

KINGS



1-2 SOLOMON SUCCEDES DAVID

3-4 SOLOMON ASKS FOR WISDOM...

5-8 THE TEMPLE AND BUDS

9-11 SOLOMON'S DOWNFALL

12-16 ISRAEL SPLITS IN TWO

17-25 JERUSALEM'S DEMISE AND BABYLONIAN EXILE

26-29 THE PROPHETS

30-33 THE ROAD TO EXILE

34-37 EXILE CHAPTER 1-17

38-40 THE CRITERIA FOR KINGS:

- WORSHIP THE GOD OF ISRAEL ALONE?
- RU ISRAEL OF IDOLATRY?
- FAITHFUL TO THE COVENANT?

- SPEAK ON GOD'S BEHALF
- CovenANT WATCHDOGS
- CALL OUT IDOLATRY AND INJUSTICE
- CHALLENGE TO REPENT AND FOLLOW THE TORAH

PROPHETS:

THE ROLE OF



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I. Bible Project Videos

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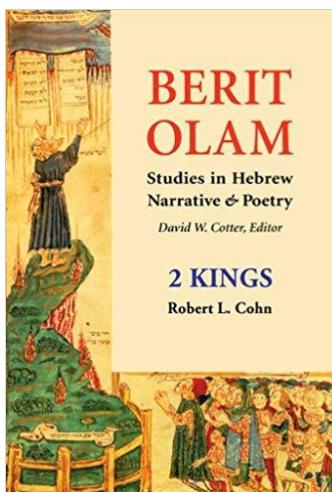
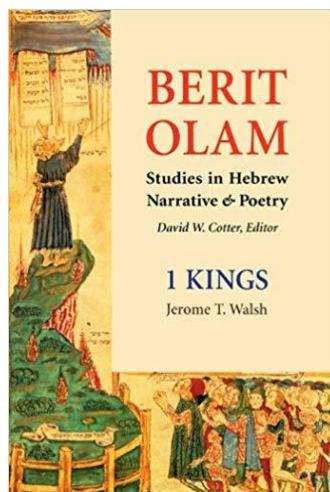
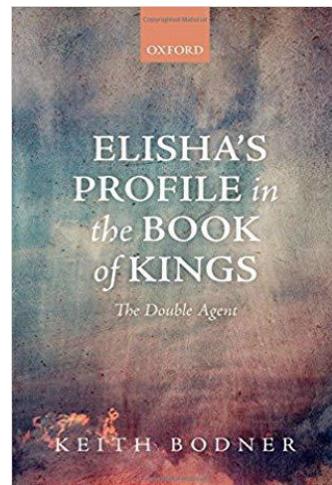
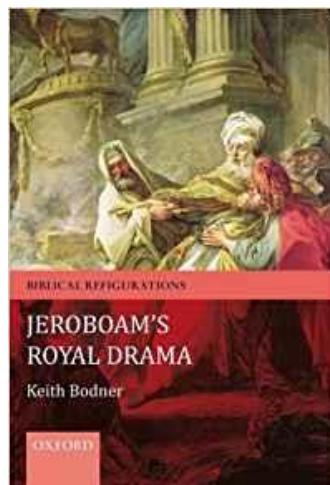
Read Scripture Series

- Kings

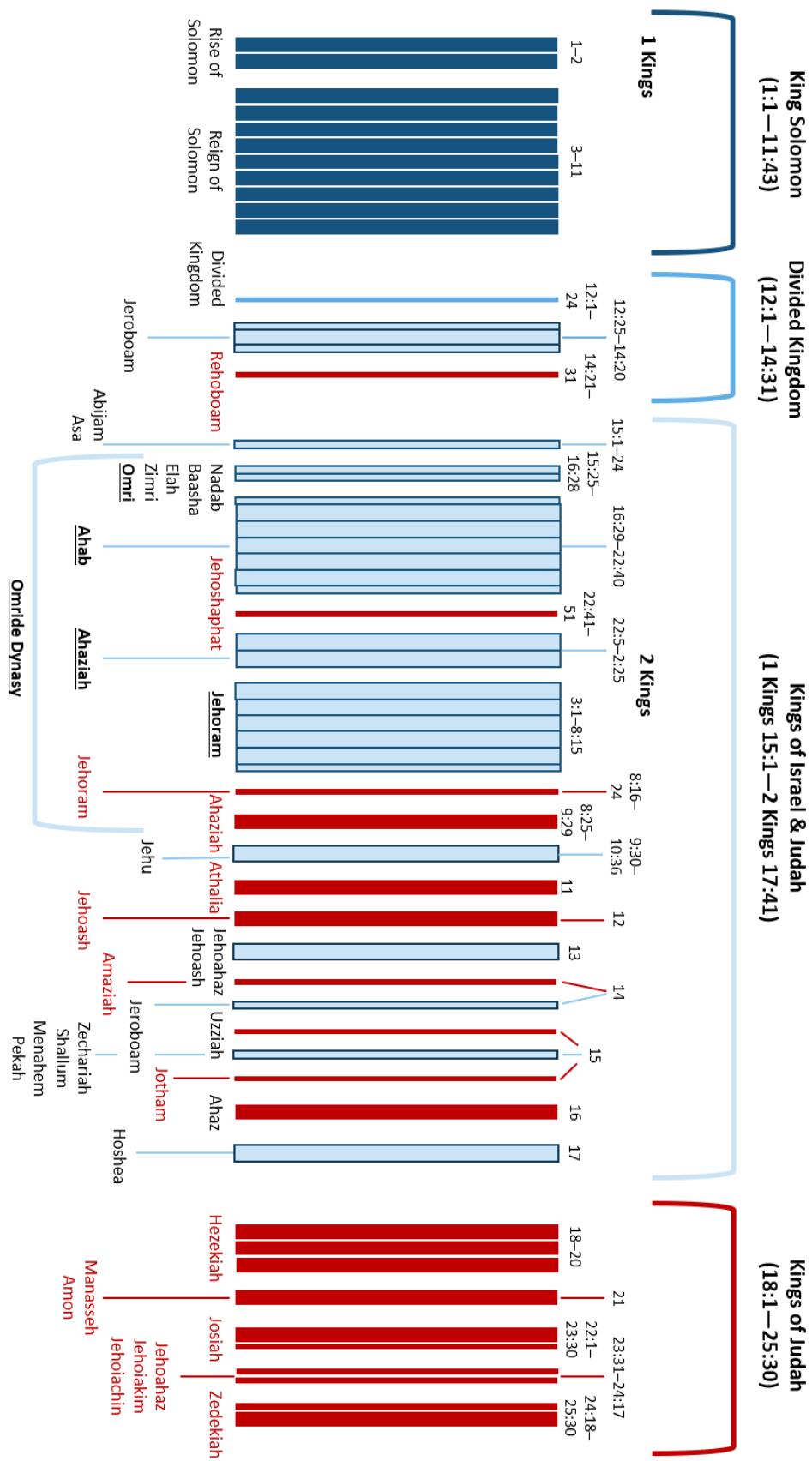
Israel 2019

- The Apostasy of Jeroboam (Pt 1)
- The Apostasy of Jeroboam (Pt 2)

II. Recommended Books and Commentaries



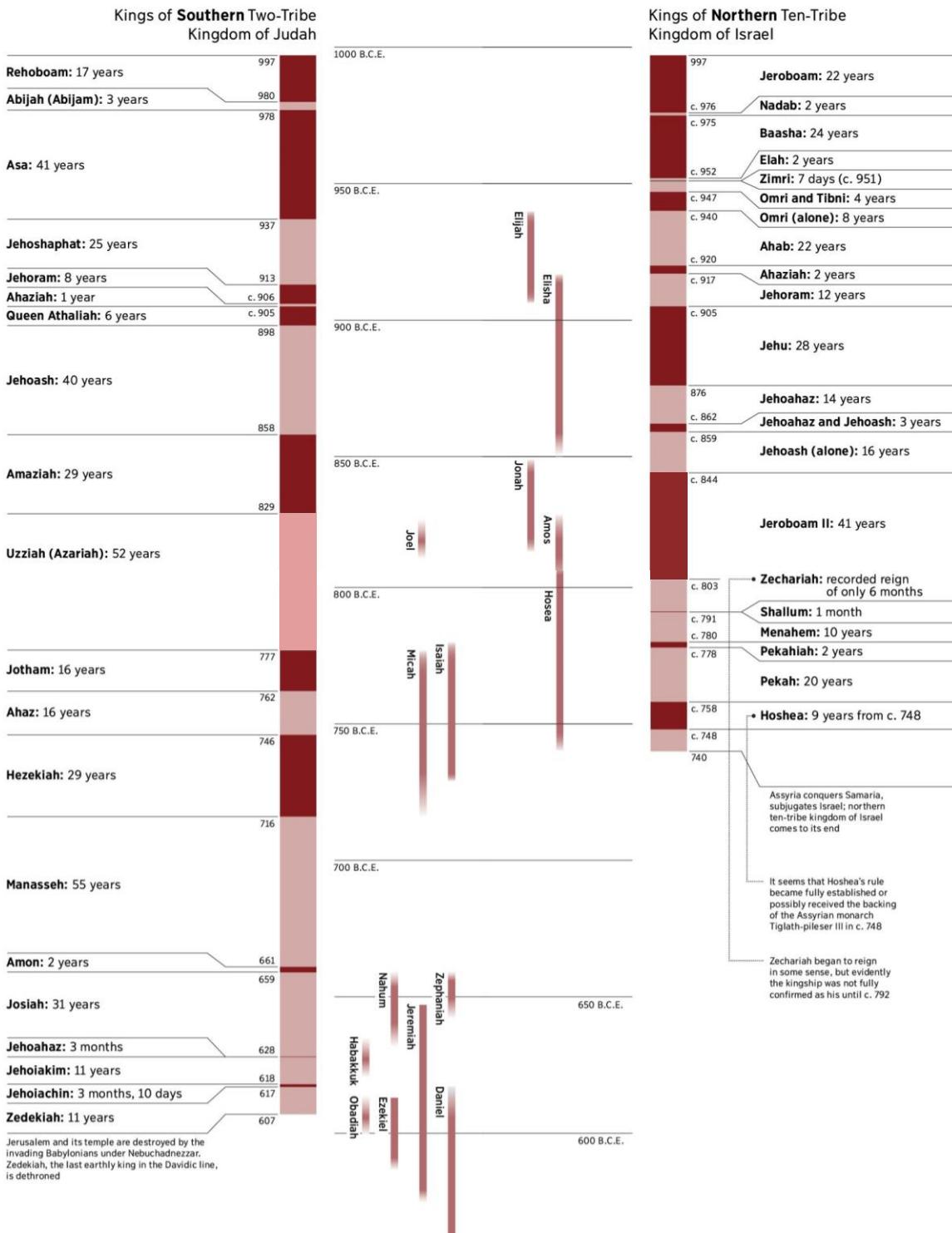
1 & 2 Kings



III. Major themes of biblical theology in the books of 1 & 2 Kings:

Solomon & Folly	Though Solomon is associated with Israel's wisdom tradition, the failure of the kings from Solomon to Zedekiah was folly and the lack of wisdom.
Kings & the Wisdom Tradition	1 & 2 Kings braid together the three main strands of biblical wisdom (Proverbs, Job, and Ecclesiastes), making Kings an historical clinic and exhibition of biblical wisdom (or the lack thereof).
Solomon & the Temple	Although central to the worship life of Israel, the Temple has a meagre profile in 1 & 2 Kings. We are reminded that it is but a shadow of Jesus Christ.
Solomon & Jesus	For all his sin and shortcoming, the glory and reign of Solomon is a shadow of the glory and reign of Jesus Christ.
Prophetic Word	The prophetic word always achieves its purpose.
Elijah & Elisha	Elijah & Elisha are to be interpreted in light of Moses & Joshua. These two pairs, in turn, help us to interpret the lives and ministries of John & Jesus.
Idolatry	The idolatry of the people and the kings ends in destruction and exile. This foreshadows the future judgment against the whole world.
King Josiah	Josiah is not the messiah. His reforms do not go deep enough to turn back the tide of God's wrath.
Exile	The exile of Judah in 586 B.C. is a type of the Final Judgment of the world.
Davidic Covenant	Throughout all of the sin and judgment in 1 & 2 Kings, God's unconditional promises to David (2 Samuel 7) remain solidly in place.

Chart: Prophets and Kings of Judah and of Israel



I. Macro Structure of 1 & 2 Kings

A. Solomon (1 Kings 1:1—11:43)

A1. *Rise of Solomon (1:1—2:11)*

A2. *Reign of Solomon (2:12—11:43)*

B. Division of the Kingdom (1 Kings 12:1—14:31)

B1. *Rehoboam & Jeroboam Divide the Kingdom (12:1—24)*

B2. *[Israel] Reign of Jeroboam (12:25—14:20)*

B3. [Judah] Reign of Rehoboam (14:21—31)

C. The Kings of Israel and Judah (1 Kings 15:1—2 Kings 17:41)

C1. [Judah] Reign of Abijam (15:1—8)

C2. [Judah] Reign of Asa (15:9—24)

C3. *[Israel] Reign of Nadab (15:25—32)*

C4. *[Israel] Reign of Baasha (15:33—16:7)*

C5. *[Israel] Reign of Elah (16:8—14)*

C6. *[Israel] Reign of Zimri (16:15—22)*

C7. *[Israel] Reign of Omri (16:23—28)*

C8. *[Israel] Reign of Ahab (16:29—22:40)*

C9. [Judah] Reign of Jehoshaphat (22:41—51)

C10. *[Israel] Reign of Ahaziah (22:52—2:25)*

C11. *[Israel] Reign of Jehoram (3:1—8:15)*

C12. [Judah] Reign of Jehoram (8:16—24)

C13. [Judah] Reign of Ahaziah (8:25—9:29)

C14. *[Israel] Reign of Jehu (9:30—10:36)*

C15. [Judah] Reign of Queen Athalia (11:1—20)

C16. [Judah] Reign of Jehoash (12:1—22)

C17. *[Israel] Reign of Jehoahaz (13:1—9)*

C18. *[Israel] Reign of Jehoash (13:10—25)*

C19. [Judah] Reign of Amaziah (14:1—22)

C20. *[Israel] Reign of Jeroboam II (14:23—29)*

C21. [Judah] Reign of Azariah (Uzziah) (15:1—7)

C22. *[Israel] Reign of Zechariah (15:8—12)*

C23. *[Israel] Reign of Shallum (15:13—16)*

C24. *[Israel] Reign of Menahem (15:17—22)*

C25. *[Israel] Reign of Pekah (15:27—31)*

C26. [Judah] Reign of Jotham (15:32—38)

C27. [Judah] Reign of Ahaz (16:1—20)

C28. *[Israel] Reign of Hoshea (17:1—41)*

D. The Kings of Judah (2 Kings 18:1—25:30)

- D1. [Judah] Reign of Hezekiah (18:1—20:21)*
- D2. [Judah] Reign of Manasseh (21:1—18)*
- D3. [Judah] Reign of Amon (21:19—26)*
- D4. [Judah] Reign of Josiah (22:1—23:30)*
- D5. [Judah] Reign of Johoahaz (23:31—35)*
- D6. [Judah] Reign of Jehoiakim (23:36—24:7)*
- D7. [Judah] Reign of Jehoiachin (24:8—17)*
- D8. [Judah] Reign of Zedekiah (24:18—25:30)*



II. Detailed Structure

Solomon (1 Kings 1:1—11:43)

Rise of Solomon (1:1—2:11)

- David takes Abishag the Shunammite as his concubine in his old age (1:1–4)
- Adonijah prepares to be king (1:5–10)
- Nathan and Bathsheba secure Solomon as David's successor (1:11–27)
- Solomon is anointed king (1:28–53)
- David's private last words to Solomon (2:1–9)
- David dies (2:10–11)

Reign of Solomon (2:12—11:43)

- Solomon secures his throne by killing Adonijah, Joab, and Shimei, and by expelling Abiathar (2:11–46)
- Solomon prays for wisdom (3:1–28)
 - The LORD grants Solomon wisdom (3:1–15)
 - Solomon exercises his wisdom with the sword and a baby (3:16–28)
- Solomon's kingdom (4:1–34)
 - Solomon's court (4:1–6)
 - Solomon's Administrative Districts (4:7–19)
 - Profile of Solomon's successes (4:20–34)
- Solomon's temple (5:1—9:9)
 - Solomon contacts Hiram to make preparations for the temple (5:1–18)
 - Solomon builds the temple (6:1–38)
 - Solomon builds his palace (7:1–12)
 - Description of the temple furnishings (7:13–51)
 - Solomon moves the ark into the temple (8:1–11)
 - Solomon dedicates the temple (8:12–66)
 - The LORD appears to Solomon (9:1–9)
- Solomon's acts (9:10–11:8)
 - Solomon gives cities to Hiram (9:10–14)
 - Solomon drafts slaves (9:15–23)

- Solomon builds a house of the daughter of Pharaoh (9:24)
- Solomon offeres burnt offerings at the temple three times a year (9:25)
- Solomon builds a fleet of ships (9:26–28)
- Solomon hosts the Queen of Sheba (10:1–13)
- Solomon acquires great wealth (10:14–22)
- Solomon acquires great wisdom (10:23–25)
- Solomon acquires great chariots and horses (10:26–29)
- Solomon acquires a great harem of 700 wives and 300 concubines (11:1–3)
- Solomon worshipped the gods of his wives (11:4–8)
- Solomon’s adversaries (11:9–40)
 - The LORD rebukes Solomon and told him that He would tear the kingdom from him (11:9 – 13)
 - The LORD raises up Hadad the Edomite to be an adversary to Solomon (11:14 – 22)
 - The LORD raises up Rezon the son of Eliada to be an adversary to Solomon (11:23 – 25)
 - The LORD raises up Jeroboam the son of Nebat, and Ephraimite of Zeredah, to be an adversary to Solomon (11:26–40)
- Solomon dies (11:41–43)

Division of the Kingdom (1 Kings 12:1—14:31)

Rehoboam & Jeroboam Divide the Kingdom (12:1–24)

- The people ask Rehoboam, son of Solomon, to lighten the yoke of forced labour that Solomon put on them (12:1–5)
- Rehoboam promises to increase the yoke of forced labour upon the people (12:6–15)
- Israel makes Jeroboam king and rebels against Rehoboam, who maintains control of Judah (12:16–24)

[Israel] Reign of Jeroboam (12:25—14:20)

- Jeroboam builds two golden calf shrines (one in Bethel and one in Dan) as an alternative to worship in the Jerusalem temple (12:25–33)
- A man of God confronts Jeroboam, rebuking him for his apostasy and prophesying the destruction of his high places by Josiah, son of David (13:1–10)

- The man of God disobeys God's commands and is killed by a lion (13:11 – 32)
- Jeroboam persists in his apostasy (13:33–34)
- Ahijah prophesies to Jeroboam's wife about the death of Abijah, Jeroboam's son (14:1–18)
- Jeroboam dies (14:19–20)

[Judah] Reign of Rehoboam (14:21–31)

- Rehoboam did evil in the sight of the LORD with high places, pillars, Asherim, and male cult prostitutes (14:21–24)
- King Shishak of Egypt ransacked Solomon's treasury (14:25–28)
- Rehoboam dies (14:29–31)

The Kings of Israel and Judah (1 Kings 15:1—2 Kings 17:41)

[Judah] Reign of Abijam (15:1–8)

- Wicked king

[Judah] Reign of Asa (15:9–24)

- Good king

[Israel] Reign of Nadab (15:25–32)

- Wicked king

[Israel] Reign of Baasha (15:33—16:7)

- Wicked king

[Israel] Reign of Elah (16:8–14)

- Wicked king

[Israel] Reign of Zimri (16:15–22)

- Wicked king

[Israel] Reign of Omri (16:23–28)

- Wicked king

[Israel] Reign of Ahab (16:29—22:40)

- Wicked king
- Ahab married Jezebel the daughter of Ethaal, the king of the Sidonians, and he worshipped Baal (16:29–34)
- Elijah prophesies in Israel (17:1–19:21)
 - Elijah predicts a drought (17:1–7)
 - The LORD sends Elijah to a widow in Zarephath (17:8–24)
 - **Miracle 1:** Jar of flour and oil does not run out (17:8–16)
 - **Miracle 2:** Elijah raises the widow's son (17:17–24)
 - The LORD sends Elijah to confront King Ahab (18:1–16)
 - Elijah challenges the prophets of Baal to a contest on Mount Carmel (18:17–46)
 - **Miracle 3:** Elijah prays and fire falls from heaven to consume his water drenched sacrifice (18:17–39)
 - Elijah seizes the prophets of Baal and kills them by the Kishon river (18:40)
 - **Miracle 4:** Elijah prays and rain comes (18:40–46)
 - Elijah flees to Mount Horeb (19:1–18)
 - Elijah flees from Jezebel (19:1–4)
 - **Miracle 5:** An angel feeds him under the broom tree (19:5–7)
 - Elijah takes 40 days and 40 nights to get to Horeb (19:8)
 - The LORD speaks to Elijah in a whisper (19:9–18)
 - Elijah calls Elisha to be his successor (19:19–21)
- Ahab is assured and then rebuked by a prophet concerning his war with Ben-hadad of Syria (20:1–43)
 - Ahab goes to war against Syria (20:1–12)
 - A prophet assures Ahab of victory over Ben-hadad (20:13–15)
 - Ahab defeats drunk Ben-hadad, but Ben-hadad escapes (20:16–21)
 - A prophet assures Ahab of further victory over Ben-hadad (20:22)
 - Ahab defeats and captures Ben-hadad, but then releases him (20:23–34)
 - A prophet rebukes Ahab for releasing Ben-hadad and assures Ahab that he and Israel will fall in Ben-Hadad's place (20:35–43)
- Jezebel has Naboth killed and gives his vineyard to Ahab (21:1–16)
- The LORD sends Elijah to rebuke Ahab for taking Naboth's vineyard (21:17–29)

- The LORD sends Elijah (21:17–19)
- Elijah rebukes Ahab (21:20–24)
- Ahab repents and the LORD withholds disaster until the days of his son (21:25–29)
- King Ahab of Israel and King Jehoshaphat of Judah war against Syria (22:1–40)
 - Ahab and Jehoshaphat agree to go to war against Syria (22:1–4)
 - Zedekiah the son of Chenaanah and Ahab's court prophets predict victory (22:5–12)
 - Micaiah prophesies victory also, but when pressed, admits that he was lying and that Ahab will actually die (22:13–28)
 - Ahab disguised himself for battle, but was killed anyway (22:29–40)

[Judah] Reign of Jehoshaphat (22:41–51)

- Good king

[Israel] Reign of Ahaziah (22:52—2:25)

- Wicked king
- Moab rebelled against Israel (1:1)
- Elijah accurately prophesies Ahaziah would succumb to his injuries, having fallen through the lattice in his upper chamber (1:2–4)
- **Miracle 6:** Elijah calls down fire from heaven to consume two companies of 50 sent to retrieve him for the king (1:5–16)
- Ahaziah dies (1:17–18)
- Elijah is raptured to heaven (2:1–12)
 - Elijah prepares to depart (2:1–7)
 - **Miracle 7:** Elijah strikes the Jordan river with his cloak, parting the waters so he and Elisha can pass to the other side (2:8)
 - Elisha asks for a double portion of Elijah's spirit (2:9–10)
 - Elijah is raptured in chariots of fire (2:11–12)
- Elisha succeeds Elijah (2:13–25)
 - **Miracle 1:** Elisha strikes the Jordan river with Elijah's cloak, parting the waters so he can pass back to the other side (2:13–14)
 - The sons of the prophets look for Elijah's body but do not find it (2:15–18)
 - **Miracle 2:** Elisha purifies the water at Jericho (2:19–22)

- **Miracle 3:** Elisha curses small boys, and she-bears kill 42 of them (2:23–25)

[Israel] Reign of Jehoram (3:1—8:15)

- Wicked king (3:1–3)
- Jehoram goes to war with Jehoshaphat of Judah and the king of Edom against Moab for failing to deliver 100,000 lambs and the wool of 100,000 rams (3:4–27)
 - Jehoram allies with Judah and Edom against Moab (3:4–8)
 - The kings run out of water and they summon Elisha (3:9–13)
 - **Miracle 4:** Water comes from the riverbed and Moab is defeated (3:14–27)
- Elisha prophesies in Israel (4:1—8:6)
 - **Miracle 5:** The widow's jar of oil fills all her vessels so she can pay off her creditors (4:1–7)
 - **Miracle 6:** The barren Shunammite woman conceives and bears a son (4:8–17)
 - **Miracle 7:** Elisha raises the Shunammite woman's son from the dead (4:18–37)
 - **Miracle 8:** Elisha purifies poisonous stew in Gilgal and he multiplies bread for the men coming from Baal-Shalishah (4:38–44)
 - **Miracle 9:** Elisha heals Naaman of leprosy and Elisha's servant Gehazi is punished with leprosy for his greed (5:1–27)
 - **Miracle 10:** Elisha causes an axe-head to float so that the man who lost it might return to the man he borrowed it from (6:1–7)
 - **Miracle 11:** Elisha prayed that the man of God would be able to see the chariots and horses of fire during their war with the Syrians (6:8–17)
 - **Miracle 12:** Elisha prayed that the Syrians would be blinded; he then led them into Samaria, to the king of Israel (6:18–23)
 - **Miracle 13:** Elisha promises food during Ben-hadad's siege of Samaria; the Syrians had fled at the sound of horses and chariots and four lepers led Israel to the Syrian camp (6:24—7:20)
 - Elisha warns the Shunammite woman to flee during the coming 7-year famine, promising that her land would be returned to her (8:1–6)
- Hazael murders Ben-hadad (8:7–15)

[Judah] Reign of Jehoram (8:16–24)

- Wicked king (8:16–24)

[Judah] Reign of Ahaziah (8:25—11:20)

- Wicked king (8:25–27)
- Ahaziah allies with Joram (Jehoram) of Israel against Hazael, king of Syria (8:28–29)
- Jehu anointed king of Israel (9:1–29)
 - Elisha commands a son of the prophets to anoint Jehu king of Israel (9:1–3)
 - Jehu is anointed king of Israel (9:4–13)
 - Jehu assassinates Joram (Jehoram) of Israel and Ahaziah of Judah (9:14–29)

[Israel] Reign of Jehoahaz (9:30—10:36)

- Good king
- Jehu executes Jezebel in fulfillment of Elijah's prophesy (9:30 – 37)
- Jehu assassinates the descendants of Ahab (10:1–17)
- Jehu kills the prophets of Baal (10:18 – 27)
- Jehu reigns in Israel (10:28–36)

[Judah] Reign of Queen Athalia (11:1–20)

- Wicked queen
- Jehoash hidden in the temple until Athalia was assassinated (11:1–20)

[Judah] Reign of Jehoash (12:1–22)

- Good king (12:1–3)
- Jehoash repairs the temple (12:4–18)
- Jehoash dies (12:19–22)

[Israel] Reign of Jehoahaz (13:1–9)

- Wicked king (13:1–9)

[Israel] Reign of Jehoash (13:10–25)

- Wicked king (13:10–13)
- Elisha dies (13:14–21)
 - Elisha prophesies one more time for King Joash (13:14–19)
 - Elisha dies and is buried (13:20)
 - **Miracle 14:** A dead Moabite is resurrected when buried with Elisha's bones (13:21)

[Judah] Reign of Amaziah (14:1–22)

- Good king (14:1–6)
- Amaziah defeated Edom and took Sela (14:7)
- Amaziah was defeated and captured by Israel (14:8–22)

[Israel] Reign of Jeroboam II (14:23–29)

- Wicked king (14:23–29)

[Judah] Reign of Azariah (Uzziah) (15:1–7)

- Good king (15:1–7)

[Israel] Reign of Zechariah (15:8–12)

- Wicked king (15:8–12)

[Israel] Reign of Shallum (15:13–16)

- Wicked king (15:13–16)

[Israel] Reign of Menahem (15:17–22)

- Wicked king (15:17–22)

[Israel] Reign of Pekah (15:27–31)

- Wicked king (15:27–31)

[Judah] Reign of Jotham (15:32–38)

- Good king (15:32–38)

[Judah] Reign of Ahaz (16:1–20)

- Wicked king (16:1–4)
- Pekah, son of Remaliah, king of Israel and Rezin, king of Syria, besiege Jerusalem but can not take it (16:5)
- Ahaz enters into an alliance with Assyria (16:6–9)
- Ahaz replaces the bronze altar with an altar copied from Assyrian worship in Damascus (16:10–20)

[Israel] Reign of Hoshea (17:1–41)

- Wicked king (17:1–2)
- Hoshea betrays Shalmaneser of Assyria by seeking an alliance with So of Egypt (17:3–4)
- Assyria besieges Samaria for three years (17:5)
- Assyria captures Samaria and Israel falls (17:6)
- Israel goes into exile because of their idolatry (17:7–23)
- Assyria resettles Samaria with people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, which produced a distorted form of Judaism in Samaria (17:24–41)

The Kings of Judah (2 Kings 18:1—25:30)

[Judah] Reign of Hezekiah (18:1—20:21)

- Good king (18:1–8)
- Shalmaneser, king of Assyria, besieges Samaria and defeats Israel (18:9–12)
- Sennacherib, king of Assyria, destroys Judah draws tribute from Hezekiah to spare Jerusalem (18:13–16)
- Sennacherib threatens Hezekiah (18:17—19:37)
 - The Assyrian Rabshakeh tries to intimidate Jerusalem into surrender by speaking publicly at the city wall (18:17–37)
 - Isaiah reassures Hezekiah that the LORD will protect Jerusalem if the king keeps faith (19:1–7)

- The Assyrian Rabshakeh again tries to intimidate Jerusalem into surrender by sending a letter (19:8–13)
- Hezekiah prays over the Assyrian letter in the temple (19:14–19)
- Isaiah prophesies the fall of Sennacherib (19:20–34)
- The LORD strikes down 185,000 Assyrians, causing Sennacherib to return home, only to be assassinated by Adrammelech and Sharezer, his sons (19:35–37)
- Hezekiah almost dies, but because of his repentance, the LORD sends Isaiah to announce that his life will be extended 15 years (20:1–11)
- Hezekiah seeks an alliance with Babylon (20:12–19)
 - Hezekiah shows his kingdom to the envoys sent by Merodach-baladan of Babylon (20:12 – 13)
 - Isaiah rebukes Hezekiah for entering into an alliance with Babylon and prophesies that Judah will fall to Babylon, but not in Hezekiah's lifetime (20:14–19)
- Hezekiah dies (20:20–21)

[Judah] Reign of Manasseh (21:1–18)

- Wicked king (21:1–18)
 - Built high places
 - Erected altars for baal and made Asherah
 - Built altars to worship the stars in the temple
 - Sacrificed his son
 - Used fortune-telling, mediums, and necromancers
 - Put an image of Asherah in the temple

[Judah] Reign of Amon (21:19–26)

- Wicked king (21:19–26)

[Judah] Reign of Josiah (22:1–23:30)

- Good king (22:1–2)
- Josiah repairs the temple (22:3 – 7)
- Hilkiah finds the book of the law in the temple and takes it to Josiah (22:8 – 20)
- Josiah reforms Judah by implementing the book of the law (23:1–27)

- Josiah has the book of the law read to all the inhabitants of Jerusalem(23:1–3)
 - Josiah purges the temple of false idols and deposes priests who facilitated false worship (23:4–6)
 - Josiah destroys the houses of male cult prostitution (23:7)
 - Josiah defiles the high places (23:8–9)
 - Josiah destroys the altar to Molech in the Valley of Hinnom so that there would be no more child sacrifice (23:10)
 - Josiah destroys every kind of false worship (23:11–14)
 - Josiah destroys Jeroboam's altar at Bethel, in keeping with the prophecy against Jeroboam by the man of God (23:15–19)
 - Josiah sacrifices all the priests of the high places on their altars (23:20)
 - Josiah restores the Passover (23:21 – 23)
 - Josiah puts away mediums and necromancers and every kind of abomination in the land (23:24–25)
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- Josiah's reforms were not enough to turn away God's wrath against Judah because of the sins of Manasseh (23:26–27)
 - Josiah dies in battle against Pharaoh Neco of Egypt at Megiddo (23:28–30)

[Judah] Reign of Johoahaz (23:31–35)

- Wicked king (23:31–25)

[Judah] Reign of Jehoiakim (23:36—24:7)

- Wicked king (23:36–37)
- Jehoiakim rebelled against Nebuchadnezzar, king of Babylon, after 3 years (24:1–7)

[Judah] Reign of Jehoiachin (24:8–17)

- Wicked king (24:8–9)
- Jerusalem is captured by Nebuchadnezzar of Babylon and Jehoiachin is taken into captivity, along with the treasures of the temple, the king's palace, court officials, mighty men, 10,000 Jerusalemites, craftsmen, and smiths. Only the poorest remained in the land (24:10–17)

[Judah] Reign of Zedekiah (24:18—25:30)

- Wicked king (24:18–19)

- Zedekiah rebels against Nebuchadnezzar (24:20)
- Jerusalem and Judah fall to Babylon (25:1–21)
 - Nebuchadnezzar besieges Jerusalem for two years before it falls (25:1–5)
 - Zedekiah and his sons are captured; the princes are killed before Zedekiah and then Zedekiah's eyes are taken out and he is taken to Babylon (25:6–7)
 - Nebuzaradan, the captain of the bodyguard, burns the temple to the ground and tore down the city walls (25:8–10)
 - Nebuzaradan carries the rest of the people into exile in Babylon, leaving only the poorest in the land (25:11–12)
 - Nebuzaradan carries valuables from the temple to Babylon (25:13–17)
 - Nebuzaradan has Seraiah, the chief priest, Zephaniah, the second priest, the three keepers of the threshold, the commander of the men of war, five men from the king's council the secretary of the commander of the army, and 60 men in the city killed (25:18–21)
- Nebuchadnezzar makes Gedaliah, the son of Ahikam, governor, but he is assassinated after 7 months (25:22–26)
- After 37 years, Jehoiachin is released from prison and is invited to eat at the king's table in Babylon (25:27–30)

III. Biblical Theology

1. *Solomon & Folly*

The first 11 chapters of 1 Kings focusses on the reign of King Solomon. No other king received this depth of treatment in the remainder of the monarchial history. Even kings which receive longer stretches of narrative, such as Ahab and Jehoram, are foregrounded by the prophetic presence of Elijah and Elisha.

In 1 Kings 3:1–15, Solomon prays for and receives wisdom from God. This wisdom is immediately put on display in 1 Kings 3: 16–28, by the account of the two women fighting over maternity of the one baby, and again in 1 Kings 10:1–13 by the visit of the Queen of Sheba.

The quantity of narrative dedicated to Solomon, in conjunction with the fact that the defining characterization of Solomon is wisdom, produce the expectation that Israel is to succeed as God's covenant partner only in so far as the kings are able to rule by wisdom.

Of course, even in Solomon's biography, this characterization of wisdom is undermined from the very beginning. Indeed, Solomon breaks every Deuteronomistic requirement of kingship:

Deuteronomy 17:14–20	Solomon's Reign
<p>¹⁴ "When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' ¹⁵ you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother.</p>	<p>2 Samuel 12:24–25 (ESV) ²⁴ Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon.</p> <p>And the LORD loved him ²⁵ and sent a message by Nathan the prophet. So he called his name Jедидия, because of the LORD.</p>
<p>¹⁶ Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.'</p>	<p>1 Kings 4:26 ²⁶ Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen.</p> <p>1 Kings 3:1 ¹ Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.</p> <p>1 Kings 10:26–29 ²⁶ And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. ²⁷ And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. ²⁸ And</p>

	<p>Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price.²⁹ A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria.</p>
<p>¹⁷ And he shall not acquire many wives for himself, lest his heart turn away,</p>	<p>1 Kings 11:1–4 (ESV) ¹ Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women,² from the nations concerning which the LORD had said to the people of Israel, “You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods.” Solomon clung to these in love.³ He had 700 wives, who were princesses, and 300 concubines.</p> <p>And his wives turned away his heart.⁴ For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father.</p>
<p>nor shall he acquire for himself excessive silver and gold.</p>	<p>1 Kings 10:14–22 ¹⁴ Now the weight of gold that came to Solomon in one year was 666 talents of gold,¹⁵ besides that which came from the explorers and from the business of the merchants, and from all the kings of the west and from the governors of the land. ¹⁶ King Solomon made 200 large shields of beaten gold; 600 shekels of gold went into each shield.¹⁷ And he made 300 shields of beaten gold; three minas of gold went into each shield. And the king put them in the House of the Forest of Lebanon.¹⁸ The king also made a great ivory throne and overlaid it with the</p>

	<p>finest gold.¹⁹ The throne had six steps, and the throne had a round top, and on each side of the seat were armrests and two lions standing beside the armrests,²⁰ while twelve lions stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom.²¹ All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver; silver was not considered as anything in the days of Solomon.²² For the king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks.</p>
<p>¹⁸ "And when he sits on the throne of his kingdom,</p> <p>he shall write for himself in a book a copy of this law, approved by the Levitical priests.</p>	<p>1 Kings 4:29–34 (ESV)</p> <p>²⁹ And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore,³⁰ so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt.³¹ For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations.³² He also spoke 3,000 proverbs, and his songs were 1,005.³³ He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish.³⁴ And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.</p>

<p>¹⁹ And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, ²⁰ that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.</p>	<p>1 Kings 11:9–13 (ESV) ⁹ And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice ¹⁰ and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the LORD commanded. ¹¹ Therefore the LORD said to Solomon, “Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. ¹² Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. 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.”</p>
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As this chart demonstrates, the wisest man the world has ever known (1 Kings 4:29–31; 10:23–24), was not all that wise. He failed the most basic test of wisdom, which is to fear the LORD God (Proverbs 1:7).

Consequently, the kingdom of Israel is doomed to division and devastation. After Solomon's reign, the kingdom splits because his son, Rehoboam, refuses to reverse the slavery policy of Solomon (1 Kings 12:1–20). In 722 B.C. the northern kingdom is destroyed by Assyria (2 Kings 17:6–41). In 586 B.C. the southern kingdom is taken into captivity by Nebuchadnezzar and the Babylonians (2 Kings 25).

The great undercurrent of this monarchical history is the recognition that the failure of the kings to exercise Deuteronomistic wisdom led to the eventual covenant curses promised in Deuteronomy 28:15–68). Indeed, although the word for wisdom is used 21 times in relation to Solomon, it is never mentioned again after 1 Kings 11.¹

¹ Leithart, *1 & 2 Kings*, 19.

2. *Kings & the Wisdom Tradition*²

The wisdom tradition in the Bible is not binary. That is, it is not as simple as wisdom (righteousness) will secure blessing and folly (wickedness) will beget cursing. While this is the dominant theme of the book of Proverbs, the biblical wisdom tradition is better understood to be a braid of three wisdom strands, each strand represented by a particular canonical book.

a. Strand 1: Proverbs

Fear God, keeping His rules and statutes, and you will be blessed.

This cause-and-effect relationship between covenant keeping and prosperity is the backbone of Israel's experience of kingship. Good kings prosper (Solomon; 1 Kings 10), repentance is rewarded (Ahab; 2 Kings 21:25–29), and faith will secure God's faithfulness (Hezekiah; 2 Kings 18–20). Wicked kings (and queens) suffer defeat (Jezebel; 2 Kings 9:30–37)

b. Strand 2: Job

Fear God, trusting that God has reason to allow the righteous to suffer.

Although the proverbial perspective of blessings and curses matching righteous and unrighteous behaviour, Kings also records the seemingly unmerited suffering of the righteous.

For example, even though Hezekiah has demonstrated exemplary faith in the face of overwhelming odds, he is cursed with future exile because of a potential alliance with Babylon (2 Kings 20:12–19). Similarly, after Josiah undertakes nation wide reformation in keeping with Deuteronomy, he dies in battle against Pharaoh Neco (2 Kings 23:28–30).

c. Strand 3: Ecclesiastes

Fear God, even though both the righteous and the wicked are destined for the same grave.

Kings shows us examples of proverbial wisdom (merited blessings and curses) and jobian wisdom (sometimes the righteous suffer). Additionally, there are examples of Ecclesiastical wisdom: Sometimes the wicked prosper.

² Leithart, *1 & 2 Kings*, 18–20.

For example, the evil King Jehoash of Israel defeats the righteous King Amaziah of Judah in battle, destroying a section of Jerusalem's wall and looting the temple treasury (2 Kings 14:8–14).

The books of 1 and 2 Kings demonstrate the full breadth of Israel's wisdom tradition with vivid clarity. Peter Leithart summarizes it well:

The book of Kings might be read as a historical endorsement of the viewpoint of Proverbs. Good and faithful kings achieve unbelievable wealth and notoriety (Solomon) and are miraculously delivered from enemies (Hezekiah) (2 Kgs. 18–19). Bad kings brace themselves for stinging rebukes from prophets, die randomly in battle (1 Kgs. 22:34–36) and are devoured by wild dogs and scavenging birds (14:11; 2 Kgs. 9:36 – 37). Though the judgment of the wicked is doubtless a strong theme in 1–2 Kings, the overall effect of the narrative is the opposite, closer to Ecclesiastes than to Proverbs. Wicked kings are delivered as frequently as righteous ones: Ahab defeats the Arameans twice (1 Kgs 20) before falling to a 'chance' Aramean arrow, and Ahab's son also defeats the Arameans twice (2 Kgs 6–7). Wicked Jehoash of Israel trounces righteous Amaziah of Judah (14:8–14), and Yahweh leads Israel in triumph over Aram during the reigns of Jehoahaz and the equally wicked Jeroboam II (13:22–25; 14:23–27). The book of Kings, especially 1 Kgs. 1–11, narrates the limitations of royal wisdom, while the book as a whole demonstrates the wisdom of Ecclesiastes, a wisdom that finds history elusive, unfathomable, uncontrollable. In its treatment of wisdom, then 1–2 Kings is prophetic literature, demonstrating that wisdom is essential yet ultimately ineffectual to secure the health and salvation of Israel.³

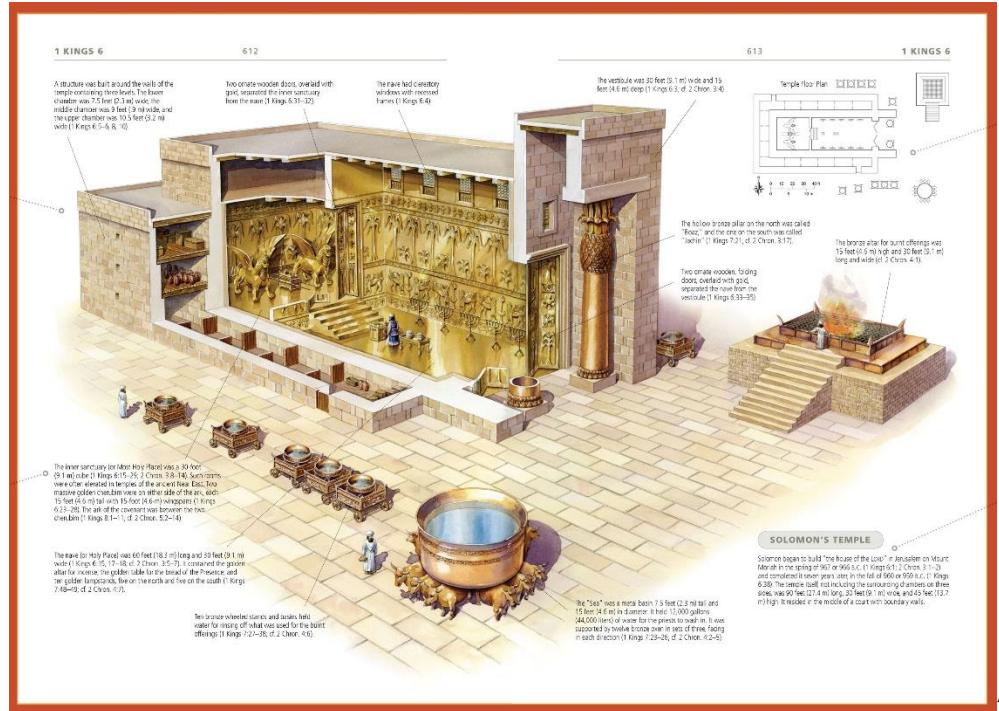
A study of this narrative, in conjunction with a study of biblical wisdom is sure to yield wonderful insight and understanding.

3. *Solomon & the Temple*

Just as the narrative paused in Exodus to describe the instructions and construction of the tabernacle, so also, the narrative freezes in 1 Kings 5:1–7:51 to describe the construction of the temple (with a short interruption at 1 Kings 7:1–12 to describe Solomon's palace). The narrative then picks up again but maintains a focus on the temple; bringing the ark to the temple (1 Kings 8:1–11), Solomon's dedication of the temple (1 Kings 8:12–66), and then the LORD's response to Solomon regarding the temple (1 Kings 9:1–9).

Of the 11 chapters concerning Solomon, therefore, almost half are dedicated in one way or another to the temple. This tightly associates Solomon with the temple.

³ Leithart, *1 & 2 Kings*, 19.



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Even more than the description of the tabernacle, Solomon's construction reminds us of the lush beauty of the garden of Eden:

1 Kings 6:11–14, 18–19, 22–23, 27–35

¹¹ Now the word of the LORD came to Solomon, ¹² “Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. ¹³ And I will dwell among the children of Israel and will not forsake my people Israel.” ¹⁴ So Solomon built the house and finished it. . . .

¹⁸ The cedar within the house was carved **in the form of gourds and open flowers**. All was cedar; no stone was seen. ¹⁹ The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD. . . .

²² And he overlaid the whole house with gold, until all the house was finished. Also the whole altar that belonged to the inner sanctuary he overlaid with gold. ²³ In the inner sanctuary he made **two cherubim** of olivewood, each ten cubits high. . . .

²⁷ He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other

⁴ ESV Study Bible, 604 – 605.

in the middle of the house.²⁸ And he overlaid the cherubim with gold.²⁹ Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms.³⁰ The floor of the house he overlaid with gold in the inner and outer rooms.³¹ For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts were five-sided.³² He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and spread gold on the cherubim and on the palm trees.³³ So also he made for the entrance to the nave doorposts of olivewood, in the form of a square,³⁴ and two doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding.³⁵ On them he carved cherubim and palm trees and open flowers, and he overlaid them with gold evenly applied on the carved work.

Thus, Solomon reiterates and emphasizes the role of the temple as a portal back to Eden.

Ironically, however, the Temple does not feature very large in the narrative of Kings. It becomes a source of treasure for invading armies or as a source of tribute from Judean kings. It is a sanctuary for Joash during the bloody reign of Queen Athalia (2 Kings 11). It is the location of great apostasy during the reign of Manasseh (2 Kings 21). It becomes a hiding place for the book of the law, which is likely a reference to Deuteronomy until discovered by Hilkiah during King Josiah's temple repairs (2 Kings 22). And, finally, it is destroyed by Nebuchadnezzar and the Babylonians (2 Kings 25). We learn very little, however, about the Levitical practice of worship during the reign of the kings.

Perhaps this is a reminder that the Temple is not, in and of itself, the goal of salvation history. We need a better Temple, One who can truly bring God and humanity together:

John 2:15–22

¹⁵ And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables.¹⁶ And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.”¹⁷ His disciples remembered that it was written, “Zeal for your house will consume me.”¹⁸ So the Jews said to him, “What sign do you show us for doing these things?”¹⁹ Jesus answered them, “Destroy this temple, and in three days I will raise it up.”²⁰ The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?”²¹ But he was speaking about the temple of his body.²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

4. *Solomon & Jesus*

We are told twice that Solomon is the wisest man that has ever been. We are also given bountiful descriptions of his great wealth.

Even though Solomon's characterization is rife with sin and shortcomings, the glory of Solomon is a typological picture of the glory and future earthly reign of King Jesus:

Luke 11:31

³¹ The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Even in his covenant unfaithfulness, Solomon bears witness to the glory and reign of Christ Jesus.

5. *Prophetic Word*

Throughout 1 & 2 Kings, we see the effectiveness of the prophetic word.

a. Ahijah and Jeroboam (1 Kings 11:26–40)

Ahijah prophesies that Jeroboam will succeed Solomon over ten tribes of Israel. This prophecy has a stunning allusion to Saul's rejection in 1 Samuel 15. Jeroboam succeeds to the throne of Israel in 1 Kings 12:16–20.

b. Shemaiah and Rehoboam (1 Kings 12:21–24)

Shemaiah prophesies that Rehoboam is not to go to war against Jeroboam and the tribes of Israel. Rehoboam heeds the prophetic counsel.

c. Man of God and Jeroboam (1 Kings 13:1–10)

A man of God prophesies that Josiah will destroy the alter of apostasy in Bethel. This comes to pass in 2 Kings 23:15–18.

d. Old Prophet and Man of God (1 Kings 13:11–32)

An old prophet of Israel deceives the Man of God, convincing him to come and eat with him, even thought the word of the LORD clearly prohibited the Man of God from eating or drinking in Israel. For breaking the word of the LORD, the Man of God was killed by a lion.

e. Ahijah and Jeroboam's wife (1 Kings 14:1–18)

Jeroboam sends his wife in disguise to Ahijah to inquire if his sick son will die. Ahijah is not deceived by the disguise and prophesies that Abijam will die when Jeroboam's wife returns home. Abijam dies when she crosses the threshold of her house (1 Kings 14:17–18).

f. Jehu and Baasha (1 Kings 16:1–4)

Jehu prophesies that Baasha's dynastic house will be destroyed and that anyone belonging to Baasha who dies in the city will be eaten by dogs and anyone belonging to Baasha who dies in the field will be eaten by birds. This prophecy is fulfilled when Zimri assassinates Elah, the son of Baasha (1 Kings 16:8–13).

g. Elijah and Ahab (1 Kings 17:1 – 7)

Elijah prophesied a drought which came (1 Kings 17:7) until Elijah defeated the prophets of Baal and prayed for rain (1 Kings 18:41–46).

h. Elijah and Ahab (1 Kings 18)

Elijah challenges Ahab and the priests of Baal to a contest on Mount Carmel. Whichever could call fire from heaven to consume their sacrifice would prove the veracity of their God. The LORD confirms Himself by sending fire to consume Elijah's sacrifice (1 Kings 18:36–40).

i. A Son of the Prophets and Ahab (1 Kings 20:35–43)

A Son of the Prophets instructed a fellow to strike him. When this fellow refused, a lion killed him. The Son of the Prophets instructed another man to strike him, which he did. The Son of the Prophets then went to Ahab and prophesied his death.

j. Elijah and Ahab (1 Kings 21:17 – 22)

Elijah prophesied that the house of Ahab (Omri) would become like the house of Jeroboam and the house of Baasha. Ahab's repentance (1 Kings 21:25–29) delays God judgment, but it is brought to pass when Jehu assassinates Jehoram (2 Kings 9:14 – 26) and all of Ahab's descendants (2 Kings 10:1–17).

k. Elijah and Jezebel (1 Kings 21:23)

Elijah prophesies that dogs will eat Jezebel within the walls of Jezreel. This is fulfilled when Jehu has her thrown from a window and the dogs eat her so that only her skull and hands remain (2 Kings 9:30–37).

l. Micaiah and Ahab (1 Kings 22:5–28)

Micaiah prophesied that Ahab would have success in battle against Syria. When pressed, however, Micaiah admitted that he had been lying. Micaiah then prophesied Ahab's defeat and death. Ahab proceeded into battle anyway, wearing a disguise. A stray arrow struck him between his scale armor and his breastplate, and he died (1 Kings 22:34–35).

m. Elisha and Ben-hadad (2 Kings 8:7–10)

Elisha prophesied to Hazael that he would recover, even though he had been shown that Ben-hadad would certainly die. Hazael delivered the message and then killed Ben-hadad (2 Kings 8:14–15).

n. Elisha and Hazael (2 Kings 8:11–14)

Elisha prophesied that Hazael would become king of Syria and that, as king, he would bring great destruction against Israel. Hazael became king of Syria (2 Kings 8:15) and he defeated Israel, taking territory from Israel (2 Kings 10:32, 13:25).

o. Elisha and Jehu (2 Kings 9:1–10)

Elisha prophesied that Jehu would bring the Omride dynasty to an end, just as he had brought an end to the house of Jeroboam and the house of Baasha. He also prophesied that dogs would eat Jezebel in the territory of Jezreel and none shall bury her. Jehu assassinated Jehoram bringing the house of Omri to an end (2 Kings 9:11–26; 10:1–17). He also killed Jezebel by having her thrown out of a window. Horses trampled her and dogs ate her so that only her skull and hands were left (2 Kings 9:30–36).

p. Jonah and Jeroboam II (2 Kings 14:25)

Jonah prophesied that Jeroboam II would restore the territory taken by Hazael.

q. Isaiah and Hezekiah (2 Kings 19:1–7; 20–34)

Isaiah prophesied that Assyria would not take Jerusalem. The LORD struck down 185,000 Assyrian soldiers, Sennacherib returned to Assyria to be murdered by his two sons (2 Kings 19:35–37).

r. The Prophets and Manasseh (2 Kings 21:10–15)

The prophets predicted the destruction of Jerusalem and exile because of Manasseh's apostasy and sin. Jerusalem fell to the Babylonians (2 Kings 25).

s. Huldah and Josiah (2 Kings 22:14–20)

Huldah prophesied the destruction of Jerusalem and exile because Judah had broken the laws of the covenant. However, God would delay his judgment because of Josiah's penitence. The exile was delayed but not annulled, just as Huldah had spoken (2 Kings 25).

6. *Elijah & Elisha*

In 2 Kings 2:7–8 and 2:14, both Elijah and Elisha strike the water with Elijah's cloak and divide the water of the Jordan River so they can pass through on dry ground. The only other two men to be characterized this way are Moses and Joshua. The narrative, therefore, is inviting us to interpret Elijah and Elisha as a new Moses and Joshua. Moreover, the mention of Jericho (Deuteronomy 34:1; 2 Kings 2:15) suggests that these events likely occurred at the very region where Moses had died and Joshua had crossed into the Promised Land.

What do Moses and Elijah have in common?

- a. Both Moses (Exodus 19—Numbers 9) and Elijah (1 Kings 19:9–18) met with God on Mount Horeb.
- b. Both Moses (Exodus 19:18, 21) and Elijah (1 Kings 18:36–40) are associated with fire from heaven.
- c. God delivered the Torah through Moses and Elijah's ministry focussed on calling Israel back to covenant faithfulness with God through obedience to the Mosaic covenant.
- d. No one was able to find the body of Moses (Deuteronomy 34:6) or the body of Elijah (2 Kings 2:15–18).

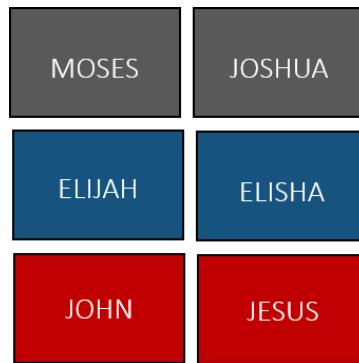
Therefore, Elijah is a new-Moses in the sense that he is calling Israel to national repentance for breaking the Law.

What do Joshua and Elisha have in common?

- a. Just as Joshua succeeded Moses (Deuteronomy 34:9), so also Elisha succeeded Elijah (2 Kings 2:15).
- b. Just as we previously proved that Joshua surpassed Moses, so also, Elisha's 14 (2 Kings 2—13) miracles to Elijah's 7 (1 Kings 18—2 Kings 2), proves that Elisha surpasses Elijah.
- c. Just as Joshua took Israel into the Promised Land and led them in covenant faithfulness, so also Elisha leads a subversive group called the Sons of the Prophets in the Promised Land as an alternative and true Israel (2 Kings 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1). Thus, just as the Canaanites continued to live in the Land, the land belonged to Israel, so also, just as apostate Israel lived in the Land, the Land belonged to the Sons of the Prophets.

Therefore, Elisha is a new-Joshua because he was the leader of a non-violent (though at times violent: 2 Kings 2:23–25) conquest of the Promised Land.

The pairing of Elijah and Elisha with Moses and Joshua has an additional and important aspect to consider. The New Testament pairs Elijah with John the Baptist and this is affirmed, even, by Jesus himself (Matthew 11:7–15). Additionally, we have argued that, on the macro-typological level, Joshua is a shadow of Jesus Christ. Finally, we have noted that there are only three epochs in biblical history when God interacted with his people in miraculous ways: Moses & Joshua, Elijah & Elisha, and John & Jesus. When we put these observations in the mix, we come up with three sets of pairs:



Therefore, if we want to understand the full scope of the ministries of John and Jesus we have to interpret their lives in light of both Moses & Joshua and Elijah & Elisha, respectively.

What do we learn about John by studying Moses and Elijah?

- a. Moses, Elijah, and John all represent the Law of God. Therefore, their ministry is a ministry of obedience and repentance.
- b. Moses, Elijah, and John do not and cannot secure covenant obedience from the people that would lead to covenant blessings.
- c. Moses, Elijah, and John prepare the way for their successors who supersede them and their respective ministries.

What do we learn about Jesus by studying Joshua and Elisha?

- a. Joshua, Elisha, and Jesus all represent God's grace to an unrighteous people. Consider Deuteronomy 9, for example.
- b. Joshua, Elisha, and Jesus all lead a group of God's people into covenant rest and blessing. Note Elisha's
- c. Joshua, Elisha, and Jesus all extend the ministries of their respective forebearers by the active grace of God at work in the lives of God's people.

It is interesting to compare and contrast Elijah's 7 miracles to Elisha's 14 miracles:

Elijah's miracles	Elisha's miracles
Miracle 1: Jar of flour and oil does not run out (17:8–16)	Miracle 1: Elisha strikes the Jordan river with Elijah's cloak, parting the waters so he can pass back to the other side (2:13–14)
	Miracle 2: Elisha purifies the water at Jericho (2:19–22)
Miracle 2: Elijah raises the widow's son (17:17–24)	Miracle 3: Elisha curses small boys, and she-bears kill 42 of them (2:23–25)
	Miracle 4: Water comes from the riverbed and Moab is defeated (3:14–27)

<p>Miracle 3: Elijah prays and fire falls from heaven to consume his water drenched sacrifice (18:17–39)</p>	<p>Miracle 5: The widow's jar of oil fills all her vessels so she can pay off her creditors (4:1–7)</p>
	<p>Miracle 6: The barren Shunammite woman conceives and bears a son (4:8–17)</p>
<p>Miracle 4: Elijah prays and rain comes (18:40–46)</p>	<p>Miracle 7: Elisha raises the Shunammite woman's son from the dead (4:18–37)</p>
	<p>Miracle 8: Elisha purifies poisonous stew in Gilgal and he multiplies bread for the men coming from Baal-Shalishah (4:38–44)</p>
<p>Miracle 5: An angel feeds him under the broom tree (19:5–7)</p>	<p>Miracle 9: Elisha heals Naaman of leprosy and Elisha's servant Gehazi is punished with leprosy for his greed (5:1–27)</p>
	<p>Miracle 10: Elisha causes an axe-head to float so that the man who lost it might return to the man he borrowed it from (6:1–7)</p>
<p>Miracle 6: Elijah calls down fire from heaven to consume two companies of 50 sent to retrieve him for the king (1:5–16)</p>	<p>Miracle 11: Elisha prayed that the man of God would be able to see the chariots and horses of fire during their war with the Syrians (6:8–17)</p>
	<p>Miracle 12: Elisha prayed that the Syrians would be blinded; he then led them into Samaria, to the king of Israel (6:18–23)</p>

<p>Miracle 7: Elijah strikes the Jordan river with his cloak, parting the waters so he and Elisha can pass to the other side (2:8)</p>	<p>Miracle 13: Elisha promises food during Ben-hadad's siege of Samaria; the Syrians had fled at the sound of horses and chariots and four lepers led Israel to the Syrian camp (6:24—7:20)</p>
	<p>Miracle 14: A dead Moabite is resurrected when buried with Elisha's bones (2 Kings 13:21)</p>

Although this is not absolute, the dominant theme of Elijah's miracles is that of judgment. Even his charity to the widow from Zarephath (see Luke 4:25–26) and her son communicates judgment against Israel.

By contrast, Elisha's miracles are dominated by healing, life, provision, and even resurrection.

When we consider the Moses/Elijah/John and Joshua/Elisha/Jesus connection, we see the stark difference between the law of the Old Covenant and the grace of the New Covenant at work, even in the days of Joshua and Elisha.

7. *Idolatry*

A major theme throughout 1 & 2 Kings is idolatry. Kings are judged as good or evil based on their policy toward idolatry. This is why all of the kings of Israel (except Jehu) are considered to be wicked. They followed in the apostasy of Jeroboam (1 Kings 12:25 – 33). Judean Kings Asa, Jehoshaphat, Hezekiah, and Josiah are celebrated for their commitment to proper worship. And, Judean Kings Joash, Amaiah, Azariah, and Jotham receive a mixed grade for making strides toward proper worship, but ultimately remaining tied in some way to idolatry.

Ultimately, both the northern and the southern kingdoms fall as God's judgment against their persistent idolatry.

8. King Josiah

One of the most celebrated kings in Israel's history is the Judean King Josiah (2 Kings 22:1—23:30). After the absolutely wretched reign of his grandfather, Manasseh, Josiah discovers the book of the law (probably Deuteronomy, but maybe the entire Torah) in the Temple. Upon reading it and taking it to the prophetess Huldah, Josiah repents and begins a series of religious reforms in Judah and all Israel, post Assyrian destruction. There is some indication that Josiah reunites the kingdom, taking his reforms as far as Bethel and all the

cities of Samaria (2 Kings 23:19). It is likely, therefore, that Josiah invited all Israel, from Dan to Beersheba, to participate in the reinstitution of the Passover (2 Kings 23:21–23).

As good as Josiah's reforms were, they were only able to delay the inevitable. God had decided that judgment was coming, but graciously decided to wait a few more generations (2 Kings 23:26–27). Thus, the death of Josiah brings about the beginning of the end.

What can we learn from Josiah's effort? Not even Josiah could remedy Israel's sin problem. Israel needed a truly righteous Messiah, who could deal with the root of their sin and idolatry. Jesus Christ is the greater-Josiah, who tears down the idols in our very heart, so that we can love God from a pure heart.

9. *Exile*

The exile of Judah is God's judgment against His covenant people. The exile of Judah, however, is but a shadow of the great judgment and exile to come at the end of the age:

Revelation 20:11–15 (ESV)

¹¹ Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. ¹³ And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

As sure as the Day of the LORD came in 586 B.C. to Judah and Jerusalem, so also the final judgment promised in Scripture will come upon the earth. Woe to those who have not cut a covenant with God through Jesus Christ.

10. *Davidic Covenant*

The foundational theological theme in 1 & 2 Kings is God's unconditional covenant with David.

- a. The kingdom splits, but Judah and Jerusalem are not taken from the house of David. Why? Because God had made an unconditional promise to David and God keeps His promises.
- b. From David to Jehoiachin, a messianic king in the line of Jesus Christ sits on the throne in Jerusalem.

- c. Even though the Davidic house is chopped down in 2 Kings 24:10—25:7, it is not snuffed out. The very last words of 2 Kings are full of hope:

2 Kings 25:27–30 (ESV)

²⁷ And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison. ²⁸ And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. ²⁹ So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, ³⁰ and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

The line of David has survived exile and, because of God's mercy, grace, and unconditional faithfulness to David, a son of David is sure to reign over an eternal kingdom. O praise the Son of David, the Lord Jesus Christ, our God.