

One Year Through the Bible

Week 22: May 26th through June 1st

Bible Texts for the Week:	
Sunday:	1 st Kgs. 6-8
Monday:	1 st Kgs. 9-11
Tuesday:	1 st Kgs. 12-14
Wednesday:	1 st Kgs. 15-17
Thursday:	1 st Kgs. 18-20
Friday:	1 st Kgs. 21,22; 2 nd Kgs. 1
Saturday:	2 nd Kgs. 2-4

Bible Chapter Titles	
<i>1st Kings</i>	
5-8	Solomon's Temple— The Building and Dedication
9	Solomon's Fame and Wealth
10	Solomon & the Queen of Sheba
11	The Backsliding and Death of Solomon (Rise of Jeroboam in the North)
12	Split of the Kingdom (Rehoboam, Solomon's Son, in the South)
13	A Wicked Jeroboam
14	Jeroboam and Rehoboam Die
15	Abijam, Asa, Baasha, Nabad
16	Some of Israel's Wicked Kings (Elah, Zimri, Tibni, Omri, Ahab)
17	Elijah Fed by Ravens, Raising of the Widow's Son
18	Elijah vs. Baal (Mt. Carmel)
19	Elijah & Still, Small Voice
20	Ahab & Victory over Syrians
21	Ahab, Jezebel
22	Micaiah—God's Man of Conviction
<i>2nd Kings</i>	
1	Elijah—Illness and Death of Ahaziah
2	Elijah's Translation
3	Elisha—Defeat of the Moabites
4	Elisha's 5 Miracle Chapter

1 Kings 6

1. 1st Kings 6:1 establishes an important time-frame for Old Testament chronology.
 - a. The four hundred and eightieth year after the Exodus marks the beginning of the construction of Solomon's temple.
 - b. Solomon's reign was from 971-931BC.

- c. Solomon's fourth regnal year was the year 967-966BC. The month Zif, as a spring month places the beginning of the construction in 966BC.
 - d. The identification of this year as the 480th year after the Exodus gives us a 1446BC date for that event. (See Study Guide #5 for the dating of Exodus).
 2. Solomon's temple is described (1st Kgs. 6:2-10,14-36).
 - a. The basic design, and furnishings were similar to the tabernacle design and furnishings.
 - 1) The temple had a holy place and a most holy place.
 - 2) The temple had all the furnishings the tabernacle had, culminating with the Ark of the Covenant in the most holy place.
 - b. The differences between the tabernacle and the temple are differences of function.
 - 1) The Tabernacle was designed as a portable tent, easily broken down and carried from camp to camp.
 - 2) The Temple was designed as a permanent building, showing the permanence of Israel's occupation of the land.
 3. The Lord addresses the application of the Davidic Covenant to Solomon (1st Kgs. 6:11-13).
 - a. The Davidic Covenant is an unconditional covenant, promising specific eternal blessings to David's Seed (the Lord Jesus Christ) (2nd Sam. 7:8-16).
 - b. Enjoyment of Davidic blessings to other representatives of David's seed was conditional to their imitation of David's faithfulness (2nd Sam. 7:14,15; 1st Kgs. 11:4,6,38; 15:3-5,11; 2nd Kgs. 14:3; 16:2; 18:3; 22:2).
 4. The summary of the temple construction is described (1st Kgs. 6:37,38). Seven years is more precisely 7 ½ years as the month of Bul is six months after the month of Ziv.

1 Kings 7

1. Solomon took thirteen years to build a magnificent house for himself (1st Kgs. 7:1-12).

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- a. His house was called “The House of the Forest of Lebanon” (v.2).
 - b. This great “house” complex contained a Hall of Pillars (v.6), Hall of Judgment (v.7), a living house (v.8a), and a house for his wife (v.8b).
2. Following the general descriptions of Solomon’s temple (1st Kgs. 6:2-36), and palace (1st Kgs. 7:1-12), description is made of the specific craftsmanship of Hiram (1st Kgs. 7:13-51).
 - a. Hiram the King (2nd Sam. 5:11,12; 1st Chr. 14:1,2; 1st Kgs. 5:1-18).
 - b. Hiram the Craftsman (1st Kgs. 7:13,14; 2nd Chr. 2:14). This Hiram had a Tyrian father, and a mother of Naphtali & Dan descent.
 3. The work of Solomon was made possible by the work of his father David (1st Kgs. 7:51; 1st Chr. 22:1-5).

1 Kings 8

1. The Ark of the Covenant is brought into the Temple, and the Glory of God fills the most holy place (1st Kgs. 8:1-11).
2. Solomon addresses the nation of Israel for the dedication of the Temple (1st Kgs. 8:12-21).
3. Solomon led the nation of Israel in a national prayer meeting (1st Kgs. 8:22-53).
4. Solomon blessed the nation of Israel in a national benediction (1st Kgs. 8:54-61).
5. Solomon led the nation of Israel in eight days of sacrificing to the Lord, and feasting before the Lord (1st Kgs. 8:62-66).

1 Kings 9

1. 1st Kings 9:1 establishes an important time-frame for the proper sequence of Proverbs/ Ecclesiastes/Song of Solomon.
 - a. The building of the House of the Lord, and the House of the King is called “all Solomon’s desire which he was pleased to do.”
 - b. The frantic search for happiness described in Ecclesiastes is categorized as *all Solomon’s desire which he was*

displeased and dissatisfied with having done.

- c. The multiplication of wives described in Song of Solomon (Song. 6:8) is categorized as a turning away from the Lord, and is explicitly placed after 1st Kings 9 (1st Kgs. 9:5,6; 11:4).
2. The Lord appears to Solomon a second time, and states His unconditional covenant to David, and David’s Seed (Jesus Christ), and His conditional blessings & cursings to David’s seed (Solomon, Rehoboam, etc.) (1st Kgs. 9:1-9).
3. Solomon gave a gift of twenty cities to Hiram, King of Tyre, but Hiram was not pleased with them (1st Kgs. 9:10-14).
4. Solomon enjoyed good relations with Egypt, and exerted dominance over the Canaanite remnant living within the land (1st Kgs. 9:15-24).
5. Solomon engaged in a maritime trading enterprise with Hiram, King of Tyre (1st Kgs. 9:26-28).

1 Kings 10

1. Solomon is visited by the Queen of Sheba, who comes to respect his wisdom, and to know the LORD, the God of Israel (1st Kgs. 10:1-13).
2. King Solomon’s vast wealth, and international influence is then detailed (1st Kgs. 10:14-29).

1 Kings 11

1. The end of Solomon’s life was characterized by a departure from wisdom (1st Kgs. 11:1-8).
 - a. His heart was turned away (vv.2,3,4).
 - b. This is a danger for every believer to be on guard against (Heb. 3:12,13).
 - c. Solomon’s devotion to the Lord became a divided devotion (1st Kgs. 11:4).
 - d. Solomon worshipped false gods in addition to the LORD, God of Israel (vv.4-8).
 - 1) Believers are warned that this cannot happen (1st Cor. 10:21,22; Matt. 6:24; Lk. 16:13; 1st Kgs. 18:21).

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- 2) Believers are warned that God will not tolerate such divided hearts (Ex. 20:3-5; Isa. 42:8; 48:11).
- 2. The Lord pronounced judgment upon Solomon for his evil, but did not (and could not) abrogate the Davidic Covenant (1st Kgs. 11:9-13).
- 3. The Lord's judgment upon Solomon's administration came in the form of adversaries (1st Kgs. 11:14-40).
 - a. Hadad the Edomite (vv.14-22).
 - b. Rezon the Amorite (vv.23-25).
 - c. Jeroboam the Ephraimite (vv.26-40).
 - 1) יָרָבִיב yarab^e'am #3379: *the people will contend.* רִיב riyb #7378: *to strive, contend.*
 - 2) Jeroboam was a mighty warrior (גִּבּוֹר הַיָּל) who served Solomon as head of the forced labor of Israel (v.28; cf. 1st Kgs. 5:13-18).
 - 3) The prophet Ahijah the Shilonite proclaimed the coming Kingdom of Israel under King Jeroboam (vv.29-39).
 - 4) Jeroboam fled to Egypt until the day of Saul's death (v.40).
- 4. Solomon dies, and was succeeded by his son, Rehoboam (1st Kgs. 11:41-43). רָחַבְעָם r^echab[']am #7346: *the people have enlarged.*

1 Kings 12

- 1. The installation of Rehoboam was marked by contention (1st Kgs. 12:1-15).
 - a. Jeroboam became the spokesman for the oppressed laborers of Israel (vv.2-5).
 - b. Rehoboam consulted the elders who had served Solomon (vv.6,7).
 - c. Rehoboam consulted the young men who were his peers (vv.8-11).
 - d. Rehoboam rejected the laborers petition with a message of extreme scorn (vv.12-15).
- 2. Rehoboam's failure to handle contention led to the secession of ten tribes under Jeroboam (1st Kgs. 12:16-20).
 - a. The battle cry of Sheba is resurrected for another rebellion against the house of David (v.16; cf. 2nd Sam. 20:1).
 - b. Rehoboam's taskmaster was murdered, and the civil war was effectively begun (vv.17-19).

- c. The ten northern tribes installed Jeroboam as their King (v.20).
- 3. Rehoboam mustered the armies of Judah and Benjamin to go to war against the ten northern tribes, but the war was averted by Shemaiah the man of God (prophet) (1st Kgs. 12:21-24).
- 4. Jeroboam established the northern nation of Israel, reigned as an Ephraimite king, and instituted an alternate worship system to the Temple worship at Jerusalem (1st Kgs. 12:25-33).

1 Kings 13

- 1. The LORD sent an unnamed prophet (Ish-ha^{'e}lohiym) to rebuke Jeroboam for his evil (1st Kgs. 13:1-10).
 - a. Ish-ha^{'e}lohiym came from Judah to Bethel (1st Kgs. 13:1), indicating a pattern that the LORD'S blessings for all Israel stem from the place where He has chosen for His name to dwell—Jerusalem.
 - b. Ish-ha^{'e}lohiym prophesied about the birth of Josiah, and his work of destroying Jeroboam's priesthood (1st Kgs. 13:2; cp. 2nd Kgs. 23:15,16).
 - 1) A short-term prophecy was given along with Ish-ha^{'e}lohiym's long-term prophecy (1st Kgs. 13:3,5).
 - 2) A miracle was given along with Ish-ha^{'e}lohiym's prophetic message (1st Kgs. 13:4,6).
 - c. Ish-ha^{'e}lohiym refused Jeroboam's hospitality, as he was under Divine orders to fast during his work-assignment (1st Kgs. 13:7-10).
- 2. Ish-ha^{'e}lohiym is betrayed by an unnamed old prophet (1st Kgs. 13:11-32). This prophet is simply called "the old prophet" (vv.11,29) or "the prophet who brought him back" (v.26).
- 3. Jeroboam failed to repent at the message of Ish-ha^{'e}lohiym (1st Kgs. 13:33,34).
 - a. Jeroboam's ways became known as the way of Jeroboam (1st Kgs. 15:26), and the LORD determined to remove the house of Jeroboam from history.
 - b. Baasha will be the LORD'S instrument to bring about the end of the house of

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Jeroboam (1st Kgs. 15:28-30), but Baasha himself will rule according to the way of Jeroboam (v.34).

- c. The way of Jeroboam will become the characteristic trait for many (if not all) of Israel's subsequent kings (1st Kgs. 16:19,26,31; 22:52; called the sins of Jeroboam 2nd Kgs. 3:3; 10:31; 13:2,6,11; 14:24; 15:9,18,24,28; 17:21-23).

1 Kings 14

1. Jeroboam's son became sick, and Jeroboam sent his wife to inquire of Ahijah the prophet for Divine guidance (1st Kgs. 14:1-3).
2. The blind prophet saw quite clearly (1st Kgs. 14:4-6).
3. The LORD pronounced Divine judgment upon the house of Jeroboam, promising to lift up a king to destroy them, and promising to disperse Israel beyond the Euphrates (1st Kgs. 14:7-16).
4. Abijah dies, as promised (1st Kgs. 14:17,18), and so too does Jeroboam, after a twenty-two year reign (1st Kgs. 14:19,20).
5. The reign of Rehoboam in Judah is then detailed (1st Kgs. 14:21-31).
 - a. He will reign for 17 years (1st Kgs. 14:21)—five less than Jeroboam in the north, and less than half the reigns of Solomon, David, & Saul (approximately 40 years each).
 - b. His mother was Naamah, one of Solomon's Ammonite wives (1st Kgs. 14:21; cf. 11:1).
 - c. The spiritual condition of Judah under Rehoboam was even worse than the final days of Solomon (1st Kgs. 14:22-24).
 - d. Rehoboam suffered humiliation at the hands of Egypt (1st Kgs. 14:25-28).
 - e. Rehoboam experienced continual war with Jeroboam to the north (1st Kgs. 14:30). Rehoboam's son, Abijam, will continue Rehoboam's war with Jeroboam (1st Kgs. 15:6).

1 Kings 15

1. Abijam succeeded his father, Rehoboam, to the throne of Judah (1st Kgs. 15:1-7).
 - a. He reigned a meager three years (c. 913-911BC) (1st Kgs. 15:2a).
 - b. His mother was Maacah, a (grand) daughter of Absalom (1st Kgs. 15:2b).
 - c. He followed Rehoboam's spiritual apostasy (1st Kgs. 15:3-5).
 - d. He continued his father's war against Jeroboam (1st Kgs. 15:6,7; 2nd Chr. 13:2b-20).
2. Asa succeeded his father Abijam to the throne of Judah (1st Kgs. 15:9-24).
 - a. Asa had a 41 year reign (1st Kgs. 15:10a), comparable to the reigns of Saul, David, & Solomon. He reigned during the last two years of Jeroboam's reign, throughout the reigns of Nadab, Baasha, Elah, Zimri, & Omri, and into the early years of Ahab's rule.
 - b. His (grand) mother Maacah was a terrible influence early in his reign, and Asa made right decisions in removing her influence from the throne (1st Kgs. 15:10b,13).
 - c. Asa led a national revival, and a return to the worship of the LORD (1st Kgs. 15:11-15; 2nd Chr. 14:2-5).
 - d. The end of Asa's life was marked by two negative observations (1st Kgs. 11:16-24).
 - 1) Asa responded to an invasion by Baasha, King of Israel, by bribing a gentile king to fight his battle (1st Kgs. 15:16-22; 2nd Chr. 16:1-10).
 - 2) Asa died of venereal disease, as Divine discipline for his sin (1st Kgs. 15:23,24; 2nd Chr. 16:11-14).
3. Back to the northern kingdom—Nadab succeeds his father Jeroboam as King of Israel (1st Kgs. 15:25-31).
 - a. He reigned for only two years (v.25).
 - b. He continued Jeroboam's sin (v.26).
 - c. He was assassinated by Baasha, as the outworking of Ahijah's prophecy (vv.27-31; 1st Kgs. 14:7-14).
4. Baasha's reign is formally introduced (1st Kgs. 15:32-34).

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- a. Baasha's reign is a twenty-four year reign, entirely within the reign of Asa, King of Judah, to the south (v.33).
- b. Baasha became the first of only two kings of Israel from the tribe of Issachar (1st Kgs. 15:27).
- c. Baasha was the Divine replacement for the house of Jeroboam, but he walked in the way of Jeroboam (v.34).

1 Kings 16

1. The LORD designated the prophet Jehu to rebuke Baasha for his evil, and to pronounce the judgment upon Baasha's house (1st Kgs. 16:1-7).
2. Elah succeeded his father as the second Issacharian king of Israel (1st Kgs. 16:8-14).
 - a. He reigned for only two years (v.8).
 - b. He continued Baasha's (Jeroboam's) sin (v.13).
 - c. He was assassinated by Zimri, as the outworking of Jehu's prophecy (1st Kgs. 16:9-13; cf. 16:1-4,7).
3. Zimri's reign is formally introduced, and his seven day rule is described (1st Kgs. 16:15-20).
 - a. Zimri's tribe is unknown.
 - b. Zimri's reign ended by suicide (1st Kgs. 16:18).
4. Omri's reign is formally introduced, including Tibni's claim to the throne, and Omri's achievements during twelve years of rule are described (1st Kgs. 16:21-28).
 - a. For four years, Tibni's claim to the throne divided the kingdom of Israel (1st Kgs. 16:15,21-23).
 - 1) Tibni's father is known.
 - 2) Omri's father is not known, and some have even questioned his Jewish lineage.
 - b. Omri moved the capital from Tirzah to Samaria (1st Kgs. 16:24).
 - c. Omri committed great evil, greater than all who came before (1st Kgs. 16:25-28).
 - d. The Omride dynasty is the longest of Israel's history (Omri 12 yrs., Ahab 22 yrs., Ahaziah 2 yrs., Jehoram 12 yrs.).
5. Ahab's reign is introduced (1st Kgs. 16:29-34).

- a. Ahab married the Phoenician princess Jezebel.
- b. Ahab added Baal & Asherah worship to the way of Jeroboam.
- c. Under the influence of Ahab's evil, Hiel the Bethelite rebuilt Jericho under the circumstances of Joshua's curse (1st Kgs. 16:34; Josh. 6:26).

1 Kings 17

1. The LORD lifted up Elijah the Tishbite to be the primary prophetic antagonist to Ahab & Jezebel (1st Kgs. 17:1).
 - a. Elijah pronounced the Divine judgment upon Ahab, and initiated a three year drought upon the Kingdom of Israel (1st Kgs. 17:1; 18:1; Jms. 5:17).
 - b. Elijah went into hiding by the word of the Lord, and entrusted himself to the Lord's provision (1st Kgs. 17:2-7).
2. Elijah is sent to the Sidonian village of Zarephath, where the Lord had designated a gentile widow to bless and be blessed by Elijah (1st Kgs. 17:8-24; Lk. 4:25,26).
 - a. Elijah foreshadows Jesus Christ as he asks a gentile woman for a drink (1st Kgs. 17:10; Jn. 4:7).
 - b. Elijah foreshadows Jesus Christ as he multiplies bread (1st Kgs. 17:11-16).
 - c. Elijah foreshadows Jesus Christ as he raises the widow's son from the dead (1st Kgs. 17:17-24; Lk. 7:11-17).

1 Kings 18

1. Elijah is commissioned to confront Ahab, and bring an end to the three year drought & famine (1st Kgs. 18:1,2).
2. Ahab & Obadiah were scouting the land of Israel for any possible water (1st Kgs. 18:3-6).
 - a. Obadiah was the house steward of Ahab, and a God-fearing believer (vv.3,4).
 - b. Elijah reveals himself to Obadiah, and assured Obadiah that he had a message for Ahab (vv.7-16).
3. Elijah summoned Ahab to Mt. Carmel, and challenged the false prophets of Baal and Asherah (1st Kgs. 18:17-45).

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- a. Elijah summoned the 450 prophets of Baal and 400 prophets of Aherah, but only the former attended.
- b. Elijah accepts the 450:1 odds, and allows the Baal worshipers to go first.
- c. Elijah made certain that the witness to the Lord's power is undeniable (vv.30-39).
- d. Following the contest, Elijah has the 450 false prophets executed (v.40).
- e. While Ahab partook in the sacrificial feast, Elijah prayed for rain (vv.41-45).

1 Kings 19

1. A believer's greatest victory may be followed immediately by their greatest defeat (1st Kgs. 19:3ff.; cf. Matt. 16:17,23).
2. Although he was victorious over Ahab, and the prophets of Baal, Elijah became fearful of Jezebel, and her minions of evil (1st Kgs. 19:1-3).
3. The LORD is patient, and patiently instructs believers in the Truth of His Word (1st Kgs. 19:4-8).
 - a. He provides for believers' physical needs.
 - b. He directs believers to their appropriate & needed place of instruction.
4. The LORD taught Elijah through the still small voice (1st Kgs. 19:9-18).
 - a. The LORD gave instructions regarding Hazael, Jehu, and Elisha.
 - b. The LORD intends for Ben-hadad, Ahab, and Elijah to be replaced according to His will.
5. The chapter closes with the call of Elisha to be the spiritual heir of Elijah (1st Kgs. 19:19-21).

1 Kings 20

1. Ben-hadad invaded Israel with a coalition of 32 other Aramean kings (1st Kgs. 20:1-12).
 - a. Ben-hadad demanded a ransom from Ahab to spare Samaria (vv.2-6).
 - b. Ahab consulted the elders of Israel, and explained his dilemma, and determined to defy Beh-hadad's demands (vv.7-12).
2. The LORD sent an unnamed prophet to Ahab, and directed for Ahab's victory over Ben-hadad (1st Kgs. 20:13-43).

- a. The first campaign (vv.13-21).
- b. The second campaign (vv.22-30).
- c. Ahab spared Ben-hadad's life (vv.31-34), and the unnamed prophet rebuked him for it (vv.35-43).

1 Kings 21

1. Naboth the Jezreelite is a God-fearing believer, with the misfortune of owning a vineyard next to Ahab's palace (1st Kgs. 21:1).
2. Ahab makes a generous offer, but Naboth is humble and obedient to the LORD'S instructions concerning tribal land allotments and inheritance (1st Kgs. 21:1-3).
3. Jezebel engineers the "legal" execution of Naboth, and the "legal" theft of Naboth's property (1st Kgs. 21:4-16).
4. The LORD dispatched Elijah with the message of judgment against Ahab and Jezebel for the murder and theft (1st Kgs. 21:17-26).
5. The chapter closes with Ahab's humble repentance, and the LORD'S pleasure with it (1st Kgs. 21:27-29).
 - a. The LORD had already promised to replace Ahab with Jehu (1st Kgs. 19:16).
 - b. The LORD had already promised to take Ahab's life for his sparing of Ben-hadad's life (1st Kgs. 20:42).
 - c. The LORD promised to destroy the house of Ahab, as He had destroyed the house of Jeroboam, and the house of Baashan (1st Kgs. 21:20-26).
 - d. The LORD deferred His judgments, however, until such time as Ahab repented of his evil (Ezek. 18:23; 33:11; 2nd Pet. 3:9).

1 Kings 22

1. After three years, Ahab determined to liberate Ramoth-gilead from Aramean hands, and invited Jehosphaphat, King of Judah, to join him (1st Kgs. 22:1-4).
2. Jehoshaphat suggests that they begin their campaign by consulting the LORD (1st Kgs. 22:5-28).

Focus	Divided Kingdom			Surviving Kingdom		
	1:1	17:	18:1	25:		
Divisions	Ministry of Elisha under Azariah and Jehoram	Reign of ten Kings of Israel and Eight Kings of Judah	Fall of Israel	Reign of Hezekiah and two Evil Kings	Reign of Josiah and four Evil Kings	Fall of Judah
Topics	Israel and Judah			Judah		
Place	Israel Deported to Assyria			Judah Deported to Babylonia		
Time	131 Years (853-722BC)			155 Years (715-560BC)		

- a. Ahab begins by consulting his four hundred prophets, who encourage him to go ahead with his plan (vv.5,6).
- b. Jehoshaphat insists on finding a faithful prophet to the LORD, rather than this crew of liars (vv.7-9).
- c. Micaiah’s first message (1st Kgs. 22:13-15) was same flattery the false prophets had been feeding Ahab (1st Kgs. 22:6,10-12), until he is placed under oath in the name of YHWH (1st Kgs. 22:16).
- d. Micaiah’s second message was the accurate prophetic account of Ahab’s coming battle (1st Kgs. 22:17,18).

- e. Micaiah spoke for a third time, and delivered the Divine viewpoint for how the angelic conflict was playing out in the kingdom of Israel (1st Kgs. 22:19-23).
 - f. The faithful prophet is mistreated, and the false prophets are exalted (1st Kgs. 22:24-28).
3. Ahab and Jehoshaphat led the attack for the liberation of Ramoth-gilead (1st Kgs. 22:29-33).
 4. Ahab dies in battle, despite his meager attempt to hide his identity (1st Kgs. 22:34-40).
 5. The reign of Jehoshaphat is then detailed (1st Kgs. 22:41-50).
 - a. Jehoshaphat was a good king, like his father Asa (v.43a).
 - b. He fell short of maximum fruit by failing to have the high places removed (v.43b).
 - c. He also fell short of maximum fruit by forming an alliance with wicked king Ahab (v.44).
 - d. He expelled the remainder of the sodomites that Asa had started to expel (v.46; cf. 15:12).
 - e. He also attempted a shipping venture to exploit the lack of leadership within Edom (vv.48,49).
 6. The chapter concludes with a summary description of the reign of Ahaziah, son of Ahab (1st Kgs. 22:51-53).

Second Kings

Βασιλειῶν Δ

מְלָכִים ב

Second Kings picks right up at the end of First Kings. Israel in the north, and Judah in the south, continue in their decline. Judah was

blessed with good kings here and there, delaying their dispersion to Babylon until 586BC. Israel had no good kings, and their speedy dispersion to Assyria occurred in 721BC. The non-writing prophets, Elijah & Elisha will be followed by the great writing prophets: Isaiah, Jeremiah, and others for whom Old Testament books are named.

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For notes on Title and Author, see the introduction to First Kings, in the Week 19 Study Guide. Like the Book of Samuel, the

1 Kings 1

1. Ahaziah's reign included the rebellion of Moab (2nd Kgs. 2:1), and a terminal illness (2nd Kgs. 2:2a).
2. Ahaziah decides to inquire of Baal-zebub for guidance, but the LORD sends Elijah to intercept those messengers (2nd Kgs. 2:2b-4).
3. Ahaziah becomes angry at Elijah's interference, and dispatches three companies of fifty soldiers to secure his arrest (2nd Kgs. 1:5-16).
 - a. The first two companies are consumed by fire from heaven (vv.9-12), but the third Captain is a God-fearing believer (vv.13,14).
 - b. The God-fearing Captain serves his Baal-zebub-fearing King, and yet humbles himself before the minister of the LORD.

1 Kings 2

1. Elijah became the second person in history to be promoted to glory apart from physical death (2nd Kgs. 2:1-11; Gen. 5:24; Heb. 11:5).
 - a. Elisha knew that his spiritual father was being promoted (2nd Kgs. 2:3b), and was determined to witness the event (2nd Kgs. 2:2,4,6).
 - b. Elisha requested and received a double portion blessing of the spiritual empowerment Elijah utilized in his ministry (2nd Kgs. 2:9,10).
2. Elisha picked up the literal mantle and the spiritual mantle of Elijah (2nd Kgs. 2:12-25).
 - a. The parting of the Jordan (vv.12-14).
 - b. Leadership over the prophetic school (vv.15-18).
 - c. Ministries of provision and destruction (vv.19-25).

1 Kings 3

1. The reign of Jehoram, King of Israel, is introduced (2nd Kgs. 3:1-3).

Book of Kings was originally one book, split in half due to the publishing needs of the Greek printed scrolls of the Septuagint.

2. Jehoram decides to invade Moab, and do what his sick brother Ahaziah could not do (2nd Kgs. 3:4-6).
 - a. Jehoram invited Jehoshaphat to join in the war (2nd Kgs. 3:7,8).
 - b. They passed through Edom, and invited the King of Edom to join the war effort (2nd Kgs. 3:9a).
3. The expedition runs into trouble, and Jehoshaphat suggests inquiring of the LORD (2nd Kgs. 3:9b-12).
4. Elisha ministers to the three Kings because of the respect he has for the godly Davidic King Jehoshaphat (2nd Kgs. 3:13-20).
5. The war was a qualified success, as Elisha's message indicated (2nd Kgs. 3:21-25).
6. Mesha's Satanic defiance, and the demonic wrath of the Moabites caused the Israel/Judah/Edom alliance to quit the field of battle (2nd Kgs. 3:26,27).
7. Mesha wrote his version of this battle on a monument known to us today as the Moabite Stone.

1 Kings 4

1. Elisha continued to minister after the manner of Elijah, and as a picture of the coming Christ (2nd Kgs. 4:1-7).
2. Elisha was blessed by a God-fearing Shunammite woman, and her grace blessings (2nd Kgs. 4:8-17).
 - a. Elisha asked the woman what she desired, and her reply was one of contentment (2nd Kgs. 4:13).
 - b. Elisha's blessing for the woman was to prophecy the miraculous birth of a son (2nd Kgs. 4:14-17).
3. Elisha continued to minister after the manner of Elijah, and as a picture of the coming Christ (2nd Kgs. 4:18-44).
 - a. By restoring the woman's son to life (vv.18-37).
 - b. By transforming food (vv.38-41).

One Year Through the Bible

Week 22: May 26th through June 1st

c. By multiplying food (vv.42-44).
(BKC [OT] p. 513)

Kings of Judah and Israel and the Preexilic Prophets							
JUDAH				ISRAEL			
Kings*	Dates	Years	Dynasty††	Kings	Dates	Years	
Rehoboam	931-913	17	1st Dynasty	Jeroboam I	931-910	22	
Abijah	913-911	3	"	Nadab ‡	910-909	2	
Asa	911-870	41	2nd Dynasty	Baasha	909-886	24	
Coregency† with Jehoshaphat	873-870	(3)	"	Elijah ‡	886-885	2	
Jehoshaphat	873-848	25	3rd Dynasty	Zimri	885	7 days	
Coregency with Jehoram	853-848	(5)	—	Tibni	885-880	6	
Jehoram OBADIAH**	848-841	8		Overlapping reign† with Omri	885-880	(6)	
Ahaziah ‡	841	1	4th Dynasty	Omri	885-874	12	
Queen Athaliah ‡	841-835	6	"	E L I J A H	Ahab	874-853	22
Joash ‡ JOEL**	835-796	40	"	Ahaziah	853-852	2	
Amaziah ‡	796-767	29	"	Jehoram (Joram) ‡	852-841	12	
Azariah's vice-regency under Amaziah	790-767	(23)		E L I S H A	Jehu	841-814	28
Azariah (Uzziah)	790-739	52	"	Jehoahaz	814-798	17	
Coregency with Jotham	750-739	(11)	"	Jehoash (Joash)	798-782	16	
Jotham	750-735	16	"	Coregency with Jeroboam II	793-782	(11)	
Ahaz's vice-regency under Jotham	744-735	(9)	"	H O S E A	Jeroboam II JONAH AMOS	793-753	41
Coregency of Jotham with Ahaz	735-732	4	"	Zechariah ‡	753-752	1/2	
Ahaz	732-715	16	6th Dynasty	Shallum ‡	752	1/12	
Hezekiah's vice-regency under Ahaz	729-715	(14)		Menahem	752-742	10	
Hezekiah	715-686	29	7th Dynasty	Overlapping reign with Pekah	752-742	(10)	
Manasseh's vice-regency under Hezekiah	697-686	(11)	"	Pekahiah ‡	742-742	(2)	
Manasseh NAHUM	697-642	55		Overlapping reign with Pekah	742-740	(2)	
Amon ‡	642-640	2	8th Dynasty	Pekah ‡	752-732	20	
Josiah ZEPHANIAH	640-609	31	9th Dynasty	Hoshea	732-722	9	
Jehoahaz	609	1/4					
Jehoiskim HABAKKUK	609-598	11					
Jehoiachin	598-597	1/4					
Zedekiah	597-586	11					

* Includes one queen (Athaliah).
† In coregency the kings ruled together; in overlapping reigns they reigned separately; in a vice-regency a son ruled with his father in a subordinate position.
‡ These kings and one queen were assassinated.
†† A dynasty is a succession of rulers who are members of the same family or a single ruler of a family different from those before and after him. (The kings of Judah were all of one dynasty because they were all descendants of David.)
** Evangelical scholars differ on these dates of Obadiah and Joel. Some place them at later dates (see the *Introductions* to Joel and Obad.).
Note: In some kings' reigns the dates (e.g., Rehoboam, 931-913), when subtracted, may vary from the number in the "Years" column for that king. This is because the beginning and ending dates for a given king may include only portions of those years in the Gregorian calendar.
The dates of the kings are adapted from Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*. 3rd ed. Grand Rapids: Zondervan Publishing House, 1983.

This chart is taken from:

The Bible knowledge commentary : An exposition of the scriptures. Walvoord, J. F. (1983-c1985). Wheaton, IL: Victor Books.

Our Daily Scripture Reading calendar does not vary from this chart in many respects at all. This chart indicates an early date for Obadiah, with a footnote indicating a possible later date. Our Daily Scripture Reading calendar follows the later date for Obadiah.

Joel will be read within 2nd Kgs. 14 (in between vv.20&21).

Jonah will be read within 2nd Kgs. 14 (in between vv.25&26).

Amos will be read in between 2nd Kgs. 14 & 15

Hosea will be read in between 2nd Kgs. 17 & 18

Isaiah, Micah, & Nahum will be read in between 2nd Kgs. 19 & 20

Zephaniah & Habakkuk will be read in between 2nd Kgs. 21 & 22

Obadiah & Jeremiah will be read after 2nd Kgs. 25.