

1 Kings Notes

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Introduction:

1 and 2 Kings continues the history of the nation of Israel from the end of King David to the deportation of Judah governed by King Zedekiah to Babylon under Nebuchadnezzar.

- This history is interesting in that it doesn't note all the civil and political achievements attained under each king, but it looks more at the heart of each king and the affect that had on the life of the nation. For instance, in a civil-political history "Omri would be considered one of the more important rulers in the northern kingdom. He established a powerful dynasty and made Samaria the capital city... Yet in spite of Omri's political importance, his reign is dismissed in six verses (16:23-28) with the statement that he 'did evil in the eyes of the Lord and sinned more than all those before him' (16:25)." (The NIV Study Bible p. 465)

The accounts of 1 and 2 Kings were likely written by Ezra, Ezekiel, or Jeremiah. Jewish tradition says that it was Jeremiah, but no one is certain.

The division of the kingdom occurred in 930 BC.

Samaria fell to the Assyrians in 722-721 BC.

The first deportation of Judah to Babylon happened in 606 BC.

Jerusalem fell to the Babylonians in 586 BC.

Chapter 1:

1:1 – "David was old" – He is about 70 years old at this time.

- David has been the king of Israel for about 40 years at this time.
- Jesus, when quoting a psalm of David, calls the author a prophet.
- "advanced in years" – David is not a proponent of the health and wealth doctrine.

1:2 – "that our lord the king may be warm" – There is nothing sexual here. Abishag is simply serving as a human hot water bottle.

1:5 – "Adonijah" – The 4th son of David, but probably the oldest remaining son. (Amnon and Absalom are dead and Chileab has passed off the scene.) He is likely around 35 years old at this time.

- Haggith" – means "festive."
- "exalted himself" – "Exaltation comes neither from the east nor from the west nor from the south. But God is the judge: He puts down one and exalts another." (Ps. 75:6-7)
 - When the Father exalts and sends you, He also bears witness to it and will raise you to your calling. We do not need to exalt ourselves. There is no need for ambition to make it happen.
- "Adonijah...saying" – But God hasn't called him to be king.
- "I will be king" – David's sons have a lot of ambition, but not a lot of character.
 - David was trained in the wilderness and in the field, but his sons were raised in the palace. David was exalted by God, but his sons exalt themselves.
 - Ambition is a curse that kills those given to it.
 - Many scholars and teachers believe that Nathan mostly raised Solomon, for he at least showed some character for a little while.

- “fifty men” – This is just like Absalom. (2 Sam. 15:1)
 - The less character an individual has, the more they feel the need to package themselves to the people.

- 1:6 – “not rebuked him” – This is a mark of a poor father. David seems crippled by his sin with Bathsheba. David could defeat any giant, but he couldn’t win the battle at home.
 - Adonijah has privilege without responsibility; freedom without discipline.
 - Neglect is also child abuse...neglected children will destroy themselves and grow to be a reproach to their parents.
 - The parenting battle just might be one of the toughest battles in all of life.

- 1:7 – “Joab” – He killed Abner, Absalom, and Amasa and was never punished. Now he turns on David.
 - “Abiathar” – When David fled to Nob, Saul slaughtered the priests and Abiathar fled to David at Adullam. (1 Sam. 22)
 - Adonijah didn’t have a prophet.
 - Joab and Abiathar are positioning themselves in this rebellion to have a place when David passes off the scene.

- 1:8 – “were not with Adonijah” – Adonijah is refusing to tell anyone of his plans who would oppose those plans until after the plans are too far along to stop. He is refusing to surround himself with spiritually strong people who might disagree with him.

- 1:9 – “En Rogel” – The city is located just south of Jerusalem where the Hinnom and Kidron Valleys meet.

- 1:10 – “Solomon” – He is about 17 years old at this time and it is known that he was the one chosen to be the next king.
 - This is the first mention of Solomon since 2 Sam. 12.

- 1:11 – “Nathan spoke to Bathsheba” – All this was done in the secret, but Nathan breaks the news to Bathsheba.

- 1:14 – “while you are still talking” – Every testimony is confirmed at the mouths of two or three witnesses. (Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1)

- 1:16 – “What is your wish?” – David seems to still genuinely love Bathsheba and is willing to listen to her.

- 1:18 – “you do not know about it” – Adonijah has done all of this behind David’s back.

- 1:19 – “has invited all the sons of the king, Abiathar the priest, and Joab the commander” – This has got to sting. It is the third try at the throne and this time his closest friends turn.
 - David is 70 years old at this time. He doesn’t get a break. “The greatest battles are fought just before the war is over” – Alan Redpath.

- 1:20 – “the eyes of all Israel are on you” – They are looking for the response of their leader. The gaze of the people is one of the responsibilities of leadership.

- 1:21 – “when my lord the king rests” – David has the promise from God that one of his children will reign after him and will continue to the line of the Messiah.
- “offenders” – Adonijah would probably execute Bathsheba and Solomon if he took the throne.
- 1:26 – “nor Zadok the priest” – It was the responsibility of the priest to anoint the next king.
- “your servant Solomon” – Solomon could walk in authority because he was a man under authority. He was submissive to the will of his father.
- 1:28 – “Call Bathsheba to me” – Apparently, as was typical, Bathsheba had left the room when the prophet came to speak to David.
- 1:29 – “redeemed my life from every distress” – David, at the end of his life, can testify of the faithfulness of God. This is David’s strength.
- The believer goes through distress, but with the guarantee that God will bring them through every one.
- 1:30 – “I will certainly do this day” – David’s brain is still sharp.
- 1:33 – “my own mule” – This kings of the east would have their own breed of mule that was nobler than a mere beast of burden.
- The mule served to symbolize that the king was to be the servant of the people.
 - “Gihon” – This city was located 1½ miles north of En Rogel just east of Jerusalem in the Kidron Valley. It was famous for the springs located there.
- 1:35 – “sit on my throne” – David hands over the throne before his death.
- 1:37 – “greater” – It is the desire of any good father to see his children exceed him in noble things. David has no problem with this.
- David gets to pass the power and anointing of God onto his son.
 - There is great pomp in this scene, somewhat like the ceremonies of western monarchies in our day.
- 1:38 – “the Cherethites, and the Pelethites” – These are David’s special forces.
- 1:40 – “the earth seemed to split with their sound” – The sounds reverberates down through the valley, from Gihon to En Rogel.
- 1:41 – “Joab heard the sound of the horn” – Joab is an army man and hears the horn call to war.
- 1:42 – “Jonathan, the son of Abiathar” – He was one that brought news of Absalom to David while David was fleeing. (2 Sam. 17:17)
- 1:46 – “Solomon sits on the throne” – When Solomon returned from Gihon, David must step aside and allow Solomon to sit on the throne.
- 1:47 – “the king bowed himself” – David agrees with Solomon ruling as king, most unlike Saul had treated David when he was on his way to the throne.
- 1:48 – “Blessed be the Lord God” – David thanked God for allowing him to see His Word fulfilled.

- 1:50 – “the horns of the altar” – He doesn’t run away, but seeks the mercy of the king.
- “the altar” – This is where sacrifice was made. He seems to be recognizing blood atonement and the covering of all men through substitutionary sacrifice.
 - Adonijah is seeking mercy, but he is not repentant.
- 1:51 – “not put his servant to death” – Adonijah believes his greatest enemy is Solomon, but his true adversary is actually his own heart. And his heart will execute him.
- 1:52 – “If” – This reprieve is conditional.
- Adonijah will not live up to his end of the deal. (2:13:25)
- 1:53 – “Go to your house” – Solomon’s first official act as king is an act of mercy.

Chapter 2:

- 2:1 – “he charged Solomon his son” – This must be a remarkable scene, as David passes on and leaves the kingdom to his son.
- 2:2 – “I go the way of all the earth” – David is preparing to die, but he first says the things to his loved ones that cannot be said once he is gone.
- 100% of every generation goes this way. Death is universal in every generation.
 - “You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore.” (Ps. 16:11)
 - “Walk worthy of the calling with which you were called.” (Eph. 4:1) Part of our calling is to die well.
 - “Our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.” (2 Tim. 1:10) Abolished is literally “robbed of its power.”
 - Of all this things we should teach our sons, one of those things must be how to die well.
 - “prove yourself a man” – The Hebrew word for “man” is not the same as “male.”
 - Godly character is far more important than ability.
 - Verses 3-4 define what it means to “prove yourself a man.” Our culture is not what defines manhood to us.
 - David calls Solomon “young and tender” in 1 Chronicles 22:5.
- 2:3 – “keep the charge of the Lord” – David, as he is dying, wants to leave his children walking in obedience to the Lord.
- My kids can grow up and do anything as a vocation. But as long as they love the Lord, I’ll be happy.
 - “walk in His ways, to keep His statutes” – David calls Solomon to obey the Bible.
 - The only thing necessary for our success is walking in fellowship with God in obedience to the Word. It really all comes down to our abiding in the vine.
 - “Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded.” (Josh. 1:7)
 - “statutes” – These are commands that have to do with worship.
 - “commandments” – David encourages Solomon to find the right master. The issues of life are not determined by circumstances or fate, but by delighting in the law of God. (Ps. 1)
 - Deut. 17 instructed the new kings of Israel to handwrite their own copies of the Law.

- 2:4 – “If your sons” – That is the conditional part of God’s promise to David.
- “with all their heart” – This is not just following the orders, but it includes the heart and soul too.
- 2:5 – “what Joab the son of Zeruiah did to me” – David is warning Solomon of Joab. There is no telling if Joab would turn on David’s own sons for his own advancement.
- 2:6 – “do according to your wisdom” – David is making a recommendation, not giving a command. He honors the leadership of Solomon.
- 2:8 – “I swore to him by the Lord” – David promised that he wouldn’t kill Shimei. But he didn’t say anything about Solomon not killing him.
- David knew that Shimei served God’s purposes in chastening him at the time, but Shimei turned so easily on David and would doubtlessly turn on Solomon too if the opportunity arose.
- 2:10 – “rested” – This is the word for the death of a believer, for David is getting up again.
- David seems to have a place in the millennial kingdom. He may be the mayor and/or worship leader of Jerusalem.
 - David was not a perfect man; but he was a man after God’s own heart.
- 2:11 – “David reigned over Israel forty years” – David ruled from 1010-970 BC.
- 2:12 – “Solomon sat on the throne” – Solomon was a remarkable young man; born of Bathsheba into a rather dysfunctional home with many step-mothers and step-siblings. All he has known of his father’s kingdom has been the turmoil that followed David’s sin with Bathsheba. Yet, David didn’t fear to tell Solomon that if he walks in God’s way that it will go well with him.
- 2:13 – “Do you come peaceably?” – After Adonijah’s attempt to take the throne to himself, Bathsheba is suspicious.
- “Peaceably” – This is a lie.
- 2:15 – “the kingdom was mine, and all Israel had set their expectations on me” – This was not true.
- “it was his from the Lord” – Adonijah recognizes God’s oversight and will in this situation, but he deliberately kicks against God’s plan.
- 2:16 – “do not deny me” – He is asking her to say “yes” before she hears the request.
- 2:17 – “give me Abishag” – Taking the former king’s wife or concubine was a show of transference of power. Abishag, who served the king by keeping him warm but without having sexual relations with him, would still be considered a part of David’s harem.
- Absalom had taken David’s 10 concubines when coming to the throne. (2 Sam. 16:22)
 - Abishag is one of the most beautiful women in Israel. (1 Kings 1:3)
- 2:22 – “Ask for him the kingdom also” – Solomon sees right through this ploy.
- “Abiathar...Joab” – Solomon seems to think Abiathar and Joab are behind Adonijah’s request.

- 2:23 – “Solomon swore by the Lord” – Solomon takes an oath.
- “against his own life” – This is a pretty remarkable decision for a 15-17 year old.
 - Solomon is holding the concerns of the kingdom as more important than his own. He is taking God’s promises seriously and doing what he can to protect the kingdom. This is more than a mere power move on behalf of Solomon.
- 2:27 – “the word of the Lord which He spoke concerning the house of Eli” – Solomon shows mercy, but still accomplishes the fulfillment of the prophecy given to Eli. (1 Sam. 2:27-36; 3:11-14; Ezek. 44:15-16)
- All this scheming and political maneuvering only serve to fulfill God’s word.
- 2:28 – “news came” – Joab hears of Adonijah’s execution and Abiathar’s banishment.
- “Joab had defected to Adonijah” – It seems that Joab is still in favor of Adonijah. He may even be behind Adonijah’s move for Abishag.
 - “took hold of the horns of the altar” – They could seek mercy at the altar, but voluntary manslaughter was a capital crime that Solomon could’ve give mercy to. (Exod. 21:13-14)
- 2:31 – “innocent blood which Joab shed” – Joab, because of his position or power, began to live above and outside the law.
- 2:34 – “buried in his own house” – This is a sign of respect to Joab. Even though Joab was guilty of murder under David and sedition against Solomon, he was still loyal to David and a crucial part of David’s army prevailing for the kingdom.
- 2:36 – “called for Shimei” – Shimei must be quite afraid to stand before Solomon at this time.
- 2:37 – “on the day you go out” – Shimei was confined to the city of Jerusalem.
- “cross the Brook Kidron” – The Kidron Valley lay between Jerusalem and the tribe of Benjamin. Benjamin was the home of Shimei. Solomon is keeping Shimei from stirring up an insurrection with his fellow Benjamites.
- 2:40 – “Shimei...went to Achish at Gath” – Shimei disrespects the word of Solomon.
- 2:42 – “Did I not make you swear by the Lord” – Solomon upholds his word even when the punishment is harsh.
- 2:46 – “the kingdom was established” – This is the point of all that has happened.

Chapter 3:

- 3:1 – “Solomon” – He is at least 18 years old at this time.
- “king of Egypt” – Egypt is not a major world power at this time.
 - “Pharaoh’s daughter” – Rabbinic tradition says she became a proselyte. But it seems that Solomon is stretching the will of God in this political marriage.
 - She was not Solomon’s first wife. Solomon’s son, Rehoboam, was born to an Ammonite woman named Naamah (1 Kings 14:21) at least 1 year before he took the throne.

- 3:2 – “high places” – The common Canaanite thought of the day was that going to the highest place would get you closer to God.
- David brought the ark of the covenant to Jerusalem (2 Sam. 6), but the tabernacle is still in Gibeon (1 Chron. 16:39). These seem to be the two acceptable locations for worship in Israel.
- 3:3 – “Solomon loved the Lord” – Solomon is the picture of the person that walks in disobedience and makes bad choices, even though he loves the Lord.
- Solomon began well, but he ended poorly.
 - “For this is the love of God, that we keep His commandments.” (1 John 5:3)
 - “high places” – Solomon was bent to idolatry.
- 3:4 – “Gibeon” – Where the tabernacle is located. (The ark is still in Jerusalem.)
- 3:5 – “Ask!” – God does this to all of us to check the desires of our heart.
- “What shall I give you?” – This is a blank check and Solomon doesn’t know that God will give him the rest as well.
- 3:6 – “Solomon said” – He doesn’t take a day or a week to think about it.
- “great mercy to Your servant David” – Solomon, David and Bathsheba’s second son, was very aware of David’s sin and God’s mercy to them.
 - “You have given him a son to sit on his throne” – Solomon recognizes that he is only there as king of Israel because God put him there.
- 3:7 – “my God” – Solomon has a personal relationship with God.
- “I do not know” – Solomon is just a kid and he recognizes his own immaturity.
- 3:9 – “understanding heart” – (Heb. “shama”) Lit. “hearing heart.”
- Solomon knows his own inability to do what God has called him to do and it causes him to live dependently on the Lord.
 - “this great people of Yours” – Solomon was more concerned for God’s people than for himself.
 - God said that David’s heart was perfect toward Him (1 Kings 11:4). The one thing that David sought was to inquire of the Lord in His temple. David would have asked to see Yahweh. His heart longed for the blesser, not just the blessing.
- 3:10 – “pleased the Lord” – When given a blank check by the Lord, Solomon asked for those things which benefit God’s people and not himself.
- 3:11-12 – “understanding” – (Heb. “bin”) Lit. “to distinguish, discern, or separate.”
- 3:12 – “I have done” – Did Solomon feel any wiser on the spot? He probably didn’t know until later.
- Wisdom and knowledge doesn’t keep one’s heart right. Solomon broke every proverb he wrote. He failed to apply his own wisdom to his own life.
 - Wisdom is imparted. It is God’s grace.
- 3:13 – “I have also given you” – Because Solomon didn’t ask for himself, God took care of Solomon. “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” (Matt. 6:33)

- 3:14 – “if you walk in My ways” – Unfortunately, Solomon did not remain obedient to the covenant as his father David had (1 Kings 11:6), and he did not live to be much more than 60 years of age (1 Kings 11:42). [Deut. 6:2; 17:20; 22:7]
- 3:15 – “it had been a dream” – That Solomon would answer this offer in this way in a dream, when the powers of reason were least active, is an evidence of a pure heart sincerely desiring the best for God’s people.
- 3:16 – “two women who were harlots came to the king” – This is Solomon’s first test of his understanding heart.
- 3:22 – “Thus they spoke before the king” – They break into an argument before Solomon.
- 3:25 – “the king said” –Solomon speaks one sentence to settle this argument.
- 3:26 – “she yearned with compassion” – We would say “her heart broke.”
- 3:27 – “she is his mother” – Solomon knows that when someone gives birth to something they have a vested interest in that thing and will not want to see it divided. But someone who has self-interest is willing to cause division anytime.
- God is the one who has brought life to the Church and He hates division.

Chapter 4:

- 4:1 – “king over all Israel” – This is the last time a king will reign over all Israel until the Messiah takes His rightful place.
- 4:2-6 – This is Solomon’s government.
- Some of the men are retained from David’s administration.
 - Even the wisest of men need help.
- 4:3 – “scribes” – They would be the secretaries of state.
- “Jehoshaphat” – The same person who served in David’s court. (2 Sam. 8:16)
- 4:4 – “Abiathar” – He is still recognized, even though he rebelled with Adonijah and was deposed by Solomon.
- 4:6 – “over the household” – He was like a governor. He wore a key over his shoulder signifying that he was in charge.
- “Adoniram” – He was in charge of collecting the taxes. He will die in this job. (1 Kings 12:18)
 - He served not only under Solomon, but also under David before him (2 Sam. 20:24) and Rehoboam after him (1 Kings 12:18).
- 4:8-19 – Twelve officers, each over a region (not divided by tribes). It seems the regions were divided by population, but it also may be that Solomon is showing little regard for traditional tribal boundaries in Israel.
- Each month a different region had the responsibility of providing for the king’s household.
 - Judah is not included in these regions and is therefore not responsible for supporting the king in this way. Solomon is showing favoritism to his own tribe. The tribes notice and will divide along these lines under Solomon’s son, Rehoboam.

- 4:20 – “as the sand by the sea in multitude” – Now was fulfilled the promise made to Abraham concerning the increase of his seed (Gen. 22:17), as well as that concerning the extent of their dominion (Gen. 15:18).
- “eating and drinking and rejoicing” – This is not implying drunkenness, but is speaking of the joy and pleasure in the kingdom.
 - Solomon and the nation of his generation are living off the fruit of the hard work of the preceding generation. And they get fat and lazy on it.
 - Rehoboam will also try to live according to this standard and the nation will turn on him.
- 4:21 – “the River” – The Euphrates.
- This is the apex of Israel...largely won by David and his mighty men.
- 4:22 – “thirty kors of fine flour and sixty kors of meal” – That is about 185 bushels of fine flour and 375 bushels of coarse meal.
- That is enough grain for about 20,000 loaves of bread per day.
 - Historical records show that those who served in Solomon’s court had raven-black hair, wore perfectly white robes, and had gold dust sprinkled in their hair.
- 4:25 – “under his vine and fig tree” – This is a picture of the millennium. (Micah 4:4; Zech. 3:10)
- 4:26 – “forty thousand” – 2 Chron. 9:25 has this as “four thousand stalls for horses and chariots.”
- “horses” – Solomon seems to transgressing the command of Deut. 17:16 to not multiply horses to himself.
- 4:28 – “according to his charge” – This is enough for 14,000 people to have 1½ lbs of meat and 2 loaves of bread per day. Government is expensive.
- Historical records say king Cyrus’ table consisted of 400 sheep, 300 lambs, 100 oxen, 30 horses, 30 deer, 400 geese, 100 young geese, 300 pigeons, 600 small fowls, 3,750 gallons of wine, 75 gallons of milk, and 75 gallons of soured milk.
 - This is the most prosperous time in Israel, but we don’t hear of people being zealous like in David’s time or even during the judges.
 - Solomon’s wealth is taken from the taxation of the people. His extravagance is a burden to the people and is creating a distance between him and the people.
- 4:29 – “largeness of heart” – This speaks of Solomon’s perception. In Solomon, his wisdom and discernment are matched by great compassion.
- 4:30 – “the men of the East” – These were known for their wisdom.
- “the wisdom of Egypt” – The architecture and education of Egypt are still visited and studied.
- 4:32 – “three thousand proverbs” – Not all of these have been preserved.
- Solomon wrote many proverbs about the family and child discipline, no doubt because he saw it done so poorly by his father.
- 4:34 – “the wisdom of Solomon” – This is God-given wisdom. Solomon’s father was a shepherd.
- “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.” (James 1:5)

Chapter 5:

5:1 – “Hiram king of Tyre” – Hiram ruled over Tyre from 978-944 BC. Historians believe that Hiram was a young king when David was on the throne and that Hiram looked up to David with admiration.

- God established the alliance between David and Hiram for Solomon. Before Solomon was born, Hiram provided timber and workmen from the building of David’s palace. (2 Sam. 5:11)
- “Hiram had always loved David” – David left an inheritance of friends to his children.

5:5 – “Your son...shall build the house” – David couldn’t build the Temple, but God gave him the plans and he accumulated the materials for its construction.

- “Your son” – The prophecy given to David had a near and a far fulfillment. The near referred to Solomon; the far pointed to Jesus.
- “build a house for the name of the Lord my God” – Solomon will apply his great wealth and wisdom to a great work of the Lord.
- “To whom much is given, much is required.” (Luke 12:48)

5:6 – “cedars” – The cedars of Lebanon take over a thousand years to grow so God has had this process working together long before Solomon.

- The cedars often grow 8-10 feet in diameter.
- Most of the cedar groves of Lebanon were destroyed during the reign of the Turks.

5:7 – “Lord” – Lit. “Yahweh.” Hiram may be a believer in the true and living God.

5:9 – “float them in rafts by sea” – Hiram transported them from the western slopes of Herman to the Mediterranean and then floated them to Joppa (2 Chron. 2:16).

- Solomon will then have to take them overland about 40 miles from Joppa to Jerusalem.

5:11 – “twenty thousand kors of wheat” – That is about 200,000 bushels of wheat per year.

- “twenty kors of pressed oil” – That is about 1,700 gallons of oil per year.
- It is likely that the volume was more accurately 20,000 kors of pressed oil and that would equate to about 115,000 gallons of oil per year.

5:13 – “raised up a labor force” – It seems they may have been drafted into this work.

- This is one of the things prophesied of Samuel of the kings to come. (1 Sam. 8:11-17)

5:15 – “carried burdens” – These were those Canaanite peoples David brought under and into the service of Israel. (2 Chron. 2:17-18)

5:16 – “three thousand three hundred” – That makes a total of 183,300 workers in Lebanon in addition to the Sidonians.

- The building of the Temple and the arrangement with Hiram were all by God’s design. (1 Chron. 28:10-19)

5:17 – “quarry” – Solomon quarries lie underneath the city.

Chapter 6:

6:1 – “the fourth year of Solomon’s reign” – That is 967/966 BC. This is one of the most important chronological dates in the Bible.

- Solomon reigned from 971-931 BC.
- The Temple will be built out of 4,050 tons of gold and over 38,000 tons of silver, not to speak of thousands of tons of bronze and iron, as well as precious stones. (1 Chron. 29:1-10) And yet all of it is worthless if the instructions of v. 11-13 aren’t heeded. The Babylonians will sack this Temple in 606 BC (just 360 years) and Jerusalem will be destroyed by Babylon in 586 BC (380 years).

6:2 – “sixty...twenty...thirty cubits” – That is 90’ x 30’ x 45’.

- The Temple was twice the size of the wilderness tabernacle.
- The congregation would meet outside the structure.

6:5 – “chambers all around” – The priests’ chambers were along the outside of the Temple.

6:7 – “no hammer or chisel or any iron tool was heard” – The stones were completed at the quarry and only brought to the Temple mount to be set in place.

- There wouldn’t be any sound at the Temple site as it was being built. No human effort could really contribute.
- Tradition is that there was one stone in the building that didn’t fit right and so they set it aside in the weeds. Then as they were ready to finish the Temple, they looked around and couldn’t find the capstone. They eventually realized that the stone they set aside was the capstone and used it. “The stone the builders rejected as become the chief cornerstone.” (Ps. 118:22; Matt. 21:42)
- Our lives are built during the quiet times. “We are the temple of the Holy Spirit.” (1 Cor. 6:19) “We are living stones being built together.” (1 Pet. 2:5)

6:11 – “Then the word of the Lord came to Solomon” – God’s speaks to Solomon in the midst of this building project to remind him that He isn’t looking for a building, but He is looking at the heart.

- Solomon is a picture of unfulfilled potential.

6:12 – “if you walk in My statutes” – This is a conditional promise.

6:16 – “the Most Holy Place” – The Holy of Holies was a 30 ft. cube.

6:20 – “overlaid it with pure gold” – The building was stone overlaid with wood and then overlaid again with gold.

- The New Jerusalem is 1500 miles cubed with gold on the pavement and precious jewels embedded throughout in the walls.

6:22 – “altar that was by the inner sanctuary” – That is the altar of incense.

6:23 – “Inside the inner sanctuary” – That is in the Holy of Holies.

- Only the High Priest would see these cherubim. But it is a picture of the cherubim guarding the way to the presence of God. It is a picture we see in Eden (Gen. 3) and a reality of heaven pictured in Ezekiel 1.
- The 4 gospels also picture the cherubim: Matthew- the lion, Mark – the ox, Luke – the man, and John – the eagle.
- “cherubim” – Each cherub was 15 ft. wide and 15 ft. high.

6:34 – “the two doors” – These are the two large folding doors at the entrance of the Holy Place.

- “one-fifth of the wall” – That would be 9 ft. high and 6 ft. wide.

6:37 – “Ziv” – That is April/May.

6:38 – “Bul” – That is Oct./Nov.

- “seven years” – Seven is the number of completion in the Scriptures.
- The two pillars of the Temple were named “Jachin” (which means “He establishes”) and “Boaz” (which means “He strengthens.”)

Chapter 7:

7:1 – “But Solomon” – A contrast is set between Solomon’s house and the Temple. This may be a hidden reproof of Solomon’s luxury and decadence.

- Solomon either made the Temple a priority and therefore slowed the building of his house, or his house was a priority and he just poured more into it.
- “build his own house” – Ecclesiastes 2 speaks of the vanity of this work.
- A man is not wealthy in how much he has, but in how little it takes to satisfy him. “Godliness with contentment is great gain.” (1 Tim. 6:6)

7:2 – “one hundred cubits...fifty cubits...thirty cubits” – That is 150 ft. long, 75 ft. wide, and 45 ft. high.

7:5 – “three tiers” – This seems to be a three-story palace. The first floor is 11,250 sq. ft.

- This building is 4 times the size of the Temple on the first floor.

7:6 – “fifty cubits...thirty cubits” – That is 75 ft. long and 45 ft. wide.

7:8 – “for Pharaoh’s daughter” – He either built a separate house or a wing on the palace for this one of his 1,000 wives.

7:10 – “some ten cubits, and some eight cubits” – It seems some of these stones were 15 ft. by 12 ft.

- How did they cut and move stones this size without modern technology?

7:13 – “Hiram” – This is a different man from the Hiram who was the king of Tyre. Hiram was the son of a woman from the tribe of Naphtali.

- God will use the compromise of an Israelite woman marrying a Canaanite man to bring about the building of the Temple.

7:14 – “did all his work” – Faithful servants finish the task given to them.

- God thoroughly notes all that is done for Him. He doesn’t miss one little bit of our service given to Him.

7:15 – “eighteen cubits high” – The pillars were 27 ft. tall.

- “twelve cubits measured the circumference” – The pillars were 18 ft. around.

7:16 – “the height of one capital was five cubits” – The capitals were 7½ ft. high.

- That makes the total height of the pillars almost 35 ft.
- These pillars didn’t support the Temple. It seems the capitals contained oil basins that were used to light the Temple precincts.

7:21 – “Jachin” – means “He establishes.”

- “Boaz” – means “He strengthens.”

7:23 – “the Sea” – This is a big bowl; 15 ft. in diameter and 7½ ft. high. It holds 15,000 gallons of water.

7:27 – “carts” – These are portable carts with removable basins.

7:40-47 – This is an inventory of all the things that Hiram cast and fashioned in brass.

7:46 – “Succoth” – This city is located on the east side of the Jordan River just north of the Jabbok River.

7:49 – “the lampstands” – There were 10 lampstands in Solomon’s Temple.

7:51 – “put them in the treasuries of the house” – Solomon gave lots of things to the Lord, but failed to give his heart.

- In Rev. 2:1-7 speaks of all the things the church at Ephesus had going on, yet they were rebuked because they had “left your first love.”

Chapter 8:

8:1 – “bring up the ark of the covenant” – At this point, the Temple is finished but it is still without the presence of God. It is just an expensive box.

- With all the extravagance, intricacy, and beauty, the Temple was still created to be a slaughtering place. The key to meeting God is still the blood of an innocent substitute.
- This scene is really the apex of the history of the nation of Israel.

8:2 – “the feast in the month of Ethanim” – That is the Feast of Tabernacles. That feast was originated to remember Israel’s earthly wanderings and to look forward to the land in which God would set His name.

8:4 – “tabernacle of meeting” – The tabernacle had been preserved at Gibeon. (1 Chron. 16:39; 21:29; 2 Chron. 1:3,13)

8:5 – “all the congregation” – That may be nearly 1 million people.

8:8 – “the ends of the poles could be seen” – The ark is never to be moved again, but the staves remain as a silent testimony to the need to bear the presence of God as the ark was born through the wilderness.

- 8:9 – “the two stone tablets” – We don’t know what became of the jar of manna or Aaron’s rod that had been placed in the ark at one point.
- There is a lot of speculation over the current location of the Ark of the Covenant. Some think Titus Vespasian took it back to Rome in 70 AD. Others believe Jeremiah hid it in a cave in Pisgah before the Babylonian siege of Jerusalem. Still others claim that satellite photography shows a golden box in a cave in Cumran. And some Jewish rabbis claim to have seen the ark under the Temple mount.
- 8:11 – “the glory of the Lord filled the house of the Lord” – To be in a place where the glory of God overpowers the service of people.
- “the priests could not continue” – When the glory of God appears to Saul of Tarsus, it blinded him. Here God’s glory fills the Temple, reflects off all the gold, and shoots out the front door of the Temple.
 - God dwells in unapproachable light. (1 Tim. 6:16)
- 8:12 – “Then Solomon spoke” – The crowds are silenced and the priests are stilled, so Solomon steps forward in prayer.
- 8:17 – “it was in the heart of my father David” – God accounts this to David according to his heart.
- 8:18 – “it was in your heart to build a temple” – God must see this as David’s temple.
- 8:20 – “The Lord has fulfilled His word” – Solomon takes note of the faithfulness of God.
- Solomon must have heard this from his childhood. David has given nearly everything to this promise of God. And now Solomon is living in the midst of it.
 - God spoke of this place in Deut. 12:1-14.
- 8:22 – “Solomon stood” – At some point Solomon falls to his knees. (v. 54)
- “before the altar” – Solomon relates to God through the death of an innocent sacrifice.
 - God can be merciful to us because judgment has fallen on the sacrifice.
 - “When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices.” (2 Chron. 7:1)
- 8:27 – “the heaven of heavens cannot contain you” – The Shekinah glory of God has been manifested in the Temple, and yet Solomon realizes that this building is still only, wood, stone, and metal.
- This is the final point of Stephen’s message before he was stoned. (Acts 7:48; See also Acts 17:24.)
 - Though all heaven couldn’t contain Him, yet He tabernacles among us in Jesus. “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6)
- 8:28 – “regard the prayer” – Solomon recognizes the importance and power of prayer.
- 8:33-46 – “when they sin against you” – Solomon reiterates many of the sins and the curses from Deut. 28. (Deut. 28:21-22, 22-24, 38, 42, 52, 61, 64-68)
- Solomon knows the weakness and frailty of God’s people, even in this spiritually high time and experience.

- 8:35 – “there is no rain” – This happened during the time of Elijah. (1 Kings 17-18)
- 8:36 – “and send rain on your land” – This is how Elijah knew that the rain was coming, because the nation of Israel had turned back to the Lord after the showdown on Carmel.
- “I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.” (Deut. 11:14)
- 8:38 – “the plague of his own heart” – That is the cause of every other plague.
- “The heart of the problem is always the problem of the heart” – Warren Wiersbe.
 - “toward this temple” – We don’t have to turn to a location, but simply turn to God in Christ.
- 8:39 – “You alone know the hearts of all the sons of men” – Only God really knows what is in our heart.
- 8:41 – “concerning a foreigner” – Israel was to be the priest-nation to the Gentiles. Instead, they isolated themselves and actually served to keep foreigners out.
- In Herod’s Temple, the religious leaders made a “den of thieves” out of the Court of the Gentiles.
- 8:43 – “hear in heaven” – The people are praying toward the temple, but God is hearing from heaven.
- Ezekiel describes the day when all nations will go to the Temple in Jerusalem to worship.
- 8:45 – “maintain their cause” – That implies ‘grant them victory.’
- 8:46 – “there is no one who does not sin” – When sin is defined as Jesus defined it, the doctrine of sinless perfection is absurd.
- This truth should take some of the pressure off.
- 8:48 – “pray to you toward their land” – Like Daniel in Dan. 6:10.
- Daniel prayed during the time of the evening sacrifice. But at that point, there hadn’t been a sacrifice in Jerusalem in nearly 70 years.
- 8:50 – “those who took them captive, that they may have compassion” – This was fulfilled under kings Cyrus and Artaxerxes of the Medes and Persians.
- 8:53 – “You separated them from among all the peoples” – God made them His own; distinct from the other people on the planet. When they took that for granted, they started the downward slide.
- “When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices.” (2 Chron. 7:1)
- 8:54 – “Solomon had finished praying” – 2 Chron. 7:14 gives us God’s response to Solomon’s prayer.
- 8:56 – “not failed one word” – Jesus said “Heaven and earth will pass away, but My words will by no means pass away.” (Matt. 24:35)
- The faithfulness of God is something that we need to remember when we deal with the difficulties of this life.
- 8:58 – “that He may incline our hearts to Himself” – God both asks us to turn our hearts to Him and also inclines our hearts to Himself.

8:59 – “as each day may require” – Whatever they need and whatever the circumstance, God will be there.

8:63 – “sacrifice” – Solomon had to consecrate the court for all the sacrifices offered on this day. This is a mess; the blood, the smell, the sight, the sounds and all will imprint this day on their minds.

- “twenty-two thousand bulls” – How much is one bull worth?

8:65 – “Solomon held a feast” – This is a 14-day bar-b-que for the entire nation of Israel.

8:66 – “joyful and glad” – All Israel has the sense that God is in their midst and it makes them joyful and glad of heart.

Chapter 9:

9:1 – “it came to pass” – This is about 20 years into Solomon’s reign. (v. 10)

- This is the half-way point of Solomon’s reign. This is an important time in the course of Solomon’s reign and God comes with another warning at this time. God is merciful to come to Solomon at this crucial time.
- Alexander the Great went into depression and died an alcoholic in his 30’s when he was told that there were no lands left to conquer.

9:3 – “be there perpetually” – God set Israel apart from all the other nations of the earth.

9:4 – “Now if” – That is a conditional promise that Solomon would fail to keep.

- “if you walk before Me” – This is the fourth time this instruction has been given to Solomon up to this point. (1 Kings 2:3; 3:14; 6:12)
- God’s commandments also seem to be God’s warnings. God repeats His warnings for a reason. None of His warnings are empty. He repeats where we need it.

9:5 – “establish the throne of your kingdom over Israel forever” – This is the potential of Solomon’s life. But the throne will be taken away from his son. And because of that, Solomon’s life can only be classified as a failure.

9:6 – “turn from following Me...go and serve other gods” – This is the major difference between David and Solomon. David sinned, but never left God. Whatever David did, he did before his God. In contrast, Solomon’s heart turned from God to idols through the influence of his many wives.

- “Godly perfection is not a perfection of performance, but a perfection of relationship” – Oswald Chambers.

9:9 – “they forsook the Lord” – God would never forsake them; but they will forsake Him.

- The height of the Temple will make its fall all the more astonishing. Even the heathen nations would be amazed at what God would let happen to His own people.

9:13 – “Cabul” – Lit. “good for nothing.” It is a term of disdain.

- Hiram is a Phoenician. He didn’t want the landlocked cities.

9:14 – “one hundred and twenty talents of gold” – Hiram is loaning Solomon about 9,000 lbs of gold.

- The cities are collateral until Solomon pays back the debt. (2 Chron. 8:1-2)
- Why does Solomon need more gold? What happened to the 4,000 tons of gold left by David?

9:15 – “Millo” – means “to fill in.” It was a landfill. Solomon levies taxes to fill in some of the Cheesemaker’s Valley expanding the city and setting up a greater defense for the city.

- “Hazor” – This was a city of the north large enough to contain 200 acres within the city walls.
- “Megiddo...Gezer” – Megiddo in the north and Gezer in the south are established for the defense of Israel.

9:17 – “Solomon built” – Much of this was built with slave labor and heavy taxation.

9:19 – “the storage cities” – These cities would allow Solomon to control the trade routes.

9:20 – “not of the children of Israel” – Solomon used Canaanites as slaves.

9:22 – “of the children of Israel” – Solomon would use Israelites to serve in the army.

9:25 – “Three times a year” – At the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.

9:26 – “Solomon also built a fleet of ships” – Solomon has his own navy.

- Here Hiram helps Solomon again.
- “Ezion Geber” – This city is located at the northern tip of the Gulf of Aqaba in the South, just off the Sinai desert.

9:28 – “Ophir” – We are not sure if this is Saudi Arabia or Yemen or somewhere else.

- “420 talents of gold” – That is approx. 16 tons.
- Historians said the gold of Ophir is the purest in history. They say that if you sliced it thin you could see through it.

Chapter 10:

10:1 – “Sheba” – This is either Arabia (modern-day Yemen) or Ethiopia.

- Arabia would be about a 1,200 mile journey.
- Ethiopia and Halle Salasie has long claimed that the Queen of Sheba came from Ethiopia and returned from her visit with Solomon pregnant by Solomon.
- “concerning the name of the Lord” – She was seeking something beyond Solomon.
- “The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.” (Matt. 12:42; Luke 11:31)

10:2 – “all that was in her heart” – He could answer the questions that troubled her.

10:5 – “the food on his table” – We saw the inventory of that food in 1 Kings 4:22-23.

- “no more spirit in her” – It took her breath away to see God’s blessing on Israel and the glory of the kingdom under Solomon.

10:9 – “Blessed be the Lord” – The Queen of Sheba turns to bless Yahweh, the God of Israel.

10:10 – “120 talents of gold” – That is about 4½ tons.

10:11 – “almug wood” – This seems to be some type of sandalwood and may come from as far away as India.

10:13 – “all she desired” – Ethiopian tradition says the Queen of Sheba went home to Ethiopia pregnant by Solomon.

10:14 – “666 talents of gold” – That is about 25 tons.

- It is an interesting number, but we are not sure it has any spiritual significance in this instance.
- Wealth is one of the things turning Solomon’s heart from God. “The love of money is the root of all kinds of evil.” (1 Tim. 6:10)

10:16 – “large shields” – These were the large, full-body shields. These are just for decoration.

- Shishak of Egypt carried them off as plunder in the 5th year of Solomon’s son, Rehoboam. (1 Kings 14:25-26)

10:20 – “nothing like this had been made for any other kingdom” – It seems that Solomon is getting bored at this point of his reign and spending his time and money on selfish and worthless items.

- This is the common behavior for the kings of Solomon’s day, but it is not appropriate for God’s king.

10:22 – “merchant ships” – Lit. “ships of Tarshish.” We already heard of one of Solomon’s fleet of ships using the Red Sea to travel to Africa and the Indian Ocean. This may be another fleet using the Mediterranean Sea to travel to the Atlantic Ocean.

10:23 – “in riches and wisdom” – The riches are listed before the wisdom at this point in Solomon’s life.

- All of Solomon’s riches doesn’t even compare with one little lily dressed by God. (Matt. 6:28-29)

10:26 – “Solomon gathered chariots” – “Some trust in chariots, and some in horses; But we will remember the name of the Lord our God.” (Ps. 20:7)

- “Woe to those who go to Egypt for help, and rely on horses, Who trust in chariots because they are many, and in horsemen because they are very strong, But who do not look to the Holy One of Israel, nor seek the Lord!” (Isa. 31:1)
- Because Solomon builds the kingdom on disobedience, it won’t last long.

10:27 – “silver as common in Jerusalem as stones” – Silver was basically worthless. (v. 21)

10:28 – “Solomon had horses imported from Egypt” – Deut. 17:14-20 outlined three things the kings of Israel were not to do: they were not to multiply horses so that they would not return to Egypt (v. 16), they were not to multiply wives so they would not have their hearts turned from the Lord (v. 17), and they were not to multiply silver and gold unto themselves (v. 17). Solomon has transgressed on all three.

Chapter 11:

- 11:1 – “But King Solomon” – We were told that “Solomon loved the Lord, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.” (1 Kings 3:3) He loved the Lord, yet he disregarded the Word of God in the normal things of life. (Deut. 17:14-20)
- Love and obedience go together. Both are needed to be true.
 - “Moabites, Ammonites, Edomites, Sidonians, and Hittites” – These were the peoples that God commanded Israel to stay away from and/or destroy.
- 11:2 – “clung to these in love” – How could Solomon possibly love 1,000 women? What Solomon really loved was Solomon.
- 11:3 – “seven hundred wives...three hundred concubines” – It was a show of power for a king to have the largest harem.
- “his wives turned away his heart” – These women turn the most powerful man in the world. Women have great influence over their husbands. (1 Pet. 3:1-2)
 - The man who built the Temple is now worshipping idols.
- 11:4 – “as was the heart of his father David” – David wasn’t sinless, but he never left God.
- 11:5 – “Ashtoreth” – The goddess of fertility and sexuality. Pleasure.
- “Milcom” – Also called Molech. The god of prosperity...at the price of a child.
 - Solomon brings idolatry back into Israel. And it will be idolatry that will lead to the nation’s demise over the next 300 years. It will take the Babylonian captivity to purge idolatry from the nation of Israel.
- 11:6 – “did not fully follow the Lord” – Solomon is following God half-heartedly. He is trying to follow God and other gods at the same time.
- 11:7 – “Chemosh” – The Moabite counterpart to the Ammonite Milcom. That is Molech.
- “on the hill that is the east of Jerusalem” – Solomon builds these temples for these idols in view of the real Temple in Jerusalem.
 - “I am the Lord your God...You shall have no other gods before Me.” (Exod. 20:2-3) That is literally “you shall have no other gods in my presence.”
- 11:8 – “for all his foreign wives” – Did that make 700-1,000 shrines and temples?
- There is no mention of Egyptian deities. The Bible seems to support the tradition that Pharaoh’s daughter became of convert to the God of Israel.
- 11:9 – “God of Israel, who had appeared to him twice” – Solomon was well warned.
- The miraculous didn’t change his heart. Experience never reigns over human hearts; only the Word of God can do that.
 - “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts.” (2 Pet. 1:19)
- 11:10 – “he did not keep what the Lord had commanded” – God holds Solomon accountable to His Word and not to his experience.

11:11 – “tear” – We see the word picture of this in v. 29.

- “your servant” – That is Jeroboam. (v. 28)
 - This is where the divided kingdom begins. Israel will be the 10 tribes in the north and Samaria will be its capital. Judah will be in the south and Jerusalem will be its capital. Jeroboam, in an effort to keep the people of Israel out of Judah and Jerusalem, will establish two golden calves to worship at; one in Dan in the north and the other in Bethel in the south.
 - There will be 8 dynasties in the northern nation of Israel and all of them will be wicked kings.

11:14 – “adversary” – These guys were absolutely incapable of getting at Solomon when he was walking in obedience. But when he turns to disobedience, he becomes vulnerable again.

11:17 – “Hadad fled to go to Egypt” – While in Egypt, Hadad gains power, prestige, and training.

11:22 – “anyway” – He wants to go back to Israel and doesn’t really know why. It is because God has stirred him up.

11:23 – “Rezon” – Rezin (same guy?) was king of Aram (Syria) during the time of Isaiah the prophet. (Isa. 7:1-8; 8:6; 9:11)

11:27 – “Solomon had built the Millo” – Solomon was fortifying the city of Jerusalem.

11:28 – “made him officer” – This is the reward for his hard work.

- Solomon had set up rulers over the 10 regions of Israel.
- “Joseph” – Ephraim and Manasseh are in the north, which will become the nation of Israel. Jeroboam is establishing a following with the people he will later rule.

11:33 – “because they have forsaken Me” – Jeroboam will lead Israel into idolatry almost immediately after coming into power.

- Idolatry and disobedience is what cost Solomon his kingdom.

11:36 – “a lamp” – The lineage of David.

11:38 – “if you heed all that I command you” – God gives Jeroboam the same chance He gave to Solomon.

11:40 – “Solomon therefore sought to kill Jeroboam” – Solomon must have heard of the prophecy regarding Jeroboam.

- This is Solomon’s response instead of repenting. It is what King Saul did to David.
- “Shishak king of Egypt” – The first Egyptian pharaoh to be mentioned by name in the OT was the Libyan founder of the 22nd dynasty (945-924 BC). Solomon’s marriage ties were with the previous dynasty. (1 Kings 14:25-26)

11:41 – “the book of the acts of Solomon” – This is a book that hasn’t been preserved.

11:43 – “Rehoboam” – He was a rebellious and incompetent king.

- Of all that Solomon had, none of it satisfied his heart and he passed nothing of significance to the next generation (apart from the Temple, which was really David’s heart).

Chapter 12:

12:1 – “Rehoboam” – He was 41 years old at this time. (1 Kings 14:21)

- Rehoboam “did evil, because he did not prepare his heart to seek the Lord.” (2 Chron. 12:14)
- “Shechem” – This is an important location in the national life of Israel. It is where Abraham came into the land (Gen. 12:6), where Jacob lived (Gen. 33:18-20), and where Joseph was buried (Josh. 8:30-35).

12:2 – “Jeroboam” – He was the governor over the region of Ephraim and Manasseh. But got word from Ahijah, the prophet, that he would be king over the 10 tribes of Israel after Solomon’s death, after which Solomon tried to kill him.

12:4 – “Your father made our yoke heavy” – Solomon and his government were very expensive. The people want their taxes decreased.

- “we will serve you” – It seems that their motivation is good.

12:5 – “Depart for three days” – Is he serious or pompous?

12:6 – “the elders” – Rehoboam is 41 years old at this time, so the elders must be very experienced.

- “these people” – There seems to be a disconnect between Rehoboam and the people. That is a problem for any leader.

12:8 – “rejected” – Lit. “to refuse to heed, to turn from and never listen to again.”

- “rejected the advice which the elders had given” – He rejects this sound, Biblical advice before he even hears another option. His heart has his mind already made up.

12:10 – “the young men who had grown up with him spoke to him” – This is bad counsel.

12:11 – “scourges” – “Scorpions” was the name for a whip with metal pieces in it, similar to the Roman scourge.

12:14 – “chastised you with whips” – Is this an accurate description of Solomon’s reign?

12:15 – “the turn of events was from the Lord” – God pronounced judgment on Solomon’s sin and used Rehoboam’s decisions to bring it to pass.

12:18 – “Adoram” – He served under David (2 Sam. 20:24) and Solomon (1 Kings 4:6; 5:14) in this position of tax collector.

- “Israel stoned him with stones” – Rehoboam’s plan to lay a heavy yoke on Israel isn’t working.
- “King Rehoboam...to flee to Jerusalem” – So much for his great boasts concerning his might being greater than Solomon’s. (v. 10)
- See how soon this foolish prince went from one extreme to the other. He hectorated and talked big when he thought all was his own, but sneaked and looked very mean when he saw himself in danger.

- 12:19 – “rebellion” – This split is a result of poor leadership. Rebellion isn’t always the people’s fault.
- Rehoboam:
 1. wasn’t teachable; he wouldn’t humble himself to listen or admit an error,
 2. wasn’t a servant; he held himself above “these people,”
 3. didn’t respect the people in meekness; he wanted to beat people into submission,
 4. modeled his role after his father only to try to improve it,
 5. listened to the wrong advice; he never sought the Lord, and
 6. didn’t guard his heart; “he did not prepare his heart to seek the Lord”
(2 Chron. 12:14).
 - “to this day” – Israel will be divided from 920 BC to 1948 AD, when Israel came back into the land as one nation.
- 12:21 – “to fight against the house of Israel” – Rehoboam will blame the people for this rebellion and now goes after them to punish them.
- Never thrash the people because of personal frustration. Moses did that in Num. 20.
 - “After a fire, rebuild on what is left. If there is nothing left – repent!”
- 12:22 – “the man of God” – Shemaiah was a prophet.
- 12:24 – “this thing is from Me” – God is using this turn of events to fulfill His word.
- 12:25 – “Jeroboam built Shechem” – This is where Rehoboam went to be crowned king.
- Jeroboam is fortifying Shechem. It was already built at this time.
- 12:27 – “to offer sacrifices” – There are 3 mandatory feasts in Israel that would take the men of the 10 northern tribes into Judah three times a year.
- “go back to Rehoboam” – But God had told Rehoboam through Ahijah that God would preserve his reign in Israel if Rehoboam followed God. (1 Kings 11:38) Instead of trusting God, he tries to protect himself.
 - Rehoboam is acting out of fear. He is making decisions based on what he thinks the people might do.
 - Rehoboam, out of the fear of losing people, will lead them into idolatry.
- 12:28 – “It is too much for you” – This manipulative move to idolatry is under the guise of making it easier on the people. He is faking a concern for the people, but is really only concerned about himself.
- People need to beware of leaders who are trying to make things easy for us, rather than trying to make it biblical or Christ-like. Jesus taught us to deny ourselves to follow Him.
 - “Here are your gods” – Jeroboam is setting up other gods alongside the true God of Israel. He is not denying God, but making Him look like something that He is not.
 - This is the same thing Aaron spoke to the people at Mt. Sinai when he made the golden calf. (Exod. 32:4)
 - Solomon’s idolatry had desensitized the nation leading them to fall for this.

12:29 – “Bethel” – means “the house of God.” It is located in the south of Israel, just 40 miles north of Jerusalem.

- Bethel is the place Jacob saw the angels of God ascending and descending the ladder to heaven. (Gen. 28:10-22)
- “Dan” – This city was located in the far north of Israel.
 - In modern Israel, they have uncovered the altar at Dan. They have also uncovered the oldest standing mud gate there too.

12:30 – “this thing became a sin” – Jeroboam foolishly abandoned religious principle for political expediency and in so doing forfeited the promise given to him by the prophet Ahijah.

12:31 – “made priests” – Anytime a man makes another man a priest, it is a problem. Jeroboam declares that anyone who wanted to and paid the set price could be made a priest.

- God had already called and ordained His priests according to His word.
- Most of the Levitical priests fled to Jerusalem and the ark at the temple with Rehoboam.

12:32 – “like the feast that was in Judah” – The Feast of Tabernacles was on the 15th day of the 7th month. Jeroboam makes another lunar feast to contest the true Feast.

12:33 – “he made offerings” – Evidently, Jeroboam has made himself a priest.

- Usually when someone invents a religion they make themselves a priest.
- “he had devised in his own heart” – This man-made religion is in contrast to God’s word.
 - About a half million people will die in the following of Jeroboam.

Chapter 13:

The encapsulation of Jeroboam’s life is: “Jeroboam, the son of Nebat, who made all Israel to sin.” (1 Kings 15:34; 16:2-3, 7, 19, 26, 31; 22:52; 2 Kings 3:3; 9:9; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21-22)

13:1 – “a man of God” – We never get this man’s name, but he is called “a man of God” 15 times in this chapter.

- God prepares anonymous men of God for such a time as this.
- “from Judah to Bethel” – This man is being sent from Judah to the north to speak to Israel.
- “the altar to burn incense” – The altar is full of idolatrous sacrifices.
 - This man is ruining Jeroboam’s inauguration of this idol worship and sacrifice.

13:2 – “cried out against the altar” – God is faithful to chasten and attempt to draw Jeroboam back to Himself.

- The Lord will up the stakes to get our attention – moving to public rebuke when the private rebukes go unheeded.
- “Josiah” – He would come about 300 years later, after Israel’s captivity to Assyria. (2 Kings 23)
 - Josiah reigned from 640-609BC.
- “to the house of David” – Referring to the nation of Judah in the south. The house of David and Rehoboam was not very popular at this time.

13:4 – “he could not pull it back” – God will not allow him to hide his corruption.

13:5 – “the altar also was split apart” – It happened exactly as the man of God had just prophesied.

- 13:6 – “the Lord your God” – Apparently, the Lord was not Jeroboam’s God.
- “that my hand may be restored to me” – Jeroboam is worried about his hand, but seems unconcerned about his soul or the other prophecies of the man of God.
 - The crowd is watching this entire scene.
- 13:7 – “Come home with me” – Jeroboam is nice now. He has gone into public damage control. He is attempting to create the impression that there was no fundamental break between himself and God’s prophetic order.
- “reward” – This is dangerous for a young man of God. Politics always wants to get its hands on an upright man who speaks the truth.
- 13:9 – “commanded me by the word of the Lord” – The man of God’s authority of word is linked to his obedience to God’s word.
- “not eat bread, nor drink water” – There is no fellowship for the man of God in Bethel.
 - 2 Cor. 6:14-16 – “what communion has light with darkness.”
- 13:11 – “sons came and told him all” – The prophet’s sons were at Jeroboam’s idolatrous sacrifice.
- 13:18 – “I too am a prophet” – And he was. (v. 21-22)
- “as you are” – That is not completely accurate.
 - “an angel spoke to me” – Whenever you add angel to something, it seems you can sway many to believe almost anything.
 - The man of God placed a message from an angel above the word of God much like Joseph Smith and Mormonism.
 - There will come a day when men will not “endure sound doctrine.” (2 Tim. 4:3)
 - “He was lying” – The prophet of Israel was corrupted.
 - Apparently, this old prophet has remained quiet and comfortable in this town of idolatry. It seems that he has become apathetic and that may be why God had to call on a man of God from Judah to travel north to Israel to deliver this message.
 - The old prophet faked hearing from the Lord, much like the Shepherding Movement.
 - “Let two or three prophets speak, and let the others judge.” (1 Cor. 14:29)
 - “Satan himself transforms himself into an angel of light.” (2 Cor. 11:14)
- 13:19 – “he went back with him” – The man of God from Judah trespasses to word of God spoken directly to him.
- God will always confirm his will to us directly. He has our address and phone number.
- 13:20 – “as they sat at the table” – This message comes right in the middle of dinner.
- “the word of the Lord came to the prophet” – The old prophet gets a real message from God. God overrides the old prophets apathy.
- 13:21 – “disobeyed the word of the Lord” – The man of God heeded the word of the man above the word of the Lord.

13:22 – “your corpse shall not come to the tomb of your fathers” – This man of God isn’t condemned, but he is judged for his sin. And it cost him his life.

- The disobedience of the old prophet created a stumblingblock for this young prophet, eventually killing him.
- “No life can be called successful which doesn’t here ‘well done, good and faithful servant’ at the end of it” – Damian Kyle.

13:23 – “he saddled the donkey for him” – The old prophet feels bad and gives him his donkey.

13:24 – “a lion...killed him” – God must confirm his word in the life, and death, of the man of God for the rest of the nation.

- God will not allow the sin of the messenger falsify the spoken word of God.
- The disobedience of the man of God put God in a dilemma, either God must punish him and have the people think he was wrong and being punished or God would not punish him and see God’s word broken.
- If God won’t let this man of God get away with disobedience, neither will He allow the nation of Israel get away with it.
- “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel.” (Gal. 1:6) Anytime we take anything above the word of God, we pervert the gospel. The perversion in Galatia was Jesus and...; whenever these two are together the “and...” always takes precedent.
- “The lion also stood by” – Lions usually don’t hang out with donkeys.
 - “Your adversary the devil walks about like a roaring lion.” (1 Pet. 5:8)
 - “A highway shall be there, and a road, And it shall be called the Highway of Holiness...No lion shall be there.” (Isa. 35:8-9)

13:26 – “the man of God who was disobedient” – The old prophet places all the blame on the man of God.

13:32 – “For the saying which he cried out by the word of God against the altar” – The old prophet knows that what the man of God said was true and will come to pass.

- The old prophet is now once again prophesying according to the word of God.

13:33 – “he made priests...whoever wished” – Men are volunteering for Jeroboam’s priesthood after hearing the word of God spoken through the man of God and the old prophet. (v. 2)

- There is a great danger in getting into ministry without the call and empowering of God.

13:34 – “the sin of the house of Jeroboam” – God went to all that trouble to warn Jeroboam and it makes little difference.

- Miracles don’t change the human heart.

Chapter 14:

14:1 – “Abijah” – means “Jehovah is my Father.”

- Jeroboam is tagging the name of Jehovah to every selfish and idolatrous thing.
- Both Jeroboam and Rehoboam name their sons Abijah.

- 14:2 – “his wife” – Tradition says that she was an Egyptian princess that he married while fleeing from Solomon into Egypt. This may help explain the golden calf worship that he is introducing to the nation of Israel.
- “disguise yourself” – Jeroboam doesn’t want the people he has led into idolatry to see the worthlessness of his idolatrous system. His deception is destructive.
 - “go to Shiloh” – So much for the golden calves and all those priests... worthless.
 - “Shiloh” – Shiloh is in the north, in Israel. There is a testimony of God there.
 - “Ahijah the prophet” – Ahijah was the one who prophesied of Jeroboam taking the kingdom. (1 Kings 11:29-39)
 - Isn’t it funny how unbelievers will scoff at believers until they are in a difficult situation and then they go to them for help?
- 14:4 – “his eyes were glazed” – Ahijah is blinded by something like cataracts.
- 14:5 – “the Lord had said to Ahijah” – Ahijah can still hear the voice of the Lord and that makes him able to see more than most people.
- 14:6 – “Why do you pretend” – The disguise didn’t work on Ahijah.
- “I have been sent to you” – She thought she was sent to him, but it was really the other way around.
 - “bad news” – No doubt, Ahijah didn’t enjoy giving this news to Jeroboam and his wife.
- 14:7 – “the Lord God of Israel” – God is still the God of Israel, not the golden calves.
- 14:8 – “only what was right in My eyes” – David never turned to another god.
- 14:9 – “cast me behind your back” – Lit. “to deliberately put behind him to not look at him.” This speaks of a deliberate act on Jeroboam’s part. The idea is that God was contending for his attention and Jeroboam would have nothing to do with it.
- This phrase is used only one other time in the Scriptures – Ezek. 23:35.
- 14:11 – “the dogs...the birds of the air shall eat” – The dogs and birds were unclean animals in Israel. This was a curse on Jeroboam’s lineage.
- 14:12 – “the child” – The Hebrew word can speak of a young boy up to 13 years of age.
- It could be that this young lad had seen the prophet speak to his father at Shiloh and somehow converted to the true God of Israel.
- 14:14 – “cut off the house of Jeroboam” – This will happen under Baasha about 2 years after the death of Jeroboam. (1 Kings 15:27-16:7)
- 14:15 – “beyond the River” – Ahijah is speaking of the Assyrian captivity in 722BC.
- 14:19 – “the chronicles of the kings of Israel” – This is a lost book. We have the Chronicles of the kings of Judah in our scriptures.
- 14:20 – “twenty-two years” – From 930-909BC.

14:21 – “seventeen years” – From 930-913BC.

- “Naamah” – means “sweetness, beauty.”
 - Naamah was one of Solomon’s foreign wives. In Ammon, the worship of the god Molech was popular.

14:22 – “Judah did evil in the sight of the Lord” – The priests and Levites who immigrated to Judah from the north led the country to follow God for the first three years of Rehoboam’s reign. In later years, Rehoboam and the people of Judah turned away. (2 Chron. 11-12)

14:24 – “perverted persons” – The male, shrine prostitutes used in idol worship.

- “the abominations of the nations which the Lord had cast out” – Israel has come to the same place as the idolatrous nations of the land that Israel was to drive out.

14:25 – “Shishak king of Egypt came up against Jerusalem” – 2 Chron. 12:2 says, “Because they had been unfaithful to the Lord.”

14:26 – “took away all the gold shields” – This was Solomon’s treasure. (1 Kings 10:16-17)

- All Solomon worked all his life to gain, without developing a heart to handle it, is taken away in one generation.
- In Carnak, Egypt archeologists have uncovered a wall carving describing Shishak’s raid on Israel during Rehoboam’s reign. And one Egyptian inscription states that Shishak took 156 cities in Israel and Judah.

14:27 – “made bronze shields” – Instead of repenting and turning to the Lord, he simply works at replacing what was physically lost...all to keep up appearances.

- “bronze” – Throughout the Bible, bronze was a symbol of judgment (while gold was a symbol of deity).
- “to the hands of the captains of the guard” – Rehoboam is using an armed guard to go to the Temple. He seems a bit unstable or vain-glorious.

14:31 – “Naamah” – She is mentioned again.

Chapter 15:

15:2 – “Abishalom” – This could also be translated as “Absalom.”

15:4 – “for David’s sake” – God provided a royal line due to his covenant with David even despite the sins of David’s sons.

15:7 – “war between Abijam and Jeroboam” – Abijam eventually defeated Jeroboam and took several towns from him, including Bethel. (2 Chron. 13)

15:9 – “Asa” – means “physician.”

15:10 – “forty-one years” – From 910-869BC.

- For 41 years Judah will have a godly king. In that time, Israel will see eight kings reign and all of them will be godless.

- 15:11 – “Asa did what was right in the eyes of the Lord” – Asa grew up in a godless home with a godless father, mother, grandfather and grandmother while the kings to the north were also godless and still he chose to follow the Lord.
- “What do you mean when you use this proverb concerning the land of Israel, saying: ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge?’ ‘As I live,’ says the Lord God, ‘you shall no longer use this proverb in Israel.’” (Ezek. 18:2-3)
- 15:13 – “he removed Maachah” – Asa was not afraid to take care of business at home. He loved the Lord more than he loved his family.
- “burned it by the Brook Kidron” – Asa destroy the idols in view of the public she had influence over. He is making a public statement that God is more important to him than anything else.
- 15:14 – “the high places were not removed” – The high places remained and didn’t hinder Asa from doing what is right in the eyes of the Lord. But those same places will trouble Asa’s children. It would have been good to take that one further step for the sake of his children alone.
- “But...Nevertheless...” – This shows that our hearts can be loyal to the Lord and yet we could still leave something undone. It is a warning.
 - God notices when and where we fall short.
 - In a day and age when the standard is so amazingly low, we can feel like we have done a pretty good job and still fall far short of what the Lord would want.
- 15:17 – “Baasha king of Israel came up against Judah” – Baasha recaptured the territory previously taken from Jeroboam by Abijam.
- “built Ramah” – Baasha is fortifying this southern town to keep people from crossing from Israel to Judah.
- 15:18 – “Ben-Hadad...king of Syria” – Asa is turning to the Syrians for help.
- Previously, God had supernaturally delivered Asa from the million soldiers and three-hundred chariots of the Ethiopians. (2 Chron. 14:2-15) So after Ben-Hadad delivered Judah, God sent a prophet to Asa to rebuke him. “For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.” (2 Chron. 16:7-9)
- 15:19 – “Come and break your treaty with Baasha” – Ben-Hadad is a hireling for sale. He is a mercenary.
- 15:22 – “took away the stones and timber of Ramah” – It looks like Asa’s plan worked.
- 15:23 – “diseased in his feet” – Asa went to physicians before going to God and, in turn, died from this disease in his feet. (2 Chron. 16:12-13)
- Jesus commended the use of physicians (Luke 5:31) and Paul commended the use of medicine (1 Tim. 5:23). So there is nothing wrong with these things, but they should not be used in place of God in our lives.
- 15:25 – “Nadab” – He is the brother of Ahijah, the son of Jeroboam.
- “two years” – From 909-908BC.
- 15:29 – “the word of the Lord which He had spoken by His servant Ahijah” – Ahijah’s prophecy is fulfilled only 5 years later.

15:30 – “the sins of Jeroboam” – Jeroboam’s sons with living in his sins.

15:33 – “twenty-four years” – The third longest reign in Israel.

Chapter 16:

16:1 – “Jehu” – He was sent from the south to a northern king. His ministry continued for about 50 years until the reign of Jehoshaphat of Judah. (2 Chron. 19:2; 20:34)

- “Hanani” – He was a prophet to Asa king of Judah. (2 Chron. 16:7)
- God is faithful to warn His people.

16:4 – “dogs shall eat” – This is a curse similar to that which was placed on Jeroboam. (14:7-11)

- Baasha seemed aware that he was part of God’s judgment on Jeroboam because of Jeroboam’s idolatry and yet Baasha goes into idolatry just the same.

16:8 – “two years” – From 886-885BC.

- It is very destabilizing to a nation to have such frequent transitions of power at the level of king. Meanwhile, Judah is enjoying the 40-year reign of its godly king.

16:9 – “in Tirzah” – And this is while his army was laying siege to Gibbethon. (v. 15)

- “drinking himself drunk” – He wasted away all chance and opportunity to have a positive impact on a nation in exchange for alcohol.
- “in the house of Arza” – He is an enabler. He sees to it that Elah is content in his sin and comfortable as he kills himself.

16:15 – “seven days” – His lifetime dream lasts seven days.

16:16 – “conspired” – Zimri took advantage of another’s weaknesses for his own benefit

- “Israel made Omri...king” – Zimri’s rebellion is not supported by the people.
- It is often the case that as we display to others when we are serving under a leader, it will be repaid to us when we are the leader.

16:18 – “burned the king’s house down on himself” – Zimri is frustrated and throws a temper tantrum by burning the palace and himself alive inside.

16:21 – “the people of Israel were divided” – Israel goes into civil war.

- It seems that the nation remains divided for about 6 years. (v. 23)

16:23 – “twelve years” – From 885-874BC.

16:24 – “two talents” – That is about 150lbs.

- “Samaria” – Omri built the city of Samaria as a citadel on the mountains of Gilboa. Samaria overlooks the Valley of Jezreel and the northern trade routes.
- Samaria will serve as the capital of Israel under Omri and Ahab.

- 16:25 – “Omri did evil in the eyes of the Lord” – Omri was Israel’s most powerful king and brings Israel to its height in political and military power. He defends Israel against the Arameans and Assyrians in the north and Moabites in the south.
- Excavations in Assyria have uncovered the annals of Tiglath-Pileser III dated to 150 years after the death of Omri which refer to Israel as the “house of Omri.”
 - Omri, in his political and military power, makes an alliance with the Phoenicians and marries off his son with a Phoenician princess named Jezebel.
- 16:28 – “Ahab his son reigned in his place” – Omri leaves a powerful military and political legacy. Ahab comes to power under that shadow.
- 16:29 – “twenty-two years” – From 874-853BC.
- 16:31 – “Jezebel” – means “dunghill.”
- Ahab and Jezebel get rid of Israel’s idolatrous golden calves, but only because they are in a sense a representation of Yahweh. (1 Kings 12:28) In their place, they introduce the worship of Baal into Israel as the national religion.
 - In Rev. 2:20, Jesus speaks of a Jezebel system that taught Israel to sin.
 - “Baal” – Baal was the fertility god and counterpart to the goddess Ashtoreth. Worship of Baal was very dark and sexual. It was so wicked and perverse that entire Canaanite villages were annihilated by sexually transmitted diseases.
- 16:32 – “an altar for Baal...in Samaria” – Ahab brings the worship of Baal right into his capital city. He is no longer even trying to maintain a façade of worshipping the Lord.
- 16:33 – “wooden image” – These were the groves and symbols where Ashtoreth was worshipped.
- “Ahab did more to provoke the Lord God” – Then why did God allow him to remain in power for 22 years?
 - “to anger” – What does it take to turn God’s amazing grace to anger?
 - “For our God is a consuming fire.” (Heb. 12:29)
- 16:34 – “according to the word of the Lord” – This word from the Lord was spoken in Josh. 6:26. God is communicating that He is still going to hold to his word...even in Israel.
- This man is trying to restore something that God wants permanently removed.

Chapter 17:

17:1 – “Elijah” – means “my God is the Lord.”

- Whenever there is an Ahab and a Jezebel, there is always an Elijah.
- Elijah is unique in many ways. He is the first to stop rain in the Bible. He is the first to call down fire from heaven. He is the first to raise the dead. He doesn't die. The OT closes with Elijah's promised coming. He meets Jesus on the Mount of Transfiguration. And he will appear again in Rev. 11. Elijah is a solitary figure. He is bold, yet austere. He is not out for pomp of any kind. We get no word on his training, his resume, or even his age. Yet God knows he is the right man for this job.
- The account of 1 Kings slows down and bring us to this one man. Elijah gets more print in 1 Kings than Solomon. And He gets more print in the NT than any other OT prophet.
- Is God still the same? Will He still change the course of a nation with one man on his knees? (Ezek. 22:23-31; 2 Chron. 16:9)
- “Elijah was a man with a nature like ours.” (James 5:17)
- Elijah is “very zealous for the Lord of hosts.” (1 Kings 19:10)
- “Tishbite” – means “stranger.”
- “Gilead” – On the other side of the Jordan, where Reuben, Gad, and the 1/2-tribe of Manasseh settled outside the promised land.
 - It may be that Elijah wasn't even an Israelite.
- “said to Ahab” – With no introduction, he just bursts onto the scene.
 - Elijah is putting his own life on the line right from the start.
- “the Lord God of Israel lives” – This comes as Israel worships Baal and Ashtoreth and acts like there is no god.
- “before whom I stand” – This is a terrific encapsulation of Elijah's life. He knew God was alive, and he chose to walk before that God.
 - Elijah's understanding that he was standing before God allows him to stand before Ahab without fear.
- “not be dew nor rain” – Deut. 11:17 says rain in the promised land was a direct blessing of God on He people when they were walking with Him. At some point, Elijah prayed and brought his life into alignment with the word of God.
 - Baal was supposedly a fertility god in charge of the rain and harvest. God is judging Baal as He did to the gods of Egypt during the deliverance under Moses.
- “except at my word” – We are not exactly sure what prompted this declaration. James 5:17-18 says this happened because Elijah prayed.
 - Elijah's ministry was during one of the darkest times in Israel's history. His ministry was also one of the most powerful ministries of Israel's history. Yet none of prophecy was predictive, as was Daniel's. Elijah spoke to his generation.

17:3 – “hide by the Brook Cherith” – God will protect and teach Elijah there, and all that while putting Elijah on the shelf for a time.

- “Cherith” – means “to cut, or to whittle.”
 - Elijah will suffer the same famine as the people...but with God's provision. He is being refined by God.

17:4 – “ravens” – These were unclean birds. (Lev. 11:15)

- Ravens don't even care very well for their own young. (Job 38:41)
- If Elijah doesn't go to Cherith, he will not be fed by God because the ravens are there.

- 17:5 – “he went and did according to the word of the Lord” – Elijah’s obedience of God’s word allowed him to see God fulfill His word in Elijah’s life. (v. 4)
- 17:6 – “ravens brought him bread” – Elijah is learning to rely on God for his sustenance.
- The only way Elijah can stand without flinching through the course of what God is calling him to do is if he has no fear that he is going to lose or lack anything he needs if he follows through with God’s call on his life. If he is afraid of personal or national loss, then he will come short of all God wants him to say and do because of how his prophecies will come to bear in his own life.
- 17:7 – “after a while” – We are not told how long
- “the brook dried up” – That which God used to sustain him is now gone.
 - Elijah’s brook dried up because God had him on a pathway to Carmel, to a chariot of fire, and into our Scriptures.
- 17:9 – “Zarephath” – means “crucible.” A crucible is where precious metals are heated so that the dross can be skimmed off the top.
- It is not getting any easier for Elijah. He has something to learn that is more important than experiencing a life of ease and comfort.
 - “Christians are like teabags; you never know what flavor they are until you put them into hot water” – Miles McPherson.
 - “Sidon” – This is where Jezebel was from. (This is modern-day Lebanon.) This call from God is taking him right into the middle of Baal territory. In the meantime, Jezebel is in Israel killing the prophets of God.
 - Were there no Hebrew women able to support God’s prophet in Israel? (Luke 4:25-26)
- 17:10 – “he arose and went to Zarephath” – Zarephath is about 80-100 miles from Cherith.
- “a widow was there gathering sticks” – This is a very poor widow.
- 17:11 – “he called to her” – This conversation is yelled back and forth to each other.
- 17:12 – “the Lord your God” – She recognizes him as an Israelite and makes mention of his God.
- “and die” – That is an interesting welcome to Zarephath.
- 17:13 – “Do not fear” – Elijah is calling on her to have faith when she thinks she is going to die.
- “make me a small cake from it first” – This has a spiritual parallel to Jesus’ instruction that we are to seek first God’s kingdom and then the rest will be given to us as well. (Matt. 6:33)
- 17:14 – “God of Israel” – And Israel is not in good shape at this time.
- “flour shall not be used up” – When we give out of obedience, we will never out-give God.
 - “He who receives a prophet in the name of the prophet will receive a prophet’s reward.” (Matt. 10:41)
 - “until the day the Lord sends rain” – This is the promise.
- 17:15 – “she went away and did” – Is this faith or does she just figure she has nothing to lose? She was planning on dying anyway.
- “for many days” – Lit. “a full year.”

- 17:16 – “flour was not used up” – Jesus taught us to pray, “Give us today our daily bread.”
- What was it like to scrape the bottom of the barrel and drain the cruse of oil everyday? How would it be to say grace at every meal?
 - This provision was much like God feeding Israel daily with manna. God could have given all the flour and oil at one time, but instead He chose to do it daily.
 - We are “renewed day by day...while we do not look at the things which are seen, but at the things which are not seen.” (2 Cor. 4:16,18)
 - “according to the word of the Lord” – Elijah is learning to trust and depend on God’s word.
- 17:17 – “the son” – He may not be that old. Elijah was able to carry him up the stairs.
- “no breath left in him” – The boy died.
- 17:18 – “bring my sin to remembrance” – She has the mindset that God is getting her.
- God’s complete forgiveness doesn’t prohibit Him from being sovereign, but it is not because He is getting us. He already “got us” in Christ on the cross.
 - “He has not dealt with us according to our sins, nor punished us according to our iniquities.” (Ps. 103:10)
 - “my son” – Could it be possible that this son was born out of wedlock?
 - “kill my son” – She expected her son to die before Elijah got there (v. 12), but God preserved him. And yet now it seems that she has lost him and she has to deal with all of those emotions again. It must feel like a cruel joke.
- 17:19 – “Give me your son” – It is good wisdom to not argue with an emotional and grieving person.
- “out of her arms” – She has been holding her dead son.
 - “to the upper room” – This miracle doesn’t become a public show. The miracle is done in private.
- 17:20 – “O Lord my God” – This is still Elijah’s opinion after this tragedy.
- “also” – Israel is also in a bad situation dealing with the drought and famine.
 - “by killing her son?” – Elijah asks a question demonstrating some of his humanness.
- 17:21 – “he stretched himself out on the child three times” – Elijah is throwing himself on the dead body.
- It seems that Elijah’s emotionalism is causing him to grieve outwardly at this time.
 - Death is something our culture tried to desensitize us to. But death is the final, ultimate step in reality. That makes life and death a real issue.
 - “He Himself likewise shared in the same, that through death He might destroy the power of death, that is, the devil, and release those who through the fear of death were all their lifetime subject to bondage.” (Heb. 2:14-15)
 - “three times” – Asking for something more than once is not a lack of faith.
- 17:22 – “the soul of the child came back to him” – This is not soul sleep.
- The Bible teaches that for the believer “to be absent from the body” is “to be present with the Lord.” (2 Cor. 5:8)
 - “he revived” – This is the first bodily resurrection of the Bible.
- 17:23 – “See” – The idea is “behold” or “consider this.”

17:24 – “by this I know” – Resurrection always carries a greater impact than judgment (the famine) and feeding (the oil and meal).

- Miracles can always be taken for granted, especially when they occur day in and day out. But when it touches life and death, or new birth, it reaches a much deeper place into our heart.

Chapter 18:

18:1 – “many days” – That is about 3½ years.

- “present yourself to Ahab, and I will send rain” – The rain is conditioned on Elijah’s going to Ahab. What would have happened if Elijah refused to go?
- “Ahab” – He is a wicked man because he is a weak man. He just goes with the flow. He has no character and no personal integrity.

18:2 – “Elijah went” – He is eager for the famine to be over too.

- “severe famine in Samaria” – Elijah must see a devastated countryside as he travels from Zarephath to Samaria.

18:3 – “Obadiah” – means “servant of Jehovah.”

- “in charge of his house” – Obadiah is serving close to the king and his court.

18:4 – “fed them with bread and water” – In a time of famine and persecution, Obadiah finds enough food to feed 100 men daily.

18:5 – “perhaps we may find grass” – Ahab is seeking relief from the famine without seeking the reason for the famine.

- “not have to kill any livestock” – Ahab shows more concern for these animals than for the prophets of God that Jezebel is killing (v. 4).

18:10 – “he took an oath” – Ahab and Jezebel were so angry with Elijah that they pursued him to foreign countries and made the nations swear that Elijah wasn’t there.

18:15 – “I will surely present myself to him today” – Elijah will go to Ahab knowing that Ahab is seriously looking for him.

18:17 – “troubler of Israel” – Ahab charges Elijah with a crime against the state that was worthy of death.

- The heathen often blame the godly for the trouble in a nation.
- “Righteousness exalts a nation, but sin is a reproach to any people.” (Prov. 14:34)
- “Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!” (Isa. 5:20)

18:19 – “the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah” – Elijah calls out 850 men and the king.

18:20 – “Carmel” – means “garden-land or vineyard of God.”

- Carmel is one of the most lush and beautiful places in all Israel. The mountain stands 1600 feet above the Jezreel Valley and 1700 feet above sea level.
- The Phoenicians believed Carmel was the habitation of Baal. Elijah is on their turf.

- 18:21 – “Elijah came to all the people” – Elijah takes center stage and first turns to the people.
- “falter” – means “to stumble or limp.”
 - If they remain between two opinions, they have no opinion at all. (Rev. 3:16)
 - The Church was never meant to compete with the world.
 - “falter between two opinions” – There is no middle ground and Satan owns the fence.
 - “follow” – The inference of that word is “to serve.”
 - “the people answered him not” – Cowardice is frustrating; indecision is disappointing.
 - This whole scene is set up to demonstrate to the people who God is. (v. 37)
- 18:22 – “I alone am left” – It is 450 to 1 odds.
- Elijah will carry this idea of being alone to an extreme as he flees Jezebel to Horeb. (1 Kings 19:10, 14)
- 18:23 – “put no fire under it” – Sometimes the prophets of Baal would set a smoldering fire under the sacrifice that would eventually set aflame and look miraculous.
- 18:24 – “the God who answers by fire” – Baal was thought to rule over fire. Elijah is giving them every concession.
- Why fire and not rain? It was rain the nation needed. But the rain couldn’t come until the hearts of the people turn back to God (Deut. 11:17) and their hearts wouldn’t turn until there was an atonement made.
- 18:26 – “leaped upon the altars” – They are trying to work God up, like all the religions of the world that think God responds to them. But Christianity knows God is the initiator and people are the responders.
- 18:27 – “at noon” – Noon was believed to be the peak of Baal’s power.
- They have been at it for 3-4 hours already.
 - “Cry aloud” – That means the problem must be with the prophets and not with Baal.
 - “busy” – A Hebrew translation has this “peeing on a bush.”
 - “sleeping” – “Behold, He who keeps Israel shall neither slumber nor sleep.” (Ps. 121:4)
- 18:28 – “blood gushed out” – The historian Edersheim says the prophets of Baal would even bite chunks out of their forearms.
- 18:29 – “time of the offering of the evening sacrifice” – That is 3pm.
- “no one answered” – Religion offers no help in the time of famine and drought.
- 18:30 – “Come near to me” – This is now the first things Elijah says to the people. It is reflective of God’s heart.
- “repaired the altar of the Lord that was broken down” – Elijah is turning Israel back to the old paths of sacrifice and substitutionary atonement. It has been these things that have always been the foundation of God’s work in Israel and in all humanity.
 - The greatest problem in the Church and in the world is the broken altar.
- 18:33 – “cut the bull in pieces” – Leviticus 1 describes this sacrifice.
- “water” – There is a spring on Carmel that flows even in times of drought.

- 18:36 – “that You are God” – Elijah’s concern was for God’s glory.
 - “at Your word” – Everything Elijah has done has been at God’s command.
- 18:37 – “that this people may know that You are the Lord” – That is the point of all of this.
- 18:38 – “the fire of the Lord fell” – The fire falls on the sacrifice and not on the people.
 - God’s way has always been one of substitutionary sacrifice.
 - Could Jezebel see the fire fall from Jezreel?
- 18:39 – “they fell on their faces” – The people are no longer halting between two opinions.
- 18:40 – “executed them” – God’s law was specific and clearly stated that a false prophet was to be put to death. (Deut. 13:13-18; 17:2-5)
 - We too are to remove anything from our lives that turns our heart from God.
- 18:41 – “the sound of abundance of rain” – Elijah is hearing in his heart.
 - The secret to effectual prayer is the listening ear waiting to hear what God would say.
 - “rain” – It can rain again because the nation has returned to God. (Deut. 11:17)
 - Fire must come before rain. God must purge before He can bless.
 - Elijah trusted the promises of God because he knew their context in the word.
- 18:42 – “Ahab went up to eat and drink” – Nothing bothers Ahab.
 - “bowed down to the ground” – Elijah throws himself to the ground in prayer. (James 5:18)
- 18:43 – “his servant” – Tradition says this is the widow’s son from Zarephath.
 - “seven times” – Elijah is willing to pray seven times for rain. He really believed.
- 18:44 – “the seventh time” – It is okay to pray multiple times for God to answer.
 - “a cloud, as small as a man’s hand” – Great blessings arise from small beginnings.
 - People trusting God’s promises only need to see something small to get excited and moving. They will recognize what God is doing and act on it.
- 18:45 – “to Jezreel” – That is approximately 18 miles from Carmel.
- 18:46 – “the hand of the Lord came upon Elijah” – That was the secret to Elijah’s life.
 - “ran ahead of Ahab” – Lit. “outran Ahab.” He ran past the chariot on this 18 mile journey.
 - One man is strengthened by eating and drinking (that is the natural). The other man is strengthened by praying (that is the spiritual). And it is the one strengthened by the spiritual that outruns the one strengthened by the natural.

Chapter 19:

Elijah could pray for rain to be withheld for 3½ years; he could call fire down from heaven on a sacrifice; he could have 450 prophets of Baal executed; he could pray again for it to rain and it did. But “Elijah was a man with a nature like ours.” (James 5:17)
 - God does not hide the heights and depths or the strengths and frailties of His servants.

19:2 – “your life as the life of one of them” – Jezebel puts out a contract on his life.

- 19:3 – “he saw that” – Elijah is responding to Jezebel now and not looking to the Lord.
- This is like Peter walking on the water and looking at the stormy waves.
 - “ran for his life” – Jezebel must not think that Elijah will run away. He hasn’t run from anybody up to this point.
 - “to Beersheba” – It is about 100 miles from Jezreel to Beersheba.
 - Beersheba was the southern-most city of Judah. It was in the desert.
 - “left his servant there” – Elijah wants to be alone.
- 19:4 – “prayed that he might die” – This is not suicide; Elijah is asking God to take him. Suicide is a deception, because you cannot get at the real hurt by killing the body.
- There is a proper and necessary way that we are to kill self and that is to be crucified with Christ. (Gal. 2:20)
 - “It is enough” – But think of all the things still in the future for Elijah.
 - “take my life” – Elijah is so upset that he says stuff he doesn’t mean.
 - If Elijah really wanted to die, he would only have to just go back to Jezebel.
 - Elijah has a lot more work to do.
 - “no better than my fathers” – Elijah’s ministry has produced no external change.
 - Elijah is in the center of God’s will for his life and yet still deals with disappointment, discouragement, depression, and despair.
 - Elijah is questioning what God is doing. God has produced the great sign and killed the prophets of Baal, but He has left Jezebel alive to chase Elijah. Now Elijah is questioning God and these results. (This is very similar to John the Baptist’s questioning of Jesus when John had been placed in prison.)
 - Unmet expectations can be some of the most dangerous things in our lives.
- 19:5 – “an angel” – He is called “the angel of the Lord” in v. 7. This is likely a pre-incarnate appearance of Jesus Christ.
- God is going to come to and deal with Elijah rather than fixing the circumstances or removing Jezebel.
- 19:6 – “he looked” – We are not told whether or not he sees the angel.
- “a cake baked on coals” – It is not with ravens and it is not flour and oil that does not run out this time. But God now caters to him with an angel.
 - God caters to Elijah in his disappointment.
 - “he ate and drank” – God provides the bread and water, but Elijah has to partake.
 - “ate and drank, and lay down again” – Sometimes when you are in this discouraged place, the best thing to do is just eat a good meal and get some sleep.
- 19:8 – “in the strength of that food forty days” – That is supernatural food sustaining Elijah six weeks over a 250 mile journey through the desert.
- “Horeb” – That is Mt. Sinai where Moses met God.
 - Horeb is located in the desert apparently about 250 miles south of Beersheba.

- 19:9 – “a cave” – Lit. “the cave.” This is speaking of a specific cave.
- Some think this may have been the cleft of the rock where Moses was hid when God’s glory passed by. (Exod. 33:22)
 - “behold, the word of the Lord came to him” – The word of the Lord has come to Elijah a couple of times already (17:2, 8; 18:1), but this is the first time Elijah is instructed to “behold” it.
 - “What are you doing here” – It was not God’s desire for Elijah to go to Horeb, but for God to meet with Elijah He has to condescend to Elijah at Horeb. God knows his need and is willing to meet him there.
- 19:10 – “I...I...my” – Elijah sees all that he (not God) has done, given, and put on the line.
- Elijah has lost perspective. He is now carrying an exalted sense of self-importance; as if God’s program depends on Elijah.
 - There is a tendency in the prophet to assume that God is going to manifest Himself according to the nature of the prophet. People like Elijah like their gods to be like themselves.
 - “I alone am left” – Elijah’s discouragement is causing him to overstate the case.
 - There are over 7,000 servants of God remaining in Israel. (v. 18)
- 19:11 – “tore into the mountains” – This mountain is granite. For a wind to tear granite, it would have to be an amazing wind.
- 19:12 – “the Lord was not in...” – These are only “cool” distractions, keeping Elijah from seeing and hearing the Lord as He passed by. These manifestations may be satanic.
- Elijah had to wait through the miraculous and the noisy to actually hear God. Yet so many seem to only want the miraculous and the noisy.
 - “a still small voice” – God was still there speaking and leading.
 - God often works in still small ways, “little by little.” But if we are always looking for the big and dramatic, we will be disappointed and vulnerable.
 - We must be careful to not minimize the ministry of God that comes in gentleness and with the still small voice of God.
 - God often comes in “quietness and confidence.” (Isa. 30:15) It is the nature of Jesus. (Matt. 12:18-20.)
- 19:13 – “he wrapped his face in his mantle” – Elijah is overwhelmed by the presence of God.
- Elijah didn’t come to the mouth of the cave at the wind, the earthquake, or the fire. Those dramatic, powerful manifestations were not what he was looking for after all.
 - “What are you doing here” – The same voice and the same word as in v. 9.
- 19:14 – “I...I...my” – Elijah gives the exact same answer. God is not making a lot of progress at this point.
- 19:15 – “Go” – God gets Elijah back to being busy about the work. The worst thing Elijah can do in his discouragement is quit.
- 19:16 – “Abel Meholah” – This city is located east of the Jordan River.
- It was 150 miles from Horeb to Abel Meholah.

19:18 – “Yet I” – These are the important words of this passage. God is now the focus again.

- God still has a plan. He is still controlling the nations of the world and the prophets in the land.
- “I have reserved seven thousand in Israel” – Right now Elijah may not be seeing God at work, but God is at the same time stirring the hearts of thousands. It is truly “not by might, nor by power, but by My Spirit, says the Lord of hosts.” (Zech. 4:6)

19:19 – “Elisha” – means “my God is salvation.”

- He must be about 14 or 15 years old when Elijah called him. He will serve Elijah about 10 years until Elijah is taken to heaven. And then he will steadily minister to the nation for about 50 years.
- “Elisha...who was plowing” – Elisha does more miracles than any other man in the Bible except for Jesus...and Elijah finds him farming.
- God is looking for workers. Even Jesus worked 30 years in the carpenter shop before entering into public ministry. Before God, working is as sacred as preaching.
- “twelve yoke of oxen” – His father must be a pretty wealthy landowner.
- Elisha’s father must also be a pretty godly man for not killing Elisha when he sacrificed the oxen, burned the plowing instruments, and then left to follow Elijah.

19:20 – “let me kiss my father and mother” – Elisha says goodbye to a family, a community, a wife, and a “normal” life. He will not know what he is called to until he realizes what he is called from.

- “what have I done to you?” – Elijah is basically saying, “Who cares; what does that matter to me?” Elijah isn’t very “nice” to Elisha.
- Elijah has done his job. The rest is between God and Elisha.
- Elisha serves this temperamental man for about 10 years with amazing devotion and faithfulness simply because of the call of God on his life.
- L.E. Romaine, when approached by young men saying they were called to ministry would say “Go away; we don’t need any more like you around here.”

19:21 – “slaughtered them” – This is a sacrifice of consecration.

- Elisha is burning the bridges to his former life. He is leaving something behind to get something else.
- “He is no fool who gives what he cannot keep to gain what he can never lose” – Jim Eliot.
- “became his servant” – 2 Kings 3:11 says Elisha “poured water on the hands of Elijah.”
- For Elisha, it will be 10 years between his calling and his anointing.
- Damian Kyle looks for three things in servants; that they be motivated, moving, and ministering.
- At the end of Elisha’s time with Elijah, he will ask for a double portion of the Spirit that is on Elijah. (2 Kings 2:9)

Chapter 20:

Elijah and Elisha step out of the center of the narrative and we see more of the backdrop of Israel involving Ahab and the Syrians.

20:1 – “thirty-two kings were with him” – These seem to be nations subject to Syria making these kings vassal-kings.

- Syria is the dominant, world-ruling empire at this time.
- “Samaria” – The capital of Israel. It is now the modern-day West Bank area of Israel.

- 20:4 – “all that I have are yours” – Ahab seems to think Ben Hadad will make him a vassal-king as Ben-Hadad had done with the 32 kings before him.
- Ahab is not the great defender of his family and his nation.
- 20:7 – “this man seeks trouble” – Ben Hadad doesn’t want Israel, he wants a war.
- Ben Hadad seems surprised with Ahab’s benign response. Up to this point, Israel has remained defensible because of its alliances with its surrounding nations. Ahab has an alliance with Judah as a result of giving one of his daughters as wife to Jehoram, king of Judah (2 Kings 8:18) and he has an alliance with Tyre and Sidon through his marriage to Jezebel, the daughter of a Sidonian king. Now it looks like Ahab is going to yield to Syria.
 - Ahab draws the line at his own house when it seems like he is not going to prosper by surrendering to Ben Hadad.
- 20:10 – “enough dust is left of Samaria” – Ben Hadad is threatening to bring so many Syrian soldiers into Judah that there wouldn’t be enough dust in Samaria for each of them to have a handful.
- 20:13 – “a prophet” – This is one of the unnamed prophets that Jezebel attempted to execute.
- “I will deliver it into your hand” – God’s mercy and grace to Ahab.
 - “you shall know that I am the Lord” – God wants Ahab to know that the victory is of Yahweh and not from Baal, whom they are serving. So God goes to Ahab ahead of time.
 - God does not want Ahab misinterpreting His grace. (Rom. 2:4; 2 Pet. 3:9)
- 20:14 – “young leaders” – These are not the generals or military men. This is an unlikely source.
- 20:16 – “they went out at noon” – They are going to war in broad daylight. This was unusual.
- 20:18 – “take them alive” – Ben Hadad is overconfident, likely partly as a result of the alcohol.
- 20:20 – “the king of Syria escaped on a horse” – Ben Hadad is driving drunk.
- 20:22 – “in the spring” – The typical time for kings to go out to war.
- “will come up against you” – God is giving Ahab time to consider this victory and prepare for the next battle.
- 20:23 – “gods of the hills” – The Syrians are idolaters and think Yahweh is limited and localized.
- God is not limited to a location, a land, or a building.
- 20:24 – “put captains in their places” – This is good wisdom; get the politicians out of the way and let the military leaders lead the battle.
- 20:27 – “the Syrians filled the countryside” – These are not good odds for Israel.
- 20:28 – “Because the Syrians have said” – God is making it clear that He will give victory to Israel, not because of Israel’s goodness, but because of Syria’s scorn for and misunderstanding of God.
- It is important for believers to realize that God is not the God of the hills only (the mountaintop experiences), but God of the valleys too. He is present and at work on our behalf during the low places of our lives as well.
 - God defends His own name and glory.

20:31 – “merciful kings” – The Assyrians, Babylonians, and even the Syrians were known for their cruelty to captured armies. Israel had a slightly better reputation.

20:32 – “Your servant” – This is not true. Ben Hadad is preserving himself.

- “He is my brother” – Ahab seems to be seeking another ally against the Assyrians who are gaining strength in the north.

20:34 – “made a treaty with him and sent him away” – But God had appointed Ben Hadad to utter destruction (v. 42). Ahab ignores Ben Hadad’s blasphemy against God and the victory of God by not seeking God’s will in the matter.

- History records a battle in 853 BC in which an Israeli-Syrian alliance repelled an invasion by Shalmanezar and the Assyrians. This history would indicate that there was a temporary benefit from this ungodly alliance.

20:35 – “sons of the prophets” – This is the first mention of this group in the Bible. It seems like Elijah and Elisha gather, support, and mentor these young God-fearing men in Israel. Somehow they have escaped the violence of Jezebel to this point.

- “the word of the Lord” – This young man must be convinced that he is hearing the word of the Lord to make this request of his neighbor.

20:36 – “a lion shall kill you” – Obedience can be a life or death issue.

20:38 – “disguised” – This young prophet is acting like he had been in the battle.

20:39 – “talent of silver” – That is about 75 lbs. of silver.

20:40 – “you yourself have decided it” – The prophet gets the king to pronounce judgment upon himself.

20:41 – “the king of Israel recognized him” – Josephus tells us that this is Micaiah.

20:42 – “your life for his life” – The treaty between Israel and Syria lasted three years (1 Kings 22:1) and ended in the death of Ahab (1 Kings 22:29-38).

- The Arameans/Syrians also severely humiliated Israel during the reigns of Jehu and Jehoahaz. (2 Kings 10:32; 13:3)

20:43 – “sullen and displeased” – Ahab always pouts when he is angry.

- Ahab could have turned to God in repentance and God would have shown mercy.

Chapter 21:

21:3 – “The Lord forbid” – These are words that Ahab never listened to.

- “the inheritance” – It was a command of the Lord that the inheritance would remain in the family. (Lev. 25:23-28)

21:4 – “sullen and displeased” – Ahab is pouting again.

- Ahab is the king and could have nearly anything, yet he is disappointed that he doesn’t have this little vegetable garden. He is a man that never seems to be happy or content.
- Ahab has everything, but he doesn’t really have anything at all.
- The Law says “You shall not covet...anything that is your neighbor’s.” (Exod. 20:17)

- 21:5 – “Jezebel” – means “dung hill” in Hebrew.
 - In Phoenician, “Jezebel” means “chaste one.”
- 21:6 – “not give you my vineyard” – That is not what Naboth said. His concern was not with the vineyard, but with the inheritance.
- 21:8 – “she wrote letters in Ahab’s name” – She assumes the position and authority of the king.
- 21:10 – “You have blasphemed God” – Satan knows how to use the word of God against God’s people. He even tried to do that with Jesus. (Matt. 4:6)
- 21:12 – “seated Naboth with high honor” – Beware when scoundrels throw you a party.
- 21:13 – “Naboth has blasphemed God” – Ahab is using/misusing the Law for his own purpose.
 - “he died” – Where were the people who knew Naboth’s character and yet refused to stand up against these scoundrels?
 - “All that is necessary for wicked men to prosper is for good men to keep silent.”
- 21:14 – “Naboth has been stoned and is dead” – Trial lawyers have a saying referring to murder: “Nobody gets away with the big one.” It all catches up to us at some point.
- 21:18 – “the vineyard of Naboth” – God still sees that as Naboth’s vineyard. He has never taken His eyes off of that vineyard. (v. 20)
- 21:19 – “Have you murdered?” – God holds Ahab responsible for Jezebel’s murder.
 - Ahab cannot enjoy the benefit of her sin and deny her sin at the same time. Possessing the vineyard makes him as guilty as her.
- 21:20 – “my enemy” – The last time Ahab saw Elijah was after Carmel when Elijah outran Ahab’s chariot to Jezreel. Now Ahab wants nothing to do with Elijah.
 - “sold yourself” – “What will it profit a man if he gains the whole world, and loses his own soul?” (Mark 8:36)
 - “in the sight of the Lord” – “...all things are naked and open to the eyes of Him to whom we must give account.” (Heb. 4:13)
- 21:24 – “dogs shall eat” – Both dogs and vultures were unclean to the Jew.
 - It is God’s mercy to destroy whatever will draw our hearts away from Him as Ahab and Jezebel were further turning the hearts of the people of Israel away from Him.
- 21:25 – “his wife stirred him up” – God holds Ahab accountable for his weakness in allowing himself to be influenced by this wicked woman.
- 21:27 – “mourning” – God knows this is for real. Ahab is not mourning for Elijah, but over his own sin and situation.
- 21:29 – “he has humbled himself before Me” – God shows mercy to Ahab!
 - Ahab will still be punished according to the word of God, but the punishment will be delayed because of Ahab’s humility.

Chapter 22:

- 22:1 – “three years passed without war between Syria and Israel” – This comes on the heels of Ahab’s treaty with Ben-Hadad of 1 Kings 20:13-42.
- “without war between Syrian and Israel” – The annals of the Assyrian ruler Shalmaneser III (854-824 BC) record the participation of both “Ahab the Israelite” and Hadadezer (Ben-Hadad) of Damascus in a coalition of 12 rulers that fought against Assyrian forces at Qarqar on the Orontes River in 853 BC. According to the Assyrian records, Ahab contributed 2,000 chariots and 10,000 foot soldiers to the allied forces.
 - The agreement was ungodly, but it looked like it worked...for a little while.
- 22:2 – “Jehoshaphat” – means “God who judges” and that implies “God pleads his cause.” He was a godly king of Judah. He removed the Sodomites from the land, brought back the word of God to the nation, and ruled for 25 years. But he had a tendency of making alliances with the ungodly kings of Israel.
- Jehoshaphat makes problems for himself by moving before praying.
 - Jehoshaphat arranged for his son to marry Ahab’s daughter.
- 22:3 – “Ramoth in Gilead” – Ramoth was a considerable city in the tribe of Gad. It was formerly a Levitical city and a city of refuge. (Josh. 21:38)
- “we hesitate” – Ben-Hadad had agreed to restore the Israelite cities the Syrians had captured back to Ahab. (1 Kings 20:34)
- 22:4 – “I am as you are” – That is wrong. Ahab and Jehoshaphat are not the same. Jehoshaphat is stepping down to find peace and fellowship.
- 22:5 – “inquire for the word” – Jehoshaphat should have gone to the Lord in prayer before agreeing to fight alongside Ahab.
- 22:6 – “gathered the prophets” – Ahab and Jezebel killed many of the real prophets, but can still gather 400 false prophets. These prophets have somehow allied themselves with Ahab for financial gain and political approval.
- “the Lord will deliver it” – Nobody wants to be the bearer of bad news. It is much easier to prophecy victory and success than to stand up and deliver a word of warning.
 - “Lord” – (Heb. “adonai”) They are not specific as to which god they are referring to.
 - These guys only ever say good things. They make it sound good with all their “god-talk.” They have learned to say what they think people want to hear.
- 22:7 – “a prophet of the Lord here” – Jehoshaphat seems to know these guys are false.
- “Lord” – (Heb. “Yahweh.”) He is speaking of the true covenant-keeping God of Israel.
- 22:8 – “I hate him” – Having Ahab as an enemy speaks well of Micaiah. You can tell a lot about a man by his enemies.
- “not prophesy good concerning me” – Ahab has heaped up teachers/prophets to himself speaking what his “itching ears” want to hear. (2 Tim. 4:3)
 - Do ears “itch” because there is conviction and that causes them to find someone to help the conviction abate?

- 22:11 – “horns of iron” – These prophets have props.
- Creative sermons illustrations and beautiful stage sets can be deceiving. The message must always be evaluated on the content; is it God’s word.
 - The power of “positive thinking” cannot change God’s truth and reality.
- 22:13 – “like the word of one of them” – There is tremendous pressure on Micaiah to say what the politics and religion of the day dictate.
- 22:15 – “Go and prosper” – Micaiah is mocking by repeating what the false prophets are saying.
- 22:17 – “no master” – Micaiah is prophesying of the death of Ahab.
- 22:19 – “the Lord sitting on His throne” – God is on the throne; not Ahab.
- 22:22 – “a lying spirit” – Satan has some access to the throne of God. (Job 1)
- God will use even the demonic realm to serve His purposes. He is not lying or condoning lying; He is only using it for His greater purposes. And in this sense, Satan is still serving His purposes.
 - “Go out and do so” - God limits and controls Satan and his associates. Anything that Satan does to us is measured by our loving Father.
- 22:23 – “the Lord has declared” – God puts two choices (Micaiah or the lying spirit) in front on people so they will choose according to their own heart.
- 22:24 – “to speak to you” – Zedekiah is calling Micaiah a liar.
- 22:27 – “until I come in peace” – Ahab is presuming.
- 22:28 – “all you people” – Micaiah is calling them all as witnesses.
- God is warning the people. The people are held individually accountable for what they do despite the leadership over them.
- 22:30 – “I will disguise myself” – Ahab puts no confidence in the prophecy of the 400 false prophets.
- “you put on your robes” – Ahab is putting the target on Jehoshaphat.
 - Ahab’s scheming to avoid being the target will only magnify the truth of God’s word.
- 22:33 – “they turned back” – They seem to think that Jehoshaphat is a decoy. Jehoshaphat has no place in this battle, so they wouldn’t be looking for him.
- 22:36 – “Every man to his city” – The prophecy of Micaiah is coming true. The men are “as sheep that have no shepherd.” (v. 17)
- 22:38 – “while the harlots bathed” – This was a pool devoted to Asherah worship. It was a sacred fish pond where the priestesses of Asherah washed.
- There is great irony in the pool Ahab established for the prostitutes to use to wash being used to wash his blood away after his death.
 - “the word of the Lord which He had spoken” – Speaking of Elijah’s prophecy in 1 Kings 21:24.

- 22:39 – “the ivory house” – This speaks of the decadence/extravagance of Ahab’s time. Apparently there was some economic prosperity even in the time of Ahab.
- 22:41 – “Jehoshaphat” – He was one of the greatest kings of Judah.
- 22:44 – “made peace with the king of Israel” – Jehoshaphat returned home in peace, but was reprimanded by the prophet: “And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, ‘Should you help the wicked and love those who hate the Lord? Therefore the wrath of the Lord is upon you.’” (2 Chron. 19:2)
- 22:46 – “the perverted persons” – These were the male shrine prostitutes devoted to Canaanite idol worship.
- 22:48 – “ships to go to Ophir for gold” – Jehoshaphat is doing as Solomon had done.
- “Ezion Geber” – A port city located at the tip of the Red Sea in Edom.
 - The ships never left the port in which they were constructed. They were destroyed because of Jehoshaphat’s ungodly alliance with Ahaziah. (1 Kings 20:35-37) Jehoshaphat puts himself under the punishment designed for the wicked by aligning himself with the wicked.
 - God doesn’t hurt Jehoshaphat, but He destroys his plans and works to keep him from unifying with the ungodly.
- 22:51 – “two years” – From 853-852 BC.
- 22:52 – “did evil in the sight of the Lord” – The prophecy against Ahab (21:20-24; 29) will begin to be fulfilled in his children, because they partake of the same sins.
- 22:53 – “provoked the Lord to anger” – He is not only sinning in his own life, he is also causing the nation to sin.