboam (South), fought Baasha’s father, Jeroboam (North), “all the days of their life” so they fought as well (1 Kings 15:30). Spiritual battles are not “completed” while on this earth; instead, one must be an overcomer until death (2 Tim 4:7).

15:7 The historical record of Judah’s kings translates into 1 & 2 Chronicles (1 Kings 16:14, 20, 27).

- **According 1 Kings 15:3, how is Abijam’s walk with God described?**
 - Abijam repeated the “generational” sins of his father, Rehoboam.
 - Believers should be “completely devoted” to the Lord.
- **According 1 Kings 15:4, why did God not destroy Judah?**
 - Because of David (Abijam’s Grandfather)
- **According 1 Kings 15:5, how was David’s walk described?**
 - He did not turn aside from anything He had commanded him all the days of his life
- **According 1 Kings 15:5, how is David’s sin summarized?**
 - The single time of backsliding during David’s life is not characterized by Bathsheba as much as by Uriah.
- **According 1 Kings 15:7, is there a copy of the Historical Record of Judah’s Kings?**
 - The historical record of Judah’s kings translates into 1 & 2 Chronicles (1 Kings 16:14, 20, 27).
 - There is not a copy of the Historical Record of Israel’s Kings; Israel was rejected and not blessed by God

Read 1 Kings 15:9-15.... Good King Asa of Judah Walks with the Lord

15:9 Jeroboam still led the northern Kingdom into the reign of Rehoboam’s grandson, Asa.

15:10 Asa reigned a year longer than Saul, David or Solomon with 41 years, and it is emphasized again that he descended from Maachah, Absalom’s mother and royal daughter of the King of Geshur (2 Samuel 3:3; 13:37-38)

15:11 Asa (“physician/healer”) walked with the Lord as his great-great-grandfather had done and reigned for forty-one years. Asa would walk with God awhile and then walk away (2 Chronicles 15:2)

15:12 Asa banished the male and female prostitutes who worshipped through licentiousness (1 Kings 14:24); Asa attempted to stop the generational sin of his ancestors.

15:13 Asa was so committed to following the Lord, that he even demoted his grandmother (Rehoboam's wife, Maacah – “oppression”) from being queen because she made an idol. Although, believers are to love and honor family members, the Lord is to be above all. The idol is burned in the Kidron Valley on the east side (in contrast to Gehenna on the south)

15:14 Asa did not remove the high places of worship. One can love the Lord with all of their heart and still not fully satisfy his righteous requirements. Asa began to trust in worldly alliances later in life (2 Chronicles 16:7-12)

15:15 Beyond getting rid of the wicked actions of his fathers, Asa also reinstated the blessed and dedicated items of his fathers.

- **Why is the same woman listed in 1 Kings 15:1 as 1 Kings 15:9?**
 - **As the mother of Abijam, Maacah was an important woman although she did not follow God**
- **According 1 Kings 15:13, did Asa defer to Maacah?**
 - **Asa was so committed to following the Lord, that he even demoted his grandmother (Rehoboam's wife, Maacah – “oppression”) from being queen because she made an idol.**
 - **Believers are to love and honor family members; however, the Lord is to be above all.**
- **What is Asherah?**
 - **Asherah was the false goddess thought to be the companion of Baal (the false creator god).**
 - **Asherah was worshipped by a tree, pole or grove of trees (typically located near altars of Baal) that had been carved with decadent figures and decorated (2 Kings 23:7).**
 - **Idolaters attributed the birth of many false gods to Asherah making her the “mother goddess” (likened to Mother Nature). ...Asherah is also Isis**
- **According 1 Kings 15:13, where would you expect the idols to be burned?**
 - **The idol is burned in the Kidron Valley on the east side (versus Gehenna on the south)**
- **According 1 Kings 15:14, where did Asa fall short in turning to God?**
 - **Asa did not remove the high places of worship. One can love the Lord with all of their heart and still not fully satisfy his righteous requirements.**

Read 1 Kings 15:16-24.... Asa Invests in Alliance with Syria Against Israel

15:16 Unlike earlier in Asa's faithful walk (2 Chron 14:11), the conflict with the northern kingdom (beginning in the 36th year of Asa's reign) caused Asa to choose his evil father's worldly alliances for protection. Asa took from the Temple to be protected by worldly security.

15:17 As Asa walked with the Lord, inhabitants of the north may have migrated south towards Judah. Baasha built Ramah that was only 4 miles north of Jerusalem to intercept those traveling to Jerusalem. Baasha was on the major route between Jerusalem and Bethel (where Jeroboam had constructed one of the two golden calves).

15:18 Asa makes a mistake by sending the gold and silver from the house of the Lord to Syria for a worldly alliance. A prophet, Hanani, told Asa that he had sinned, so Asa imprisoned the prophet (2 Chronicles 16:7-10)

15:19 Ben-Hadad had a standing treaty with Israel, which Asa tempted him to break.

- “Ben” means “son of”. Hadad (“thunderer”) was a false Syrian/Armenian god of the storm that had power over fertility and destruction (similar to the Canaanite's Baal).

15:20 Syria allied with Judah's King Asa and attacked the northern cities and tribes of Israel including Dan and Naphtali.

Some of these cities were on the trade route between Tyre and Samaria which enabled Syria to capture all of the revenue.

15:21 Baasha, the king of Israel, stopped his construction in Ramah in order to pull back and protect his northern areas from Syria.

15:22 King Asa alerted all of Judah to come assist in deconstructing Baasha's city of Ramah and then the materials were utilized to build up two other cities ruled by Asa – Geba and Mizpah.

15:23 The worldly security seemed to work effectively (1 Kings 15:20-22), but Asa was personally afflicted. A disease in his feet represents one who is unable to walk correctly with the Lord (2 Chron 16:7-12) because Asa put his trust in man instead of in God.

15:24 Asa died and was buried; his son, Jehoshaphat became king of Judah.

- **According 1 Kings 15:16, what was the ongoing relationship between Judah and Israel?**
 - **As Asa's father, Rehoboam (South), fought Jeroboam (North), “all the days of their life” so they fought as well (1 Kings 14:30 & 1 Kings 15:32).**
 - **Spiritual battles are not “completed” while on this earth; instead, one must be an overcomer until death (2 Tim 4:7).**
- **When is Baasha introduced in 1 Kings?**
 - **Later in the chapter – 1 Kings 15:27**
 - **This section discusses Baasha before he is introduced**
- **According 1 Kings 15:16, what city did Baasha construct?**
 - **Ramah was located in the land of Benjamin just 4 miles north of Jerusalem**
 - **This is the place that the Judean slaves were assembled before being taken into Babylon (Jer 40:1); this weeping for the Judean sons (Jer 31:15) is likened to the cries in Bethlehem when Herod killed the children under 2 years old (Mt 2:18)**

- **According 1 Kings 15:18, what was Asa’s response to the aggression from Baasha of Israel?**
 - Unlike earlier in Asa’s faithful walk (2 Chron 14:11), the conflict with the northern kingdom (beginning in the 36th year of Asa’s reign) caused Asa to choose his evil father’s worldly alliances for protection.
- **According 1 Kings 15:18, where did Asa get the treasures to bribe Syria to befriend him?**
 - Asa took from the Temple to be protected by worldly security.
- **According 1 Kings 15:20-21, did the alliance with Damascus (Syria) seem to work?**
 - The worldly security seemed to work effectively (1 Kings 15:20-22), but Asa was personally afflicted.
 - A disease in his feet represents one who is unable to walk correctly with the Lord (2 Chron 16:7-12) because Asa put his trust in man instead of in God.
- **According 1 Kings 15:22, where did the materials Asa used to build Geba and Mizpah come from?**
 - The people of Judah deconstructed Baasha’s town of Ramah and took the materials.

Read 1 Kings 15:25-34.... Baasha Usurps Israel’s Throne from Nadab

15:25 The death of Jeroboam is not even recorded, but only that Nadab became king of Israel. Asa was a relatively new king for Judah at the time.

15:26 Nadab continued to promote the false worship of the golden calves that his father, Jeroboam established.

15:27 While Nadab was leading a siege against a Philistine city, Baasha assassinated Israel’s king Nadab. Baasha’s attitude can be contrasted to David’s respect for God’s anointed ruler. Nothing is innately sacred or holy to the worldly (i.e., marriage, intercourse, elders)

- The Northern Kingdom was usurped from Jeroboam’s son Nadab (“generous nobleman”) by Baasha (“bold/brave”).
- Baasha’s son (Elah) would fall victim to the usurper, Zimri (1 Kings 16:12).
- The people then drove Zimri to suicide, and replaced him with Omri (1 Kings 16:17-18).
- As the world’s chaos continues, the line of David continued to rule Judah.
 - The southern kingdom of Judah was a single lineage of David similar to the one true religion being monotheistic in faithful following of the one, true God.
 - The northern kingdom consisted of various family usurping power like the polytheistic religions that fluctuated from one false god to another.
- The Israeli army would continue to siege (more than 26 years) against the Philistine city of Gibbethon through four kings of Israel (Nadab, Baasha, Zimri, and Omri) – 1 Kings 16:15

15:28 Nadab had only ruled Israel for 3 years when Baasha assassinated him and took over the reign of Judah.

15:29 Not only did Baasha kill Nadab, but Baasha eradicated all descendants in Jeroboam’s lineage.

- The Prophet Ahijah from Shiloh had provided two prophecies to Jeroboam:
 - If Jeroboam walked with the Lord, God would make his lineage a dynasty (1 Kings 11:29-39)
 - Since Jeroboam walked against the Lord, God would decimate his lineage (1 Kings 14:6-14)

15:30 There was a “Lord God of Israel” who was angered by Jeroboam’s idolatry.

15:31 The northern kingdom was cursed in idolatry and their chronicles of the kings was not included in Scripture.

15:32 Baasha battled against Asa’s army of Judah for 24 years (1 Kings 15:16)

15:33 Baasha would rule Israel for 24 years. Tirzah was the capital of the northern kingdom until Omri built up Samaria.

15:34 Baasha continued to promote the false worship of the golden calves that Nadab’s father, Jeroboam established.

- **According 1 Kings 15:25, what is the difference between the death of a Southern “Judah” King (1 Kings 15:24) and the description of the death of a Northern “Israel” King?**
 - While several verses are employed to commemorate the deaths of Judah’s kings, Jeroboam’s death is not even mentioned – just that his son became king.
- **According 1 Kings 15:26, whose example did Israel’s King Nadab follow?**
 - He followed in the steps of his father, Jeroboam
 - It is miserable when a son follows the example of his sinful father and led astray.
- **Was Israel’s Kings evil only about the sins that Nadab (1 Kings 15:26) and Baasha committed (1 Kings 15:34)?**
 - It was also about the sin they had caused Israel to commit
- **According 1 Kings 15:29, beyond Nadab, who else did Baasha kill?**
 - All of the house of Jeroboam to fulfill the prophecy of Ahijah
- **According 1 Kings 15:27, how did Baasha kill Nadab?**
 - While Israel was besieging the Philistines, Nadab assassinated him.
 - The world often attacks each other while pretending they are in alliance

Read 1 Kings 16:1-7.... Jehu Prophecies against the House of Baasha

16:1 Jehu (“God is He”) received the word of the Lord to speak against the civil authority of Baasha.

16:2 Just as God created Adam from the dust of the ground (Gen 2:7), He continues to elevate men from humble backgrounds to follow Him as kings.

16:4 This curse is given several times as a witness against wayward authorities (1 Kings 14:11; 21:4)
 16:5, 14 The history of the Southern Kingdom (with good and evil kings) is captured in 1 & 2 Chronicles, but Northern Kingdom (with all evil kings) records are lost (1 Kings 14:19).
 16:6 Although Baasha was used to bring judgment on the house of Jeroboam (1 Kings 15:27-30), he was also judged for usurping Jeroboam's throne (Mt 18:7).
 16:7 Jehu received the word of the Lord against Baasha (1 Kings 16:1), and he foretold the end of Baasha.

- **According 1 Kings 16:1, how is Jehu introduced?**
 - Jehu ("God is He") received the word of the Lord to speak against the civil authority of Baasha.
- **According 1 Kings 16:2, from where did God say that he lifted Jehu?**
 - God lifted Jehu from the "dust"
 - Just as God created Adam from the dust of the ground (Gen 2:7), He continues to elevate men from humble backgrounds to follow Him as kings.
- **According 1 Kings 16:4, what would happen to Baasha?**
 - This curse is given several times as a witness against Israel's wayward authorities (1 Kings 14:11- Jeroboam; 16:4-Baasha, 21:24 - Ahab)
 - God judged Baasha although God fulfilled prophecy against Jeroboam through him
 - Although Baasha was used to bring judgment on the house of Jeroboam (1 Kings 15:27-30), he was also judged for usurping Jeroboam's throne (Mt 18:7).
 - Wicked tools of God like Assyria are judged the same way (Isaiah 10:12-13; Habakkuk)

Read 1 Kings 16:8-14.... Zimri Usurps Israel's Throne from Elah

16:8 At the mid-point of King Asa's reign in Judah, the Northern Kingdom was usurped from Baasha by Zimri (his servant).
 16:9 Elah ("oak") was mindlessly "consuming life" while destruction befell him (Mt 24:38-39; Lk 17:26-30).

- Zimri may have been a descendant of King Saul (1 Chronicles 8:36)
- 16:10 Baasha had been Israel's king for 24 years (1 Kings 15:33) before his son, Elah succeeded him for two years.
 16:11 Just as Baasha had killed the entire family of Jeroboam, Zimri would kill the entire family of Baasha (1 Kings 15:29)
- The term "male" is translated from the Hebrew phrase "one who urinates against the wall"
 - The term "relative" is translated from the term "goel" as these were possible avengers of blood
- 16:12 Zimri showed no mercy instead killing family and friends of Baasha thus fulfilling Jehu's prophecy (1 Kings 16:4).
 16:13 Baasha and his son, Elah had angered God with their idolatry.
 16:14 While the history of the Southern Kingdom (with good and evil kings) is documented in 1 & 2 Chronicles, the Northern Kingdom (with all evil kings) records are not included in Scripture.
- **According 1 Kings 16:9, how is Zimri described?**
 - As Elah's servant who commanded half of his chariots
 - **According 1 Kings 16:9, what was King Elah doing when Zimri "struck him down"?**
 - Elah was intoxicated
 - **According 1 Kings 16:11-12, what was Zimri's first act as King?**
 - Zimri killed all of the males (relatives and friends) of Baasha's household.
 - Zimri showed no mercy instead killing family and friends of Baasha thus fulfilling Jehu's prophecy (1 Kings 16:4)
 - **According 1 Kings 16:13, how are the idols of Baasha and Elah described?**
 - The idols were worthless; they could not bless or save.

Read 1 Kings 16:15-22.... Omri Usurps Israel's Throne from Zimri

16:15 Zimri was only Israel's king for a week in Israel's capital city, Tirzah.
 16:16 When the people of Israel heard that Zimri had made himself king, they exalted Omri who was the commander of the army.
 16:17 Omri led all of Israel's army away from the 26-year siege against Philistines Gibbethon (1 Kings 15:27), and Israel's army attacked their own capital city of Tirzah.
 16:18 Zimri burned down the palace of the king around himself.
 16:19 Zimri had only been Israel's king for a week, but was engaged in the idolatrous practices established by Jeroboam.
 16:20 While the history of the Southern Kingdom (with good and evil kings) is documented in 1 & 2 Chronicles, the Northern Kingdom (with all evil kings) records are not included in Scripture.
 16:21 As Israel followed their own will without a king anointed by the Lord, Israel had split allegiance, but the followers of the warrior, Omri ("servant of God/sheaf of corn"), defeated the followers of Tibni ("building of God/straw"). Omri became the sixth king of the northern kingdom.

- Josephus records that Omri fought Tibni for 4 years.
- 16:22 Israel's warriors following Omri (the commander of Israel's army) were able to defeat the people of Israel.
- **According 1 Kings 16:15, how long was Zimri king over Israel?**
 - Seven days – sufficient enough for his reign before being destroyed

- **According 1 Kings 16:16, were the troops as loyal as Zimri had been?**
 - Yes, neither one was loyal; just as Zimri had conspired unbeknownst to Elah, so the troops fighting against the Philistines conspired against Zimri.
- **According 1 Kings 16:18, who destroyed the palace around themselves?**
 - Zimri brought judgment on himself and brought his palace to ashes just as everyone who sins against the Lord brings judgment on themselves.
- **According 1 Kings 16:21, after defeating Zimri who had defeated Elah, what conflict did Israel have?**
 - Israel's loyalties were split between Omri and Tibni
 - Israel really had no loyalty just as the people in this world have changing beliefs and allegiances.

Read 1 Kings 16:23-28.... Israel's Evil King Omri Establishes Samaria

16:23-24 Omri reigned six years in Tirzah before establishing Samaria as the capital of the northern kingdom and ruling in Samaria for six years.

- Omri was one of the most successful kings of the northern kingdom, and ancient Assyrian documents referred to Israel as the "house of Omri."
- Samaria was a land "peninsula" with a 400-foot drop on three sides of the land, so only one side of the land needed to be defended.
- Much like David purchased Araunah's threshing floor (2 Samuel 24:18-25) that would become the Jerusalem Tabernacle (2 Chronicles 3:1), Omri purchased Samaria from Shemer.

16:25 Relative to the kings before him, Omri was even more evil in God's sight. Omri made Baal worship the national religion.

16:26 Omri continued to follow the idolatrous practices established by Jeroboam.

16:27 While the history of the Southern Kingdom (with good and evil kings) is documented in 1 & 2 Chronicles, the Northern Kingdom (with all evil kings) records are not included in Scripture.

16:28 Omri had relocated the capital of Israel to Samaria, and that is where he was buried.

- **According 1 Kings 16:23, Omri relocated Israel's palace from where?**
 - Tirzah ("she is my delight") is the name of one of the daughters of Zelophehad
 - Jeroboam made his residence at Tirzah, making it the capital of the northern ten tribes (1 Kings 14:7-20)
- **1 Kings 16:24, Omri relocated Israel's palace to where?**
 - To Shemer's land – Shemer means "thorn" and "Samaria" was named after him
 - Omri may have chosen this land for its commercial value and economic potential as excavations have revealed olive oil enterprises and over 100 cisterns
 - Samaria was on a hill (1300 feet above sea level) - Omri's Samarian stronghold was so well founded that it persevered through Omri's grandson (Ahaziah)
 - The Samarian capital endured multiple assaults and then Assyria's final siege for three years until ultimately being taken by the Assyrian general-turned-king Sargon in 722BC (enslaving 27,280 Samarian inhabitants and capturing fifty chariots) – this ensured the downfall of the whole northern kingdom.

Read 1 Kings 16:29-33.... Israel's Evil King Ahab Marries the Sidonian, Jezebel

16:29-30 Evil Ahab reigned for twenty-two (witness) years

16:31 The first act of Ahab (Micah 6:16) in Scripture was in marrying Jezebel ("chaste") as queen and followed Baal;

16:32 Baal ("master/owner" – the sun god of fertility) worship included licentious behavior (temple prostitution) and sacrificing children by fire. Israel's ancestors had wrongfully worshipped Baal centuries prior (Num 25:2-3) especially regarding the protection of livestock and harvests.

16:33 Asherah was the false goddess thought to be the companion of Baal (the false creator god).

- **According 1 Kings 16:30, how did Israel's King Ahab compare to the earlier Kings of Israel?**
 - Ahab was more evil than all who were before
- **According 1 Kings 16:31, what was the first act of Ahab mentioned in Scripture?**
 - The first act of Ahab (Micah 6:16) mentioned in scripture was in marrying Jezebel ("chaste") as queen and followed Baal;
 - Ahab was probably developing an alliance with the Phoenicians, but one should trust in God instead of partnering with the world for protection.
 - What do you think about worldly alliances? Which ones are ok?
- **According 1 Kings 16:31, what does it mean that Ahab considered the sin of following Jeroboam's idolatrous example as a "trivial matter?"**
 - Ahab considered idolatry trivial
 - Believers should be careful on considering some sins trivial

- Baal (“master/owner” – the sun god of fertility) worship included licentious behavior (temple prostitution) and sacrificing children by fire.
 - Israel’s ancestors had wrongfully worshipped Baal centuries prior (Num 25:2-3) especially regarding the protection of livestock and harvests.
 - The pagan god Baal probably originated as a general term for a variety of local deities.

Discuss 1 Kings 16:34.... Hiel’s Construction of Jericho Fulfills Joshua’s Curse

16:34 Another disobedience when Hiel (“God Lives”) rebuilds Jericho (restoring it to its former glory with walls & gates ~700 yrs. after destruction by Joshua/Israel) fulfilling the word of God to Joshua (Joshua 6:26); parallels within the text between Ahab and Hiel.

<i>Both Ahab & Hiel are said to be builders and both utilize three separate verbs of construction in contrast to Solomon (the great builder):</i>	
Ahab "erected" an altar to Baal, "built" a house for Baal in Samaria, and "made" an Asherah (vv. 32-33).	Hiel "built" Jericho, "laid its foundations" and "set up" its gates (v. 34).
<i>Ahab's work (like Hiel's) is a reversal of the conquest, restoring the Baal-worship that had been destroyed under Joshua.</i>	
Ahab thinks it a little thing to follow the way of Jeroboam, and goes to Baal worship	Hiel of "Bethel" (the place of Jeroboam's calves) thinks it a little thing to build Bethel, and moves to rebuild Jericho.
<i>The punishment of the two (number of “witness”) sons for each</i>	
Ahab's later loss of his two sons: The elder, Ahaziah, died, after a short reign, from the effects of an accident (2 Kings 1:17) and was succeeded by his brother Jehoram, who toward the close of his reign of 12 years fled Jehu (Israel’s newly anointed King), but an arrow from Jehu's powerful bow shot him through the heart, and he sank dead in his chariot. (2 Kings 9:11-28).	Hiel loses his two sons (Abiram & Segub) while building Jericho

Read 1 Kings 17:1-7.... Elijah Sustained at the Wadi by Ravens

17:1 Elijah (“Yahweh is my God”) is introduced by talking with king Ahab. Elijah was from the Transjordan land of Gilead. Elijah was sending a drought with no rain for three years. Baal was the false storm god, but there would be no rain. (Dt 11:17, 28:23; Lev 26:19)

17:2-3 The Lord protects Elijah by telling him where to hide at the Brook Cherith (“separation”).

17:4 Ravens are unclean birds (Dt 14:14; Lev 11:15), but God would use them to feed Elijah.

17:5 Elijah obeyed the word of the Lord and hid by the Brook Cherith.

17:6 God provided two meals a day via the Ravens to Elijah; both meals consisted of meat and bread.

17:7 Although the brook was quenching Elijah’s thirst, the brook was not protected from the drought as it dried.

- According to 1 Kings 17:1 (& 18:5), what was Elijah’s credential that was similar to Gabriel’s?
 - He stands in the presence of God
 - The ancestry of Elijah is not listed, but his birthplace was Tishbi, a place in Upper Galilee,
 - Elijah had migrated into Gilead (a mountainous region east of Jordan), and he is introduced with a powerful prophecy over the elements of nature that idolatrous Israel credited to their false gods.
 - Elijah is prophesied to come again (Malachi 5:2) before Jesus’ first coming (on the Mt of Transfiguration as well as spiritually in John the Baptist) and Jesus’ second coming (literally in Rev 11).
- According to 1 Kings 17:1, what two things would Israel lack for 3 years?
 - Dew & Rain
 - Being without rain is likened to spiritual barrenness without blessing.
- According to 1 Kings 17:1, what was the only stated thing that could bring water to the land?
 - Elijah’s word - the power of a believer’s prayer is said to be comparable to Elijah’s prayer (James 5:17-18).
- What was the reason that Elijah gave and what did he ask Ahab to do?
 - No reason and nothing – this was simply a judgment without explanation.
- What is a wadi?
 - Scripture states that God has "commanded"
 - The revelation of the Lord tells Elijah to hide himself at a source of water – the Wadi Cherith.
 - A wadi rotates between a dry riverbed and a flooding river during rainy season.

- Wadi Cherith (“cutting/piercing”) flows into the Jordan from the east as a rugged riverbed of caves, pools, and waterfalls, which has been said to have been a refuge throughout the millennia for Jews (and it might be the place again that Israel flees during the Great Tribulation).
- Having said that the Wadi Cherith could be utilized for communication to the masses as any Jew traversing between Judea and Galilee would pass directly through that site (John 10:41-42).
- Believers should also take refuge in the source of eternal water – Jesus Christ – one who will never run dry (John 4:14).
- According to 1 Kings 17:6, who fed Elijah while he hid by the Brook Cherith?
 - Elijah was fed by ravens, which are unclean birds (Lev 11:15) that wander for lack of meat (Job 38:41; Ps 147:9).
 - Ravens repeatedly appear in Scripture as selfish, ravenous birds that struggle to find food yet God uses them to be providers in the middle of a famine!
 - This occurs again with the widow of Zarephath near Sidon/Phoenicia (1 Ki 17:4).
- According to 1 Kings 17:7, what impact did the drought have on the source of water that God had prepared for Elijah?
 - It dried up – God’s people are affected by His righteous judgments

Read 1 Kings 17:8-16.... Elijah is Served by a Sidonian Widow

17:8-9 Jesus’ first sermon in a synagogue (Lk 4:14-27) about God sending Elijah to the widow (the Gentiles). Elijah was ordered over to Phoenicia; Jezebel was from Sidon. (1 Kings 16:31)

17:10 The widow was gathering sticks when Elijah met her.

Three “desperate” times in the Old Testament when sticks were collected.			
1.	Numbers 15:32	The Desperation of Breaking the Sabbath	The Law
2.	Exodus 5:7	The Desperation of Egypt (Captivity)	Sin’s Captivity
3.	1 Kings 17:10	The Desperation of Starvation	Death
<i>The only New Testament person who gathered sticks was Paul who had escaped from a shipwreck (Acts 27). While gathering sticks a poisonous snake bites him, but he will not die although “no doubt he was a murderer.” All men are murderers the law of sin & death because mankind jointly killed Christ because of the sin of mankind. However, like Paul, we too can shake off the serpent.</i>			

17:12-13 Focus on God’s will first because He is the Giver of life (Gen 1:30; Deut 32:39; Job 33:4)

17:14 Flour represents Christ’s body that was broken (Lk 22:19) and now the church has become the “body” of Christ (Eph 5:23; Col 1:18, 24). The oil represents the Spirit (Lk 4:18; Acts 10:38). The rain would represent millennium (Rev 20:4-6) when God will abundantly bestow blessings.

17:15 The entire household is blessed by the faithfulness of the head of the house (Jn 4:53; Acts 11:14).

17:16 Because the woman trusted in the Lord, her flour and oil never ran dry (Luke 4:25-26)

- Jesus’ first sermon in a synagogue (Lk 4:14-27) about God sending Elijah to the widow, and the Pharisees tried to kill him – why?
 - Like the Sidonian woman, Jezebel, this woman was a Gentile.
 - Zarephath (meaning “refinery/smelting place”) is located on the Mediterranean coast between Tyre and Sidon.
- What did this woman have to give and what did she only a little of?
 - She had water, but she did not have much flour or oil
 - The water might represent the living water from the word (the laver)
 - Flour represents Christ’s body that was broken (Lk 22:19) and now the church has become the “body” of Christ (Eph 5:23; Col 1:18, 24).
 - The oil represents the Spirit (Lk 4:18; Acts 10:38).
 - As God’s Word, testimony and Spirit are shared, they will never run out....

Read 1 Kings 17:17-24.... The Son of the Sidonian Widow was Raised from the Dead

17:18 The widow references aspects of the law: 1.reminding one of their guilt/fallen nature (Rom 3:20, 4:15 2.bringing death (James 2:10; Rom 82; 1 Cor 15:56)

17:19 The widow must give her son to have him restored to life.

17:20 Elijah addressed the Lord as his God with the question of whether God was going to kill the widow’s son.

17:21 Elijah stretched out over the boy three times before life returned to him. The boy did not “come back to life” but instead, life returned to him. This boy was the first in Scripture to be dead and given life.

- Elisha does this same process (2 Kings 4:34) as does Paul (Acts 20:1) to resuscitate someone to die again at a later time.

17:22 God heard the voice of Elijah and the soul returned to the child.

17:24 The widow sees the truth of God by the testimony of one who is dead receiving life (Jn 5:21; Rom 4:17)

- According to 1 Kings 17:18, how does the widow address Elijah when her son gets gravely ill?
 - “Man of God”

- **According to 1 Kings 17:18, she asks Elijah whether he had really come for what two reasons?**
 - **Remind me of my guilt**
 - **To kill my son**
- **According to 1 Kings 17:19, in order for the widow’s son to have life, what did she have to do?**
 - **She needed to give her son to Elijah**
- **According to 1 Kings 17:20, what does Elijah ask the Lord?**
 - **Did He bring tragedy on the widow’s son by killing him?**
 - **Possibly Elijah wanted to remain in the will of God**
- **According to 1 Kings 17:22, what did Elijah request of God about the boy?**
 - **Please let the boy’s life return to him (not for the boy to return to life)**
 - **As if life exists outside of a person to leave or return**
- **According to 1 Kings 17:22, do you think that Elijah was voicing the prayer or just asking in his heart?**
 - **The Lord listened to Elijah’s voice**
- **According to 1 Kings 17:24, when God had provided enough water, flour and oil for the widow to be sustained daily, did she know that Elijah was a “Man of God?”**
 - **It appears that she only believed when she believed the resurrection of the only son**

Read 1 Kings 18:1-6...Ahab & Obadiah search for grass to feed the horses, mules and cows

18:1 God tells Elijah to show up, and then God Himself will send rain.

18:2 Elijah went to see Ahab (a troubled king) in a land of famine. Samaria was the capital of the northern kingdom of Israel.

18:3-4 Ahab had a head servant in charge of his house (Obadiah) who feared the Lord and had hidden 100 prophets in two (witness) caves while Jezebel was martyring them. Obadiah means “Servant of Yahweh.”

18:5-6 Ahab and Obadiah searched the land for grass.

- **According to 1 Kings 18:1, how long did the drought last?**
 - **“A long time” the point is that sometimes we have to wait for God to move**
- **According to 1 Kings 18:1, what does Elijah need to do to bring the rain?**
 - **God tells Elijah to show up, and then God Himself will send rain.**
 - **Frequently, God just calls His people to be available and watch Him move.**
- **According to 1 Kings 18:4, what had the head servant in charge of Ahab’s house (Obadiah – “serving Jehovah”) done while Jezebel was martyring the Lord’s prophets?**
 - **Obadiah had hidden 100 prophets in two (witness) caves**
- **According to 1 Kings 18:3, why did Obadiah hide these prophets?**
 - **Because Obadiah greatly feared the Lord**
- **According to 1 Kings 18:5, what did Ahab and Obadiah search for?**
 - **Grass to feed the horses, mules and cows**
 - **In Deuteronomy 11:15, God promises grass along with rain for those who obey**

Read 1 Kings 18:7-15.... Elijah Meets Ahab’s Servant, Obadiah

18:7 Obadiah found the messenger of the Lord, Elijah. Obadiah clearly shows reverence for Elijah.

18:8 Elijah identifies himself and tells Obadiah to go retrieve his master (King Ahab).

18:9 Obadiah believes that it would be a death sentence for him to retrieve Elijah.

18:10 Obadiah vows by Elijah’s God (“by your God”). King Ahab had looked everywhere (including other countries) to find Elijah.

18:11 Obadiah quotes Elijah’s directions to him.

18:12 Although Obadiah trusted that Elijah would stay, Obadiah did not know what the Spirit of the Lord might do.

- **According to 1 Kings 18:7, how did Obadiah react when he met Elijah?**
 - **Obadiah fell with his face to the ground**
 - **Others who fell with their faces to the ground**
 1. **Obadiah – 1 Kings 18:7**
 2. **Joseph’s Brothers – Gen 42:6;**
 3. **Samson’s parents – Judges 13:20;**
 4. **Ruth – Ruth 2:10;**
 5. **Dagon – 1 Sam 5:3-4;**
 6. **David – 1 Sam 20:41;**
 7. **Goliath – 1 Samuel 17:49;**
 8. **Woman of Tekoa – 2 Sam 14:4;**
 9. **Joab – 2 Sam 14:22;**
 10. **Absolam – 2 Sam 14:33;**
 11. **Israel – 2 Chron 7:3;**
 12. **Women visiting Jesus’ grave – Luke 24:5**

- **According to 1 Kings 18:8, how did Obadiah refer to Elijah and what how did Elijah reply?**
 - “My Lord, Elijah”to which Elijah responds “Go tell your lord”
- **According to 1 Kings 18:12, what does Obadiah believe might happen to Elijah?**
 - Although Obadiah trusted that Elijah would stay, Obadiah did not know what the Spirit of the Lord might do.
- **According to 1 Kings 18:15 (17:1), what was Elijah’s credential to Obadiah that was similar to Gabriel’s?**
 - He stands in the presence of God

Read 1 Kings 18:16-21.... Ahab Meets Elijah

18:16 Obadiah believed Elijah when he took an oath including the Lord.

18:17-18 Ahab blames God for calamity, but Elijah corrects him that it is the sin of Omri’s house and the idolatry that brought the drought.

18:19 Elijah tells Ahab to summon all of Israel to Mt Carmel (“the garden”), and Ahab obeys. The 450 prophets of Baal did come to the mountain (to their demise), but the 400 prophets of Asherah did not.

18:20 Ahab gathered all of Israel as well as the prophets to witness God’s power.

18:21 Every person should make the choice to wholeheartedly submit to the Lord or reject Him; if God is real, He should be the very center of one’s existence (Joshua 24:15). By not accepting the Lord as He claims He is, man denies the Lord in various degrees through lack of belief (Rev 3:15-16; James 1:8, 4:8).

- **According to 1 Kings 18:16, when Elijah swears by the living Lord of Hosts, does Obadiah trust him?**
 - Yes, Obadiah is putting his life in Elijah’s hands.
- **According to 1 Kings 18:17, what did Ahab call Elijah when he found him?**
 - “You destroyer of Israel”
 - God had judged Israel with Elijah as the spokesman
 - The world often focuses on the messenger of God’s judgment instead of their actions
- **According to 1 Kings 18:18, what does Elijah attribute the destruction of Israel to?**
 - Ahab’s house abandoning God’s commandments
 - Worshipping Baals
- **According to 1 Kings 18:19-20, does Ahab obey Elijah’s orders?**
 - Elijah tells Ahab to summon all of Israel to Mt Carmel (“the garden”), and Ahab obeys.
 - The prophets of Baal did come to the mountain (to their demise), but the 400 prophets of Asherah did not.
- **According to 1 Kings 18:19, how many prophets did Elijah tell Ahab to bring?**
 - 850, but Jezebel’s 400 Asherah prophets did not appear at Mt Carmel
 - Jezebel may have kept them away since they ate at her table (1 Kings 18:19)
- **According to 1 Kings 18:21, what does Elijah ask the Israelites on the top of Mt Carmel?**
 - Don’t be non-committal and partially dedicated between two choices.
 - If Yahweh is God follow Him or if Baal is – follow him.
 - Every person should make the choice to wholeheartedly submit to the Lord or reject Him;
 - If God is real, He should be the very center of one’s existence.
 - By not accepting the Lord as He claims He is, man denies the Lord in various degrees through lack of belief (Rev 3:15-16; James 1:8, 4:8).

Read 1 Kings 18:22-29.... Elijah Challenges Baal’s Prophets

18:22 The false priests numbered 450 (four symbolizes testing; five symbolizes judgment); these false prophets are similar to other groups of false prophets (1 Kings 22:6)

18:23 Two bulls would be provided as a sacrifice. This was more than a firestorm; this was an offering.

18:24 The identifying characteristic of the true God would be fire (Heb 12:29, Ex 19:18 & 24:17, Deut 4:24 & 9:3, Ps 50:3; Zech 2:5, 2 Thes 1:7; 2 Sam 22:9)

18:25 Elijah allowed the false prophets of Baal to select the bull that they wanted to sacrifice.

18:26 The prophets of Baal called on their false god for all of the morning hours without any response.

18:27 At noon (the height of lightness – clarity), Elijah mocked the false prophets.

18:28 These false prophets called on Baal with sincerity of dancing, cutting themselves, and loud cries. Sincerity is not the same as truth; truth stands apart from man to be revealed by the Lord alone.

- **What would the test between the prophets be?**
 - The God who answers with fire
 - The identifying characteristic of the true God would be fire (Heb 12:29, Ex 19:18 & 24:17, Deut 4:24 & 9:3, Ps 50:3; Zech 2:5, 2 Thes 1:7; 2 Sam 22:9)
- **According to 1 Kings 18:24, how did the people respond to the challenge?**
 - “That sounds good”
- **According to 1 Kings 18:27, when did Elijah begin mocking the Baal sacrifice?**

- At noon (the height of lightness – clarity), Elijah mocked the false prophets.
- According to 1 Kings 18:28, were the false prophets sincere in their beliefs?
 - These false prophets called on Baal with sincerity of dancing, cutting themselves, and loud cries. Sincerity is not the same as truth; truth stands apart from man to be revealed by the Lord alone.
- Do you recall another sacrifice where people mocked from 9 until 3:00pm?
 - At the crucifixion, the people mocked Jesus. (Luke 23:35)

Read 1 Kings 18:30-38.... Elijah Calls on God to Send Fire

18:30-31 Elijah repaired the altar representing Israel with twelve stones for the tribes. There had been a pre-existing altar on the mountain which Elijah repaired that day; the altar had simply gone unused.

18:32 A “seah” contained about 3 gallons, so the trench would be able to hold approximately 6 gallons.

18:33-34 Four (testing) water pots were poured onto the altar and sacrifice. They were poured three (revelation) times apiece resulting in twelve (tribes) pots worth of water. Although each water pot (tribe) had attempted to drench the flame of God – none could.

18:35 The altar and the offering were drenched with water to overflowing.

18:36 Elijah referred to God as the God of “Abraham, Isaac, and ISRAEL” instead of “Jacob”.

- Elijah may have been attempting to show that Yahweh was the God of Israel (the northern kingdom) and not just of Judah (the southern kingdom).
- Jacob represented the fleshly old nature who attempted to succeed through his own effort; however, Elijah’s actions based on the Word of God (18:31, 36)
- There is much contrast between the active gyrations of Baal’s prophets compared to the quiet prayer of Elijah.

18:37 God is the one who changes hearts (Ephesians 1:11; Psalms 105:25; Isaiah 63:17; Jeremiah 32:39-40; Revelation 17:17) God even gives repentance to change people’s hearts (Acts 5:31, 11:18; 2 Timothy 2:25)

18:38 God’s fire consumed all five elements of the sacrifice: 1.burnt offering 2.wood 3.stones 4.dust 5.water

- The fire of God fell from a cloudless sky

- **What is the first thing that Elijah did when preparing a sacrifice?**
 - **Elijah repaired the altar – the true altar was in Jerusalem, but it appears the northern kingdom had rejected even the imitation altar of God.**
- **How many water pots were poured onto the altar?**
 - **12 (organizational witness) water pots = 3 (revelation) x 4 (world/creation/test)**
- **According to 1 Kings 18:36, what unique name does Elijah reference God?**
 - **Elijah referred to God as the God of “Abraham, Isaac, and ISRAEL” instead of “Jacob”.**
 - **Jacob represented the fleshly old nature who attempted to succeed through his own effort.**
- **What did Elijah base his actions on? 1 Kings 18:31 & 36**
 - **Elijah’s actions were based on the Word of God (18:31, 36)**
- **According to 1 Kings 18:37, what two reasons does Elijah give for God to answer him?**
 - **Yahweh is God**
 - **God has turned their hearts back**
 - **God is the one who changes hearts (Ephesians 1:11; Psalms 105:25; Isaiah 63:17; Jeremiah 32:39-40; Revelation 17:17)**
- **Is this the first time that divine fire consumed a sacrifice? No**

Divine Fire Consumed the Sacrifice a Number of Times		
1.	Aaron	Leviticus 9:24
2.	Gideon	Judges 6:21
3.	Elijah	1 Kings 18:38
4.	David	1 Chronicles 21:26
5.	Solomon	2 Chronicles 7:1

Read 1 Kings 18:39-46.... Baal’s Prophets Die and God Sends Rain

18:39 The people exclaimed the “Yahweh is God” (twice – witness)

18:40 The false prophets received capital punishment at Wadi Kishon (“winding”) which empties into the Mediterranean.

- False prophets – especially those who lured to idolatry – were to be put to death (Deut. 13:1-11)
- The Judge Deborah had defeated Sisera at the River Kishon (Judges 4:7) because God sent torrential rain that sunk his iron chariots. (Judges 5:4, 21)

18:41 Ahab must have joined at the Brook Kishon for the execution of his prophets, and now Elijah encouraged Ahab that rain was coming. The eating and drinking seem festive as in a rededication to the one, true God.

- 18:42 The position of Elijah with his face between his knees could be one of humility or even birthing as the Spirit begins to move (Gen 1:2).
- 18:43 Seven times the servant checked to see if the rain was coming, but Elijah never lost faith.
- 18:44 At the smallest sign of rain, Elijah knew that God was going to greatly shower blessing. The distance to Jezreel was approximately 17 miles in distance.
- 18:45 The rain was heavy and accompanied by wind and a sky black with dark clouds
- 18:46 In the power of the Lord, Elijah outran Ahab's chariot for sixteen miles to Jezreel (God soweth). The palace of Ahab was located at Jezreel where Ahab would steal Naboth's vineyards (1 Kings 21:1-16). Ancient Assyrian texts refer to the king as "Ahab of Jezreel"
- **According to 1 Kings 18:39, what was the reaction of the Israelites when God sent the fire?**
 - The people exclaimed the "Yahweh is God" (twice – witness)
 - **What was the punishment for Baal's prophets?**
 - The false prophets received capital punishment at Wadi Kishon ("winding"), which empties into the Mediterranean.
 - **According to 1 Kings 18:41, did Elijah have any sign of rain when he told Ahab that rain was coming?**
 - No - The position of Elijah with his face between his knees could be one of humility or even birthing as the Spirit begins to move (Gen 1:2).
 - **According to 1 Kings 18:43, did Elijah's faith ever waver when his servant did not see rain?**
 - No - seven times the servant checked to see if the rain was coming, but Elijah never lost faith.
 - **According to 1 Kings 18:44, what was Elijah's reaction when his servant saw a small cloud?**
 - At the smallest sign of rain, Elijah knew that God was going to greatly shower blessing.
 - **According to 1 Kings 18:44, what might the shape have been of the cloud bringing the rain?**
 - A man's hand
 - **According to 1 Kings 18:46, the power of the Lord sent fire and brought the rain, but what else did it do?**
 - In the power of the Lord, Elijah outran Ahab's chariot for sixteen miles to Jezreel (God soweth). 1 Kings 18: 46

9 1 Kings 19, 20

Read 1 Kings 19:1-8.... Elijah Flees Jezebel South beyond Judah to Horeb

- 19:1 Ahab's focus wasn't on the things God had done; Ahab told Jezebel what Elijah had done before executing the prophets.
- 19:2 Jezebel threatened Elijah by making a vow about her false gods (polytheistic); however, her vow wasn't fulfilled and Yahweh would bring her demise. Jezebel's heart was blinded to God (2 Corinthians 4:4)
- 19:3 Elijah fled from Israel in the north with his servant to the southernmost tip of Judah in Beersheba which is 95 miles south of Mt. Carmel. The servant had watched for the cloud on Mt. Carmel while Elijah prayed for rain (1 Kings 18:43)
- 19:4 Elijah felt defeated just like the godly men who had failed before him. Although God sent a drought and rain when Elijah requested, Elijah would not experience death. Elijah prayed for death and was denied (2 Kings 2:11-12)
- The only prophet who prayed for God to kill him...was the only prophet not to die.
 - It is ironic that Elijah was fleeing from Jezebel for his life and then he requests death from God
 - This comparison with his fathers may have come from pride where Elijah expected more of himself (and possibly esteemed himself) as more faithful or having a more impactful ministry than others before him.
- 19:5 The angel woke Elijah to feed him (just as the ravens had provided for him earlier). This "touch of an angel" was also experienced by Peter in jail to awake and stir him to action (Acts 12:7).
- 19:6 Elijah ate cakes on coals and drank water; the provision for Elijah wasn't extravagant, but a common meal.
- 19:7 The angel returned to encourage Elijah to eat again. The angel admitted that the journey was too long for him.
- 19:8 Those two meals provided Elijah the strength to go without food for 40 days to Mt Sinai. Horeb is approximately 250 miles south of Beersheba. Horeb is the Hebrew name for the mountain while Sinai is the non-Hebrew name.
- **According to 1 Kings 19:1, who did Ahab claim to Jezebel had done the things on the top of Mt. Carmel?**
 - Ahab told all of the things that Elijah had done, but God had sent the fire and the rain
 - Ahab was a weak husband who relied on Jezebel for his strength and counsel.
 - **According to 1 Kings 19:2, who does Jezebel send messengers to?**
 - Elijah
 - **According to 1 Kings 19:2, what is Jezebel's vow based on?**
 - Jezebel still has faith in her manmade "gods", and takes an oath by them instead of accepting the testimony of God's action.
 - Both she and Elijah would survive the next day, which testified to the worthlessness of her "gods."
 - Jezebel sent a messenger instead of taking action; her threatening intentions were boasted instead of acted upon.
 - **What may have been a reason that Jezebel didn't chase Elijah herself?**
 - It was raining – possibly thunderstorms....

- According to 1 Kings 19:3, how did Elijah react when threatened by Jezebel?
 - Elijah responded immediately to fear instead of taking it to the Lord. Elijah fled Israel, and did not rest until he made it beyond the southern kingdom city of Beersheba (“seven wells”)
- According to 1 Kings 19:4, what is the irony of what Elijah asked God to do?
 - Elijah desires death in contrast to his shame of fleeing Jezebel death threat.
- According to 1 Kings 19:4, why did Elijah say that he was no better than others?
 - Because he had acted in fear
 - Believers should understand their weakness when they fail God and repent.
- According to 1 Kings 19:5-6, how had God supernaturally fed Elijah?
 - Ravens and the Widow had fed Elijah (1 Kings 17), but now the Angel of the Lord was feeding him.
- According to 1 Kings 19:5-14, what was the remedy to Elijah’s depression?

Remedy to Elijah’s Depression		
1 Kings 19		
1.	Get Rest (notice the angel did not let Elijah remain in hibernation indefinitely – twice, he encouraged Elijah to get up)	1 Kings 19:5-7
2.	Take Care of Yourself	1 Kings 19:7-8
3.	Take Time to Get Away, Spend Time with God and Remember the reason that God has put you on this earth	1 Kings 19:8-14

- According to 1 Kings 19:7, how did the Lord meet the needs of Elijah?
 - The angel of the Lord woke Elijah twice to be filled with sustenance.
 - God could have given Elijah strength, but instead, the angel told Elijah that the trip would be too much for him if he did not prepare accordingly. (Lk 14:25-31)
- According to 1 Kings 19:8, how long did Elijah travel without food?
 - Elijah traveled 40 days without food.
 - Moses did not eat or drink for these 40 days /nights (Ex 24:18, 34:28; Dt 9:9)
 - Moses went without food or drink when he was on the top of Mt Sinai
 - Elijah was also on Mt Horeb (another name of Mt. Sinai)
 - Jesus also went without food and drink
 - In the wilderness - Jesus began his ministry by going without food and water for 40 days/nights (Mt 4:2).
 - All three of these were together at the Mt of Transfiguration.
 - Mt Horeb was approximately 100 miles away, which would have taken a week to walk, but Elijah wandered towards the mountain as Israel had wandered in the wilderness.

Read 1 Kings 19:9-18.... God Counsels Elijah

19:9 An accurate translation is that Elijah came to “the” cave instead of “a” cave; this may be the cleft of the rock where Moses stood behind as the Lord’s presence passed (Ex 33:21-22). Before God told Elijah anything, he asked Elijah what he was doing there.

19:10 Elijah’s focus is on the circumstances instead of the sovereign Lord. Believers should judge the situation in light of our great God instead of judging God in light of the circumstances. Elijah lists three reasons that he feels justify his being in the cave (and Jezebel wasn’t listed)

- Elijah had been zealous for the Lord God of Hosts
- Israel had forsaken their covenant and torn down the altars
- Israel had killed the prophets leaving only himself
 - Elijah should have spoken with Obadiah who had saved 100 prophets himself (1 Kings 18:4)

19:11 God called Elijah out of the cave to stand before Him as He sent a strong wind to break the stones and then an earthquake, but he wasn’t in the wind or the earthquake.

19:12 Then God sent a fire which God was not in, but then there was a “*still small voice.*”

- Elijah had just experienced fire falling from the sky to consume a drenched wet altar followed by a deluge of rain in the midst of a drought (1 Kings 18:20-44).
- Elijah expected Ahab’s heart (and the hearts of Israel) to change after seeing God manifest Himself in that powerful way. However, God was not in the radical acts of nature – instead, God was in a quiet time of listening for Him.
 - The personal ongoing walk with the Lord instead of the dramatic exceptions of life.

19:13 Elijah only emerged from the cave when he heard the soft voice, and God asked him the question again – “*what are you doing here, Elijah?*” Elijah wraps his mantle around himself (similar to swaddling clothes for an infant), and the mantle would have been a hairy, rough material from an animal’s hide.

19:14 After God repeats His question, Elijah repeats his answer.

19:15 God calls on Elijah to go past Judah and Israel to Syria (another nation), and anoint Hazael King of Syria.

19:16 God then tells Elijah to anoint Jehu as the new king of Israel, and then to anoint Elisha as prophet in his place.

- Although Elijah does place his mantle on Elisha, it would be Elisha who anoints the two kings.
 - Hazael (2 Kings 8:7-15)
 - Jehu (2 Kings 9:1-13)
- Jehu is the grandson of Nimshi.
- This is the only time in Scripture where a prophet is anointed, and Elijah would now have a companion in Elisha to walk through the trials of the world.

19:17 These three powerful men would kill those who tried to escape judgment.

19:18 God had saved 7,000 in Israel who had never worshipped Baal.

- **According to 1 Kings 19:9 & 13, how does God approach Elijah in his depression?**
 - God has the same interchange with Elijah twice.
 - God asks Elijah (“Jehovah is God”) by name about his reason for being there.
 - Elijah was in “the” cave, which may have been the same cave of Moses as he watched the glory of the Lord pass (Ex 33:21-22).
 - Beyond the cave, God wanted Elijah to remember the reason that he had a life – to serve the Lord.
- **According to 1 Kings 19:10 & 14, how does Elijah answer God’s question?**
 - Both times, Elijah answers about himself and the fallen Israelites – Elijah’s reasoning had nothing to do with God’s will.
 - Elijah was disappointed in Israel, and he was disappointed in himself for being like them (1 Kings 19:4)
- **According to 1 Kings 19:11, what did Elijah do when God invited Elijah to a mountain-top experience in His presence?**
 - He stayed where he was
- **According to 1 Kings 19:13, where was Elijah when the wind, earthquake and fire occurred?**
 - Safely in the cave
- **According to 1 Kings 19:11, what happened just before the powerful events?**
 - God passed by
 - After God passed by, some natural ramifications occurred to His presence.
 - God was not in the great wind, the earthquake and the fire, but they followed His passing by.
 - There are turbulent times in this world that are a result of spiritual presence and consequences of sin, but God can continue to work in quiet ways.
- **According to 1 Kings 19:13, when does Elijah come out of the cave?**
 - When he heard the soft whisper
 - After the dramatic wind, earthquake and fire, Elijah finds God in the still, small voice.
 - Elijah had been dis-heartened that Israel had not responded to God’s amazing miracles, but the Lord works in quiet solitude just as powerfully.
- **According to 1 Kings 19:15-18, how does God comfort Elijah?**
 - Elijah is sent back into the wilderness, but with purpose – to anoint new leadership
 - “The way you came” is not a pleasant concept (2 Kings 19:28; Is 37:29) and is usually denounced by God (1 Kings 13:9, 17; Mt 2:12)
- **According to 1 Kings 19:15-16, what new leadership is Elijah called to anoint?**
 - From hiding to service as Elijah anoints King of Syria, King of Israel, and his replacement Elisha.
 - It seems that God accepts Elijah’s feelings (1 Kings 19:4) as He replaces the kings and the prophet.
 - God knows the replacements by name...
 - Syria and the Southern Kingdom were allies against the Northern Kingdom.
- **According to 1 Kings 19:17, why did God select Hazael, Jehu and Elisha?**
 - They were all willing to enact judgment and kill.
 - It was even foretold that Elisha, the prophet, would kill.
- **According to 1 Kings 19:18, who did the Lord plan on sparing in Israel?**
 - God reserved 7000 who have not bowed the knee (1 Kings 20:15)

Read 1 Kings 19:19-21.... Elijah calls Elisha as His Replacement

19:19 The first person that Elijah would anoint is his replacement as prophet. Elisha was plowing with 24 oxen under 12 yokes. Elijah simply threw his mantle over Elisha; when Elijah is taken up, Elisha would collect Elijah’s mantle for

himself (2 Kings 2:13-14) This mantle was wrapped around Elijah's face as he met with the Lord on Mt. Sinai (1 Kings 19:13)

19:20 Elisha pleads for Elijah to let him tell his parents goodbye; Elijah doesn't object, but instead questions why Elisha would feel the need to ask him. The call was from God (not Elijah); believers should not make excuses to each other when the call is from the Lord.

19:21 Elisha boiled the oxen for the people and then went to serve Elijah. Elisha destroyed all of his connections with his field work because he had a calling to another field (Jn 4:35)

- **According to 1 Kings 19:19, who did Elijah appoint first?**
 - **Elijah found his replacement, Elisha, first. Elisha was physically planting and sowing which would now transition to spiritual sowing.**
 - **Elisha had twelve (representing witness/testimony) teams of oxen (symbolizing servants).**
- **According to 1 Kings 19:19, how did Elijah show Elisha that he was chosen?**
 - **Elijah threw his mantle over him**
- **According to 1 Kings 19:20, what did Elisha request to do before following Elijah?**
 - **Kiss his father and mother goodbye.**
- **According to 1 Kings 19:19, how was Elisha working to earn a living?**
 - **Plowing and farming**
- **According to 1 Kings 19:21, what did Elisha sacrifice before leaving to follow Elijah's call?**
 - **Elisha was willing to sacrifice his method of sustenance for the Lord.**

Read 1 Kings 20:1-9.... The Syrian King, Ben-Hadad Bullies Israel's King, Ahab

20:1 Instead of military prowess, the Syrian King opted for a regal procession of royalty with 32 Kings. Ben-hadad means "the son" (Ben) of "sharpness" (Hadad).

20:2-3 The Syrian King sent a message of pride stating that he would now be the owner of the best of Israel.

20:4 Without going to the Lord in prayer, Ahab agrees quickly to send the "best" to Ben-hadad as Ahab determined.

20:5 Ahab may have agreed to Ben-hadad's terms too quickly or easily because now Ben-hadad was emboldened to set additional terms around the truce.

20:6 Ben-hadad stated that his servants would visit Israel and take whatever they wanted.

20:7 The King called the elders to discuss the tormenter.

20:8 The elders told the King that he could not consent; it seemed that they were fine with the King losing his belongings as long as they could retain their own.

20:9 King Ahab emphasized that he could comply with the initial request, but not the latter.

- **According to 1 Kings 20:2-3, how did the Syrian King attempt to take ownership of Israel?**
 - **The Syrian King Ben-Hadad just expected to "name-it-and-claim-it" as his own**
- **According to 1 Kings 20:7-8, who did Ahab go to for advice?**
 - **All the elders and the people.....Ahab never inquired of the Lord**
- **What caused Ahab to reject Ben-Hadad's presumptuousness the 2nd time when Ahab had agreed the 1st time?**
 - **Instead of letting Ahab determine what of Israel's best he would send to Benhadad, Syrian servants would plunder Ahab's palace for his personal best.**
 - **Once this was personal, Ahab was alerted that Benhadad was a trouble-maker.**
 - **Often believers are fine with the persecution of the world on fellow believers, but when the persecution becomes personal, believers become serious about the attacks of the world.**

Read 1 Kings 20:10-14.... A Prophet Tells Ahab to Attack Ben-Hadad

20:10 Just like Jezebel (1 Kings 19:2), Ben hadad's (ben-"son of"; hadad – "clamor") oath betrays his idolatrous practices (1 Kings 20:10)

20:11 Good advice – "One dressing in his uniform shouldn't boast like one who has won the game"

20:12 Ben-Hadad was drinking (and possibly intoxicated) when he received Ahab's message, so he prepared to attack Samaria.

20:13 God interacts with King Ahab through a third prophet (neither Elijah nor Elisha), and God testifies to His own great name in a victory for Ahab.

20:14 King Ahab inquires of the Lord concerning who would lead the victory and who should start the battle.

- **Explain Ahab's advice to Ben-Hadad in 1 Kings 20:11**
 - **Good advice – "One dressing in his uniform shouldn't boast like one who has won the game"**
- **According to 1 Kings 20:12, what was the shape of Syria's leaders when Ahab moved to attack?**
 - **Ben-hadad had such little concern about Israel that he ordered the Kings to lead the attack positions while they were inebriated.**
- **According to 1 Kings 20:13, why did God give Ahab the victory?**
 - **So that he would know that God is the Lord**

Read 1 Kings 20:15-21.... Israel's Ahab Defeats Syria's Ben-Hadad

20:15 The number of men in Ahab's army equaled the number of men in God's army (1 Kings 19:18) who had decisively won the spiritual battles.

20:16 An intoxicated military is a great risk to security.

20:17 Ahab is forced to act on the word of the Lord by moving (responding to the prophecy) first before the Lord gave him the victory.

20:18 Ben-hadad wasn't taking Israel's military seriously, so he wanted Israel troops captured alive instead of dealt with.

20:19-20 Israel's army had a surprising victory over the infantry while the cavalry seemed to escape to fight another day.

20:21 Israel's army turned from defensive to offensive as they proactively attacked and assaulted Syria's cavalry.

- **According to 1 Kings 20:15, what is unique about the number of Israelite troops (7,000)?**
 - **The number of men in Ahab's army equaled the number of men in God's army (1 Kings 19:18) who had decisively won the spiritual battles.**
- **According to 1 Kings 20:16, what was the shape of Syria's leaders when Ahab moved to attack?**
 - **Ben-hadad had such little concern about Israel that he ordered the Kings to lead the attack positions while they were inebriated.**
- **Why did Ahab attack first with the young provincial leaders followed by the army?**
 - **Ahab was acting in faith because God said that He would give Ahab victory**
 - **These provincial leaders were the ones that Ben-Hadad had threatened to pillage (1 Kings 20:6)**
- **According to 1 Kings 20:18, what was Ben-Hadad's attitude towards Ahab's attack**
 - **Ben-hadad wasn't taking Israel's military seriously, so he wanted Israel troops captured alive instead of dealt with.**
- **Who won the battle?**
 - **Israel's army had a surprising victory over the infantry while the cavalry seemed to escape to fight another day.**
 - **Israel's army turned from defensive to offensive as they proactively attacked and assaulted Syria's cavalry.**
- **The Arameans struggled when fighting Israel as evidenced by Hanun the Ammonite hiring the Arameans only to watch them flee David's army (1 Samuel 10:15-19)**

Read 1 Kings 20:22-27.... Syria's Ben-Hadad Attacks Israel's Ahab Again in the Spring

20:22 The prophet warns the king to build his capability after the victory because the battle would come again. Spiritual battle is an ongoing struggle for which believers must continually prepare (1 Cor 10:12).

20:23 The Lord God was viewed by the enemy as a God of "mountain-top" experiences, but one that was ineffective in the valleys.

20:24 Syrians decided to be led by military commanders instead of royalty.

20:25 The Syrians believed that the power of Israel's God was limited only to the hills; Syria expected that their gods and chariots would perform better on the plains.

20:26 The spring of the year was the time when Kings went out to battle (2 Samuel 11:1)

20:27 Goats were a sin sacrifice offering to the Lord while two represents a witness. In this victory, the sinful Israelites of the Lord would testify to His greatness.

- **According to 1 Kings 20:22, after Ahab's victory over Ben-Hadad, what guidance did the prophet give to Ahab?**
 - **To prepare for the next battle; the prophet warns the king to build his capability after the victory because the battle would come again.**
 - **Spiritual battle is an ongoing struggle for which believers must continually prepare (1 Cor 10:12).**
- **According to 1 Kings 20:23, where did Aram's servants believe Israel could only have victory?**
 - **"Their gods are the gods of the hill country"**
 - **The enemy viewed the Lord God as a God of "mountain-top" experiences, but one that was ineffective in the valleys.**
- **Explain 1 Kings 20:24**
 - **Ben-Hadad is serious about this battle, and replaces the ceremonial kings with fighting captains**
- **Although God had brought victory, how did Syria's Ben-Hadad believe that he could defeat Israel?**
 - **Syria expected to win the battle if moved to plains instead of the hilltops. (1 Kings 20:25)**
 - **Just as the world does whenever the Lord moves, Syria discounted God's victory and felt that it could be reasoned away by some material excuse.**
- **According to 1 Kings 20:27, while Syria's army was massive, how was Israel's army depicted?**
 - **Ahab's army looked like two little flocks of goats**
 - **Goats were a sin sacrifice offering to the Lord while two represents a witness.**
 - **In this victory, the sinful Israelites of the Lord would testify to His greatness.**

Read 1 Kings 20:28-34.... Israel Defeats Syria (Again), but Ahab Frees Ben-Hadad

20:28 God ensures Aram's defeat because of their lack of respect for His strength. The world often limits God; the world takes Him out of the courts, out of the schools, out of politics and public life.
20:29 For a week, the two armies sized each other up, and on the 7th day, the battle commenced.
20:30 The Syrian army experienced tragedy after another; some fled, a wall fell on some and their leader fled to a city
20:31 Israel had a reputation of making pacts with the world and not totally eliminating the evil in their midst (e.g. their enemies) which was the polar opposite of God's intention (Deut 7:2-5; Josh 11:20; 1 Sam 15:9).
20:32 The world can perform the act of repentance without truly becoming one of God's people (Josh 9:3-6). In humility (wearing sackcloth), the world can play games of survival without any compunction to submit to the will of the Lord.
20:32-33 Ahab related to Ben-hadad as his brother (James 4:4; Mt 12:50; Mk 3:35).
20:34 Syria agreed to restore the captured cities to Israel, and to allow Israel to make money from marketplaces within Syria.

- **According to 1 Kings 20:28, was it anything that Ahab did to incite the Lord to give them victory?**
 - **No, it was what the Syrian enemy said that provoked the Lord**
 - **God cares what people think about Him, and He can have victories in the valleys**
 - **God ensures Aram's defeat because of their lack of respect for His strength.**
 - **The world often limits God; the world takes Him out of the courts, out of the schools, out of politics and public life.**
- **According to 1 Kings 20:29, what day did the battle take place?**
 - **The war broke out on the 7th day, and Israel struck down the Arameans**
- **According to 1 Kings 20:31, what was the reputation of the Israelite Kings?**
 - **The Kings of Israel show special kindness**
 - **God's people should be known for their unique dispositions; however, they should not endorse sin**
- **According to 1 Kings 20:31-32, how did Ben-Hadad come to Ahab?**
 - **They humbly put sackcloth around their waists and ropes around their heads**
 - **The world can perform the act of repentance without truly becoming one of God's people (Josh 9:3-6). In humility (wearing sackcloth), the world can play games of survival without any compunction to submit to the will of the Lord.**
- **According to 1 Kings 20:32, how did Ahab refer to Ben-Hadad after defeating him twice?**
 - **"My Brother" – Ahab related to Ben-hadad as his brother (James 4:4; Mt 12:50; Mk 3:35).**
 - **Israel had a reputation of making pacts with the world and not totally eliminating the evil in their midst (e.g. their enemies)**
 - **Tolerating sin was the polar opposite of God's intention (Deut 7:2-5; Josh 11:20; 1 Sam 15:9).**
- **According to 1 Kings 20:34, what did Ben-Hadad reference in his meeting with Ahab?**
 - **His father's actions – restoring the cities that Ben-Hadad's father had taken from Omri (Ahab's father) and letting Ahab set up marketplaces in Syria like Ben-Hadad's father had set up in Israel.**

Read 1 Kings 20:35-43.... A Prophet Condemns Ahab's Release of Ben-Hadad

20:35 A man from the school of prophets requested that his neighbor strike him, but his neighbor declined.
20:36 The prophet judged the man for doing what was right in his own eyes and rejecting the command of the Lord.
20:37 The prophet's second request was granted, and he struck the prophet so hard that the prophet was wounded.
20:38 The wounded prophet bandaged himself as a disguise and awaited the king by the road.
20:39 The prophet makes up a story (like Nathan-2 Samuel 12:1-7 or the Woman from Tekoa – 2 Samuel 14:1-20) about his responsibility to guard a man in the battle.
20:40 The servant accused the prophet of self-condemnation for losing track of the man that he was to guard.
20:41 The king recognized the man as a prophet once the bandage was removed.
20:42 the king of Israel had experienced self-condemnation because he had allowed Ben-Hadad to make a peace treaty with him.
20:43 The King of Israel became sad at the prophecy of the wounded prophet.

- **According to 1 Kings 20:35, does following the Lord ever cause believers pain?**
 - **Yes - Obedience to the Lord would cause affliction/pain to the obedient prophet.**
- **According to 1 Kings 20:36, does God ever expect His people to cause pain in each other?**
 - **Yes – as in correction or rebuke, but this should be done out of love.**
 - **What seemed as kindness/mercy to the disobedient prophet was simply him following his own will over God's;**
 - **This was exactly the sin that Ahab was to be rebuked (1 Kings 20:42) as with Saul (1 Sam 15:20).**
 - **Unlike the "Man of God" who had been directed by God (1 Kings 13), but chose to listen to the old prophet - this prophet had no direction outside of the other prophet; however, God had not commanded him otherwise.**
 - **The lion (Rev 5:5) brought judgment on the prophet's disobedience (1 Kings 13:24; 2 Kings 17:25).**

- According to 1 Kings 20:37, what did the prophet do once the first prophet had died?
 - He attempted to find someone who would fulfill the desire of the Lord
 - Although the obedient man may not have understood the reason behind the strange request, he obeyed the word of the Lord by striking his fellow prophet.
- According to 1 Kings 20:38, what might the bandage over the eyes symbolize?
 - A bandage over the eyes represents one who is spiritually blind and cannot discern God's truths (Mk 8:18; Jn 12:40).
 - The judgment for an Israelite who let a prisoner escape was death, so this prophet would put on a disguise to pretend that he had let a prisoner escape.
- Just like Nathan had told a story to David (2 Samuel 12:7), according to 1 Kings 20:39, why does this prophet tell a story to Ahab?
 - The prophet lures the King into pronouncing judgment on himself – “you are the man”
 - Just as the King would condemn this man as an Israelite who let a prisoner of war escape, so too did the King allow the King of the Syrians (Ben-Hadad) to escape and so King Ahab deserved death.
- According to 1 Kings 20:40, how easy is it for man to lose perspective on what is important in life?
 - Mankind becomes so overwhelmed with activity and daily distractions that the deeper, more important things in life disappear unnoticed (Ps 46:10; Mk 1:35, 4:19, 6:31; Ps 23:2).
 - Each man does indeed bring the fitting judgment on himself.
- According to 1 Kings 20:41, what could the removing of the bandage symbolize?
 - As the bandage was removed from the prophet's eyes, so the revelation was unveiled to Ahab.
 - The King of Israel should pay with his life for releasing the King of Syria just as Saul lost his Kingdom for allowing Agag, the King of Amalek, to live (1 Samuel 15:8-9).
- According to 1 Kings 20:42, how does this life-for-a-life concept play out in the spiritual realm?
 - God had designated Ben-hadad for death, but Ahab had let him go unjudged (1 Cor 5:5).
 - Since someone had to pay the price for Ben-hadad's transgressions, Ahab himself would fulfill the judgment.
 - Christ would have to pay the price on the cross, so that those deserving of death might live
- According to 1 Kings 20:43, how does Ahab receive God's message?
 - Ahab does not learn his lesson, but instead takes offense to the correction (1 Kings 21:4; Mt 11:6).
 - Ahab had done what he thought was right instead of submitting to God's guidelines of righteousness (Judges 21:25; Deut 6:18, 12:8, 13:18)
 - Also, Ahab had never thanked the Lord for victory

10 1 Kings 21, 22

Read 1 Kings 21:1-6.... Naboth Rejects Ahab's Offer to Purchase His Vineyard

21:1 Proximity can result in envy, covetousness and death.

21:2 Ahab coveted a vineyard with which God had blessed Naboth.

21:3 All of the land of the earth belongs to God, and Naboth was treating it as holy instead of a commercial investment (Lev 25:23; Num 36:7). God had directed His people to keep their land within their families and tribes throughout the generations.

21:4 Ahab, the king, pouted when he did not get his way (1 Kings 20:43)

21:5 Jezebel saw that Ahab was troubled enough not to eat.

21:6 Ahab did not understand the reason or the spirit behind the rejection, but instead just focused on the denial.

- According to 1 Kings 21:2, what was the main reason that Ahab said that he liked Naboth's vineyard?
 - Proximity can result in envy, covetousness and death.
 - Believers should be wary of revealing their blessings to the world to be coveted
- According to 1 Kings 21:2, would the purchase have been commercially beneficial to Naboth?
 - Probably since Naboth would have paid the asking price or given better property, but Naboth thought in the broader context of his father and the family inheritance
 - All of the land of the earth belongs to God, and Naboth was treating it as holy instead of a commercial investment (Lev 25:23; Num 36:7).
 - God had directed His people to keep their land within their families and tribes throughout the generations.
- According to 1 Kings 21:4, did Ahab respect Naboth's position and decline?
 - Ahab, the king, pouted when he did not get his way (1 Kings 20:43)
 - Ahab did not understand the reason or the spirit behind the rejection, but instead just focused on the denial.

Read 1 Kings 21:7-16.... Jezebel Murders Naboth to Take His Vineyard for Ahab

21:7 Jezebel served her husband with wicked intent; instead of correcting his covetousness. Jezebel supported and multiplied his sin. Service to one's spouse or family does not innately equate to "doing the right thing"; sometimes, the true act of love is to correct.

21:8 Jezebel directed the leaders in Jezreel to falsely accuse then murder Naboth.

21:9 Jezebel acknowledges the false witnesses as "wicked" although she orchestrated the murder.

21:10 The murder of Naboth is covered in religious pageantry with the fast and the lie about the curse. Jezebel would use the law to do evil; the world often misrepresents religious truths that they do not understand to the detriment of God's people.

21:11 Beyond Ahab, the men of the city, the elders and the nobles allied with Jezebel to sin against God and to murder an innocent man.

21:12 Although a fast seems admirable and seating a faithful man at the head of the table seems admirable, the world misuses spiritual things to progress their evil intentions.

21:13 Naboth was taken outside of the city after the false witnesses – just like Christ (Heb 13:12; Lev 4:21); Jehu would avenge this death by killing Ahab's son, Joram on this exact property (2 Kings 9:21).

21:14 Naboth and his offspring were wrongly killed (2 Ki 9:26)

21:15 Jezebel was a savvy businessperson who capitalized on the successful execution of her wicked plan.

- **According to 1 Kings 21:7, what did Jezebel tell Ahab that she would do?**
 - Jezebel said that she would give him Naboth's vineyard.
 - Jezebel claimed to have the power to give Ahab what he desired even though she had no right to give away something that belonged to someone else.
- **According to 1 Kings 21:8, in whose name and with whose seal did Jezebel send out letters?**
 - Jezebel usurped Ahab's power just like she would usurp Naboth's vineyard
- **According to 1 Kings 21:9, what did the letter to the leaders in Jezreel reveal about Jezebel?**
 - Jezebel explicitly directed the leaders in Jezreel to falsely accuse then murder Naboth (meaning "prophecies").
 - Jezebel acknowledges the false witnesses as "wicked" although she orchestrated the murder.
- **According to 1 Kings 21:10, what would be the usual purpose of a proclamation of a fast?**
 - To go before God in prayer while denying the distractions of the world
 - However, the distractions drove this fast, and wicked man used this fast for their evil intent
 - The murder of Naboth is covered in religious pageantry with the fast and the lie about Naboth.
 - Jezebel would use the law to do evil; the world often misrepresents religious truths that they do not understand to the detriment of God's people.
- **According to 1 Kings 21:13, where did they take Naboth to kill him?**
 - Outside the city - Naboth was taken outside of the city after the false witnesses – just like Christ (Heb 13:12; Lev 4:21);
- **According to 1 Kings 21:14, did Ahab or Jezebel actually participate (first-person) in the killing?**
 - No, word was sent to Jezebel afterward that Naboth had been killed
 - Both Ahab and Jezebel were culpable of the murder of Naboth

Read 1 Kings 21:17-20.... Elijah Prophecies Against Ahab in Naboth's Vineyard

21:17-18 God recognizes the vineyards as belonging to Naboth although Ahab is making claim to them.

21:19 Elijah prophesies against Ahab in the presence of Jehu and Bidkar (two witnesses), which would later be fulfilled (2 Kings 9:24-26, 10:10). Although Ahab did not personally murder Naboth, he was the instigator of the murderous plot that his wife, Jezebel, derived.

21:20 The reason that one is caught is because they have chosen to pursue evil. It appears that Ahab understood that he had sinned.

- **According to 1 Kings 21:17-18, who was called to confront Ahab in Naboth's vineyard?**
 - Elijah prophesies against Ahab in the presence of Jehu and Bidkar (two witnesses), which would later be fulfilled (2 Kings 9:24-26, 10:10).
- **According to 1 Kings 21:20, what was Ahab's reaction to meeting Elijah in Naboth's vineyard?**
 - "So you have caught me, my enemy"
 - This response reveals that Ahab realized that he was doing wrong
 - The reason that one is caught is because they have chosen to pursue evil. It appears that Ahab understood that he had sinned.
 - Ahab addresses Syria's wicked King Ben-Hadad (1 Kings 20:32-33) as his "brother" in contrast to the way Ahab relates to the good prophet Elijah (1 Kings 21:20) as his "enemy"
- **According to 1 Kings 21:20, what was Ahab devoted to?**
 - Doing evil in God's sight; it was a plan and a lifestyle; Ahab purposefully pursued wickedness

Read 1 Kings 21:21-29.... Humbled Ahab Gets Reprieve Until His Son Reigns

21:21 Elijah prophesies that Ahab's lineage would be cut off.

21:22 Jeroboam had taken the kingship from the Davidic line as had Baasha taken the Israelite kingship from Jeroboam's son, Nadab. Ahab had also taken command over what was not his.

21:23 Beyond "licking the blood" of a dead man (1 Kings 21:19), the ravenous dogs would rapaciously eat Jezebel.

21:24 A formal burial would not take place whether the offenders died in the city or in the country.

21:25 Ahab sold himself to do wickedness as his wife Jezebel incited him against the Lord. Believers should always follow the Lord over their spouse.

21:26 God had foretold to Abram that the Amorites would be eradicated from the Promised Land because of their idolatry (Gen 15:16), but now Ahab had adopted the same idolatrous practices.

- The Canaanites were a general term associated with the dwellers of the low lands while the Amorites were associated with the inhabitants of the high lands.

21:27 In humility, Ahab understands his failures and believes the prophetic judgment of the Lord; Ahab physically repented in sackcloth and fasting. Sin does not bring long-term joy, but instead it results in judgment. Naboth's death did not have a lasting effect on the melancholy mood of King Ahab. (1 Kings 21:4)

21:28-29 God reveals His mercy to Elijah as He shares that Ahab has humbled himself, so the judgment of sin would not fall to him, but instead to his children (similar to the judgment of Solomon and Hezekiah). God enlightens Elijah as to the reason that Ahab would not experience the prophesied disaster. God's ways might not make sense at times; God allowed Naboth to die at the hands of a wicked King, and then God forgave the wicked King.

- **According to 1 Kings 21:22, God relates Ahab's judgment to Jeroboam and Baasha; what do the three have in common?**
 - Jeroboam had taken the kingship from the Davidic line as had Baasha taken the Israelite kingship from Jeroboam's son, Nadab.
 - Ahab had also taken command over what was not his.
- **According to 1 Kings 21:24, what is the difference between how the dogs treat Ahab (1 Kings 21:19) and the way the dogs will treat Jezebel?**
 - Beyond "licking the blood" of a dead man (1 Kings 21:19), the ravenous dogs would rapaciously eat Jezebel.
- **According to 1 Kings 21:25, why did Ahab devote himself to evil in the Lord's sight?**
 - Because his wife Jezebel incited him
 - Believers should always follow the Lord over their spouse.
- **According to 1 Kings 21:27, did Ahab believe Elijah's prophecies?**
 - Yes - on humility, Ahab understands his failures and believes the prophetic judgment of the Lord;
 - Ahab physically repented in sackcloth and fasting. Sin does not bring long-term joy, but instead it results in judgment. Naboth's death did not change the melancholy mood of King Ahab.
- **According to 1 Kings 21:28, why did God have mercy on Ahab?**
 - God reveals His mercy to Elijah as He shares that Ahab has humbled himself, so the judgment of sin would not fall to him, but instead to his children (similar to the judgment of Solomon and Hezekiah).
 - God enlightens Elijah as to the reason that Ahab would not experience the prophesied disaster.
 - Naboth and Ahab's son, Ahaziah experienced pain while Ahab didn't. God's ways might not make sense at times; God allowed Naboth to die at the hands of a wicked King, and then God forgave the wicked King.

Read 1 Kings 22:1-6.... The King of Judah, Jehoshaphat, Visits the King of Israel

22:1 Three years without war, but then the King of Judah makes a cordial visit to the King of Israel.

22:2 The direction of Judah to Israel was "down" in spite of it being in the north direction.

22:3-4 Although Syria had assisted the Southern kingdom (Judah) in the past (1 Kings 15:16-22), Judah would now be pulled into an alliance with the Northern kingdom. Syria would eventually join the Northern kingdom against the Southern kingdom.

- Jehoshaphat, the king of the southern kingdom, tells the king of the northern kingdom how alike the people were instead of calling the distinction between a nation following God contrasted to an idolatrous nation.

22:5 Before joining his worldly friend in war, Jehoshaphat wants to ask of the Lord (Mt 6:33).

22:6 Four ("test") hundred false prophets (1 Kings 18:22)

- **According to 1 Kings 22:2, who was Jehoshaphat?**
 - Jehoshaphat was the king of the southern kingdom introduced into 1 Kings seven chapters earlier (1 Kings 15:24)
 - There had been war between Jehoshaphat's father, Asa, and the King of Israel, Baasha (1 Kings 15:16); however, the northern kingdom had turned their aggressions on themselves.

- Baasha had been replaced by his son, Elah, who was usurped by Zimri who was usurped by Omri, and then Ahab ascended.
- Jehoshaphat's father, Asa had befriended Ben-Hadad, the Syrian King (1 Kings 15:18) as an alliance against Baasha of Israel.
- According to 1 Kings 22:2, what was Jehoshaphat doing?
 - Three years had passed without war, but then the King of Judah made a cordial visit to the King of Israel.
- According to 1 Kings 22:4, while visiting with the King of Israel, what did the King of Israel recommend Jehoshaphat join in doing?
 - Conquer the city of Ramoth-Gilead ("Heights of Gilead") from Syria and for the Northern Kingdom
 - Ramoth-Gilead had been a city of refuge (Dt 4:43; Joshua 20:8, 21:38) on the east side of the Jordan River in the territory of Gad.
 - Syria had assisted the Southern kingdom (Judah) in the past, but Judah would now be pulled into an alliance with the Northern kingdom.
 - The King of Israel may have wanted to break the alliance between the Southern Kingdom of Judah and Syria.
 - Syria would eventually join the Northern kingdom against the Southern kingdom.
- According to 1 Kings 22:5, what does Jehoshaphat want to do prior to joining the Northern Kingdom in the conquest?
 - Inquire of the Lord - before joining his worldly friend in war, Jehoshaphat wants to ask the Lord (Mt 6:33).
- According to 1 Kings 22:6, how many false prophets did the King of Israel have at his disposal?
 - About 400 ("test/trial") false prophets
 - Earlier when Elijah challenged Ahab, there were 450 prophets of Baal and 400 prophets of Asherah (1 Kings 18:19)
 - Only the 450 prophets of Baal would show up on Mt Carmel (1 Kings 18:22) and then be executed as false prophets in the Brook Kishon (1 Kings 18:40).
 - The 400 false prophets of Asherah had not accepted Elijah's challenge.

Read 1 Kings 22:7-12.... The King of Judah, Jehoshaphat, Requests A Prophet of Yahweh

22:7 Although false prophets had been produced, Jehoshaphat wanted to hear from a prophet of the Lord.

22:8 The king focuses on the messenger instead of the message

22:9 Micaiah means "who is like God?" The 400 prophets could not challenge the one true God. Although Judah claimed to be like Israel, God was not like Israel's false gods. (1 Kings 22:4)

22:10 Although the kings were adorned in royalty, they were situated at the threshing floor which often represents a place of judgment and trial. The pomp and circumstance of these two thrones would have been nothing in comparison to Micaiah's vision of the one true God on His throne (1 Kings 22:19)

22:11 Throughout Scripture, horns and iron represent strength; Zedekiah made this symbol of his own will without the direction of the Lord.

22:12 All of the false prophets agreed together that God would give the kings victory over Ramoth-gilead (20 miles east of the Jordan river)

- According to 1 Kings 22:7, are all religions, prophets, preachers, teachers, religious books, etc....the same?
 - No, Yahweh is the true God with the true prophets and Jehoshaphat recognized this
- According to 1 Kings 22:8, why did the King of Israel hate the true prophet of the Lord?
 - The true prophet always prophesied against the King of Israel
 - The king focused on the messenger instead of the message
- According to 1 Kings 22:10, where were the kings seated on their thrones?
 - At the threshing floor (judgment) by Samaria's gate (court)
- According to 1 Kings 22:11, what did Zedekiah utilize to symbolize strength?
 - Both iron and horns are symbols of power and strength.

Read 1 Kings 22:13-18.... The King of Israel Belittles Micaiah, the Prophet of God

22:13 The prophet Micaiah ("who is like God?") is asked to adapt his message to that of the others as being favorable and positive.

22:14 The prophet Micaiah states that he will only speak what the Lord has laid on his heart.

22:15 King Ahab includes King Jehoshaphat in the plural pronouns of "we" – "should we go up?" Micaiah quotes the false prophet in his answer, and he doesn't specify which king the Lord would make victorious.

22:16 The king of Israel pretends to be concerned about truth in the name of the Lord.

- In this entire passage concerning Jehoshaphat, Ahab's name is never recorded until the angel speaks of his demise (1 Kings 22:20), but instead, he is designated as the "king of Israel" to call out the distinction of the two.

22:17 Israel would be scattered without a leader (shepherd).

22:18 The king of Israel understood that God's hand was against him and that Micaiah would prophesy in kind.

- **According to 1 Kings 22:13, what did the officer of Israel's King tell Micaiah that he needed to prophesy?**
 - The prophet Micaiah ("who is like God?") is asked to adapt his message to that of the others
- **According to 1 Kings 22:14, how did Micaiah respond to the guidance on how to prophesy?**
 - Micaiah states that he will only speak what the Lord has laid on his heart.
- **According to 1 Kings 22:15, why didn't Israel's King believe Micaiah when he answered favorably like the other prophets?**
 - Israel's King seems to have experience with Micaiah not prophesying what he knows to be the truth
 - Micaiah's statement was a direct quote of the false prophets
 - In Micaiah's statement, he doesn't specify which king the Lord would make victorious.
- **According to 1 Kings 22:17, what is the focus of Micaiah's prophecy?**
 - Micaiah's prophecy is not about Israel's King per se, but it is about Israel's people who are scattered like sheep without a shepherd

Read 1 Kings 22:19-28.... God Sends a Lying Spirit

22:19-20 God enjoys interacting with His creation and watching them work to perform His will (Job 1:6, 2:1)

22:21 A spirit volunteered to entice Ahab to die at Ramoth-gilead.

22:22 The Lord has put lying spirits (Judges 9:23) in their mouths (Ezekiel 14:9; 2 Thes 2:9-12)

22:24 The world often physically persecutes God's messengers

22:25 Micaiah does not physically retaliate but leaves revenge in the hands of the Lord

- **According to 1 Kings 22:20, how does God interact with His heavenly host?**
 - God asks who will do this work against Ahab; God requests of His people about who will give His message (Isaiah 6:8)
 - God enjoys interacting with His creation and watching them work to perform His will (Job 1:6, 2:1)
- **According to 1 Kings 22:22, what does the spirit say that he will become?**
 - A lying spirit
 - The Lord has put lying spirits (Judges 9:23) in their mouths (Ezekiel 14:9; 2 Thes 2:9-12)
- **According to 1 Kings 22:24, what happened to Micaiah when he conveyed the truth?**
 - Micaiah was slapped; the world often physically persecutes God's messengers
- **According to 1 Kings 22:25, how does Micaiah answer Zedekiah's assault and question?**
 - Micaiah does not physically retaliate but leaves revenge in the hands of the Lord

Read 1 Kings 22:29-36.... The King of Israel Dresses Jehoshaphat as King

22:30 Ahab sets up Jehoshaphat to be the target without Jehoshaphat knowing.

22:31 The 32 Syrian chariot commanders reminiscent of the 32 drunken kings assisting Syria against Ahab's 232 young leaders (1 Kings 20:15-16)

22:32 Jehoshaphat should have listened to the Lord's prophet, Micaiah.

22:33 It may have been their recognition of Jehoshaphat's yell or by sight, but they turned back from chasing him because he wasn't the King of Israel.

22:34 Ahab was inadvertently struck by a bow. There is no such thing as coincidence, and God guided that arrow to Ahab.

22:35 Although Ahab was pierced by an arrow, he was propped up in the chariot as a show of strength against the Arameans, but he died that evening.

22:36 When Israel's and Judah's armies saw that Ahab had died, each army fled.

- **According to 1 Kings 22:30, why did the King of Israel disguise himself while telling Jehoshaphat to remain in royal attire?**
 - Jehoshaphat was unknowingly being used as a target to draw fire away from the King of Israel
- **According to 1 Kings 22:31, how many chariot commanders were in the Syrian army?**
 - Syria had 32 chariot commanders
 - Syria had used 32 drunken kings against Ahab's 232 young leaders (1 Kings 20:15-16); afterwards, 32 captains replaced Syria's 32 kings (1 Kings 20:24).
- **According to 1 Kings 22:34, how was the King of Israel killed? 1 Kings 22:34)**
 - An arrow inadvertently struck the King of Israel, but there is no such thing as coincidence. God had guided that arrow through the joints of the armor.
- **According to 1 Kings 22:36, how did the battle of Ramoth-gilead end?**
 - Micaiah's prophecy is fulfilled (1 Kings 22:17)

Read 1 Kings 22:38-44.... Elijah's Prophecy was Fulfilled as Dogs Lick Ahab's Blood

22:38 Elijah's prophecy is fulfilled (1 Kings 21:24)

22:39 Israel chronicles were lost in contrast to Judah's chronicles in 22:45 (in Bible)

22:40 Ahab was replaced by his son, Amaziah as king over Israel.

22:41 Jehoshaphat had developed a friendship with Ahab although his father Asa had allied Judah with Syria against the northern kingdom. (1 Kings 15:16-21)

22:42 Jehoshaphat reigned from the age of 35 until the age of 60.

22:43 Jehoshaphat did what was right in the eyes of the Lord, but he left the high places intact.

22:44 Beyond failing to destroy the high places of false worship, Jehoshaphat also made peace with the Northern kingdom.

- **According to 1 Kings 22:38, what happened to the bloody chariot of Ahab?**
 - **The chariot was washed in the pool of Samaria where harlots bathe.**
 - **Where Ahab killed Naboth, Ahab's blood was licked up by dogs.**
 - **Elijah's prophecy in 1 Kings 21:24 fulfilled**
 - **Micaiah gave the warning that Ahab would die.**
- **According to 1 Kings 22:43, what did Jehoshaphat fail to do?**
 - **Jehoshaphat did not get rid of the high places of false worship?**
- **According to 1 Kings 22:43, how did Jehoshaphat please God?**
 - **Jehoshaphat walked in the ways of his father, Asa, in following God without distraction. (1 Kings 22:43)**
 - **Even when joining the wicked King Ahab, Jehoshaphat wanted to inquire of the Lord (1 Kings 22:7)**

Read 1 Kings 22:45-53.... Elijah's Prophecy was Fulfilled as Dogs Lick Ahab's Blood

22:45 While the history of the Southern Kingdom (with good and evil kings) is documented in 1 & 2 Chronicles, the Northern Kingdom (with all evil kings) records are not included in Scripture.

22:46 The Temple prostitutes involved in homosexual and licentious behavior were expelled from Judah.

22:47 Jehoshaphat and Judah held authority over Edom during this time, and Edom was ruled by an ambassador from Judah.

22:48 Jehoshaphat attempted to gain wealth from this world, but the ships were wrecked at Ezion-geber ("the wood of man").

22:49 Ahab understood that God blessed Jehoshaphat, and Ahab wanted to join in those blessings. At this request (unlike the battle – 1 Kings 22:29), Jehoshaphat knew not to be "unequally yoked" to Ahab. Jehoshaphat's grandson, Ahaziah, would die because of a similar alliance with Israel's Joram (2 Kings 9:27).

22:50 Jehoshaphat died and his son, Jehoram, became king in his place.

22:51 The son of Ahab, Ahaziah, would only reign over Israel for two brief years.

22:52 Ahab's son, Ahaziah ("held by the Lord"), became king, but did not walk in the way of the Lord. Instead, Ahaziah walked in the way of: 1.his father Ahab 2.his mother Jezebel 3. Jeroboam

22:53 The book of 1 Kings closes with the generational transgression of worshipping Baal.

- **According to 1 Kings 22:46, what did Jehoshaphat completely eradicate that his Father, Asa, had not?**
 - **Jehoshaphat removed the male shrine prostitutes**
- **According to 1 Kings 22:48, what happened to Judah's ships at Ezion-geber ("Israeli of Geber" or "the wood of the man")?**
 - **Judah's ships were destroyed**
 - **It is the northern part of the Red Sea (south of Israel)**
 - **Solomon and Hiram had sailed ships south into the Indian Ocean from there**
 - **Ezion-geber is mentioned six times in Scripture**
- **According to 1 Kings 22:49, how did Jehoshaphat respond when Ahaziah, son of Ahab, wanted to have an alliance with the ships?**
 - **Jehoshaphat declined the offer to partner with Ahaziah**
- **According to 1 Kings 22:52, what three examples did Ahab's son, Ahaziah follow?**
 - **Ahab's son, Ahaziah ("held by the Lord"), became king, but did not walk in the way of the Lord.**
 - **Instead, Ahaziah walked in the way of:**
 1. **His father Ahab**
 2. **His mother Jezebel**
 3. **Jeroboam**
- **According to 1 Kings 22:53, how does 1 Kings conclude?**
 - **The book of 1 Kings ends with the generational transgression of worship to Baal.**