



PALMA CEIA

Presbyterian Church

Prophets in the Kingdom (I Kings)

Gathering Together Around God's Word

*Sunday, March 27th 2022
10:05am in EM 307/308 & Zoom*

Background

I & II Kings is a singular work covering Israel's history from the death of David and the ascension of Solomon (970 BC) through the fall of Jerusalem (587/586 BC) and the return of King Jehoiachin's release from prison in Babylon (561/560 BC). The books contain several narratives around important historical events including the building of the temple by Solomon, the split of Israel into a divided kingdom, the conquest of the northern kingdom by the Assyrians, and the Babylonian conquest of Judah. I & II Kings conclude the set of books known as the Deuteronomistic History. These historically focused books, all influenced by Deuteronomy, began with Joshua and conclude with II Kings.

I & II Kings captures the history of a divided kingdom, but its parallel telling of these two histories symbolizes and stresses the fundamental unity of Israel and Judah. The covered material describes the reigns of kings in the both the Southern (Judah) and Northern (Israel) Kingdoms, though the texts make no claim to being comprehensive. Reference is made throughout to other books which are no longer extant (*e.g.*, Book of the Acts of Solomon [I Kings 11:41]). There is no scholarly consensus on the dates for when I & II Kings were written. Some scholars claim an original composition during the reign of Hezekiah (715-687/686 BC) or Josiah (640-609 BC), with the books being finalized early in the exile (586-539). Other scholars advocate for the book's composition to have taken place sometime post-exile.

Though I & II Kings are essentially historical narratives, their primary theme is explicitly theological. Throughout, the narrator judges each king's reign by their adherence, or lack thereof, to the Shema's (Deuteronomy 6) command to, "love the Lord your God with all your heart, and with all your soul, and with all your might." Within this religious framework, covenant loyalty is centered around two principles: 1) to not worship other gods and 2) that worship should happen in one central location (*cf.* Deuteronomy 12). Additional themes include the pressure of regional superpowers, including the Egyptians, Assyrians, and Babylonians, as well as the importance of prophecy and the role of the prophet in speaking to God's will and calling for reform.

Outline

I Kings 1:1 – 2:46

Solomon Becomes King

I Kings 3:1 – 11:43

The Reign of Solomon

I Kings 12:1 – 16:20

The Kingdom Divides (931-885 BC)

I Kings 16:21 – II Kings 10:36

The Divided Kingdom: The Omri Dynasty (885 – 841 BC)

Prophets in I Kings

- Ahijah the Silonite
 - **I Kings 11:29-40**
Ahijah prophesies that the kingdom will divide and Jeroboam will be king of the Northern Kingdom
 - **I Kings 14:4-16**
Ahijah prophesies to Jeroboam's wife that her child will die, the house of Jeroboam will crumble, and the future destruction of Israel by a force from "beyond the Euphrates"
- Shemaiah
 - **I Kings 12:21-24**
Shemaiah prevents Rehoboam (Judah) from starting a civil war with Jeroboam
- "A man of God"
 - **I Kings 13:1-34**
The 13th chapter of I Kings includes two interrelated legends around an unnamed prophet. In the first story, the "man of God" comes from out of Judah to announce to Jeroboam's idolatrous altar will be torn down. The second story tells of an encounter with another older prophet who tricks "the man of God" with a false oracle.
- Elijah the Tishbite of Tishbe in Gilead
 - **I Kings 17**
Elijah predicts a drought to Ahah, this prophesy speaks against the supposed powers of Baal (the storm god) and illustrates the powers of the Lord. This chapter also includes the story of Elijah and the Widow of Zarephath and her son.

- **I Kings 18**
Elijah confronts Ahab and triumphs over the priests of Baal.
- **I Kings 19**
Elijah flees from Jezebel and encounters God at Horeb. After the encounter at Horeb, Elijah goes out to find Elisha.
- **I Kings 21**
Elijah pronounces God's sentence against Ahab, specifically for Ahab's taking the vineyard of Naboth.

- Elisha son of Shaphat
 - **I Kings 19:19-21**
Elijah throws "his mantle over" Elisha, who then follows Elijah and becomes "his servant."

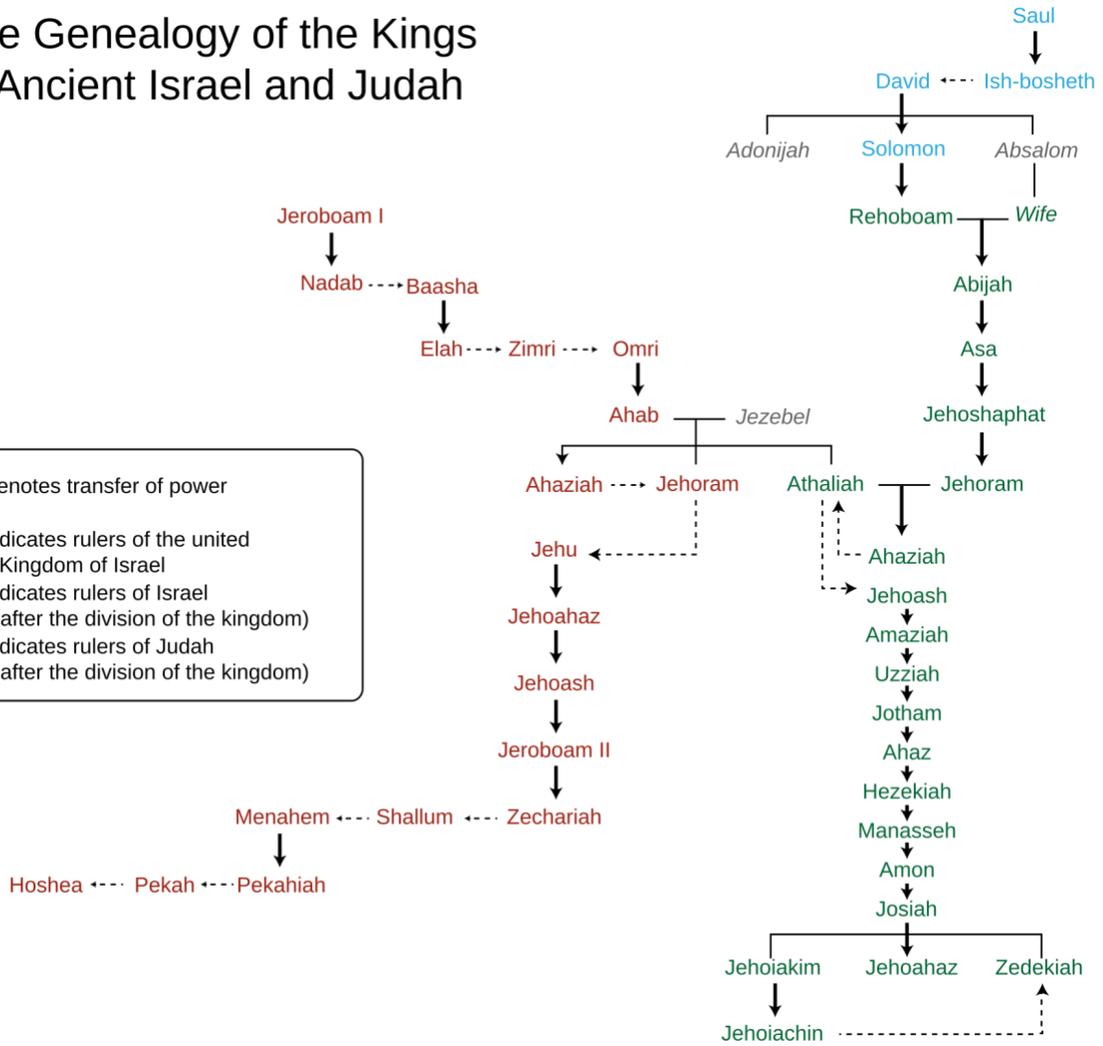
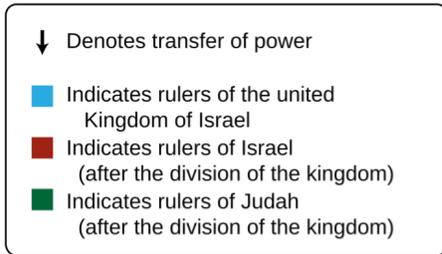
- "A certain prophet"
 - **I Kings 20:13-22**
Another unnamed prophet speaks in favor of King Ahab in his battle against the Arameans. This section is unique as it is a prophet speaking favorably of Ahab.

- "A man of God"
 - **I Kings 20:26-30**
An unnamed prophet prophesies Ahab will take down the Arameans because the Arameans say "the Lord is a god of the hills but he is not a god of the valleys."

- "A certain member of the company of prophets"
 - **I Kings 20:35-43**
A prophet disguises himself and then confronts Ahab on the side of the road and says Ahab's life will be taken from him because he didn't take the life of King Ben-Hadad of Aram as he was directed.

- Micaiah son of Imlah
 - **I Kings 22:1-28**
Micaiah prophesies that Ahab and Israel will ultimately fall and be scattered "like sheep that have no shepherd." Micaiah also prophesies that the prophets of Ahab have been lying to him because of a lying spirit.

The Genealogy of the Kings of Ancient Israel and Judah



United Kingdom									
Years (BC)	King	Start / End	Prophet	Scripture					
1050 - 1010	Saul	Good / Evil	Samuel	1 Sa 8-31 1 Ch 9-10					
1010 - 970	David (Captain)	Good / Good	Samuel	1 Sa 16-31 2 Sa 1-24 1 Ki 1-2 1 Ch 11-29					
			Nathan						
970 - 930	Solomon (Son)	Good / Evil	Nathan	1 Ki 1-11 2 Ch 1-9					
Divided Kingdom									
Judah					Israel				
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Ahijah	1 Ki 12-14 2 Ch 10
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13					
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil		1 Ki 15
					909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16
					886 - 885	Elah (Son)	Evil / Evil		1 Ki 16
					885	Zimri (Captain)	Evil / Evil	Micaiah	1 Ki 16
					885 - 874	Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21 2 Ki 1-2	1 Ki 17 2 Ch 18
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	874 - 853	Ahab (Son)	Evil / Evil		1 Ki 22 2 Ki 1
848 - 841	Jehoram (Son)	Evil / Evil	Obadiah(?)	2 Ki 8 2 Ch 21	852 - 841	Joram (Son of Ahab)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	2 Ki 3
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23					
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (2 Kings 14:25; Jonah 1:1)	2 Ki 15
					753 - 752	Zechariah (Son)	Evil / Evil		
					752	Shallum	Evil / Evil		
					752 - 742	Menahem	Evil / Evil		
					742 - 740	Pekahiah (Son)	Evil / Evil		
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28 Is 7	732 - 722	Hoshea	Evil / Evil		2 Ki 17
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	Israel into Assyrian captivity - 722 BC				
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33	642 - 640	Amon (Son)	Evil / Evil		Nahum
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33					
640 - 608	Josiah (Son)	Good/Good		2 Ki 22-23 2 Ch 34-35	608	Jehoahaz (Son)	Evil / Evil	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	Daniel
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36					
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil		2 Ki 23-24 2 Ch 36					
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36					
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36					
Judah into Babylonian captivity - 586 BC									
586-450			Jeremiah Haggai Zechariah Malachi						
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SOLOMON'S TEMPLE - ILLUSTRATED

1 KINGS 6

Three level structure built around the temple.
Lower level is 7.5 ft. wide.
Middle level is 9 ft. wide.
Upper level is 10.5 ft. wide

Wooden Doors overlaid with gold

The nave with clerstory windows

Vestibule - 30 ft. wide and 15 ft. deep.

Hollow bronze pillar on north called "Boaz" and one on the south called "Jachin".

Bronze alter 30 ft. by 15 ft., for burnt offerings.

Wooden Doors overlaid with gold

Inner sanctuary is a 30' cube.
Ark of the Covenant in the middle with two massive 15' golden cherubim on either side.

The nave was 60' long and 30' wide.
There is a golden alter and golden table.
There are five golden lampstands on the north and five on the south.

Ten bronze wheeled stands with basins of water to rinse off ashes from burnt offerings.

SOLOMON'S TEMPLE

Solomon began to build the "House of the Lord" in Jerusalem on Mount Moriah in the Spring of 967 or 966 B.C. and completed it seven years later. It resided in the middle of a court with boundary wall.

Metal basin 15 ft. in diameter and 7.5 ft. high holding 12,000 gallons of water, supported by twelve bronze oxen in sets of three.

