

1 & 2 Kings

1 Kings 6-7 – Solomon's Temple (cf. 2 Chronicles 3-4)

- The archaeological evidence on the modern Temple Mount suggests that Solomon built a square platform around the top of the hill that stood to the north of the City of David.
- The inner dimensions of the Temple were twice as big as the Tabernacle:
 - The Holy of Holies was 20 cubits x 20 cubits.
 - The Holy Place (front room) was 40 cubits x 20 cubits.
- However, unlike the Tabernacle, the Temple had the following features:
 - A front porch which was 10 cubits x 20 cubits where two large pillars stood.
 - Three stories of storage rooms which surrounded the Holy Place and Holy of Holies.
- The interior of the Temple was paneled with cedar and overlaid with gold. The panels had "gourds and open flowers" (1 Kgs. 6:18) and cherubim (2 Chr. 3:7) carved into them as decorations.
 - The decorations on the temple walls suggest that this area was intended to be reminiscent of the Garden of Eden. Similar to Eden, this Temple was where God and man would be together.



Side Note: Is there archaeological evidence of Solomon's wealth?

- In the 5th year of Rehoboam's reign, Shishak of Egypt invaded Judah and took all the wealth that Solomon has accumulated (1 Kgs 14:25-26; 2 Chr 12:2-9).
- Shishak died soon after this expedition, but his son Osorkon I seems to have used the wealth of Solomon to enrich the temples of Egypt.
- *The Oxford History of Ancient Egypt* states "The burial goods of the 21st- and 22nd-Dynasty kings found in the royal tombs at Tanis included substantial quantities of gold and silver, while an inscription from Bubastis recording the dedication by Osorkon I of statues and cult utensils to the temples of Egypt lists the equivalent of **over 391 tons of gold and silver objects**--all apparently presented during the first four years of the king's reign. A proportion of this, it has been postulated, may represent the booty from Sheshonq I's Palestinian campaign a few years earlier ..." –Ian Shaw, *The Oxford History of Ancient Egypt* (Oxford: Oxford University Press, 2000), p. 344.

Back to the Storyline ...

- The kingdom was divided from that point on. The two nations continually strayed from God to worship idols, so God sent prophets to them to call them back to the covenant relationship.

- The northern kingdom (Israel) was more wicked than the southern kingdom, so God used the Assyrians to take them into exile in 722 B.C.
- The southern kingdom (Judah) lasted another 135 years but eventually were taken into exile by the Babylonians in 586 B.C.

1 Kings 11:9-13 – Division of the Kingdom

- According to the book of Kings, the reason for the division of the Israelite kingdom was not because of political events. Instead, it was a judgment sent by God because of Solomon's sin.
- Notice that God promised that there would continue to be a king from the line of David ruling over part of the nation. This was related to God's faithfulness to David and to Jerusalem where His Temple had been built:
 - 1 Kings 11:13 "However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen."
- This was fulfilled in the fact that while the northern kingdom had nine dynasties that reigned one after the other, the southern kingdom had only one dynasty: David's.

1 Kings 12 - 2 Kings 25 – The Divided Monarchy - Overview

- The Narrator's Evaluation of the Kings:
 - How many good kings did Judah have?
 - 8 (including those who were a mix of good & bad)
 - How many good kings did Israel (northern kingdom) have?
 - None!
 - "did what was evil in the sight of the Lord": 1 Kgs. 11:6; 15:26, 34; 16:19, 25, 30; 21:20, 25; 22:52; 2 Kgs. 3:2; 8:18, 27; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:2; 21:2, 6, 20; 23:32, 37; 24:9, 19.
 - "did what was right in the eyes of the Lord": 1 Kgs. 11:11; 2 Kgs. 10:30; 12:2; 14:3; 15:3, 34; 18:3; 22:2 (cf. 1 Kgs 11:38; 14:8; 15:5; 2 Kgs. 16:2).
 - David used as a measuring rod: "as David his father had done" 1 Kgs. 11:6, 33; 15:11; 2 Kgs. 16:2; 18:3; (cf. similar phrases in 1 Kgs. 3:3; 11:4; 15:3; 2 Kgs. 14:3; 22:2). The other kings of Judah were evaluated on how similar or dissimilar they were to King David. This points to the significance of David, and points to the need for a godly Davadic king.
 - The following chart summarizes provides a summary of the kings and the dates they reigned:

<u>Kings of Israel</u>			<u>Kings of Judah¹</u>		
Jeroboam*	931-910 B.C.	–	Rehoboam	931-913 B.C.	–
Nadab	910-909 B.C.	–	Abijam/Abijah	913-911 B.C.	–
Baasha*	909-886 B.C.	–	Asa	911-870 B.C.	+
Elah	886-885 B.C.	–			
Zimri*	885 B.C. (7 days)	–			
Omri*	885-874 B.C.	–			
Ahab	874-853 B.C.	–	Jehoshaphat	873-848 B.C.	+
Ahaziah	853-852 B.C.	–			
Jehoram/Joram	852-841 B.C.	–	Jehoram	848-841 B.C.	–
Jehu*	841-814 B.C.	–	Ahaziah	841 B.C.	–
			Athaliah	841-835 B.C.	–
Jehoahaz	814-798 B.C.	–	Joash	835-796 B.C.	+/-
Jehoash/Joash	798-782 B.C.	–	Amaziah	796-767 B.C.	+/-
Jeroboam II	793-753 B.C.	–	Azariah/Uzziah	792-740 B.C.	+/-
Zechariah	753 B.C. (6 months)	–			
Shallum*	752 B.C. (1 month)	–			
Menahem*	752-742 B.C.	–	Jotham	750-731 B.C.	+
Pekahiah	742-740 B.C.	–			
Pekah*	752-732 B.C.	–	Ahaz	735-715 B.C.	–
Hoshea*	732-722 B.C.	–	Hezekiah	729-686 B.C.	+
			Manasseh	696-642 B.C.	–
			Amon	642-640 B.C.	–
			Josiah	640-609 B.C.	+
			Jehoahaz	609 B.C. (3 months)	–
			Jehoiakim	608-598 B.C.	–
			Jehoiachin	598-597 B.C.	–
			Zedekiah	597-586 B.C.	–

*founder of a new dynasty

“+” indicates a good king. “–” indicates a bad king.

A good king is one described by the biblical author as “doing what was right in the eyes/sight of the Lord.”

1 Kings 12:25-33 Jeroboam's Golden Calves

- To avoid the possibility that the Israelites would turn their loyalties back to the king sitting in Jerusalem because that's where the Temple stood, Jeroboam decided to establish alternate places of worship. He set up one cultic center at the northern end (Dan) of the country and one at the southern end (Bethel).
- The words he uses to introduce the calves to the Israelites are the same words used by the Israelites when the golden calf was set up at the foot of Mount Sinai:
 - Exodus 32:4 "And he [Aaron] received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'"
 - 1 Kings 12:28 "So the king took counsel and made two calves of gold. And he said to the people, 'You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt.'"
- Similar to how Aaron's golden calf caused Israel to stumble into sin, Jeroboam's golden calves became a stumbling block to the Israelites for the next 200 years.
 - 1 Kings 15:34 "He [King Asa] did what was evil in the sight of the Lord and walked in the way of Jeroboam and in his sin which he made Israel to sin."
 - 1 Kings 16:19 "[God brought judgment on King Zimri] because of his sins that he committed, doing evil in the sight of the Lord, walking in the way of Jeroboam, and for his sin which he committed, making Israel to sin."
 - 1 Kings 22:52 "He [Ahaziah] did what was evil in the sight of the Lord and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who made Israel to sin."
 - Examples from 2 Kings: 2 Kgs. 3:3; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28.
- Ultimately Jeroboam's actions are cited as one of the reasons God took the northern kingdom into exile:
 - 2 Kings 17:21-23 "When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin. The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day."

1 Kings 18 – Elijah and the Prophets of Baal on Mount Carmel

- *Why were there so many miracles at this time?*
- If you study the miracles in scripture, you find that there are only 3 periods of history when God was empowering people to do a lot of miracles.
 - **Periods of Frequent Miracles**
 - Moses & Joshua
 - God doing something new.
 - Authenticating His messengers.
 - Elijah & Elisha
 - God calling his people back to true worship during a spiritual crisis.
 - Authenticating His messengers.
 - Jesus & the Apostles
 - God doing something new.
 - Authenticating His messengers.
- In every period, God was using miracles to authenticate his messengers. In the first and last periods, He was also initiating something new. But in the time of Elijah and Elisha, there was a different problem God was addressing.
- For the first time in Israel's history, Baal worship was the official religion of the state. Before this, the people were worshiping Yahweh using Jeroboam's golden calves, but at least they were still worshiping Yahweh. Now, Ahab was leading the people to officially reject Yahweh and worship Baal instead.
 - 1 Kings 16:31 "And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took for his wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshiped him."
 - 1 Kings 18:21 "And Elijah came near to all the people and said, 'How long will you go limping between two different opinions? If Yahweh is God, follow him; but if Baal, then follow him.' And the people did not answer him a word."
 - 1 Kings 18:36-38 "And at the time of the offering of the oblation, Elijah the prophet came near and said, 'O Yahweh, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O Yahweh, answer me, that this people may know that you, O Yahweh, are God, and that you have turned their hearts back.' Then the fire of Yahweh fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench."

2 Kings 17 – Fall of Israel

2 Kings 25 – Fall of Judah

- The narrator of Kings makes it crystal clear that Israel & Judah were defeated and taken into exile because they were under God's judgment. Again, these books demonstrate God's sovereignty. It was not God who lost against the Assyrians and the Babylonians. Instead, God providentially used these nations to bring about His judgment on His people.
- Because He was pursuing an intimate relationship with Israel, He was disciplining them for their sin so that their hearts would turn back to Him. From this point forward in history, Israel as a nation never again stumbled over the sin of idolatry.

