# Outline of 1 Kings

## The Kingdom of Israel

<table>
<thead>
<tr>
<th>King</th>
<th>Date</th>
<th>Years King</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Saul</td>
<td>1050 to 1010 BC</td>
<td>40 Years</td>
<td>Acts 13:21</td>
</tr>
<tr>
<td>David</td>
<td>1010 to 970 BC</td>
<td>40 Years</td>
<td>2 Samuel 5:1-5</td>
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<td>1 Kings 2:10-12</td>
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<tr>
<td>Solomon</td>
<td>970 to 930 BC (see 1 Kings 6:1 ~ 476 years after Exodus from Egypt - 1446 BC)</td>
<td>40 Years</td>
<td>1 Kings 11:42</td>
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## The Divided Kingdom

### I Kings

<table>
<thead>
<tr>
<th>King / Years Reigned</th>
<th>Date</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Jeroboam / 22 Years</td>
<td>930-908 BC</td>
<td>1 Kings 14:20</td>
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<tr>
<td>Nadab / 2 Years</td>
<td>908 - 906 BC</td>
<td>1 Kings 15:25</td>
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<tr>
<td>Baasha / 24 Years</td>
<td>906 - 882 BC</td>
<td>1 Kings 15:33</td>
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<tr>
<td>Elah / 2 Years</td>
<td>882 - 880 BC</td>
<td>1 Kings 16:8</td>
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<td>Zimri / 7 days</td>
<td>880 BC</td>
<td>1 Kings 16:15</td>
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<tr>
<td>Omri / 12 Years</td>
<td>880 - 868 BC</td>
<td>1 Kings 16:23</td>
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<td>(states that this is the 31st year of Asa??)</td>
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<tr>
<td>Ahab / 22 Years</td>
<td>868 - 846 BC</td>
<td>1 Kings 16:29</td>
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<tr>
<td>Ahaziah / 2 years</td>
<td>846 - 844 BC</td>
<td>(17th year of Jehoshaphat)</td>
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### Israel

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<tr>
<th>King / Years Reigned</th>
<th>Date</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Rehoboam / 17 Years</td>
<td>930-913 BC</td>
<td>1 Kings 14:21</td>
</tr>
<tr>
<td>Abijam (Abijah) / 3 Years</td>
<td>913 - 910 BC</td>
<td>1 Kings 15:1-2</td>
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<tr>
<td>Asa / 41 Years</td>
<td>910 - 869 BC</td>
<td>1 Kings 15:9-10</td>
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<td></td>
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<td>(20th year of Jeroboam)</td>
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### Judah

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<tr>
<th>King / Years Reigned</th>
<th>Date</th>
<th>Scripture Reference</th>
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<tr>
<td>Jehoshaphat / 25 years</td>
<td>864 - 839 BC</td>
<td>1 Kings 22:41-42</td>
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(17th year of Jehoshaphat)
Introduction to 1 Kings

The author of 1 Kings is unknown. Whoever this inspired writer was he must have lived and wrote during the days of Judah's Babylonian captivity due to the book ending during these days.

The book of 1 Kings begins with the historical record of David's death and ends with Ahaziah's two year reign over Israel (970 to 844 BC). Half of 1 Kings covers the rise and fall of Solomon. The second half of the book looks to the characters of the kings of Israel and Judah as well as the prophets Nathan, Ahijah, Elijah, and Micaiah.

The obvious objective of the book is to reveal the historical record of God fulfilling his promise to David made at 2 Samuel 7:12-16. Through the 126 years of 1 Kings we find God's kingdom at its zenith of power and riches under Solomon. Solomon's initial dedication to Jehovah was unquestioned. Solomon's request for wisdom over fame and fortune was admired by God (1 Kings 3:1-15). The Lord grants the king great fame and fortune in addition to his request for wisdom. Solomon goes on to write many proverbs, psalms, the book of Ecclesiastes, and Song of Solomon. The king erects a beautiful temple unto the Lord and dedicates it with great sacrifices. Through time; however, the king fell away from the Lord. The king had 700 wives and 300 concubines, "and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father" (1 Kings 11:4-5). Due to Solomon's failure to obey Jehovah the glorious kingdom of Israel would lose its world power status and begin its gradual decline.

Jehovah made manifest His divine displeasure with the direction Israel was going by tearing His kingdom into two (Israel and Judah). Solomon's son Rehoboam was the first king over Judah and Jeroboam was the first king over Israel. The two nations, that were once one, went in two different moral directions. Jeroboam set a wicked and sinful precedence for reigning in Israel that every king after him would pattern themselves after. Jeroboam goes down in history as one who not only rebelled against Jehovah but actually tried to usurp the authority of God. The king of Israel erected calves for Israel to worship at Dan and Bethel (1 Kings 12:29-30). Jeroboam established his own priesthood from men who had no family ties to the tribe of Levi or Aaron (1 Kings 12:31). The common descriptive phrase of the kings of Israel came to be, "and they walked in the sins of Jeroboam."

The first two kings of Judah, Rehoboam and Abijam his son, were wicked. The last two kings of Judah recorded in 1 Kings, Asa and Jehoshaphat, were righteous. Asa and Josiah combined for reigns of 66 years. During these years there were seven ungodly men reigning in Israel. One of these men was Ahab. Ahab, "did that which was evil in the sight of Jehovah above all that were before him" (1 Kings 16:30). While under Solomon Israel reached a pinnacle of faith, power, and wealth it was under Ahab that Israel meets the pinnacle of sin. The prophet Elijah comes on the scene at 1 Kings 17 through end of the book and deals with the wicked king of Israel.

When one backs up and views the book as a whole we may conclude that the book is illustrating God's patience and mercy. Though Israel continued to reach new heights in sinfulness the Lord continues to meet their rebellion with acts of mercy. The Lord sends them prophets that they might repent (see 1 Kings 18:21). 2 Kings 13:23 records, "But Jehovah was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." Though men like Ahab set the record for filthiness, idolatry, covetousness, robbery, murder, and selfishness the Lord exercises mercy upon the king when he was humbled (see 1 Kings 21:27-29).

A valuable lesson that we may all learn from studying 1 Kings is that God is indeed merciful and patient. The apostle Peter wrote, "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). Another valuable lesson is that God's mercy and patience will one day run out on man. Ahab was given chance after chance as he was an eye witness to God's power and divinity yet he continued to reject the Lord. Ahab eventually dies with the prophets words coming to pass that the dogs would lick up his blood (1 Kings 22:37-40). The author of Hebrews writes, "And inasmuch as it is appointed unto men once to die, and after this comes judgment" (Hebrews 9:27).
Outline of 1 Kings

I. Adonijah attempts to Usurp the kingdom of Israel from his father David (1:1):

A. "Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king. And the damsel was very fair; and she cherished the king, and ministered to him; but the king knew her not" (1:1-4).

1. The book of 1 Kings opens with a picture of David's health failing and unable to perform the duties of a king over a kingdom.
2. David is "old and stricken in years." His ministers attempt to help him by giving him a young virgin to keep him warm.

B. "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? And he was also a very goodly man; and he was born after Absalom" (1:5-6).

1. Adonijah was the fourth son born unto David (see 2 Samuel 3:4).
2. David's son took note of the weakened state of his father and took it upon himself to reign as king. David at no time discouraged his son from doing such a thing (even though he may have felt too old to put down another mutiny as he had earlier did with Absalom).

C. "And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men that belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he called all his brethren, the king's sons, and all the men of Judah, the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not" (1:7-10).

1. Joab was the captain of David's army who had been known for his extreme loyalty toward David. His loyalty to David; however, often took a backseat to his personal decisions and doing what he believed to be right for Israel rather than what the king thought to be right (see study # 1; Joab).

2. Once again a division existed within the kingdom of Israel over power.

D. "Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite was ministering unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? And she said unto him, My lord, thou swarest by Jehovah thy God unto thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And, lo, while she yet talked with the king, Nathan the prophet came in. And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they are
eating and drinking before him, and say, Long live king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not showed unto thy servants who should sit on the throne of my lord the king after him?" (1:11-27).

1. Nathan, Bathsheba, Zadok, Benaiyah, and Solomon were not included in Adonijah's attempt to usurp the throne of his father David.

2. Nathan appears to Bathsheba and advises her to go unto the King and inform him of Adonijah's actions and how that he has not invited her, the prophet Nathan, Zadok the priest, Benaiyah, or Solomon to be a part of this. These five people would surely lose their lives if Adonijah was permitted to succeed in this attempt to usurp the kingdom away from his aging father.

3. Bathsheba does as Nathan advised and the prophet himself came in to the king after her to confirm the story.

4. Their question to the king was this: "Did you authorize such an event?" Bathsheba reminds David of his promise to her that Solomon would reign on his throne. Where this promise is made is unknown; however, it is obvious that David did this. David did; however, receive word from Jehovah that Solomon would reign as king after his death and he likely told this to Bathsheba who considered this a promise (see 2 Chronicles 22:6-9).

E. "Then king David answered and said, Call to me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, As Jehovah liveth, who hath redeemed my soul out of all adversity, verily as I sware unto thee by Jehovah, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever" (1:28-31).

1. David responds to Bathsheba by confirming his oath to her that Solomon would reign as king.

2. Solomon shall be king!

F. "And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpet, and say, Long live king Solomon. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: Jehovah, the God of my lord the king, say so too. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David" (1:32-37).

1. David, after confirming to Bathsheba that Solomon would be king, called for Zadok, Nathan, and Benaiah.

2. The king instructs these three men to make Solomon ride upon his own mule to Gihon and Zadok was to anoint him as king of all Israel. They were to blow the trumpet and say, "Long live King Solomon."

G. "So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? While he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said, Come in; for thou art a worthy man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king; and the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites; and they have caused him to ride upon the king's mule; and Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover
the king's servants came to bless our lord king David, saying, Thy God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed. And also thus said the king, Blessed be Jehovah, the God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it" (1:38-48).

1. Zadok, Nathan, and Benaniah did as David had commanded. When the city heard the news they rejoiced gladly and made a great noise that could be heard afar off.

2. When Adonijah and Joab heard the noise of joy they inquired. A messenger came and told them all that had happened and they were now greatly afraid.

H. "And all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me first that he will not slay his servant with the sword. And Solomon said, If he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon; and Solomon said unto him, Go to thy house" (1:49-53).

1. Such great terror entered into the heart of Adonijah that he determined to hurriedly travel to the altar of God and take hold of its horns (what altar is not told). We do know; however, that the altar of God was a known place of protected refuge for criminals who deserved death (see Exodus 21:14). This action on the part of Adonijah was a fearful admission to guilt and was thereby placing himself upon the mercy of his new king brother Solomon.

2. Solomon promises not to kill Adonijah if he would show himself to be a worthy man rather than wicked.

Chapter 2

I. David's Death and Final Words to his son Solomon (2:1-12):

A. "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I am going the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his ordinances, and his testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. That Jehovah may establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee said he a man on the throne of Israel" (2:1-4).

1. Joshua had made a similar statement at the end of his life saying, "I am going the way of all the earth" (Joshua 23:14). This is an interesting way of saying, "I'm about to die." The phrase literally means "I am walking in the way of all the earth" {that is, the way of all mankind}. All of humanity faces death at some point and David will now share death with those who have preceded him. We all have our time on earth and when its finished that is it for us.

2. David admonishes his son Solomon to be strong like a man. It is likely that this admonition is given not only due to the magnitude of Solomon's work as king but also the fact that he was a young man. Solomon refers to himself as a "little child" at 1 Kings 3:7. Josephus claimed that Solomon was 14 years old at the time of coming to be king while others say around twenty. The word of God does not give us Solomon's exact age yet it is obvious that he is relatively young to rule a nation.

3. David, as a father, also admonishes his son to keep the commandments of Jehovah God.

B. "Moreover thou knowest also what Joab the son of Zeruiah did unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to Sheol in peace" (2:5-6).

1. Abner was Saul's military captain as Joab was David's. 2 Samuel 3:27 records Joab killing Abner because he did not believe there should be any peace between David and Abner even though David
had already made peace. Joab also slew Amasa because he killed his brother (see 2 Samuel 27:24). Both of these killings are considered murder because he did it by trickery rather than during a time of war. If Joab would have killed these men in battle no wrong would have been assigned to him; however, his deceptive shedding of blood brought guilt upon his own head (see study # 1).

2. David advises Solomon to not only be aware of Joab's doings but to never permit Joab to die in peace.

C. "But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came to me when I fled from Absalom thy brother. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I sware to him by Jehovah, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him, and thou shalt bring his hoar head down to Sheol with blood" (2:7-9).

1. David informs his son Solomon regarding the affairs of the kingdom. David had been treated well by the sons of Barzillai so Solomon should consider them friends.

2. David warns Solomon of Shimei the man who had cursed him while fleeing from Absalom. Though David had sworn that he would do this man no harm Solomon was under no such oath. David advises his son to take his blood from him that he may die.

D. "And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And Solomon sat upon the throne of David his father; and his kingdom was established greatly" (2:10-12).

1. David's reign over Israel lasted 40 years (see study # 2; David).

2. Solomon, David's son by Bathsheba, now reigns as sole king over Israel.

II. Solomon cleanses Israel of wicked men that dealt wrongly with David his Father (2:13-46):

A. "Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for it was his from Jehovah. And now I ask one petition of thee; deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king (for he will not say thee nay), that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king. And Solomon sent by Benaiah the son of Jehoiada; and he fell upon him, so that he died" (2:13-25).

1. Adonijah had tried to usurp the throne of Israel from Solomon and he had suffered no violence for his deed. Now, the foolish man asks for his father's virgin Abishag the Shunammite who had ministered unto David in his old age. Adonijah has Bathsheba ask this petition to Solomon for him. When the king hears the request he said, "Adonijah shall be put to death this day."

2. What was so wrong with Adonijah's request? First, Adonijah should have wanted to keep a very low profile seeing that he could have been killed for putting himself forth as the king. Secondly, he worked in an underhanded cowardly way through Bathsheba rather than making the request himself. Thirdly, the request illustrated a heart of cold depravity. The young virgin belonged to his father and should have been left alone much less be pursued by David's own children. Lastly, the request
enlightened the wise king Solomon regarding his elder brother. If we was so bold as to do such a foolish thing he would surely pose greater threats to the kingdom later down the road. Solomon said, He shall die.

B. "And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto Jehovah, that he might fulfill the word of Jehovah, which he spake concerning the house of Eli in Shiloh" (2:26-27).

1. Solomon begins to clean up the kingdom of Israel. Adonijah was worthy of death and sealed his own fate with his foolishness.

2. Abiathar, the high priest who sided with Adonijah, was also worthy of death. Solomon; however, would not put him to death seeing that he had bore the ark of the Lord. Solomon strips Abiathar from his priestly duties and exiles him to his own fields.

C. "And the tidings came to Joab; for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the Tent of Jehovah, and caught hold on the horns of the altar. And it was told king Solomon, Joab is fled unto the Tent of Jehovah, and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the Tent of Jehovah, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the blood, which Joab shed without cause, from me and from my father's house. And Jehovah will return his blood upon the head of Joab, and upon the head of his seed for ever: but unto David, and unto his seed, and unto his throne, shall there be peace for ever from Jehovah. Then Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness" (2:28-34).

1. Joab attempted to do the same thing that Adonijah did when David found out about the self appointment as king. Solomon shows Joab no mercy. The new king commands that Benaiah go to Joab and take his life.

2. Joab is killed and buried in his own house (see study # 1).

D. "And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar. And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. For on the day thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah, king of Gath. And they told Shimei, saying, Behold, thy servants are in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants; and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not adjure thee by Jehovah, and protest unto thee, saying, Know for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? And thou saidst unto me, The saying that I have heard is good. Why then hast thou not kept the oath of Jehovah, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thy heart is privy to, that thou didst to David my father: therefore Jehovah shall return thy wickedness upon thine own head. But king Solomon shall be blessed, and the throne of David shall be established before Jehovah for ever. So the king commanded Benaiah the son of Jehoiada; and he went out, and fell upon him, so that he died. And the kingdom was established in the hand of Solomon" (2:35-46).

1. Solomon establishes his own trusted captain of the host as Benaiah. Solomon also establishes a more righteous priesthood under Zadok in the place of Abiathar.
2. Solomon now deals with Shimei (the man who had cursed David). Solomon exiles this man to Jerusalem and tells him to never leave the city. Three years later Shimei leaves Jerusalem to retrieve two of his servants that had escaped him. When Solomon found out about this he was angry and had Shimei killed.

3. Why did Solomon have Shimei killed if Shimei was just retrieving his lost slaves? Shimei ought to have been fearfully grateful that Solomon did not kill him from the start. Shimei was commanded to never leave Jerusalem yet he did. Solomon killed this man due to the wickedness of Shimei's heart. Solomon was not to be toyed with as king of Israel. Those who were wicked and unjust would face the wrath of the king (see study # 3; Solomon).

Chapter 3

I. Jehovah grants Solomon's Request for Wisdom (3 all):

A. "And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of Jehovah, and the wall of Jerusalem round about. Only the people sacrificed in the high places, because there was no house built for the name of Jehovah until those days. And Solomon loved Jehovah, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places " (3:1-3).

1. Solomon's marriage to an Egyptian was no transgression of the Law of Moses. The law had only forbidden Israel from marrying the Canaanite women (see Exodus 34:16; Deuteronomy 7:3). The law had also permitted Israel to marry women captured in wars so long as they were not Canaanites. Recall that Moses had married a Cushite woman and Miriam and Aaron had spoken against their brother for this matter (see Numbers 12:1). Moses; however, did not sin in this marriage because he took no woman of the Canaanites. Moses' wife was from Ethiopia (Cush) which is located south of Egypt.

2. Jehovah had commanded all sacrifices to be made at the door of the tent of the meeting (Leviticus 17 all). The tent of meeting; however, rested at Gibeon while the Ark of the Covenant had been separated and brought to the city of David (i.e., Jerusalem) (see 2 Chronicles 1:3-4). Why they separated the two is unknown yet it appears that the separation is what brought men to make their sacrifices in the high places. Seeing that there was no temple as of yet the people concluded that they may do as the Canaanites and make sacrifices to their God (Jehovah) in the high places as well. This appears to be the only thing that the Holy Spirit could not commend Solomon for at this point.

B. "And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" (3:4-9).

1. Again, note that the "great high place" in Gibeon was where the tent of meeting of God was located (along with the brazen altar) (see 2 Chronicles 1:5).

2. Solomon sacrifices a thousand burnt offerings unto Jehovah. Latter, as Solomon slept, Jehovah appears to the king and said, "Ask what I shall give thee." With the prospect of receiving anything that his heart may desire the king said, "Give thy servant wisdom and knowledge" (see 2 Chronicles 1:10). Solomon obviously understood the great value of wisdom as he would latter write, "How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver" (Proverbs 16:16).
C. "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: I have given thee a wise and an understanding heart, so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days" (3:10-14).

1. Why did Solomon's speech please the Lord? If Solomon would have requested riches, honor, and long life he would have illustrated to the Lord a heart that minds the things of this life rather than having a heart that minded the things of eternity.

2. Why did Jehovah give Solomon the worldly things that the mind of a sensual person would have wanted rather than wisdom? The natural order of this life is that when man exercises wisdom with a diligent work ethic the consequences will be the very things the worldly seek after (i.e., riches, honor, and long life). Solomon, being directed by the Holy Spirit, wrote, "The reward of humility and the fear of Jehovah is riches, and honor, and life" (Proverbs 22:4).

D. "And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants. Then there came two women that were harlots, unto the king, and stood before him. And the one woman said, Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead; and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice" (3:15-28).

1. It was not long after the dream that Solomon had that his wisdom was put to the test among the people he governed as king. Two women bring a child to the king claiming it belonged to them. When the king brought a sword and threatened to divide the son in two the real mother spoke out that the child might be saved. The other woman said, "It shall be neither mine nor thine; divide it." Solomon then knew who the true mother was.

2. When word of the event traveled around Israel "they feared the king: for they saw that the wisdom of God was in him, to do justice." Justice (fairness, impartial treatment, and righteousness) is the manner in which Jehovah God expects all governments to perform (see Proverbs 20:26-28).

Chapter 4

I. Solomon's appointed Governmental Positions and Power (4:1-28)
A. "And king Solomon was king over all Israel. And these were the princes whom he had: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; 4 and Beniaah the son of Jehoiada was over the host; and Zadok and Abiathar were priests; 5 and Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was chief minister,
and the king's friend; and Ahishar was over the household; and Adoniram the son of Abda was over the men subject to taskwork. 7 And Solomon had twelve officers over all Israel, who provided victuals for the king and his household: each man had to make provision for a month in the year. 8 And these are their names: Ben-hur, in the hill-country of Ephraim; 9 Ben-deker, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan; 10 Ben-hesed, in Arubboth (to him [pertained] Socoh, and all the land of Hephah); 11 Ben-abinadab, in all the height of Dor (he had Taphath the daughter of Solomon to wife); 12 Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokmeam; 13 Ben-geber, in Ramoth-gilead (to him [pertained] the towns of Jair the son of Manasseh, which are in Gilead; [even] to him [pertained] the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars); 14 Ahinadab the son of Iddo, in Mahanaim; 15 Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon to wife); 16 Baana the son of Hushai, in Asher and Bealoth; 17 Jehoshaphat the son of Paruah, in Issachar; 18 Shimei the son of Ela, in Benjamin; 19 Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and [he was] the only officer that was in the land" (4:1-19).

1. It is interesting that the list above reveals Abiathar to be high priest with Zadok. Abiathar, you may recall, had sided with Adonijah in the attempt to usurp the kingdom away from David. Solomon exiles Abiathar and tells him that he is worthy of death; however, seeing that he served as high priest to David Solomon decides not to kill him (see 1 Kings 2:26-27).

2. Benaiah is now officially recognized as the captain over the host of Israel.

B. "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry. 21 And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt: they brought tribute, and served Solomon all the days of his life. 22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 23 ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and roebucks, and fatted fowl. 24 For he had dominion over all the region on this side the River, from Tiphsah even to Gaza, over all the kings on this side the River: and he had peace on all sides round about him. 25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. 26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month; they let nothing be lacking. 28 Barley also and straw for the horses and swift steeds brought they unto the place where the officers were, every man according to his charge" (4:20-28).

1. Judah and Israel stood as a world power during the days of Solomon.

2. All surrounding nations brought tribute (gifts of subjection) to Israel.

II. Solomon's Wisdom (4:29-34) (see study # 3):

A. "29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. 30 And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations round about" (4:29-31).

1. Solomon's wisdom exceeded the understanding of "all men."

2. The "all men" included a great company:

   a. The "children of the east" (i.e., the Arabians who were celebrated for their gnomic wisdom, more especially the Sabaeans (Keil and Delitzsch v. 3, pp. 40).

   b. Over "all the wisdom of Egypt" (i.e., the wisdom of Egypt had such notoriety that their wisdom came to be a proverbial statement (see Isaiah 19:11; 31:2; Acts 7:22). They had knowledge in geometry, arithmetic, astronomy, and astrology, and medicines.

   c. Four men's names are mentioned as having Solomon top them in wisdom (unknown men).

3. With such great wisdom came great fame (recall: God had promised to give Solomon great honor among men and so fulfills his promise - see 1 Kings 3:13).
B. "And he spake three thousand proverbs; and his songs were a thousand and five. 33 And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of birds, and of creeping things, and of fishes. 34 And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom" (4:32-34).
1. We have the book of Proverbs that give us a sample of these thousands of Proverbs written by Solomon.
2. We also have the Song of Songs and two chapters in the book of Psalms that belong to Solomon (see Psalms 72 and 127).
3. Solomon's wisdom went beyond religious principles. Solomon obviously had understanding in the subjects of mathematics, botany, and zoology.

Chapter 5

I. Solomon sets out to Build the Temple unto Jehovah (5 all):
A. "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. 2 And Solomon sent to Hiram, saying, 3 Thou knowest how that David my father could not build a house for the name of Jehovah his God for the wars which were about him on every side, until Jehovah put them under the soles of his feet. 4 But now Jehovah my God hath given me rest on every side; there is neither adversary, nor evil occurrence. 5 And, behold, I purpose to build a house for the name of Jehovah my God, as Jehovah spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name. 6 Now therefore command thou that they cut me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that knoweth how to cut timber like unto the Sidonians" (5:1-6).
1. Solomon tells us that one of the reasons David could not build a house unto Jehovah was that there was continuous wars taking place (no time or resources for such a project). Now; however, the time had arrived for Solomon to build. First Chronicles reveals the other reason David could not build the temple; i.e., he had shed much blood in the earth (read 1 Chronicles 22:6-12).
2. Though Solomon was to build the house unto God he knew that the temple itself would not contain Jehovah but rather be a place where the people may worship Him (see 2 Chronicles 2:5-6 see also Acts 17:24) (see study # 4; Temples made with Hands).
B. "And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be Jehovah this day, who hath given unto David a wise son over this great people. 8 And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. 9 My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household. 10 So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. 11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year" (5:7-11).
1. Hiram, king of Tyre, was pleased with Solomon's request for cedar and fir timber in exchange for food.
2. Solomon would send Tyre wheat, oil, and wine (see 2 Chronicles 2:10) - the three commodities that represent blessings throughout the Old Testament.
C. "And Jehovah gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together. 13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to taskwork. 15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains; 16 besides Solomon's chief officers that were over the work, three thousand and three hundred, who bare rule over the people that wrought in the work. 17 And the king
commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone. 18 And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house" (5:12-18).

1. Jehovah fulfilled His divine promise to give Solomon wisdom.
2. Solomon hires in all 180,000 men (along with the chief officers) to work in Tyre and Jerusalem to build the temple.

Chapter 6

I. Solomon Builds the Temple of Jehovah (6 all):

A. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of Jehovah" (6:1).
   1. Solomon had reigned four years (480 years after Israel left Egypt) before building the house of God.
   2. 2 Chronicles 3:1-2 states that the temple was built on "mount Moriah, where Jehovah appeared unto David his father, which he made ready in the place that David had appointed in the threshing floor of Ornan the Jebusite." Mount Moriah is "The prominent hill of Jerusalem upon which Solomon's temple was built... also called Zion (cf. Psalms 65:1; Jeremiah 31:6)" (International Standard Bible Encyclopedia volume 3, pp. 413 - hereafter designated as "ISBE") (see study # 5; Zion).

B. "And the house which king Solomon built for Jehovah, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; [and] ten cubits was the breadth thereof before the house. 4 And for the house he made windows of fixed lattice-work. 5 And against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of the oracle; and he made side-chambers round about. 6 The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for on the outside he made offsets in the wall of the house round about, that the beams should not have hold in the walls of the house. 7 And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. 8 The door for the middle side-chambers was in the right side of the house: and they went up by winding stairs into the middle story, and out of the middle into the third. 9 So he built the house, and finished it; and he covered the house with beams and planks of cedar. 10 And he built the stories against all the house, each five cubits high: and they rested on the house with timber of cedar" (6:2-10).
   1. The dimensions of the temple are given which generally convert out to 90 feet in length, 30 feet in width, and 45 feet in height. Note in the drawing below a 10' high by 20' width and 20' length section that is described as an "upper chamber or upper house" (see 1 Chronicles 28:11; 2 Chronicles 3:9).
   2. The house was built of stone and no hammer, ax, or tool of iron was heard in the house itself while the building process went on. The significance is that the stones were cut so perfectly before coming to the temple building sight that no further work was needed on them.

Smith and Fields
Page 531;
measurements on picture are given in cubits.
1 cubit = ~ 1’ 7”
The finished temple may have looked somewhat like this artist rendition: taken from Smith and Fields book on Old Testament History pg. 535.

C. "11 And the word of Jehovah came to Solomon, saying, 12 Concerning this house which thou art building, if thou wilt walk in my statutes, and execute mine ordinances, and keep all my commandments to walk in them; then will I establish my word with thee, which I spake unto David thy father. 13 And I will dwell among the children of Israel, and will not forsake my people Israel. 14 So Solomon built the house, and finished it. 15 And he built the walls of the house within with boards of cedar: from the floor of the house unto the walls of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of fir. 16 And he built twenty cubits on the hinder part of the house with boards of cedar from the floor unto the walls of the ceiling; he built them for it within, for an oracle, even for the most holy place. 17 And the house, that is, the temple before the oracle, was forty cubits long. 18 And there was cedar on the house within, carved with knops and open flowers: all was cedar; there was no stone seen. 19 And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of Jehovah. 20 And within the oracle was a space of twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold: and he covered the altar with cedar. 21 So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold. 23 And in the oracle he made two cherubim of olive-wood, each ten cubits high. 24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. 25 And the other cherub was ten cubits: both the cherubim were of one measure and one form. 26 The height of the one cherub was ten cubits, and so was it of the other cherub. 27 And he set the cherubim within the inner house; and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midst of the house. 28 And he overlaid the cherubim with gold" (6:11-28).

1. The lessons learned from the OT is that God's gracious favor has always been conditioned upon man's obedience (see Deuteronomy 1:34ff for an example) (see study # 6; Conditional Grace).

2. Solomon's temple unto Jehovah must have been a beautiful sight with all the gold, stone, cedar, and fir wood.
3. Within the most holy place Solomon had a two cherubim erected which measured approximately 15 feet tall and 30 feet wide (wing span for both cherubim).

4. The picture to the left was taken from Smith and Fields page 533.

D. "29 And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open flowers, within and without. 30 And the floor of the house he overlaid with gold, within and without. 31 And for the entrance of the oracle he made doors of olive-wood: the lintel and door-posts were a fifth part of the wall. 32 So he made two doors of olive-wood; and he carved upon them carvings of cherubim and palm-trees and open flowers, and overlaid them with gold; and he spread the gold upon the cherubim, and upon the palm-trees. 33 So also made he for the entrance of the temple door-posts of olive-wood, out of a fourth part of the wall; 34 and two doors of fir-wood: the two leaves of the one door were folding, and the two leaves of the other door were folding. 35 And he carved thereon cherubim and palm-trees and open flowers; and he overlaid them with gold fitted upon the graven work. 36 And he built the inner court with three courses of hewn stone, and a course of cedar beams. 37 In the fourth year was the foundation of the house of Jehovah laid, in the month Ziv. 38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it" (6:29-38).

1. To walk within the temple of Jehovah must have been an awe inspiring experience. To see walls and floor of gold with carvings of cherubim, palm-trees, and open flowers overlaid with gold must have been incredible. To walk within the holy of holies (the oracle) and look upon the colossal cherubim of gold with walls, floors, and carvings of cherubim, palm-trees, and open flowers would be a fearful experience.

2. Interestingly, John sees a vision of the heaven that will be the reward for the faithful of all time. John writes, "And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth and the height thereof are equal" (Revelation 21:15-16). The word "foursquare" (tetragonos) = “a square with four equal angles; metaph. Square, i.e., perfect” (LS 802). “Shaped like a cube of a tremendous rock” (AG 813). If one furlong equals 1/8 of a mile, the city was 1,500 miles in each direction, making an enormous perfect cube. Interestingly, the most holy place in Solomon’s temple was a perfect cube (as we see in the above reading at 1 Kings 6:14-20). Ezekiel also foretold of this perfect foursquare city to come (see last 12 chapters of Ezekiel). Notice John's vision of costly stones and streets of gold. The sight of heaven is compared to the glories of the temple made by Solomon. The objective is to help the saint see just how glorious and awe inspiring heaven will be. Its no wonder that Solomon refers to wisdom and the rewards that come with it being of greater value than all the treasures man knows on earth (see Proverbs 8:18-19; 16:16) (see study # 7; A Picture of Heaven).

3. Seven years were spent building the temple to Jehovah (from the 4th year of Solomon's reign over Israel to the 11th year).

Chapter 7

I. Solomon's House and the Temple of Jehovah (7 all):

A. "And Solomon was building his own house thirteen years, and he finished all his house. 2 For he built the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And it was covered with cedar above over the forty and five beams, that were upon the pillars; fifteen in a row. 4 And there were beams in three rows, and window was over against window in three ranks. 5 And all the doors and posts were made square with beams: and window was over against window in three ranks. 6 And he made the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and a threshold before them. 7 And he made the porch of the throne where he was to judge, even the porch of judgment: and it was covered with cedar from floor to floor" (7:1-7).
1. While it took 7 years to build the house for Jehovah it took 13 years to build Solomon's own house (total of 20 year project).

2. Measurements

B. "And his house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Solomon had taken to wife), like unto this porch. 9 All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside unto the great court. 10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. 11 And above were costly stones, even hewn stone, according to measure, and cedar-wood. 12 And the great court round about had three courses of hewn stone, and a course of cedar beams; like as the inner court of the house of Jehovah, and the porch of the house" (7:8-12).

1. Solomon also had a separate house built for his wife (Pharaoh's daughter).

2. The house was made of costly stones and cedar-wood.

C. " 13 And king Solomon sent and fetched Hiram out of Tyre. 14 He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and skill, to work all works in brass. And he came to king Solomon, and wrought all his work. 15 For he fashioned the two pillars of brass, eighteen cubits high apiece: and a line of twelve cubits compassed either of them about. 16 And he made two capitals of molten brass, to set upon the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits. 17 There were nets of checker-work, and wreaths of chain-work, for the capitals which were upon the top of the pillars; seven for the one capital, and seven for the other capital. 18 So he made the pillars; and there were two rows round about upon the one network, to cover the capitals that were upon the top of the pillars: and so did he for the other capital. 19 And the capitals that were upon the top of the pillars in the porch were of lily-work, four cubits. 20 And there were capitals above also upon the two pillars, close by the belly which was beside the network: and the pomegranates were two hundred, in rows round about upon the other capital. 21 And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. 22 And upon the top of the pillars was lily-work: so was the work of the pillars finished" (7:13-22).

1. Solomon had two enormous pillars placed in front of the temple of Jehovah (at the porch). Each pillar was overlaid with brass and had a "capital" at their tops decorated with lily and pomegranates.

2. These pillars were given names. The one that stood to the right was called Jachin (meaning - He shall establish) and the one standing to the left was called Boaz (In it is strength) (unknown use or significance other than what the name implies).

D. "23 And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits: and a line of thirty cubits compassed it round about. 24 And under the brim of it round about there were knops which did compass it, for ten cubits, compassing the sea round about: the knops were in two rows, cast when it was cast. 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. 26 And it was a handbreadth thick: and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it held two thousand baths. 27 And he made the ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the bases was on this manner: they had panels; and there were panels between the ledges; 29 and on the panels that were between the ledges were lions, oxen, and cherubim; and upon the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work. 30 And every base had four brazen wheels, and axles of brass; and the four feet thereof had undersetters: beneath the laver were the undersetters molten, with wreaths at the side of each. 31 And the mouth of it within the capital and above was a cubit: and the mouth thereof was round after the work of a pedestal, a cubit and a half; and also upon the mouth of it were gravings, and their panels were foursquare, not round. 32 And the four wheels were underneath the panels; and the axletrees of the wheels were in the base: and the height of a wheel was a cubit and half a cubit. 33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their felloes, and their spokes, and their naves, were all molten. 34 And there were four undersetters at the four
corners of each base: the undersetters thereof were of the base itself. 35 And in the top of the base was there a round compass half a cubit high; and on the top of the base the stays thereof and the panels thereof were of the same. 36 And on the plates of the stays thereof, and on the panels thereof, he graved cherubim, lions, and palm-trees, according to the space of each, with wreaths round about. 37 After this manner he made the ten bases: all of them had one casting, one measure, and one form. 38 And he made ten lavers of brass: one laver contained forty baths; and every laver was four cubits; and upon very one of the ten bases one laver. 39 And he set the bases, five on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, toward the south” (7:23-39).

1. Solomon also had a "molten sea" made that would take the place of the laver in the tabernacle (7:23-26; II Chron. 4:2-6). The priest used the brazen sea for washing their hands and feet when they approached the altar to officiate. The brazen sea was “45’ around. It was 15’ across and 7 ½’ deep” (7:23). According to 7:26, the brazen vessel held 2000 baths, which is converted to about 12,000 gallons, thus the name “molten or brazen sea.” The great container stood on a stand that had 12 oxen and various carvings of lilies. Below is a picture of what the brazen sea may have looked like. The picture was taken from Smith and Fields Old Testament History book page 530.

![The Molten Sea where the priests washed](image1)

2. In addition to the brazen sea, there were 10 brazen stands and their basins. These brazen stands were for washing the burnt offerings that were to be consumed on the altar (see 2 Chronicles 4:4-5). The vessels sat on large wheels and had carvings of lions, oxen and cherubim on the sides. The capacity of these vessels was 240 gallons. Solomon placed five of these lavers on each side of the temple. The square containers may have looked something like the picture below from the same source as mentioned above on page 530.

![A mobile laver.](image2)

Ten of these were in the court before the Temple.
3. Exterior to the temple and bases was a wall that enclosed the "court of the priests" (2 Chronicles 4:9).

E. "40 And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he wrought for king Solomon in the house of Jehovah: 41 the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars; 42 and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the pillars; 43 and the ten bases, and the ten lavers on the bases; 44 and the one sea, and the twelve oxen under the sea; 45 and the pots, and the shovels, and the basins: even all these vessels, which Hiram made for king Solomon, in the house of Jehovah, were of burnished brass. 46 In the plain of the Jordan did the king cast them, in the clay ground between Succoth and Zarethan. 47 And Solomon left all the vessels [unweighed], because they were exceeding many: the weight of the brass could not be found out. 48 And Solomon made all the vessels that were in the house of Jehovah: the golden altar, and the table whereupon the showbread was, of gold: 49 and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; 50 and the cups, and the snuffers, and the basins, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, [to wit], of the temple, of gold. 51 Thus all the work that king Solomon wrought in the house of Jehovah was finished. And Solomon brought in the things which David his father had dedicated, [even] the silver, and the gold, and the vessels, and put them in the treasuries of the house of Jehovah." (7:40-51).

1. A summary of Hiram's work is given.
2. Additionally, we find details of the furnishings within the temple itself.
3. Solomon brought all the treasures of David his father into the "treasuries of the house of Jehovah." With all the gold, brass, and cedar this entire building was a storehouse of treasures. See picture (ibid. pp. 532).

Synopsis: Let us recall the objective of the tabernacle and its furnishings. It would be here that the priest would offer up the burnt offerings on behalf of the people for their sins and their thanksgiving. It would be here that once a year (day of Atonement) the high priest would go into the most holy place on behalf of the people due to their sin. Recall that we are learning the holy nature of Jehovah God and His divine expectations for mankind that they too be holy (see 1 Peter 1:15-16; 2 Peter 1:4). The problem with this system under Solomon was that it was not designed to grant forgiveness (see Hebrews 7:18-19; 10:1ff). The objective of Solomon's sacrifices with the high priest would be to serve as a reminder of Israel's sins and need for absolute forgiveness through the blood of the Messiah (see Hebrews 10:3). This temple and all its ordinances thereby is identified as a "shadow" of the good things to come (see Hebrews 8:1-5). Hebrews chapter 9 details the utensils and so forth used by the priest in the process of keeping Israel holy. Sanctification and holiness occurs today through the blood of Christ (see study # 8; Attaining Holiness in Old Testament as opposed to the New Testament).
Chapter 8

I. Ark of the Covenant is brought into the Temple (8:1-21):

A. "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. 6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day. 9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah, 11 so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah." (8:1-11).

1. Recall that David had taken the Ark of the Covenant from Obed-edom's house to Mount Zion (see 2 Samuel 6:12). Solomon would now place the ark within the newly constructed temple. The only thing existing within the Ark was the same two tables of stone that Moses had originally placed within (see Exodus 25:16; 40:20).
2. Bringing the Ark of the Covenant into the temple was to be done with great fan fair. All the men of Israel had gathered unto Solomon in Jerusalem for the event.
3. During the seventh month of the year the priest of Jehovah carried the Ark into the holiest of holies under the two great cherubim. The seventh month of the year was the Feast Tabernacles (see Leviticus 23:33-39).
4. When the priest came out of the holiest place the cloud of Jehovah filled the temple signifying both Jehovah's approval and presence.

B. "Then spake Solomon, Jehovah hath said that he would dwell in the thick darkness. 13 I have surely built thee a house of habitation, a place for thee to dwell in for ever. 14 And the king turned his face about, and blessed all the assembly of Israel: and all the assembly of Israel stood. 15 And he said, Blessed be Jehovah, the God of Israel, who spake with his mouth unto David thy father, and hath with his hand fulfilled it, saying, 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel. 17 Now it was in the heart of David my father to build a house for the name of Jehovah, the God of Israel. 18 But Jehovah said unto David my father, Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart: 19 nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. 20 And Jehovah hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and have built the house for the name of Jehovah, the God of Israel. 21 And there have I set a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt" (8:12-21).

1. Solomon reviews God's will for him to build this great and holy temple.
2. Solomon has fulfilled God's divine will.

II. Solomon's Prayer (8:22-53):

A. "22 And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven; 23 and he said, O Jehovah, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and lovingkindness with thy servants, that walk before thee with all their heart; 24 who hast kept with thy servant David my father that which
thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thy hand, as it is this
day. 25 Now therefore, O Jehovah, the God of Israel, keep with thy servant David my father that which
thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if
only thy children take heed to their way, to walk before me as thou hast walked before me. 26 Now
therefore, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant
David my father" (8:22-26).

1. After the Ark of the Covenant was placed within the temple and the cloud of Jehovah filled the
temple the king leads the nation in a prayer unto Jehovah.

2. Solomon prays that God would remember His merciful promise to remain with Israel as long as they
would be obedient to Him.

B. "27 But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot
contain thee; how much less this house that I have builded! 28 Yet have thou respect unto the prayer of
thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which
thy servant prayeth before thee this day; 29 that thine eyes may be open toward this house night and day,
even toward the place whereof thou hast said, My name shall be there; to hearken unto the prayer which
thy servant shall pray toward this place. 30 And hearken thou to the supplication of thy servant, and of
thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling-place;
and when thou hearest, forgive" (8:27-30).

1. Once again Solomon prays regarding the nature of Jehovah God (see 1 Kings 5:1-6). Though this
temple has been constructed and the cloud of Jehovah has entered God remains Lord of all. The
temple did not contain the whole of Jehovah as though he were a man in a house. Jehovah continued
to be omnipresent in the world's affairs.

2. Solomon beseeches the Lord to hear his prayer and the prayers of Israel as they are directed toward
him.

C. "31 If a man sin against his neighbor, and an oath be laid upon him to cause him to swear, and he come
and swear before thine alter in this house; 32 then hear thou in heaven, and do, and judge thy servants,
condemning the wicked, to bring his way upon his own head, and justifying the righteous, to give him
according to his righteousness. 33 When thy people Israel are smitten down before the enemy, because
they have sinned against thee; if they turn again to thee, and confess thy name, and pray and make
supplication unto thee in this house: 34 then hear thou in heaven, and forgive the sin of thy people Israel,
and bring them again unto the land which thou gavest unto their fathers. 35 When heaven is shut up, and
there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy
name, and turn from their sin, when thou dost afflict them: 36 then hear thou in heaven, and forgive the
sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should
walk; and send rain upon thy land, which thou hast given to thy people for an inheritance. 37 If there be
in the land famine, if there be pestilence, if there be blasting or mildew, locust [or] caterpillar; if their
enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; 38 what
prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every
man the plague of his own heart, and spread forth his hands toward this house: 39 then hear thou in
heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways,
whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 40
that they may fear thee all the days that they live in the land which thou gavest unto our fathers. 41
Moreover concerning the foreigner, that is not of thy people Israel, when he shall come out of a far
country for thy name's sake 42 (for they shall hear of thy great name, and of thy mighty hand, and of thine
outstretched arm); when he shall come and pray toward this house; 43 hear thou in heaven thy dwelling-
place, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may
know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I
have built is called by my name. 44 If thy people go out to battle against their enemy, by whatsoever way
thou shalt send them, and they pray unto Jehovah toward the city which thou hast chosen, and toward the
house which I have built for thy name; 45 then hear thou in heaven their prayer and their supplication,
and maintain their cause. 46 If they sin against thee (for there is no man that sinneth not), and thou be
angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the
enemy, far off or near; 47 yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done perversely, we have dealt wickedly; 48 if they return unto thee with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause; 50 and forgive thy people who have sinned against thee, and all their transgressions wherein they have transgressed against thee; and give them compassion before those who carried them captive, that they may have compassion on them 51 (for they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron); 52 that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them whenever they cry unto thee. 53 For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou spakest by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Jehovah" (8:31-53).

1. Solomon prays for seven specific things (see study # 12; Humbly Acknowledge and Repent of Sins):
   a. First, Solomon prays that justice may be performed when one has participated in some type of fraud against another and the two bring their case before Jehovah (see Exodus 22:6-12).
   b. Secondly, Solomon prays that at times in the future when Israel is defeated by an enemy due to their sin that God would hear their prayers of confession and that He would forgive them and restore them (see Leviticus 26:17).
   c. Thirdly, Solomon prays that at times when God would withhold the rain due to Israel sin that He would lift the punishment from them when they prayed to Him about the matter. Solomon understands that man must own up to his error before they can expect the blessings of God (Leviticus 26:19).
   d. Fourthly, if God sends famine, pestilence, or even an enemy besieging the land due to Israel's sin the king prays that God would remove these things if and when Israel recognizes their error and prays for His forgiveness (see Leviticus 26:19-26).
   e. Fifthly, Solomon prays to Jehovah that He may hear the prayers of foreigners who come and pray toward the temple.
   f. Sixthly, Solomon prays to Jehovah that He would be with the people in battle as they turn to him and pray.
   g. Seventhly, Solomon prays that if the case be that Israel is captured by their enemies due to their sin that God would deliver them and forgive them of those sins when they acknowledge them.

2. Two statements in Solomon's prayers indicate a divine knowledge of things to come. Solomon prays at verse 39 saying that God knows the hearts of all men (i.e., God is omniscient). Secondly, Solomon prays at verse 46 saying that God knows that all men sin (see Romans 3:23) (see study # 13; Beautiful Prayers in the Bible).

III. Solomon Blesses the Nation of Israel (8:54-66):

A. "54 And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth toward heaven. 55 And he stood, and blessed all the assembly of Israel with a loud voice, saying, 56 Blessed be Jehovah, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by Moses his servant" (8:54-56).
   1. Solomon had offered his prayer to Jehovah upon his knees with his arms spread toward the heavens.
   2. Solomon blesses Israel reminding them that God had fulfilled all His divine promises to them.

B. "57 Jehovah our God be with us, as he was with our fathers: let him not leave us, nor forsake us; 58 that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. 59 And let these my words, wherewith I have made supplication before Jehovah, be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every day shall require; 60 that all the peoples of the earth may know that Jehovah, he is God; there is none else" (8:57-60).
1. Solomon states in the hearing of Israel the prerequisite to attaining the Lord's favor. Man is to "incline our hearts unto him" and "keep his commandments." To incline one's heart is to be lovingly interested in the things of God (see study # 9; Gaining and Interest in God and Holiness).

2. Solomon then states the potentate and sovereign position of Jehovah God saying, "Jehovah, he is God; there is none else" (see study # 10; The Sovereign Position of God).

C. "Let your heart therefore be perfect with Jehovah our God, to walk in his statutes, and to keep his commandments, as at this day. And the king, and all Israel with him, offered sacrifice before Jehovah. So Solomon offered for the sacrifice of peace-offerings, which he offered unto Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah. The same day did the king hallow the middle of the court that was before the house of Jehovah; for there he offered the burnt-offering, and the meal-offering, and the fat of the peace-offerings, because the brazen altar that was before Jehovah was too little to receive the burnt-offering, and the meal-offering, and the fat of the peace-offerings. So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath unto the brook of Egypt, before Jehovah our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that Jehovah had showed unto David his servant, and to Israel his people" (8:61-66).

1. Solomon commands the people to possess a "perfect heart" which is identified as "keeping the commandments of Jehovah." To this we must also add that man was to occupy a heart of contrition (i.e., acknowledging error and a willingness to confess these wrongs to God (see study # 11; Bible Perfection).

2. Solomon then sacrifices 22,000 oxen and 120,000 sheep unto the Lord.

Chapter 9

I. Jehovah's Covenant with Solomon (9:1-15):

A. "And it came to pass, when Solomon had finished the building of the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do, that Jehovah appeared to Solomon the second time, as he had appeared unto him at Gibeon. And Jehovah said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually. And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and mine ordinances; then will I establish the throne of thy kingdom over Israel for ever, according as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples. And though this house is so high, yet shall every one that passeth by it be astonished, and shall hiss; and they shall say, Why hath Jehovah done thus unto this land, and unto this house? 9 and they shall answer, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath Jehovah brought all this evil upon them" (9:1-9).

1. The first time that Jehovah appeared to Solomon is revealed at 1 Kings 3:5. The Lord had appeared to Solomon in a dream and asked him to make a request. Solomon requested wisdom and sound judgment to lead Israel.

2. Now, the Lord appears to Solomon a second time. The Lord's words to Solomon are reminiscent of Deuteronomy 29:23-26 where the Lord had warned them of the consequences of their disobedience. God's gracious care for Israel had always been conditioned upon their obedient service to Him out of a heart of love and interest. Jehovah thereby makes the following covenant with Solomon (see study # 6):
a. If Solomon, and the kings after him, walk in the faithful steps of David then God would keep His divine promises of protection and the establishment of an eternal kingdom through Solomon's seed.

b. But, if Solomon or other kings, turn from Jehovah and serve other idols then the Lord will cut off Israel and cause this beautiful temple to be destroyed.

B. "10 And it came to pass at the end of twenty years, wherein Solomon had built the two houses, the house of Jehovah and the king's house 11 (now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire), that then king Solomon gave Hiram twenty cities in the land of Galilee. 12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. 13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. 14 And Hiram sent to the king sixscore talents of gold. 15 And this is the reason of the levy which king Solomon raised, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer" (9:10-15).

1. Twenty years had passed while the building process took place on Solomon's house and the temple of Jehovah. Much material of wood and gold was furnished, through these years, by Hiram king of Tyre. The inspired text states that sixscore talents of gold was supplied to Solomon to complete the buildings in Israel.

2. Solomon determines to give the king of Tyre twenty cities in the land of Galilee. Hiram toured the cities and was displeased calling them "Cabul" (i.e., good for nothing). Apparently Solomon had gained all the gold and wood by loan from Hiram and the king was not satisfied with Solomon's repayment efforts. Solomon likely repaid the king in the coming years of his rule.

II. Solomon builds Millo (9:16-28):

A. "16 Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon's wife. 17 And Solomon built Gezer, and Beth-horon the nether, 18 and Baalath, and Tamar in the wilderness, in the land, 19 and all the store-cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. 20 As for all the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel; 21 their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, of them did Solomon raise a levy of bondservants unto this day. 22 But of the children of Israel did Solomon make no bondservants; but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen" (9:16-22).

1. We forget not the gruesome command of Jehovah that Israel utterly rout, destroy, and kill all Canaanites (including men, women, children, and animals) (see Deuteronomy 20:16-18). During the time of the judges over Israel they had failed to completely comply with God's will in this matter (see Judges 1 all). At Judges 1:28 we find that the Canaanites that were not driven out of Canaan were put to task work (much like Solomon has now done). Jehovah; however, condemns His people for not driving these wicked people out of the land as He had commanded (see Judges 2:1-2). Though Jehovah makes no mention of this in His covenant made with Solomon the obvious initial will of God had not, to this day, been achieved.

2. Solomon used the Israelites for men of war, personal servants, princes, captains and rulers. No Israelite was used in slavery.

B. "23 These were the chief officers that were over Solomon's work, five hundred and fifty, who bare rule over the people that wrought in the work. 24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo. 25 And three times a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto Jehovah, burning incense therewith, upon the altar that was before Jehovah. So he finished the house. 26 And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. 27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and fetched thence gold, four hundred and twenty talents, and brought it to king Solomon" (9:23-28).
1. After constructing the temple of Jehovah, his own house, and the house of his Egyptian wife Solomon built Millo. There is not much known about this Millo. Keil and Delitzsch write, "Millo was some kind of fortification, probably a large tower or castle at one particular part of the surrounding wall." The International Standard Bible Encyclopedia (ISBE) gives the following on Millo. "Comes from a Hebrew word meaning 'filled, mound, rampart,' hence interpreted as 'fortress, tower,' or something that fills a gap or hole... it is named in connection with David's activities in fortifying or refortifying the city (of Jerusalem). In 1 Kings 9:15, 24; 11:27 Solomon is credited with having 'built' the Millo; the verb here, as above, may mean 'rebuild, repair, or remodel.' (ISBE v. 3, pp. 361).

2. Solomon builds a navy to strengthen the seaports of Israel. Solomon also fetched great amounts of gold from Ophir (of unknown origin).

3. Now that the temple was complete the king begins the annual sacrifices as prescribed in the Mosaic Law (see 2 Chronicles 8:13).

Chapter 10

I. Solomon and the Queen of Sheba (10:1-13):

A. "And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, and set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (10:1-10).

1. It is generally thought that the queen of Sheba had come from the far away country of Arabia. The queen had heard of Solomon's wisdom, riches, and fame. The queen could scarcely believe the reports she had heard of Solomon and so she felt compelled to come to Jerusalem and "prove him with hard questions." After the queen questioned Solomon and witnessed his prosperity and fame "there was no more spirit in her." She was so amazed that she could scarcely believe what she was seeing and hearing though she were in Solomon's presence. The queen observed that what she had heard and seen was unbelievable; however, it was only half of what the truth about Solomon's wisdom, riches, and fame were. blessed are u eys

2. The queen makes a fascinating statement when she said, "Howbeit I believed not the words, until I came, and mine eyes had seen it." Jesus uses this queen as an example of faith obtained through investigation. Jesus said, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here" (Matthew 12:42). The scribes and the Pharisees are contrasted with this woman. The scribes and Pharisees had Jesus right before them. The scribes and Pharisees had not only heard the wisdom of Jesus but had also witnessed his mighty signs yet continued in disbelief. The queen had heard, investigated, and consequently believed. Why didn't the scribes and Pharisees believe? The answer may be two fold. They were jealous of Jesus because

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1 Keil and Delitzsch. Commentary on the Old Testament Volume Two; pg. 560
of the great fame he was experiencing while theirs was diminishing. Secondly, the words of Jesus only hardened their hearts because it meant that they would have to change and submit to another. Thirdly, they were disinterested in the things of Jesus (they were content with their current lives).

3. After Jesus was resurrected from the dead he appeared to the disciples; however, Thomas was not there. When the disciples told Thomas he said that he would not believe such a thing unless he saw for himself. When Jesus did appear to him he said, "My Lord and my God" (John 20:28). Jesus then replies to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). The miracles of Jesus and his divine awe struck the world; however, to many the Lord could do no right to make them believe (see Acts 2:22-24). Some today will have no part in Jesus because they are hardened in their sin (see Proverbs 10:23) (see study # 14; Why Do People Reject the Gospel?).

B. "11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones. 12 And the king made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day. 13 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants" (10:11-13).

1. There were three treasures brought from Ophir. First, there was the gold. Secondly, there was the "almug-trees." A tree of unknown origin and value (yet it must have been of rare and precious value). Thirdly, there were precious stones brought back from Ophir. Ophir is thought to most likely in the country of India others believe the region of Northern Africa. Where ever this city was located it was obviously a geological and botanical treasure field the location of which was apparently very secretive due to its vast resources.

2. After an exchange of treasures the queen of Sheba returns to her native land content that she had found all that she had desired to see and more.

II. The Riches and Luxury of Solomon (10:14-28) (see study # 3)

A. "14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 15 besides that which the traders brought, and the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country. 16 And king Solomon made two hundred bucklers of beaten gold: six hundred shekels of gold went to one buckler. 17 And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon" (10:14-17).

1. The amount of gold that came to Solomon was phenomenal. The text tells us that in one year Solomon imported 666 talents of gold. The most conservative estimation of one talent is said to weigh 75 pounds. This would have been a treasure of nearly 50,000 pounds of gold. If 16 ounces are in one pound there would have been 800,000 ounces which in today's money would have been nearly one billion dollars worth of gold. This is not even counting what the traffic of merchants, mingled peoples, and governors had.

2. Solomon took the great treasure of gold and made 200 bucklers ("a small rounded shield worn on the arm, comprising part of the defensive armor of the warrior" - ISBE v. 1, pp. 553). The king also made 300 larger shields in which three pounds of gold were placed into each. These treasures were placed in the "house of the forest of Lebanon" (i.e., Solomon's personal house - see 1 Kings 7:1-2).

B. "18 Moreover the king made a great throne of ivory, and overlaid it with the finest gold. 19 There were six steps to the throne, and the top of the throne was round behind; and there were stays on either side by the place of the seat, and two lions standing beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom" (10:18-20).
1. Consider the pic taken from Wikipedia.com
2. No such glorious and luxurious throne could be found throughout the world.

C. "21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon. 22 For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth in riches and in wisdom. 24 And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year. 26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Jerusalem. 27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore-trees that are in the lowland, for abundance. 28 And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price. 29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means" (10:21-29).

1. The kingdom of Israel was at its zenith of power, wealth, and fame. Solomon and all Israel was like a magnet for the world's treasures. Not only did Solomon's navy bring the treasures of the world to the city but also the whole world was voluntarily bringing their treasures to him to hear his wisdom and to see his wealth and fame. Solomon was the most popular man in the world.

2. Not only was Solomon famous and rich but he was powerful. He had 1,400 chariots and 12,000 horsemen that remained in Jerusalem to protect him and the city.

3. While preaching the Sermon on the Mount, Jesus said, "Take heed, and keep yourselves from all covetousness: for a man's life consists not in the abundance of the things which he possesses... Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these" (see Luke 12:13-31). The child of God is to "seek" the kingdom of God first and foremost in this life rather than the things of this world and life (see 1 Timothy 6:9-10). Note that Jesus even compares this idea to the basic necessities of life. Those who are overly concerned with obtaining even the basics of life (food, clothing, and shelter) have paralleled the man who covets gold and silver. The point is that man is to seek out God first and foremost in life. My greatest concerns of life ought to be, "Am I pleasing the Lord with my everyday actions." When I do this then the Lord knows of my bodily needs and will provide.

4. We may ask a valid question at this point of our study. Was the Lord trying Solomon with popularity and riches? Would Solomon maintain his integrity and love of Jehovah God when he had no physical needs at all? It is somewhat fascinating that the Lord tried Job from the oposite end of the spectrum. Job comes on the scene of history as a very rich man with many children. All is taken from Job and the man of God proclaims, "But he knows the way that I take; When he hath tried me, I shall come forth as gold" (Job 23:10). The rest of the historical account of Solomon's life will give the answer to our question (see study # 3).

Chapter 11

I. Solomon's Wives and Apostasy (11 all):

A. "Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; 2 of the nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods; Solomon clave unto these in love" (11:1-2).

1. The list of "foreign women" is given as the "Moabites, Ammonites, Edomites, Sidonians, and Hittites." The Israelites had been expressly forbidden to marry these peoples or go among them lest they turn away their hearts after other gods (see Exodus 34:16; Deuteronomy 7:1-3; 17:17).
2. When king Solomon began to love other women is not told. The fact that he participated in this love illustrated a gross error in relationship to Jehovah's commandments. It is probable that these things began to happen after the twenty years of building Jehovah's house and his own (see 2 Chronicles 8:1ff).

B. "And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. 4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. 7 Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. 8 And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods" (11:3-8).

1. Even the wisest man in the world can fall from God's grace (see study # 17; Apostasy). Seven hundred wives and three hundred concubines is a number that boggles our minds. Solomon's popularity and wealth had apparently clouded his judgment in relation to God's will for His people. Solomon was a womanizer who could get whoever or whatever woman he wanted. With the temptations before him he gives in to sinful conduct.

2. Solomon gave place of worship within Israel to the following idols:
   a. Ashtoreth the goddess of the Sidonians. Ashtoreth is a "goddess of Canaan and Phoenicia whose name and cult were derived from Babylonia... Like Venus, Ishtar (Phoenician name) was the goddess of erotic love and fertility. Her chief seat of worship was Uruk, where prostitution was practiced in her name and she was served with immoral rites by bands of men and women... there were as many "Ashtoreths" as Baals. Generally, however, she was worshiped locally as the consort of Baal, depicted in the nude with horns on her head, and was thus a member of the fertility cult... The immoral rites with which the worship of Ishtar in Babylonia was accompanied were transferred to Canaan (Deuteronomy 23:18) and formed part of the idolatrous practices that the Israelites were called upon to extirpate" (ISBE v. 1, pp 319-320). Considering the wives and concubines of Solomon we get the picture of a sensual atmosphere in the king's household.
   b. Milcom the abomination of the Ammonites. Milcom is associated with Molech and they are likely the same idol gods that represented the worship of fire. Molech was a "bronze statue, human in form but with an ox's head, hollow within and heated from below. Children were placed inside this structure and immolated while drums drowned out their cries" (ISBE v. 3, pp. 401).
   c. Chemosh "the national god of the Moabites" (ISBE v. 1, pp. 640). Not a lot is known about this god.

C. "9 And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice, 10 and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded. 11 Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen" (11:9-13).

1. When one turns their heart away from Jehovah it brings about His divine anger. Jehovah is angered at Solomon because He had appeared to the king two times (see study # 18; Ungratefulness). The first time that Jehovah appeared to Solomon was in a dream as revealed at 1 Kings 3:5. The Lord had asked him to make a request. Solomon requested wisdom and sound judgment to lead Israel. The second time Jehovah appears to Solomon He tells the king that as long as he would remain faithful to Him He would be with him (1 Kings 9:1-9). Solomon had now violated the covenant God made with him at 1 Kings 9:1ff.

2. Jehovah now appears to the king for a third time to tell him that he is taking the kingdom away from him due to the king's wickedness. Jehovah would divide Israel and leave Solomon with one king for
the sake of David. What of you and I. The Lord has given us much (i.e., His Son on the cross, his love, his covenant). What shall we do in return?

D. "14 And Jehovah raised up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. 15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, and had smitten every male in Edom 16 (for Joab and all Israel remained there six months, until he had cut off every male in Edom); 17 that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, Hadad being yet a little child. 18 And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, who gave him a house, and appointed him victuals, and gave him land. 19 And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh. 21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit only let me depart" (11:14-22).

1. While Solomon lavished in his popularity, wealth, and erotic pleasures Jehovah was raising enemies against the king.

2. Jehovah raised up Hadad the Edomite who had been taken to Egypt as a young boy to escape the sword of Joab. Joab had killed every mail in Edom in the days of David. Hadad grew up with bitterness in his heart against Israel. Once he had heard that David and Joab were dead he goes home plotting and devising against Israel.

E. "23 And God raised up another adversary unto him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah. 24 And he gathered men unto him, and became captain over a troop, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. 25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria" (11:23-25).

1. Rezon had experienced the might of David the man of war. His lord Hadadezer, king of Zobah had been defeated by David and his mighty men. Rezon had fled to Damascus and reigned as king. Apparently Rezon and Hadad inflicted acts of hatred upon Israel all the days of Solomon.

2. God providentially stirs the heart of Rezon against Solomon and Israel.

F. "26 And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, he also lifted up his hand against the king. 27 And this was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father. 28 And the man Jeroboam was a mighty man of valor: and Solomon saw the young man that he was industrious, and he gave him charge over all the labor of the house of Joseph. 29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. 30 And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. 31 And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee 32 (but he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); 33 because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and mine ordinances, as did David his father. 34 Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes; 35 but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen to put my name there. 37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes,
to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee. 39 And I will for this afflict the seed of David, but not for ever. 40 Solomon sought therefore to kill Jeroboam; but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. 41 Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? 42 And the time that Solomon reigned in Jerusalem over all Israel was forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead" (11:26-43).

1. Jeroboam also lifted up his hand against Solomon because Jehovah had told him that He would give him Solomon's kingdom due to the king's wickedness. Not all would belong to Jeroboam. Jehovah leaves one tribe to Solomon for his father David's sake.
2. Jehovah makes a covenant with Jeroboam as He had made with Solomon regarding His demands for the king's faithfulness.
3. When Solomon found out about such a covenant between Jehovah and Jeroboam the king sought to kill him. Solomon is unsuccessful and Jeroboam escapes to Egypt (see study # 3).
4. Solomon dies after reigning in Israel for forty years.
5. Rehoboam, son of Solomon, reigned in his father's stead.

Addendum on Solomon

Solomon
The Spiritual Rise and Fall of Solomon the King of Israel

David had purposed to build the Lord a house; however, he would not be permitted to do so due to all the blood that he had shed in war (1 Chronicles 17:1; 2 Chronicles 22:8). The Lord explains the matter to David saying, "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever" (2 Chronicles 22:9-10).

Solomon was the son of David and Bathsheba and beloved of Jehovah God (2 Samuel 12:24). The life of Solomon may best be studied by dividing it into three sections according to the three times Jehovah appeared to the king.

Jehovah Appears to Solomon in a Dream

After the death of David Solomon is named king of Israel. We immediately see the convicted heart of Solomon as he cleanses Israel of the men who dealt wickedly in the days of his father David. First, Adonijah his brother, is killed for trying to usurp the kingdom from David and performing acts of foolishness after David's death (1 Kings 2). Next, he exiles Abiathar the high priest for his connection with Adonijah and replaces him with Zadok (1 Kings 2). Then Solomon deals with Joab who had been a murderous captain of David's military. Joab was slain at Solomon's command for all his foolish acts during the days of his father David (1 Kings 2). Lastly, Solomon sleighs Shimei the man who had cursed David as he left Israel during the days of Absalom's attempted take over of the kingdom.

After Solomon cleans Israel of wicked men the Lord appears to him in a dream and said, "Ask what I shall give thee" (2 Chronicles 1:7). Rather than asking for wealth and great fame among men the good king asked the Lord to "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?" (2 Chronicles 1:10). The high priority of Solomon was the people of God. The Lord grants his request and additionally gives the king all that he had not asked for such as long life, wealth, and fame (1 Kings 3:13-14).

Jehovah Appears to Solomon a Second Time
The wisdom of Solomon exceeded all men of the earth (1 Kings 4:30-31). He spoke three thousand proverbs and one thousand and five songs (1 Kings 4:32). Solomon's wisdom was not only in spiritual matters but in the sciences of zoology and biology as well (1 Kings 4:33). Solomon's fame came to be known of "all kings of the earth" (1 Kings 4:34).

Solomon builds the temple of God, his own house, and a house for his Egyptian wife. The king spent 20 years building these houses and he spared no expense (see 2 Chronicles 8:1-2). Thousands of animals were sacrificed at the dedication of the temple of Jehovah. The king then leads all of Israel in a beautiful prayer expressing humility and purpose to be obedient unto all the Lord's commands (see 1 Kings 8:31-53).

The Lord appears to Solomon a second time to make a covenant with the king. The Lord explains to the king that if he will continue in obedience to all the commandments then He would forever be with him. However, if Solomon were to forsake the Lord then Israel would also be forsaken (see 1 Kings 9:1ff).

Solomon's wealth came to be unimaginable. Year to year the king would see thousands upon thousands of pounds of gold brought to Israel from Ophir and all kingdoms of the earth (1 Kings 10:14-17). Solomon quickly came to be viewed by the world as the most wealthy and wise king alive (1 Kings 10:23). Solomon's fame was world known (2 Chronicles 9:1). Solomon had come to be the world's most famous, rich, and wise king.

Jehovah Appears to Solomon for the Third and Final Time

1 Kings 11 opens with Solomon now possessing 700 wives and 300 concubines. These wives were from "The nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them..." (1 Kings 11:2; see also Exodus 34:16; Deuteronomy 7:1-3; 17:17). Solomon brought his wives' idols of Ashtoreth, Milcom, Molech, and Chemosh to Jerusalem and set places of worship for them. Our Bibles tell us that, "Solomon did that which was evil in the sight of Jehovah" (1 Kings 11:6).

1 Kings 11:9 states, "And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice." The Lord now appears to Solomon a third time and tells him that He will rend the kingdom from him due to his disobedience. Solomon dies after reigning in Israel forty years.

Lessons from the Life of Solomon

The curious case of Solomon reminds us somewhat of Job. God put Job to the test by permitting Satan to take all that he had (riches and family) (see Job 23:10). One cannot help but ponder the question of Solomon's great fame, wealth, and wisdom. Had God gave all these things to Solomon to test him as he had put Job to the test by permitting Satan to take everything away?

What happened with Solomon? He went from being a man whose priorities were on the kingdom of God, justice, humility, and obedience to lust and gross disobedience to God. Solomon had turned his heart against Jehovah (1 Kings 11:9). While the Lord gave so much to Solomon the king returns the Lord's favor with acts of evil.

It is somewhat interesting to note that God has also given you and I very much. We are blessed with homes, transportation, food fit for kings at times, and wonderful families. God has given us his beloved Son Jesus. God has also given us his divine revelation which guides us to attain his marvelous gift of eternal salvation. No treasures or fame the world has ever known can compare to an eternal life of peace and comfort. Will we, like Solomon, be ungrateful now for the blessings that await us in the future? Will we, like Solomon, harden our hearts with blind eyes to the consequences of our actions? Will we, like Solomon, forget God in our old age? Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26 King James Version Bible).
Chapter 12

I. Rehoboam is Rejected as King of Israel (12:1-19):

A. "And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. 2 And it came to pass, when Jeroboam the son of Nebat heard of it (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt, 3 and they sent and called him), that Jeroboam and all the assembly of Israel came, and spake unto Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. 5 And he said unto them, Depart yet for three days, then come again to me. And the people departed. 6 And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? 7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. 8 But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. 9 And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter? 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions" (12:1-11).

1. After the death of Solomon, Rehoboam his son came to Shechem to be pronounced king of Israel. Jeroboam heard of Solomon's death and Rehoboam ascension as king of Israel and so returns home. Jeroboam and all Israel come to Solomon and give him a condition by which they would serve him as king. The condition is that the king would lighten their hard burden of labor that Solomon had placed upon them. Rehoboam asks the people to give him three days to consider their request.

2. Rehoboam first seeks the council of the older men who tell him to give the people what they want so that they would serve him faithfully. Rehoboam; however, would have no part of a democracy. He was not an elected official he was rather a king of bloodline. The kingdom was his by right of blood. He could rule however he wanted. He then turns to the young men that he had grown up with and they fed his thirst for a tyrant dictatorship.

3. Rehoboam boldly comes before the people on the third day and pronounces his intention of increasing their labor rather than diminishing it. Those who slacked would be whipped with the cord of scorpions.

B. "So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the counsel of the old men which they had given him, 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. 15 So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day" (12:12-19).

1. When Israel heard the "rough" words of Rehoboam they rejected him as king and rejected the house of David. David was long gone and they felt no need for further allegiance to one of his despotic sons.

2. Obviously God hardened Rehoboam's heart by bringing the request of lighter burdens to him. Rehoboam's personal desires outweighed sound reason from the older councilors. The words which
Jehovah spoke by Ahijah the prophet regarding Jeroboam being king of Israel would now providentially come to pass (see study # 15; Providence of God). Solomon himself wrote, "The king's heart is in the hand of Jehovah as the watercourses: he turns it whithersoever he will" (Proverbs 21:1).

3. Rehoboam sends Adoram, he who was over the work of taskmaster, to apparently force the people to work and they stoned him to death. Rehoboam runs for his life to Jerusalem.

II. Jeroboam is made King of Israel (12:20-24):
A. "20 And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. 21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and fourscore thousand chosen men, that were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon" (12:20-21).

1. All Israel, with the exception of the tribe of Judah, rejected the house of David and made Jeroboam king.
2. Rehoboam comes to Jerusalem and assembles 180,000 soldiers to fight against the northern kingdom of Israel so that he may reclaim the entire kingdom. Whether this was an act of anger, entitlement, a sense of ought, or insanity we are not told.

B. "22 But the word of God came unto Shemaiah the man of God, saying, 23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, 24 Thus saith Jehovah, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me. So they hearkened unto the word of Jehovah, and returned and went their way, according to the word of Jehovah" (12:22-24).

1. As Judah and Benjamin prepare for war Jehovah sends his prophet Shemaiah to them to tell them "not to go up, nor fight against your brethren." The political events that have happened regarding Jeroboam being named king of Israel and Rehoboam being rejected is "of me." According to God's providence the two kings were where the Lord desired them seeing that Solomon had violated his covenant of obedience and perfect approach to serving him (see study # 15).
2. The men of Judah and Benjamin wisely obey the voice of God and return home. The kingdom is now officially divided in two sections (i.e., the north {Israel} and the south {Judah}).

A. "25 Then Jeroboam built Shechem in the hill-country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel. 26 And Jeroboam said in his heart, Now will the kingdom return to the house of David: 27 if this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah. 28 Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in Beth-el, and the other put he in Dan. 30 And this thing became a sin; for the people went to worship before the one, even unto Dan" (12:25-30).

1. Though Rehoboam had the smaller portion of the whole of Israel he occupied the most sacred ground in Jerusalem (i.e., Zion and the temple of God where all of Israel came to worship three times a year).
2. Jeroboam, in an act that forever places him as a man of wickedness and one who selfishly places his ambition above even the laws of God, erects two golden calves for the people to worship and sacrifice to rather than going to Jerusalem. This act places Jeroboam as a son of perdition or a god in that he makes up his own law that supersedes the laws of Jehovah God (see 2 Thessalonians 2:3-10) (see study # 16; Jeroboam, The Son of Perdition). It seems odd that Jeroboam's name is not mentioned in the New Testament as is Balaam and others who had violated Jehovah's standards as examples of disobedience. It may be that his name was so infamous with wickedness that the Holy Spirit wanted not even to mention his name in the New Testament.
   a. Jeroboam's act violated Exodus 20:4 in that he caused Israel to worship a god other than Jehovah God.
b. Jeroboam violated the Law of Moses in that he prescribed another place to worship rather than the place that Jehovah had commanded (see Deuteronomy 12:1-8).

B. "31 And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi. 32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places that he had made. 33 And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense" (12:31-33).

1. Interestingly, Moses had written about the wickedness of idolatry and Jehovah's prescribed place of worship and then stated, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes" (Deuteronomy 12:8). The wickedness of Jeroboam came from no one save his own heart. One of the qualities of the fool is that he conducts himself according to his own heart rather than the laws of Jehovah God (see Proverbs 12:15).

2. Jeroboam either changed the date of the Feast of Tabernacles from the 15th day of the seventh month to the 15th day of the eighth month or he just made up an entirely different feast. The new king also elected priest from tribes other than the sons of Levi to serve in his new worship system.

3. Jeroboam went up to worship and sacrifice at this time; however, Jehovah certainly did not receive it.

Chapter 13

I. Jeroboam is Warned by a Prophet (13 all):

A. "And, behold, there came a man of God out of Judah by the word of Jehovah unto Beth-el: and Jeroboam was standing by the altar to burn incense. 2 And he cried against the altar by the word of Jehovah, and said, O altar, altar, thus saith Jehovah: Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee. 3 And he gave a sign the same day, saying, This is the sign which Jehovah hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out" (13:1-3).

1. Jeroboam is approached by a prophet of God who came to Israel to denounce the sinful practices of the king. The unnamed prophet foretells of a son from the house of David being born named Josiah who would sacrifice Jeroboam's priests upon the very idolatrous altar that they had erected in Bethel. This prophecy would actually come to pass as 2 Kings 23:15-20 records. Josiah would not come upon the scene of Judah for another 330 years yet Jehovah, by divine knowledge, pronounces the end of a matter before it begins (see study # 19; The Omniscience of God).

2. To confirm the validity of the prophecy the prophet performs a miracle or sign. The altar under discussion was to be torn and its ashes poured out.

B. "4 And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw it back again to him. 5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of Jehovah. 6 And the king answered and said unto the man of God, Entreat now the favor of Jehovah thy God, and pray for me, that my hand may be restored me again. And the man of God entreated Jehovah, and the king's hand was restored him again, and became as it was before" (13:4-6).

1. Jeroboam attempts to have the prophet of God apprehended for speaking such words; however, as he does so his hand is dried up so that he could not move it. After this, the altar was torn and its ashes poured out just as the prophet said would take place.

2. Those witnessing the event must have been amazed. Jeroboam, no doubt in pain, ask the prophet to pray to God that his hand would be restored. The prophet does so and Jehovah restores the hand of Jeroboam. At this point the king ought to have fallen on his face and prayed fervently that God would forgive him for his gross error yet he would do no such thing.
C. "7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. 8 And the man of God said unto the king, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place: 9 for so was it charged me by the word of Jehovah, saying, Thou shalt eat no bread, nor drink water, neither return by the way that thou camest" (13:7-9).

1. Jeroboam determines to bring the prophet of God home with him and "give him a reward." While it would have been tempting for a man to go with the King and receive a "reward" the prophet refuses as he sight Jehovah's will for him.

2. The prophet reveals to Jeroboam God's will that he would not eat or drink in the land of Israel. Neither was the prophet to go back home the way he had come.

D. "10 So he went another way, and returned not by the way that he came to Beth-el. 11 Now there dwelt an old prophet in Beth-el: and one of his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them also they told unto their father. 12 And their father said unto them, What way went he? Now his sons had seen what way the man of God went, that came from Judah. 13 And he said unto his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon. 14 And he went after the man of God, and found him sitting under an oak; and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. 15 Then he said unto him, Come home with me, and eat bread. 16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place: 17 for it was said to me by the word of Jehovah, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest" (13:10-17).

1. An older unnamed prophet is now involved. As the prophet of God who had spoken to Jeroboam left Bethel he had found a resting place under an oak tree apparently still in Israel (the place where God said not to eat or drink anything).

2. The old prophet catches up to the prophet of God that had come from Judah and finds him under a oak tree. The old prophet asks the Prophet of Judah to come home with him and eat; however, the prophet tells the man that Jehovah had strictly forbid him from eating in this land.

E. "18 And he said unto him, I also am a prophet as thou art: and an angel spake unto me by the word of Jehovah, saying, Bring him back with thee into thy house, that he may eat bread and drink water. But he lied unto him. 19 So he went back with him, and did eat bread in his house, and drank water. 20 And it came to pass, as they sat at the table, that the word of Jehovah came unto the prophet that brought him back; 21 and he cried unto the man of God that came from Judah, saying, Thus saith Jehovah, Forasmuch as thou hast been disobedient unto the mouth of Jehovah, and hast not kept the commandment which Jehovah thy God commanded thee, 22 but camest back, and hast eaten bread and drunk water in the place of which he said to thee, Eat no bread, and drink no water; thy body shall not come unto the sepulchre of thy fathers. 23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, [to wit], for the prophet whom he had brought back. 24 And when he was gone, a lion met him by the way, and slew him: and his body was cast in the way, and the lion also stood by the body. 25 And, behold, men passed by, and saw the body cast in the way, and the lion standing by the body: and they came and told it in the city where the old prophet dwelt. 26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the mouth of Jehovah: therefore Jehovah hath delivered him unto the lion, which hath torn him, and slain him, according to the word of Jehovah, which he spake unto him" (13:18-26).

1. The old prophet of Israel tells the prophet of Judah that he had been spoken to by an angel of Jehovah that told him to bring the prophet of God back to his home and eat and drink. The prophet of Judah believes the old prophet and returns to his house and eats and drinks.

   a. Why would the older prophet make up such a lie? Could it be that he was jealous of the prophet from Judah? Was he looking for self aggrandizement among his peers in Israel? We are not told; however, the thing that matters is that the old prophet of Israel shows himself to be a false prophet.

   b. Why would the prophet of Judah believe this older prophet without proving his words? What should he have done? What do we do today when people confidently say, "Thus saith
Jehovah...?" Would we not search out the matter to see whether one's words are truth? The prophet of Judah should have asked to see a sign of the old prophet as God had given him a sign to perform his work. He should have prayed to God about the matter (see 1 John 4:1ff) (see study # 20; Putting Men's Doctrines to the Test).

2. When the prophet of Judah eats and drinks Jehovah speaks to him through the mouth of the old prophet of Israel telling him that his actions were disobedient and that he would be killed not able to be buried in the sepulcher of his fathers.

3. When the prophet of God from Judah leaves a lion kills him on the way home.

F. "27 And he spake to his sons, saying, Saddle me the ass. And they saddled it. 28 And he went and found his body cast in the way, and the ass and the lion standing by the body: the lion had not eaten the body, nor torn the ass. 29 And the prophet took up the body of the man of God, and laid it upon the ass, and brought it back; and he came to the city of the old prophet, to mourn, and to bury him. 30 And he laid his body in his own grave; and they mourned over him, saying, Alas, my brother! 31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones. 32 For the saying which he cried by the word of Jehovah against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass" (13:27-32).

1. When the old prophet of Israel heard that the prophet of Judah had been killed by a lion he went to the spot and collected the prophet's body. The old prophet of Israel takes the body and buries it in the place prepared for his own grave.

2. God's words concerning the burial place of the prophet of Judah now is fulfilled. The old prophet from Israel considers all that had taken place and tells his sons that the prophet of Judah's prophecy against Jeroboam and his priests were surely to come to pass.

G. "33 After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. 34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth" (13:33-34).

1. Why didn't Jeroboam "return from his evil way?" Jeroboam's heart had come to be hardened against Jehovah God even in the face of miracles. Like Pharaoh of Egypt Jeroboam would not relinquish the people of Israel that they may go to Judah and sacrifice as Jehovah had commanded.

2. Jeroboam was selfish and ambitious (see study # 16). He wanted the kingdom for his self and he was fearful that if Israel went to Jerusalem to worship he would be ousted by death from being king over Israel. Jeroboam's actions were sinful and would eventually lead to his personal demise at the hands of Jehovah God.

Chapter 14

I. Jeroboam's Wife sent to Ahijah (14:1-20):

A. "At that time Abijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh: behold, there is Ahijah the prophet, who spake concerning me that I should be king over this people. 3 And take with thee ten loaves, and cakes, and a cruse of honey, and go to him: he will tell thee what shall become of the child" (14:1-3).

1. Jeroboam continued to have faith in Jehovah and His prophets; however, he was not going to call unto the name of Jehovah for help due to his hard heart. Jeroboam's royal ambition clouded his judgment and caused his faith in Jehovah to be placed behind his personal desires (see study # 16).

2. Jeroboam's son Abijah had fallen sick and the king was sore afraid of the worse (i.e., he might die). The king, in a state of desperation, sends his own wife to Shiloh to speak with the prophet Ahijah. It was the king's hope that the prophet of God would be able to tell him, by divine inspiration, what the outcome of the child's sickness would be.

B. "4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set by reason of his age. 5 And Jehovah said unto Ahijah, Behold,
the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her; for it will be, when she cometh in, that she will feign herself to be another woman. 6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? For I am sent to thee with heavy tidings. 7 Go, tell Jeroboam, Thus saith Jehovah, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, 8 and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes, 9 but hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: 10 therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. 11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the birds of the heavens eat: for Jehovah hath spoken it" (14:4-11).

1. Ahijah had lost his eyesight due to his great age. Jehovah appears to the prophet and tells him that Jeroboam's wife would come to him. The Lord tells the prophet exactly what to say.

2. When Jeroboam's wife comes to Ahijah before she could say a word the blind prophet identifies her and gives her Jehovah's divine decree against her husband Jeroboam.

3. Jehovah had given Jeroboam the kingdom of Israel (10 northern tribes). The Lord had also made a covenant with him regarding his responsibility to be obedient; however, Jeroboam showed himself to be a man hardened against Jehovah (see 1 Kings 11:34ff). Jehovah accuses Jeroboam of doing evil like no other before him. Jeroboam had cast Jehovah behind his back and served other gods (see study # 16). Jehovah thereby pronounces a penalty of gruesome deaths for the household of Israel due to Jeroboam's sins. Israel would be swept away as dung others will be ate by dogs and birds.

C. "12 Arise thou therefore, get thee to thy house: and when thy feet enter into the city, the child shall die. 13 And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward Jehovah, the God of Israel, in the house of Jeroboam. 14 Moreover Jehovah will raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? Even now. 15 For Jehovah will smite Israel, as a reed is shaken in the water; and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the River, because they have made their Asherim, provoking Jehovah to anger. 16 And he will give Israel up because of the sins of Jeroboam, which he hath sinned, and wherewith he hath made Israel to sin. 17 And Jeroboam's wife arose, and departed, and came to Tirzah: [and] as she came to the threshold of the house, the child died. 18 And all Israel buried him, and mourned for him, according to the word of Jehovah, which he spake by his servant Ahijah the prophet. 19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. 20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead" (14:12-20).

1. Jeroboam's wife appears to not have said a word to Ahijah. As soon as she steps foot into her house the child of Jeroboam died just as the prophet had said.

2. Ahijah explains that Jeroboam's sins involving the worship of Asherah (the sensual worship involving fornication ~ see notes above regarding Solomon's involvement in this) would be the cause of Israel's fall. Eventually the Assyrian army would sweep away Israel.

3. Jeroboam reigned in Israel for 22 years. The Chronicles tell us of Jeroboam's war with Abijah, the son of Rehoboam who began reigning in Judah during the 18th year of Jeroboam (see 2 Chronicles 13:1ff). Abijah publicly exposes the sins of Jeroboam and all Israel for their wicked calf worship. Jeroboam then attacks Judah; however, Jehovah intervenes and 500,000 Israelites are killed that day. Four years latter Jehovah smites Jeroboam and he dies (see 2 Chronicles 13:20).

II. Rehoboam's Reign of Judah were Dark Days of Sin (14:21-30):

A. "21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess. 22
And Judah did that which was evil in the sight of Jehovah, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. 23 For they also built them high places, and pillars, and Asherim, on every high hill, and under every green tree; 24 and there were also sodomites in the land; they did according to all the abominations of the nations which Jehovah drove out before the children of Israel" (14:21-24).

1. The reign of Rehoboam, son of Solomon, is now reviewed. Rehoboam was 41 years old when he began to reign and he ruled over Judah for 17 years.

2. Under the watch of Rehoboam, "Judah did that which was evil in the sight of Jehovah." The sins of Judah were formulated around the sensual idolatrous worship of "Asherim" just as Israel and just as Solomon had done. Additionally "there were also sodomites in the land." A sodomite is a male homosexual... one who sleeps with a male (see ISBE v. 4, pp. 561). "One who engages in sodomy (anal copulation of one male with another)" (AHD 1161). Note that such activity is considered an "abomination" (see study # 21; Homosexuality).

B. "25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; 26 and he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all the shields of gold which Solomon had made. 27 And king Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, who kept the door of the king's house. 28 And it was so, that, as oft as the king went into the house of Jehovah, the guard bare them, and brought them back into the guard-chamber. 29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam continually. 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naamah the Ammonitess. And Abijam his son reigned in his stead" (14:25-31).

1. Five years into the reign of Rehoboam he is already defeated by Shishak of Egypt and ALL the treasures that Solomon had amassed were taken. The reason for this event is recorded in 2 Chronicles 12:1-6 (i.e., Rehoboam and all Israel forsook the commandments of God). Throughout the days of Rehoboam he warred "continually" with Jeroboam of Israel. Rehoboam dies going down in history as one who "did that which was evil, because he set not his heart to seek Jehovah" (2 Chronicles 12:14). When man will not "set his heart to seek Jehovah" there is nothing but worldliness and the sins that accompany that type of life. Rehoboam is set in direct contrast to the later priest Ezra who, "Set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10) (see study # 22; Man SETS his objective to serve the Lord).

2. The author of 1 Kings tells us that "Abijam" ruled in Rehoboam steady while the Chronicles tell us that Rehoboam's son was named "Abijah."

Chapter 15

I. Acts of the Kings of Judah and Israel (15 all)

A. "Now in the eighteenth year of king Jeroboam the son of Nebat began Abijam to reign over Judah. 2 Three years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Abishalom. 3 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with Jehovah his God, as the heart of David his father. 4 Nevertheless for David's sake did Jehovah his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; 5 because David did that which was right in the eyes of Jehovah, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite" (15:1-5).

1. Rehoboam reigned in Judah for 17 years. His son, Abijam, takes his place as king and continues the pattern of walking in the sins of his father. Note that the writer of 1 Kings tells us that Abijam's "heart was not perfect with Jehovah his God as the heart of David his father." We can better define what it means to have a "perfect heart" by looking at the heart of David in the Bible. Though David committed a gross sin against Jehovah in that he committed adultery with Bathsheba and had her husband killed the Lord forgave him because the king sought it (please read the humble and contrite prayer of David at Psalms 51).
2. Though the Christian of today is commanded to be perfect and holy in life (Matthew 5:48; 1 Peter 1:15-16) we realized that from time to time we sin (Romans 3:23; 1 John 1:10). How then can we be perfect and holy? How can we achieve the Lord's divine will for us. The answer is found at Philippians 3:13-16. Though Paul considered himself the "chief of sinners" he nonetheless could claim to be perfected in Christ in that it was his objective or purpose in life to live apart from sin (see 1 Timothy 1:15). Though we sin from time to time in moments in weakness it is not our intention nor purpose nor life objective to continue in such error. Such a mind of humble shame and repentance through prayer is the perfect approach to life (see study #; Bible Perfection). Though David sinned against his fellow man and Jehovah God he nonetheless goes down in history as a man with a "perfect heart."

B. "6 Now there was war between Rehoboam and Jeroboam all the days of his life. 7 And the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. 8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead" (15:6-8).

1. The only other information about Abijam is recorded in 2 Chronicles 13. Abijah had one glorious spiritual moment as he battled Israel. Abijam spoke to Israel and publicly exposed their sin of withstanding the kingdom of Jehovah in the hand of the sons of David and changing the priesthood without the authority of Jehovah God (see 2 Chronicles 13:8-9). The Lord was with Abijam on this occasion and routed the armies of Israel by killing 500,000 men (2 Chronicles 13:17). At a latter date Jehovah smites Jeroboam to death (2 Chronicles 13:20).

2. Though 1 Kings depicts Abijam as a wicked man we find from 2 Chronicles that he did have one bright spiritual moment in life.

C. "9 And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. 10 And forty and one years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Abishalom. 11 And Asa did that which was right in the eyes of Jehovah, as did David his father. 12 And he put away the sodomites out of the land, and removed all the idols that his fathers had made. 13 And also Maacah his mother he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and burnt it at the brook Kidron. 14 But the high places were not taken away: nevertheless the heart of Asa was perfect with Jehovah all his days" (15:9-14).

1. Asa, the son of Abijam, reigned in Judah for 41 years after his father's death. Asa was a convicted man of morality and faith. The son of Abijam made his faith know by putting away all sodomites in Judah, removing all the idols erected by Abijam, cut down the abominable (likely some lustful carved figure) image his mother had made, and removed his wicked mother from being recognized as a queen of Judah. The book of second Chronicles records Asa's command to Judah: The king, "Commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment" (2 Chronicles 14:4). Second Chronicles also records the war between Asa and the Ethiopians. Asa prayed a great prayer of faith to Jehovah and the Lord delivers Judah out of the hands of the Ethiopians (2 Chronicles 14:9ff).

2. One may contend that Asa's heart could not have been perfect if he permitted the high places of idolatrous worship to remain. The inspired text; however, tells us that Asa's heart was perfect. The obvious meaning is that it was Asa's objective to walk without sin before Jehovah yet he too had moments of weakness. Not only had the king commanded Judah to seek Jehovah, but after a visit from Azariah the prophet, the king said that whoever would not seek Jehovah would be put to death (see 2 Chronicles 15:1-2, 12-15).

3. Unfortunately the purpose of man's heart does not always remain pure. The wicked vises that exist all around us may get the better of us. Asa's faith would be put to the test and he would fail.

D. "15 And he brought into the house of Jehovah the things that his father had dedicated, and the things that himself had dedicated, silver, and gold, and vessels. 16 And there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any one to go out or come in to Asa king of Judah. 18 Then Asa took all the silver and the gold that were left in the treasures of the house of Jehovah, and the treasures of the king's house, and delivered them into the hand of his servants; and king Asa sent them to Ben-hadad, the son of
Tabrimmon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, 19 There is a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. 20 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali. 21 And it came to pass, when Baasha heard thereof, that he left off building Ramah, and dwelt in Tirzah. 22 Then king Asa made a proclamation unto all Judah; none was exempted: and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built therewith Geba of Benjamin, and Mizpah. 23 Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet. 24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead" (15:15-24).

1. Asa, the third king of Judah (after Rehoboam and Abijam are the first two) warred with Baasha of Israel after the war with the Ethiopians (see 2 Chronicles 14-16). This war took place in the king's 36th year as king of Judah (2 Chronicles 16:1). The king of Judah took all the gold in the temple of Jehovah and delivered it to Ben-hadad king of Syria for protection against Israel. The Syrians had previously made a league with Abijam and the king is now reminding the Syrians of this. The Syrians confer and leave off the league with Israel and furthermore they wage war with them.

2. Heartrending news of Asa is recorded at 2 Chronicles 16:7-12. Asa came to put his trust in the arm of flesh rather than Jehovah. So many times, as the years go by, man forgets the previous blessings of Jehovah. We are commanded to press with conviction to the end yet so many give up the pressing through the process of time (Philippians 3:1-14; 2 Timothy 4:6-8).

E. "25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years. 26 And he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in his sin wherewith he made Israel to sin. 27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were laying siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. 29 And it came to pass that, as soon as he was king, he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him; according unto the saying of Jehovah, which he spake by his servant Ahijah the Shilonite; 30 for the sins of Jeroboam which he sinned, and wherewith he made Israel to sin, because of his provocation wherewith he provoked Jehovah, the God of Israel, to anger. 31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? 32 And there was war between Asa and Baasha king of Israel all their days. 33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, and reigned twenty and four years. 34 And he did that which was evil in the sight of Jehovah, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin" (15:25-34).

1. Nadab, son of Jeroboam, reigned in the place of his father for two years. He was conspired against and killed by Baasha who in turn reigned for 24 years.

2. Baasha was no different than Jeroboam or Nadab before him in that they were all wicked men.

Chapter 16

I. Acts of the Kings of Judah and Israel (16 all):

A. "And the word of Jehovah came to Jehu the son of Hanani against Baasha, saying, 2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; 3 behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat. 4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the birds of the heavens eat. 5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 6 And Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead" (16:1-6).
1. Baasha, like so many today, was ungrateful for the things Jehovah had done for him and the position the Lord put this man in.

2. Rather than being obedient to the Lord Baasha provoked Jehovah to anger. The Lord tells Baasha, through Jehu the prophet, that he would be swept away as was Jeroboam.

B. "7 And moreover by the prophet Jehu the son of Hanani came the word of Jehovah against Baasha, and against his house, both because of all the evil that he did in the sight of Jehovah, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he smote him. 8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, and reigned two years. 9 And his servant Zimri, captain of half his chariots, conspired against him. Now he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah: 10 and Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha: he left him not a single man-child, neither of his kinsfolks, nor of his friends. 12 Thus did Zimri destroy all the house of Baasha, according to the word of Jehovah, which he spake against Baasha by Jehu the prophet, 13 for all the sins of Baasha, and the sins of Elah his son, which they sinned, and wherewith they made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities. 14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?" (16:7-14).

1. Elah, Baasha's son, began reigning in Israel during the 26th year of Asa. Two years into his reign Zimri, captain of half his chariots, kills the king and took his place as king of Judah.

2. Then, in fulfillment of God's prophecy against Baasha, Zimri kills all of Baasha's family and even his friends.

C. "15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. 16 And the people that were encamped heard say, Zimri hath conspired, and hath also smitten the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. 17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. 18 And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died, 19 for his sins which he sinned in doing that which was evil in the sight of Jehovah, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. 20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?" (16:15-20).

1. Zimri's reign as king of Israel lasted all of seven days. When Israel had heard of Zimri's deeds against Baasha they too conspired against him and made Omri the king.

2. When Omri came up against Zimri at Tirzah the king (Zimri) takes his own life by burning his house over his head.

D. "21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. 23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria. 25 And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities. 27 Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel? 28 So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead" (16:21-28).

1. Omri's reign in Israel began in the 31st year of Asa King of Judah. Omri remains king of Israel for 12 years.

2. During these 12 years he did more evil than the kings before him.
E. "29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 30 And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him. 31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshipped him. 32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33 And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him. 34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof with the loss of Abiram his first-born, and set up the gates thereof with the loss of his youngest son Segub, according to the word of Jehovah, which he spake by Joshua the son of Nun" (16:28-34).

1. Ahab comes on the scene during the 38th year of Asa, king of Judah. Ahab would rule Israel for the next 22 years. If it be the case that Ahab had accelerated the sinful activities above Omri and Omri did so in regard to all that were before him it stands to reason that Ahab was at this point of history, the most wicked man to reign in Israel's history. The sins of Ahab:
   a. Took a wife of the Sidonians (i.e., Jezebel - daughter of the king of the Sidonians).
   b. Served Baal - We have not yet defined Baal in this study. Baal is identified as the "supreme fertility-god of the Canaanites" (ISBE v. 1, pp. 377). Furthermore it is said that "Baal is the supreme male divinity of the Phoenician and Cannaanish nations, as Ashtoreth was their supreme female divinity" (Smith's Bible Dictionary pp. 70). One can only imagine the sensuality that accompanied any associations with Baal (as we had defined the sensuality of Ashtoreth previously) (consider the sensuality of Numbers 25).
   c. Ahab also made the Asherah (as defined back at 1 Kings 11) - goddess of erotic love and fertility. No doubt sensuality and filthiness was practiced unashamedly by Israel during these days.

2. Recall that Joshua, after the battle of Jericho, had placed a curse upon any one who would rebuild the rebellious city of Jericho. Such a one was to loose both the first and last born son (see Joshua 6:26). Hiel, possibly under the order of Ahab, rebuilds Jericho at the expense of his first and last born son.

Chapter 17

I. Jehovah Builds the Confidence and Faith of Elijah (17 all):
   A. "And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (17:1).
      1. Israel's progression of sin had come to a zenith during the days of Ahab. Solomon had introduced the sensual deities of other nations such as the Ashereth, Jeroboam had introduced Israel to the idolatrous calf worship, and now Ahab, king of Israel, subjects God's people to Baal and Ashereth worship with temples to these idols within the borders of Israel (see 1 Kings 16:29-33).
      2. Nothing of Elijah is known before this appearing at 1 Kings 17. His name is mentioned more than any other of God's Old Testament prophets in the New Testament:
         a. As mentioned above, Elijah is found in the book of James in relation to man's responsibility to pray (James 5:17-18).
         b. He would be the prophet that Jesus said would come into the world and prepare it for the coming of the Messiah (Matthew 11:14; 17:10-13).
         c. Elijah appears before Jesus' transfiguration along with Moses (Matthew 17:1ff).
         d. The apostle Paul speaks of Elijah in relationship to the remnant of faithful who continue at the present day (Romans 11:2ff).
      3. The next three chapters will indicate a progression of trust and confidence that the Lord builds in His prophet. It would take much courage and trust to come into the king of Israel's court and make the proclamation that Elijah does. Notice that Elijah, by the authority of Jehovah, makes his proclamation and sites the source of his prophecy being from, "Jehovah, the God of Israel, that lives." God was not dead and worthless as the idols (Baal and Ashereth) that Israel served (see study # 23;
Elijah). The prophet of God comes to the king and tells Ahab that it will not reign for years (James tells us that it did not rain for three and a half years - James 5:17-18).

B. "2 And the word of Jehovah came unto him, saying. 3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. 4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. 5 So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (17:1-6).

1. Again, it would take faith and trust in Jehovah to leave the confines of the city to go into the wilderness and be miraculously cared for by God. Elijah had faithfully completed his mission to Ahab. The king of Israel excelled all before him in wickedness. Jehovah's objective for Elijah is to turn the hearts of His beloved people from sin to serving Him in faithfulness once again (see 1 Kings 18:37). The record of the acts of Elijah illustrate a great lesson for us today. We may asks, "What will it take to turn God's people back to Him today?" This study shall bear out the fact that during the days of the wicked king Ahab it would take a confident prophet and a miraculous event to turn the hardened hearts of Israel back to their God (see study # 24; What will cause one to Stop Sinning?).

2. The second step of Elijah's mission was to believe that Jehovah would take care of him at the brook Cherith. The prophet faithfully goes to the brook and the Lord provided him with flesh, bread, and water.

C. "7 And it came to pass after a while, that the brook dried up, because there was no rain in the land. 8 And the word of Jehovah came unto him, saying, 9 Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee" (17:7-9).

1. Apparently the Lord did not intend for Elijah to remain at the brook for the rest of his life. The prophet is affected by the stoppage of rain just as everyone else was. When the water source of the brook ran out God sent Elijah on his third move; i.e., to a widow in Sidon.

2. Elijah continues to illustrate great faith in Jehovah by doing all that He commands. Each move that Jehovah commanded Elijah to take was designed to produce a greater trust in the Lord. The events in the life of Elijah were preparing him for the great contest to come at Carmel. Elijah was learning to place is faith and confidence in Jehovah. Consider the following:

a. Zarephath was situated on the Mediterranean Sea between Tyre and Sidon. Ethbaal, king of the Sidonians and father of Jezebel would have been in this region making the journey especially stressful for the prophet. He had just pronounced a curse upon the land due to Ahab's sins and now was going into the lion's den so to say.

b. Secondly, not only was the prophet going into a dangerous area but he was to be sustained by a widow. Widows were known to be those who needed others to take care of them. When Elijah comes to Zarephath he finds the widow in extreme poverty picking up sticks and preparing a last meal for her and her son.

D. "10 So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. 11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand. 12 And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. 14 For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth" (17:10-14).

1. The third test of Elijah's faith is answered by the prophet and he passes by obedience to the heavenly call. Elijah is told to leave a hopeless place and go to another, the house of a widow. Widows could scarcely be relied upon to support or sustain much of anyone even their own. The widow woman is also being put to the test. Would she believe the words of the prophet and give her last bit of bread to one other than her son?
2. Elijah tells the woman to prepare for him her last bit of material to make a cake with and to give it to him to eat. Afterwards, Jehovah would not permit her meal and oil to cease until Jehovah sent rain again.

E. "15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16 The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah" (17:15-16).

1. Elijah was not the only one who was faithful to the Lord's words. The widow, due to the current circumstance of poverty and starvation, could have easily told the prophet of God to get lost and took the last bit of food for herself and son.
2. Due to her faith in Jehovah; however, she gave heed to the words of the prophet and so all were fed many days.

F. "17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, What have I to do with thee, O thou man of God? Thou art come unto me to bring my sin to remembrance, and to slay my son! 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. 20 And he cried unto Jehovah, and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 21 And he stretched himself upon the child three times, and cried unto Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again. 22 And Jehovah hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth. 24 And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth" (17:17-24).

1. Though the woman's faith was secure after the miraculous feeding many days she could nonetheless not stand the death of her son. The woman blames Elijah and Jehovah for the death of the son.
2. It is at this point that we realize the events transpiring were more for the confidence and faith of Elijah than the widow woman. Jehovah was showing Elijah that the prophet could do anything by the power of the Lord (even raising a child from the dead). No doubt the event would have brought a greater conviction, trust, and faith of the widow in the Lord too. Elijah, now full of confidence and faith, was ready for the trial to come.

Chapter 18

I. The Contest on Mount Carmel (18 all):

A. "And it came to pass after many days, that the word of Jehovah came to Elijah, in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. 2 And Elijah went to show himself unto Ahab. And the famine was sore in Samaria" (18:1-2).

1. Apparently, Elijah had stayed with the widow for three years (after spending six months at the brook Cherith) (see James 5:17-18).
2. Jehovah was now ready to expose the false prophets and dead idols of Baal and Ashteroth in Israel.
3. Once again, Jehovah tells Elijah to "Go." The Lord had commanded Elijah to go to Ahab and pronounce the curse of no rain. The prophet had been commanded to go to the brook Cherith and be miraculously fed. The prophet had been told to go to the land of Zarephath to be cared for by a widow. Now, for the fourth time, Elijah is told to go and the prophet is obedient.

B. "3 And Ahab called Obadiah, who was over the household. (Now Obadiah feared Jehovah greatly: 4 for it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 5 And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts. 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself" (18:3-6).
1. The kingdom of Israel was in a state of panic. The king takes it upon himself to search out the land for any source of water and grass so that the last animals would not perish. It is likely that Ahab and Obadiah went alone due to the small amount of water that was available for them to drink as they traveled.

2. We are introduced to Obadiah, a man who feared Jehovah greatly and who had hid one hundred other prophets who had also feared Jehovah. God fearing men existed at this time yet they were small in number.

C. "7 As Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? 8 And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. 9 And he said, Wherein have I sinned, that thou would deliver thy servant into the hand of Ahab, to slay me? 10 As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here. 12 And it will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me: but I thy servant fear Jehovah from my youth. 13 Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water? 14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he will slay me" (18:7-14).

1. While Obadiah went throughout the land he runs into Elijah. The prophet of God tells Obadiah to go tell Ahab that he is here; however, Obadiah is exceedingly fearful to tell the king the news. Seems odd that while God tells Elijah to "go" the prophet went; however, the prophet now tells another prophet to "go," and there is fear and argumentation.

2. Obadiah explains to Elijah that he is a wanted man. Ahab has searched the world over to find him. If he were to tell the king that Elijah is here and then Ahab does not find the prophet then Obadiah would surely loose his life.

D. "15 And Elijah said, As Jehovah of hosts liveth, before whom I stand, I will surely show myself unto him to-day. 16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troublest of Israel? 18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim" (18:15-18).

1. Obadiah, after Elijah assures him that he will meet Ahab, brings the king to the prophet. The king, seeing Elijah after three and a half years with no rain and great famine in the land, proclaims, "Is it thou, thou troublest of Israel?" Ahab can only see that which is in front of his eyes. The king blames Ahab for the curse rather than realizing that it was a miraculous event of Jehovah.

2. Elijah has been proved through the four previous trials of life. The prophet boldly stands before the king with the confidence of knowing that Jehovah was with him he proclaims, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim."

3. At this point Elijah shows neither fear nor favor of man (this is why many thought that Jesus was Elijah ~ see Matthew 16:13-18) (see study # 23). He realized that Ahab was the king. He also realized that he was a wanted man. More importantly, the prophet knew that Jehovah had sent him on a divine mission for the eternal good of Israel and he would not fail. Many souls were at stake and the prophet was determined to see the Lord's plans through.

E. "19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table. 20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came near unto all the people, and said, How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word" (18:19-21).

1. Ahab apparently had faith in the prophets of Baal and Asherah. Rather than having the prophet of God killed the king goes along with Elijah's request. Ahab gathers all Israel and all 850 prophets of Baal and the Asherah to Mount Carmel for the contest.
2. When the people assemble at Carmel the prophet of God looks upon them and proclaims, "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word." Why did the people remain silent before Elijah? Was it because they had lost faith in Jehovah and placed it within the stone and wood figures of Baal and Asherah? Was it because they were there to put Jehovah to the test? Did any believe that the Baal and Asherah would actually defeat Jehovah? Were they silent due to their fear and shame at this point? It may be that the people could since the tide of change coming upon Israel. They had conducted themselves in wickedness and knew of the history of Jehovah's mighty works among his people. They likely heard of Elijah's bold proclamation of no rain to the king, how that the ravens fed him, how that he raised the widow's son. No this representative of Jehovah stood before them. What could they say?

F. "22 Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. 24 And call ye on the name of your god, and I will call on the name of Jehovah; and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken. 25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. 26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. 27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked. 28 And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. 29 And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded" (18:22-29).

1. The contest was set. The prophets of Baal would be given one bullock and Elijah one. The prophets that were successful in calling down fire from their deity to consume the altar would be recognized as a true prophet representing the one true God.

2. Elijah permitted the prophets of Baal to go first. These prophets cried unto Baal from morning till evening (possibly 10 to 12 hours). Absolutely nothing happened as they cut themselves and cried for hours. Elijah watches in amazement and with a mocking voice of sarcasm says, "maybe your god is meditating and you need to cry louder... maybe he is on a journey or possibly asleep." Elijah knew that nothing would happen though the prophets of Baal cried for the next 1000 years because Baal and Asherah were nothing more than figments of man's imagination (see study # 25; Confidence in the Lord).

G. "30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God" (18:30-39).
1. No doubt the prophets of Baal were exhausted, confounded, and wounded. The people too had watched the events all day long with no response from the deities they had cast off Jehovah for. They had listened to Elijah make fun of them while they cried and cut themselves making their blood run out of their bodies. All that they had seen was nothing. No voice no action nothing!

2. It was now Elijah's turn. Elijah prepares the altar, digs a trench, pours volumes of water upon the altar and trench to eliminate anyone saying the event was some sort of hoax. The prophet of God then calls upon the name of Jehovah and "the fire of Jehovah fell and consumed the burnt offering, wood, stones, dust, and licked up the water that was in the trench."

3. When Israel saw the work of Jehovah they fell upon their faces to the earth and said, "Jehovah, he is God; Jehovah, he is God." No doubt as the people chanted the deity of Jehovah the prophets of Baal were in terror.

40 and Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there (18:40).

1. Jehovah had now proved Himself to be the only deity to mankind.

2. Elijah, in accordance with the Mosaic Law against idolaters (see Deuteronomy 13:13ff; 17:1ff), commanded that they all be put to death.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. 42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. 43 And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. 44 And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. 45 And it came to pass in a little while, that the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel: and the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel (18:41-46).

1. It had not rained for three and a half years yet now was the time for rain.

2. Elijah tells Ahab to eat and drink for the rain would soon come. The king rides quickly back to Jezreel and Elijah goes too.

Chapter 19

I. Jezebel threatens Elijah and the Prophet Flees for his Life (19 all):

A. "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2 Then Jezebel send a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (19:1-2).

1. Jehovah had brought Elijah through a three and a half year progression of events that built the prophet's confidence, faith, and trust in Jehovah:
   a. Elijah confidently and boldly makes the proclamation of "no rain" for three and a half years before the king of Israel and escapes not being harmed (1 Kings 17:1).
   b. Elijah is cared for by God at the brook Cherith for some time (1 Kings 17:2-7).
   c. Elijah is cared for by a poor widow of Zarephath in Sidon {home of Ethbaal king of the Sidonians ~ an idolatrous king who worshiped Baal and the Ashteroth [see 1 Kings 16:31]} (1 Kings 17:8ff).
   d. Elijah raises the poor widow's son from the dead (1 Kings 17:17ff).
   e. Elijah calls fire down from heaven to consume a burnt offering in the contest on Mount Carmel. All Israel witnesses the event and the prophet calls for the lives of all the false prophets of Baal.
   f. Three and one half years went by and the Prophet appears to have accomplished Jehovah's goal of turning the hearts of the people back to faithful service of Him (see 1 Kings 18:37).

2. The wicked King Ahab, an eyewitness of the miraculous events at Mount Carmel, returns to Jezreel to tell his queen (Jezebel) all that had occurred. Meanwhile, Elijah too had ran by the power of God to Jezreel and stood at the entrance of the city.
3. One would like to think that Ahab and Jezebel would throw themselves into the dust and repent of their wickedness after the event at Carmel. Jezebel, hardened in sin and arrogant as queen of Israel, calls for the life of Elijah seeing that he was responsible for the death of all her Baal prophets. The queen gives Elijah one day to live.

B. "3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers" (19:3-4).

1. One challenge after another saw the prophet of God faithfully trusting in Jehovah. The edict of Jezebel appears to be the final straw that breaks the prophet's faith in God's providential care. The Lord had protected and cared for Elijah through all events leading up to this one. Why did Elijah not think that Jehovah would protect and care for him now? We may recall that James said that "Elijah was a man of like passions with us..." (James 5:17a). Elijah's expectations may have been that the trials he had been through came to a climactic conclusion at Mount Carmel. The prophet obviously expected the matter of idolatry to be eradicated and his task complete. When his life is threatened he sees that it is probable that while the consequences of his work had its desired effects on the people there were also to be consequences for his actions by the wicked of the world. There are times when we all come to be overwhelmed and experience a faith failure in similar circumstances. The more we do the work of the Lord the more we find that the wicked do not rest until they reach their objective of bringing us down. Elijah had reached his human limit. While God has objectives that He obtains through the help of men like Elijah He is nonetheless hampered in His efforts by human weaknesses. The Lord, through His mercy and love for man, is patient and helps us in our travels of life that He may use us to the betterment of men's souls. We are His tools yet these fleshly tools have weaknesses that must be considered and nurtured in order for the divine being to effectively use us.

2. Elijah, in a moment of despair and weakness, runs for his life and hides in the wilderness requesting that his life would end. The prophet, in a moment of discouragement, says, "it is enough." Elijah considered himself no better off than his fathers before him who were now dead and of no use to the Lord in the land of fleshly men.

C. "5 And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat. 6 And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. 7 And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God" (19:5-8).

1. As the Lord had provided and protected Elijah in the past so He does now in the wilderness. The angel prepares Elijah with food and water for a forty day journey in the wilderness from Beersheba to Mount Horeb (a 200 mile journey). Recall that Mount Horeb was where God first appeared to Moses and where the Lord makes His covenant with Israel delivering to them the commandments (see Exodus 3:1; and chapters 18-20).

2. There is no way that it should have taken Elijah 40 days to reach Horeb from Beersheba. If the prophet would have taken a direct rout it would be only five miles per day. Apparently Elijah meanders through the wilderness in a test or trial by God that brings him eventually to the mountain.

D. "9 And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What dost thou here, Elijah? 10 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away" (19:9-10).

1. No doubt exhausted from the long journey to Horeb the prophet finds a cave to rest in. The Lord then speaks to Elijah asking him, "What dost thou here Elijah?" What has brought you to this place? Elijah, discouraged, exhausted, and ready to die ponders out his heart's emotions to the Lord.

2. Elijah proclaims:
a. I have been very jealous or zealous for the Lord (I am convicted of Jehovah's will for man and have followed all that you desired of me Lord).

b. Everyone else has forsaken your covenant, thrown down the altars of the Lord, and killed the faithful prophets of God with the sword.

c. Elijah concludes that he is the only faithful man left (interestingly we had earlier read of Obadiah, the one hundred prophets that Obadiah had protected, and the people who killed the prophets of Baal out of faith in Jehovah).

3. Elijah was discouraged. He believed he alone remained faithful. At a time when it would seem that the Lord would rise to his just cause the life of the only faithful man was now being required. Elijah is ready to throw in the towel and quit.

E. "11 And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: 12 and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What dost thou here, Elijah? 14 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (19:11-14).

1. After Elijah answers the Lord with words of an exhausted faith and quitting disposition the Lord tells the prophet to go, "stand upon the mount before Jehovah."

2. Elijah does so and witnesses the following:
   a. Mountains being torn into pieces of rocks before his eyes as Jehovah passes before it with wind.
   b. Secondly, an earthquake shakes the ground and rips the mountains apart.
   c. Thirdly, a fire burns in the mountains as the prophet of God watches and wraps his face to protect it from the great heat.

3. Contrasted with these displays of great destructive power, which the writer of 1 Kings tells us that God was not in, is a still small voice once again asking Elijah why he is here. The prophet reiterates his previous answer.

4. The Lord was showing Elijah that he continues to accomplish His objective of saving men's souls in his own time and ways (see 1 Kings 18:37). God was not in the wind, earthquake, and fire (fierce representations of Elijah's zeal and expectations of God crushing the idolatrous people in Israel). Jehovah was gentle with Israel in that He kept back the rain for three and a half years that they may repent of their idolatry. Jehovah spared the lives of His people by performing the great miracle at Carmel. He has modestly moved with calculated steps to put Israel in a position to see their error and return to Him. Elijah, in his zeal for Jehovah, desired to see the opposition utterly crushed as the wind, earthquake, and fire destroyed the mountain. This was not God's method! God was not in the wind, earthquake, and fire. Elijah must realize that all things are done in accordance with God's will which is filled with mercy, patience, and longsuffering dispositions with people. The question again, was, "Elijah, what are you doing here?" The prophet was being challenged to get back to trusting in the Lord's ways and get back to work!

5. Elijah was to learn to trust in Jehovah's ways. Though the prophet had done so throughout his life he had not completely done so here at this moment. He made a faulty assessment of his fellow man and gave up on all hope not only for those of Israel but his own life. Elijah expected God to crush the idolatrous resistance much like Jonah expected of God for the people of Nineveh (Jonah 4:1-3). Recall that the prophet Isaiah would later say, "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9). Let us all press on in unwavering trust in Jehovah throughout the days of our lives (see study # 23 and # 26; Trust in the Lord). God is not only great and powerful but merciful (2 Peter 3:9). While we may desire to see the wicked of the world get their just reward the Lord remains patient and he accomplishes his will for
man on his own time table. Elijah needed a reminder that this whole ordeal was for the purpose of returning Israel to their Lord (see 1 Kings 18:37).

F. "15 And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; 16 and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17 And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. 18 Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him"

(19:15-18).

1. Once again, the Lord commands Elijah to trust him and to "go." Elijah was to anoint Hazael as king of Syria and Jehu king over Israel in Ahab's stead. Elijah was also to anoint Elisha to take his place as Jehovah's prophet of the hour. The Lord assures Elijah that the wicked who turn not their hearts from idols would in no way go without being punished. Hazael would slay the wicked and those who escape the king of Syria would be slain by the sword of Jehu, king of Israel. Those who escape Jehu would be killed by Elisha the new prophet. While God is merciful and patient with men He too is just and the punisher of the wicked (Exodus 34:6-7).

2. Notice; however, that there were currently 7000 who had not given themselves over to Baal. Elijah was not alone! The apostle Paul's use of this event in the life of Elijah brings additional understanding. Paul, writing of the Jews, proclaimed that God had not cast off all the Jewish race just because many of them had no faith in his promises. Paul uses the Elijah event to accomplish his argument that just because a majority of people are evil does not make the whole lot evil. Paul writes, "Lord, they have killed the prophets, they have digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal" (Romans 11:3-4). Elijah answered God's question of, "Why are you here?" by saying, "I have done all this yet Israel has fallen in sin." Elijah grouped all together as sinners yet did not consider the fact that there may have been faithful people in Israel. Would Elijah have God destroy the righteous with the wicked?

G. "19 So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? 21 And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him"

(19:19-21).

1. The wilderness of Damascus would have been approximately 350 miles from his present location. Elijah, rejuvenated by the wilderness experience, obeys the voice of God and finds Elisha plowing in the field.

2. Elijah signifies the divine calling of Elisha to the office of being a prophet by throwing his mantle or cloak over him. Elisha obviously understands the significance of the event and request that he be given time to tell his family goodbye. Elisha then follows Elijah and ministers unto him.

Chapter 20

I. Israel's Battle with Syria (20 all):

A. "And Ben-hadad the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it. 2 And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, 3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. 4 And the king of Israel answered and said, It is according to thy saying, my lord, O king: I am thine, and all that I have. 5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 but I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy
servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away" (20:1-6).

1. While Elijah is in the region of Damascus with Elisha the current king of Syria, Ben-hadad, goes to war with Israel bringing 32 kings with him. Ben-hadad request that Ahab hand over all the kingdom's silver and gold. Ahab was to give Ben-hadad his wives and children too. Ahab responds in spineless fashion by saying, "It is according to thy saying, my lord, O king; I am thine, and all that I have."

2. Ben-hadad then goes a step further and tells Ahab that he will additionally send messengers into the city and they will take whatever they deem valuable to take.

B. "7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeks mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold: and I denied him not. 8 And all the elders and all the people said unto him, Hearken thou not, neither consent. 9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again. 10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his armor boast himself as he that putteth it off. 12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city" (20:7-12).

1. Ahab confers with the elders and they decide that Ben-hadad had pushed this event too far. Ahab would not consent to the king of Syria's messengers coming in and raiding the land for whatsoever they wanted while the people of Israel stood by and watched.

2. The messengers of Ben-hadad tell the king of Syria Ahab's answer. Ben-hadad thereby prepares his army for war.

C. "13 And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? Behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. 14 And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. 15 Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. 18 And he said, Whether they are come out for peace, take them alive, or whether they are come out for war, taken them alive. 19 So these went out of the city, the young men of the princes of the provinces, and the army which followed them. 20 And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter" (20:13-21).

1. Again, we note that God's ways are not our ways. While we may desire to see Ahab and his wicked nation punished by Syria God was still giving the king a chance that he may, "Know that I am Jehovah."

2. By the help of Jehovah Israel routs the Syrians with the 32 kings and Ben-hadad escapes.

D. "22 And the prophet came near to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou dost; for at the return of the year the king of Syria will come up against thee. 23 And the servants of the king of Syria said unto him, Their god is a god of the hills: therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they. 24 And do this thing: take the kings away, every man out of his place, and put captains in their room; 25 and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. 26 And it came to pass at the return of the year, that Ben-hadad mustered the Syrians, and went up to Aphek, to fight against Israel. 27 And the children of Israel were mustered, and were victualled, and went against them: and the children of Israel encamped before them like two little
flocks of kids; but the Syrians filled the country. 28 And a man of God came near and spake unto the king of Israel, and said, Thus saith Jehovah, Because the Syrians have said, Jehovah is a god of the hills, but he is not a god of the valleys; therefore will I deliver all this great multitude into thy hand, and ye shall know that I am Jehovah. 29 And they encamped one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians a hundred thousand footmen in one day. 30 But the rest fled to Aphek, into the city; and the wall fell upon twenty and seven thousand men that were left. And Ben-hadad fled, and came into the city, into an inner chamber. 31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. 32 So they girded sackcloth on their loins, and [put] ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? He is my brother. 33 Now the men observed diligently, and hasted to catch whether it were his mind; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. 34 And [Ben-hadad] said unto him, The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I, [said Ahab], will let thee go with this covenant. So he made a covenant with him, and let him go" (20:22-34).

E. "35 And a certain man of the sons of the prophets said unto his fellow by the word of Jehovah, Smite me, I pray thee. And the man refused to smite him. 36 Then said he unto him, Because thou hast not obeyed the voice of Jehovah, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, smiting and wounding him. 38 So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes. 39 And as the king passed by, he cried unto the king; and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. 40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. 41 And he hasted, and took the headband away from his eyes; and the king of Israel discerned him that he was of the prophets. 42 And he said unto him, Thus saith Jehovah, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people. 43 And the king of Israel went to his house heavy and displeased, and came to Samaria" (20:35-43).

1. Apparently Jehovah had commanded Ahab to kill Ben-hadad; however, the king spared the life of the king of Syria.
2. A prophet of God appears to Ahab and condemns the king for his disobedience. The Lord reveals to Ahab that he shall now die in the place of Ben-hadad and the people of Israel shall die rather than the Syrian people.
3. Ahab returns home to Samaria "heavy and displeased." Ahab is a study of himself. He had witnessed God's miraculous power on Mount Carmel. He had witnessed the miraculous rain as the drought ended. He had now defeated the king of Syria in a battle that was sure to be his demise without the help of Jehovah. Jehovah helps Ahab again destroy Syria a year latter. Ahab; however, continued to refuse to obey the voice of God.
Chapter 21


A. "And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, Jehovah forbid it me, that I should give the inheritance of my fathers unto thee. 4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread" (21:1-4).

1. Why was Ahab concerning himself about Naboth's vineyard? The Lord had been magnified as the Lord of all to king Ahab by miraculously withholding the rain for three and a half years, defeating the prophets of Baal at Mount Carmel, and defeating Syrians. All of these things had been done with Ahab experiencing them first hand. Due to the king's disobedience in not killing the king of Syria, Jehovah pronounces a curse upon the king that he should die in the place of Ben-hadad (chapter 20).

2. Rather than mourning over the error of his ways and Jehovah's proclamation of the kings demise we find him bartering for Naboth's vineyard (see study # 27; Ahab).

B. "5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: 10 and set two men, base fellows, before him, and let them bear witness against him, saying, Naboth did curse God and the king. And then carry him out, and stone him to death" (21:5-10).

1. Ahab had experienced the awesome power of God and ruled His people as king yet justice was far from him. Ahab's wife Jezebel usurps the authority of the king and her husband by writing a decree in his name with his seal as king. Rather than stopping his wicked wife from doing such evil he permits it.

2. Jezebel makes a decree to proclaim a fast and set Naboth before the people so that his crime might be made known. The fast would serve to cause the people to contemplate the heinous nature of Naboth's supposed error. She instructed that the king's subordinates hire base fellows to lie about Naboth and say that he, "cursed God and the king." Once two or more witnesses said such a thing they are instructed to immediately carry him outside the city to stone him to death.

3. Such a plan is beyond words. Jezebel was a murderous, idolatrous, and wicked woman.

C. "11 And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it" (21:11-16).

1. The plan goes as was intended. Naboth didn't know what hit him before the rocks. Naboth likely was apprehended at his home, taken before the elders and nobles, accusations were made and the next thing he knew he was being carried out to be stoned to death for no wrong doing.
2. Jezebel then tells Ahab that the vineyard is his and the sinful king goes and takes possession of it. Once again, Ahab illustrates absolutely no fear of Jehovah for his sinful deeds, selfishness, and no remorse or regard for human life (see study # 27)

II. Jehovah's Mercy upon Ahab (21:17-29):
A. 17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwells in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (21:17-18).
1. The all seeing eyes of Jehovah knew what had transpired in Israel. Jezebel and Ahab were guilty of murder and robbery.
2. The Lord sends His prophet Elijah to the king of Israel to divinely pronounce the king's demise for his wicked behavior.
B. "20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah. 21 Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel: 22 and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. 23 And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel. 24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the birds of the heavens eat. 25 (But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah cast out before the children of Israel.) 27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and layed in sackcloth, and went softly. 28 And the word of Jehovah came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? Because he humbles himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house" (21:19-29).
1. Elijah, the prophet of God, finds the king and pronounces Jehovah's words of woe upon him. Ahab, his sons, and Jezebel was to die for his great transgressions. Ahab had "sold himself" to do this great evil. Ahab sells doing what is right for a covetous desire of Naboth's vineyard (see study # 27).
2. Upon hearing these words the king finally "rents his cloths, puts sackcloth on his flesh, fasted, layed in sackcloth, and went softly about." The sorrow and repentance was apparently genuine and Jehovah determines to not bring the judgment upon the house of Ahab while the king lived. God had finally humbled the king.
3. Though Ahab had been guilty of covetousness, false witnessing, murder, robbery, and idolatry the Lord exercises His divine mercy upon the king. Truly there is nothing too hard for God to forgive man of (1 Corinthians 6:9-11) (see study # 12 and # 29).

Chapter 22

I. Ahab Ignores God's Prophet and Dies in Battle (22:1-7):
A. "And they continued three years without war between Syria and Israel. 2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. 3 And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria? 4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. 5 And Jehoshaphat said unto the king of Israel, Inquire first, I pray thee, for the word of Jehovah. 6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord will deliver it into the hand of the king. 7 But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that we may inquire of him?" (22:1-7).
1. Ahab's life is a study of depraved immorality in the face of undeniable proofs of God's love for him. The Lord had granted Ahab to witness the miracle of no rain, the events at Carmel, and divine protection from the Syrians. The king continued to do wickedness which comes to a climax with the murder of Naboth. With threats of death before him the king recognizes his error and humbly repents to the Lord. God is merciful to the king and spares his life. Now that things have calmed down the king is back to his old ways. Syria, due to Ahab's original disobedience to God to destroy them, has now risen to power and is waging war with Israel.

2. Jehoshaphat, son of Asa and fourth king of Judah, began reigning in the fourth year of Ahab. Jehoshaphat had a son that the king of Judah permitted to marry Ahab's daughter (see 2 Kings 8:18; 2 Chronicles 18:1). Such a condition brought the two nations together. Ahab request that his fellow in-law help him defeat the Syrians by forming an alliance between Israel and Judah. Jehoshaphat agrees; however, he request that the prophets of God be consulted on the matter. Ahab calls for prophets and they advise the king to go to war.

3. Jehoshaphat; however, is not satisfied with the words of these prophets. The king of Judah request that another prophet of God be sought after. The Bible in Basic English reads verse 7 as follows, "But Jehoshaphat said, Is there no other prophet of the Lord here from whom we may get directions?" Apparently the king was not satisfied with the Ahab's prophet's words.

B. "8 And the king of Israel said unto Jehoshaphat, there is yet one man by whom we may inquire of Jehovah, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. 9 Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imlah. 10 Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. 11 And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith Jehovah, With these shalt thou push the Syrians, until they be consumed. 12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for Jehovah will deliver it into the hand of the king" (22:8-12).

1. There was one more prophet of God named Micaiah yet Ahab hated him, "For he doth not prophesy good concerning me, but evil."

2. While Micaiah is fetched the other prophets were in agreement that the kings of Israel and Judah should go to war with Syria. These prophets spoke confidently as though they had divine knowledge of the outcome.

C. "13 And the messenger that went to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good. 14 And Micaiah said, As Jehovah liveth, what Jehovah saith unto me, that will I speak" (22:13-14).

1. The king's messengers find Micaiah and try to sway his words before he speaks to the kings of Israel and Judah.

2. Micaiah's reply is that of faith and conviction. The prophet proclaims, "What Jehovah saith unto me, that will I speak" (see study # 28; Authority).

D. "15 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear? And he answered him, Go up and prosper; and Jehovah will deliver it into the hand of the king. 16 And the king said unto him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of Jehovah? 17 And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and Jehovah said, These have no master; let them return every man to his house in peace. 18 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil?" (22:15-18).

1. Micaiah is brought before the two kings and gives them what Ahab wants to hear rather than what God told the prophet.

2. Ahab knew he was not giving him the truth but a fabricated story to appease the king. Ahab presses the prophet of God and so Micah pronounces Israel and Judah's doom in the war.

E. "19 And Micaiah said, Therefore hear thou the word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And Jehovah said, Who shall
entice Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner; and another said on that manner. 21 And there came forth a spirit, and stood before Jehovah, and said, I will entice him. 22 And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. 23 Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee” (22:19-23).

1. Micaiah tells Ahab and Jehoshaphat all about a spiritual vision he had been enabled to see. The prophet of God tells how that God Himself had sent a lying spirit to Ahab's prophets so that they would deceive the king.

2. Ahab and Jehoshaphat are given a depiction of the events occurring in the spiritual realm.

F. "24 Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went the Spirit of Jehovah from me to speak unto thee? 25 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself. 26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. 28 And Micaiah said, If thou return at all in peace, Jehovah hath not spoken by me. And he said, Hear, ye peoples, all of you. 29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead" (22:24-29).

1. Ahab continues to exercise a spirit of great arrogance and defiance against Jehovah God. The king does not have a fear of God and he makes this evident by his having Micaiah cast into prison (see study # 27). Though the words of God were not what Ahab wanted to hear they were nonetheless the words of God. All ought to be content with the words of God (see study # ; How People Respond to Truth)!

2. Zedekiah, the false prophet of lies, strikes Micaiah in a display of arrogance. It is as though the prophet is saying, "How dare you say that my words are not right..." The prophet of God changes none of his words. Micaiah tells Zedekiah that he would be found hiding in an inner chamber for his lies.

G. "30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. 31 Now the king of Syria had commanded the thirty and two captains of his chariots, saying, Fight neither with small nor great, save only with the king of Israel. 32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel; and they turned aside to fight against him; and Jehoshaphat cried out. 33 And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. 34 And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the armor: wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am sore wounded. 35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the bottom of the chariot. 36 And there went a cry throughout the host about the going down of the sun, saying, Every man to his city, and every man to his country. 37 So the king died, and was brought to Samaria; and they buried the king in Samaria. 38 And they washed the chariot by the pool of Samaria; and the dogs licked up his blood (now the harlots washed themselves [there]): according unto the word of Jehovah which he spake. 39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead" (22:30-40).

1. Ahab and Jehoshaphat dismiss the words of Micaiah and go to war with Syria. The Syrians think that Jehoshaphat was Ahab; however, when the king of Judah cried out for help they recognized that it was not Ahab (see 2 Chronicles 18:31). Ahab disguised himself in the battle; however, the Syrians find him out and kill him.

2. Once Ahab was dead all Israel and Judah fled to their homes in fear.

3. Interestingly, the king's servants bring Ahab's chariot to the "pool of Samaria" to wash it and it is there that the dogs licked up his blood.
4. Note that the prophecy against Ahab by the unknown prophet (1 Kings 20:42), Elijah (see 1 Kings 21:19), and Micaiah (1 Kings 22:17) had now come to pass.

H. "41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. 43 And he walked in all the way of Asa his father; He turned not aside from it, doing that which was right in the eyes of Jehovah: howbeit the high places were not taken away; the people still sacrificed and burnt incense in the high places. 44 And Jehoshaphat made peace with the king of Israel. 45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the sodomites, that remained in the days of his father Asa, he put away out of the land. 47 And there was no king in Edom: a deputy was king. 48 Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. 49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. 50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; And Jehoram his son reigned in his stead" (22:41-50).

1. Jehoshaphat apparently returns home safely and reigns for 25 years in Judah. Jehoshaphat is recognized as a good king who did "right in the eyes of Jehovah" (read 2 Chronicles 17:3-6). Jehoshaphat is praised for removing all the sodomites out of the land.

2. Jehoshaphat is praised for sending prophets and priests throughout Judah to teach the people the law of God (2 Chronicles 17:9). Jehovah blessed Jehoshaphat with great riches and honor (see 2 Chronicles 17:10 - 18:1).

I. "51 Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. 52 And he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin. 53 And he served Baal, and worshipped him, and provoked to anger Jehovah, the God of Israel, according to all that his father had done" (22:51-53).

1. The short reign of Ahaziah concludes the book of 1 Kings (see chart).

2. Ahaziah provoked the Lord to anger just has his father Ahab had done in that he did evil and served Baal and worshipped him.