

Commentary & Notes on 1 Kings

The commentary and notes below are adapted from the teaching materials of Annie Kartoizian (1906-1989). In 1934 Annie became a missionary in China with OMS. During World War II she spent 21 months in a Japanese concentration camp as a prisoner. She was repatriated in 1943 and sailed on the famous vessel Gripsholm. In 1949 she made a miraculous last-minute escape from Beijing before it fell to Mao's Communists. When she could no longer enter China, Annie went to Taiwan. Annie and her family have been life-long friends of our family. In 1989, while pastoring with the United Armenian Congregational Church of Hollywood I had the honor of participating in her funeral. It was during those years in Los Angeles that Annie gave me her teaching notes (the commentary below) - laboriously typed on what is now yellowed paper with hand written marginal notes, many of which are in Chinese. - Pastor Steve

INTRODUCTION

Introductory Study to the Books of 1 and 2 Kings

These two books form but one book in the ancient Hebrew manuscripts. The incidents are mainly concerned with the character, sins, and punishment of the kings and the people.

I. Period of History Covered

- A. The first book of Kings gives the history of the passing of David, the reign of Solomon, the division of the kingdom, and the ministry of Elijah.
- B. The second book of Kings gives the history of the ministry of Elisha, the corruption of the entire nation, the reigns of the good kings Hezekiah and Josiah, and the partial and final complete captivity of the entire kingdom.

II. Dates and Period of Years Covered

The events recorded in First Kings cover a period of about 118 years, from 1015-897 B.C.

The events recorded in Second Kings cover a period of about 308 years, from 896-588 B.C.

III. Author

The author of the books is unknown; but it is generally agreed that they are a compilation from different sources, including: 1) The book of Jashar (2 Samuel 1:18); 2) The priest, scribes, and recorders who also wrote 2 Kings 18:18; 3) The book of Nathan the prophet (1 Chronicles 29:29; 2 Chronicles 9:29); and 4) Jeremiah (2 Kings 25; Jeremiah 39, 52).

IV. Outstanding Events

1. The reign of Solomon

His reign started with a blaze of glory, but passed away in gloom and failure. He built the Temple and established the worship of Israel, but he failed because his heart turned from its loyalty to God. As luxury increased he became more and more despotic, placing heavy taxes upon the people. Like his father, David, he allowed his heart to go after strange women. The judgment of God then fell upon him and his people.

2. The division of the kingdom

This is a sad story of civil war and bloodshed. The two kingdoms were constantly at war with each other. The northern kingdom, Israel, had the city of Samaria for its capital; the southern kingdom, Judah, had the city of Jerusalem for its capital.

3. The captivity

The first book of Kings opens with the Israelites at the height of their power; the second book closes with Israel and Judah in captivity. The cause is plainly stated in the fact that they would not obey God. God permitted them to be taken captive that they might learn lessons which they would not learn as a free people. The Assyrians took Israel captive. The Babylonians took Judah captive.

V. Prophets of the period

Elijah was the great prophet of the book of First Kings.

In the book of Second Kings, Amos and Hosea prophesied in Israel (the northern kingdom), and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah prophesied in Judah.

VI. Brief outlines of the books of 1 and 2 Kings

1 KINGS

1. The passing of David - 1:1-2:11
2. The reign of Solomon - 2:12-chapter 11
 - a. In all his glory - 2:12-chapter 10
 - b. The passing of the glory - chapter 11
3. The division of the kingdom - chapters 12-16
4. The ministry of the prophet Elijah - chapters 17-22

2 KINGS

1. The ministry of Elijah - chapters 1-9
2. The corruption of the kingdom - chapters 10-17
3. The reigns of the good kings Hezekiah and Josiah - chapters 18-23:30
4. Captivity - 23:31-chapter 25

COMMENTARY AND NOTES

Chapter 1

Chapter Outline

- I. David's declining strength - verses 1-4
- II. Adonijah plots to seize the kingdom - verses 5-9
- III. The counter-plot of Nathan and Bathsheba - verse 10-38
- IV. Solomon anointed king - verse 39-40
- V. Adonijah's submission - verses 41-53

Meaning of proper names

Abishag - "father of error"
Adonijah - "Jehovah is my Lord"

Notes

Verse 1: At this time David was seventy years old. He was thirty years old when he began to reign, and he reigned forty years (2 Samuel 2:5:4). His natural powers were failing.

Verses 2-4: Abishag was chosen to be his wife and his nurse but his account is inserted here probably to explain the cause of Adonijah's death in 2:13-25. Notice the vain and useless means man uses to keep up with the natural powers. They will fail. (Jeremiah 9:23,24).

Verse 5: Adonijah endeavored to take advantage of David's failing health to establish his right to the throne. He probably did not intend to depose his father, but to assert his claim to succeed to the crown after his death, as being the eldest surviving son (2 Samuel 3:2,4; 5:12,14). Amnon, Chileab (Daniel in 1 Chronicles 3:1) and Absalom were older; but we know that Amnon and Absalom were dead, and Chileab, of whom nothing is recorded, probably died young. God had promised the kingdom to Solomon, the "*man of peace*", who was to build the temple (1 Chronicles 22:8,9; 28:5) and Adonijah was aware of this decision (2:15).

He patterned after his brother Absalom in getting a kingly retinue. He exalted himself saying "*I*" (Proverbs 11:2; 16:18). He manifested great pride in himself.

Verse 6: David had never corrected him for his faults and he, like Absalom was spoiled by an indulgent father. He was well born and handsome and his commanding person helped him to secure the affections of the people. Adonijah followed Absalom but was not the son of the same mother.

Verse 7: Joab probably joined him because he feared what action Solomon might take at the death of David.

Abiathar was the only one of all the sons of Ahimelech, the high priest, who escaped the slaughter inflicted upon his father's house by Saul in revenge for having given the shewbread to David (1 Samuel 22:20). He fled to David but now went over to Adonijah. He was the fourth in descent from Eli and was descended through Ithamar, the youngest son of Aaron. There were two high priests (2 Samuel 20:25) during David's reign and

Abiathar was probably jealous of Zadok.

Verse 8: Reniah later succeeded Joab as commander-in-chief under the reign of Solomon (4:4). Shimei is not the one mentioned in 2 Samuel 16.

Verse 9: The whole thing was the work of man. Absalom had also made a great feast.

Verse 10: Adonijah showed that he considered Solomon as a rival by not inviting him.

Verse 11: Nathan was anxious lest the plot of Adonijah succeed, so he reminded Bathsheba.

Verse 12: It was expected that Adonijah would follow the Oriental custom and put to death all those that opposed him.

Verse 13: There is no record of this promise, but Bathsheba would certainly have known the promise of God to David that Solomon should sit upon his throne. She beseeched the king to keep his promise.

Verse 15: Those who desired to see the aged king had to enter his bed chamber.

Verse 18: There existed the right of choosing a successor, especially of naming one among many sons. This choice of Solomon as David's successor is the last instance in Scripture of divine preference for the younger sons. Previous instances are: 1) Jacob over Esau; 2) Judah over Reuben, Simeon, and Levi; 3) Ephraim over Manasseh; and 4) David over his brethren.

Verse 19: Adonijah had both a priest and a military leader on his side.

Verse 20: The eyes of the people were upon David to name his successor.

Verse 28: She had probably retired during the interview between Nathan and the king.

Verses 32-34: Nathan and Zadok represented the Word of God and prayer. Benaiah represented the people.

Verse 36,37: "Amen" means assent. David does not resent the expression of this wish. He hoped that his son's reign would surpass his own in glory and extent of dominion.

Verses 38-40: The proclamation of Solomon as king was marked by:

1. The approval of David; Solomon rode on the royal mule, attended by the royal body guard.
2. The sanction of priest and prophet.
3. The acclamation of the people, signifying their acceptance of the young prince.

Verse 49: Since Adonijah's revolt was not against David, the expression of the king's choice was sufficient to crush his hopes. There was no battle as in the case of Absalom who did rebel against his father.

Verse 50: The "horns of the altar" were projections from the four corners of the altar to which the victim for sacrifice was fastened. Adonijah proclaimed the right of protection in the sanctuary. If he had come to the altar for salvation he would not have needed to flee

there as a criminal. Adonijah alone of all the conspirators seemed to fear for his life. The others quietly dispersed to their former places.

Verses 52,53: Solomon granted him mercy. The right of the sanctuary was denied to one guilty of willful murder; so Joab was executed (2:30,31 - see also Exodus 21:13,14).

From the earliest time the nearest of kin had a right to revenge the murder of his relation, and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another accidentally might be put to death by the avenger of blood, therefore God provided the cities of refuge to which the accidental manslayer might flee until the affair was inquired into and settled by the magistrate. Before the cities of refuge were assigned, the altar of God was the common refuge.

Lesson learned from Chapter 1

The promise of God are sure.

Just as David had made a great promise to Bathsheba, so God has made great promises to us. Just as Nathan reminded Bathsheba of this great promise, so the Word of God reminds us of the promises of God. Just as Bathsheba had to plead the promise, so we need to plead the promises. To fail to plead the promises of salvation means death to us just as it would have to Solomon and Bathsheba. There is always an Adonijah to rob us of the promised blessing. Often we must hasten to plead the promises or the enemy will rob us of our rights.

Chapter 2

Chapter Outline

- I. David's charge to Solomon - verses 1-9
- II. The death of David - verses 10,11
- III. Solomon's accession to the throne - verse 12
- IV. Execution of Adonijah - verses 13-25
- V. Abiathar removed from the priesthood - verses 26,27
- VI. The flight and death of Joab - verse 28-34
- VII. Benaiah made chief captain and Zadok priest - verse 35
- VIII. Execution of Shimei - verse 36-46

Notes

1 Chronicles 28-29 fills up the interval between chapters 1 and 2. There it is recorded:

1. A great assembly of the people (1 Chronicles 28:1)
2. A solemn farewell by David to the people (1 Chronicles 28:2-8)
3. A list of offerings for the temple (1 Chronicles 28:11-29:9)
4. Praise to God (1 Chronicles 29:10-21)
5. The second installation of Solomon as king (1 Chronicles 29:22-25)

Verses 3-9: "*Charge*" - in Numbers 3:7 ("guard" ESV) it refers to the care of the tabernacle and the duties attached to it. In Deuteronomy 17:18-20 it refers to the fact that a king, on taking the throne, is bidden to write out a copy of the law, and to read and learn it (see Psalm 19:7-9).

- “statutes” - ceremonial ordinances
- “commandments” - the moral law
- “rules” or “judgments” - laws pertaining to civil government
- “testimonies” - declarations of God against sin

The last charge of David to Solomon:

1. To act boldly and firmly though he was young
2. To keep the commandments of the Lord
3. To execute judgment on Joab and Shimei
4. To show kindness to the family of Barzillai

Observing these rules were to insure Solomon:

1. Prosperity - God would *“establish His word that He spoke”*
2. Perpetuity - *“You shall not lack a man on the throne of Israel”*

God’s promises are condition on faithful continuance in His will (2:4).

The deaths of both Abner and Amasa (2:5) occurred not in battle, but in a time of peace, and under the guise of friendship (2 Samuel 3:27; 20:9,10).

Jeremiah 41:17 is a strong testimony to the fact that the descendants of David remembered the injunction to treat the sons of Barzillai (2:7) well (2 Samuel 19:31,32,37,38,40).

During his lifetime David had been generous to his enemies (2:6,9). It seems that now his anxiety was to aid in establishing the kingdom of Solomon by having offenders and enemies removed (2 Samuel 6:5-8; 19:16-23).

Verses 10,11: David was the first king buried in Jerusalem (2 Samuel 5:7).

Verse 15: Adonijah states that the throne should have been his by right of birth. He also professed to be resigned to the will of god.

Verse 17: He was already guilty of treason and now he tries to secure another foothold. His motive was to make another effort to obtain the throne.

Verses 22,23: Solomon detects the danger. The request of Adonijah was tantamount to claiming the throne. Solomon also associates Joab and Abiathar, former conspirators with Adonijah, with this request. There is no evidence that these men were concerned in this last scheme of Adonijah, but it is probable that he was assured of their support. His own words were the cause of his death.

Verse 25: He had forfeited the conditions of his previous pardon and deserved to die.

Verse 26: Anathoth was a priestly city in the tribe of Benjamin (Joshua 21:18). Abiathar was spared not because of his priestly character, but because he had borne the ark from the house of Obededom to Jerusalem and when David fled from Absalom (2 Samuel 15:29). He had also been with David in his early wanderings (1:7).

Verse 27: This was in fulfillment of the prophecy to Eli (1 Samuel 2:30-36).

Verse 28: Joab claimed the protection of the sanctuary as Adonijah had done. But his claim of sanctuary was not valid for a murderer (Exodus 21:14).

Verse 35: A kingdom could not be established with guilty men. Benaiah was placed over the army and Zadok was made high priest. Both of these were tried men. (Numbers 2:32; 20:28; 1 Chronicles 6:50-53).

Verse 36: Solomon intended to keep Shimei where he could be watched.

Verse 37: Kidron is mentioned because Shimei would have to cross it to go to his home in Bahurim (2:8), but it is evident that he was limited to Jerusalem and the immediate neighborhood.

Verse 40: Shimei did not cross the Kidron to go to Gath, so it is evident that the conditions were that he stay in Jerusalem and its vicinity.

Verse 46: Solomon had now removed all dangerous conspirators and his kingdom was therefore established.

Lessons from Chapter 2

1. There is no protection for the guilty at God's altar - verses 28-35.

God does not shield the guilty. He forgives the repentant who plead the blood of Jesus Christ, but the same blood condemns those who are unrepentant.

2. The kingdom could not be established until all offenders were removed.

In establishing our spiritual lives God asks us to remove all that would prove an enemy of our spiritual welfare. We cannot be strong Christians and expect the Holy Spirit to abide in our hearts if we permit any part of the enemy's former hold upon us to remain.

Chapter 3

Chapter Outline

- I. Solomon makes alliances with Pharoah and marries his daughter - verses 1-3
- II. Solomon sacrifices at Gibeon - verse 4
- III. Solomon's prayer for wisdom - verses 5-15
- IV. The wisdom of Solomon - verses 16-28

Meaning of proper names

Pharoah - "the sun"

Gibeon - "pertaining to a hill"

Notes

Verse 1: This alliance with Pharoah was made through a marriage with his daughter. This is the first mention since the Exodus of any relationship between the Egyptians and the Israelites. Solomon was now powerful enough to court the alliance of Egypt.

The princess dwelt in the eastern portion of the city until the house for Solomon was built.

The harem was close to it. It is believed that she embraced Judaism, for there is no mention of an Egyptian god (11:1-8). Jewish tradition says that she became a Jewish proselyte.

The law only forbade alliance with the Canaanites (Exodus 34:15,16; Deuteronomy 7:3), yet Solomon showed here an inclination toward the weakness which is plainly stated in 11:1.

Verse 2: There were two kinds of "high places":

1. Places of sacrifice to false gods
2. Unauthorized sanctuaries of Jehovah

The former were, of course, absolute abominations, like the high places of the Canaanites denounced in Deuteronomy 12:2,3.

We get examples of the two kinds in the reign of Solomon.

1. 1 Kings 3:4. This was, of course, a high place for the worship of Jehovah.
2. 1 Kings 11:7. Solomon built a high place for Chemosh, and another for Molech. These were, of course, high places for idolatrous worship.

The existence of these high places can be traced from the earliest times, for it was the custom of all nations to erect altars and places of worship on lofty and conspicuous places.

The erection of high places was forbidden by the Law of Moses (Deuteronomy 12:11-14), where we find the strictest injunction to destroy these places consecrated to Canaanitish idolatry.

But high places existed for the worship of Jehovah in the times of the Judges. Gideon and Manoah built altars by divine command (Judges 6:25,26; 13:16-23). Samuel erected an altar at Mizpeh and at Bethlehem (1 Samuel 7:10; 16:5). Saul sacrificed at Gilgal (1 Samuel 13:9), and even Elijah at Mount Carmel (1 Kings 18:30). The excuse for their existence is found in 1 Kings 3:2: *"The people were sacrificing at the high places, however, because no house had yet been built for the name of the Lord."*

After the establishment of Mount Moriah and the temple worship (Deuteronomy 12:5 with 2 Chronicles 7:12), the prohibition of the use of high places (Deuteronomy 12:11-14) which had looked forward to the setting up of such a center, came into effect, and the high places were identified with idolatrous practices. The constant recurrence to the use of high places even after the building of the temple, proves how deeply rooted the custom was (2 Kings 18:4-22; 23; 2 Chronicles 33:3,17,19).

Many of the pious kings of Judah, whilst destroying idol worship, were either too weak or not sufficiently enlightened, to remove the high places consecrated to Jehovah. Hezekiah removed the high places (2 Kings 18:4-22), and the good work commenced by him was completed by Josiah (2 Kings 23:8). After the time of Josiah there is no mention of these high places consecrated to the worship of Jehovah.

Verse 3: Solomon seemed to have offered incense on the high places which already existed; he did not necessarily establish high places. It is always dangerous to worship in places associated with idolatry.

Verse 4: The tabernacle was at Gibeon. 2 Chronicles 1:2-7 adds certain incidents to this occasion.

1. Solomon invited all the “heads of the fathers’ houses” of the nation to go with him to Gibeon. They accepted the invitation.
2. The tabernacle of Moses and the brazen altar were at Gibeon, and the ark at Jerusalem.
3. God appeared to Solomon during the night succeeding the sacrifices.

Verse 5: The question was put as a test to Solomon - to try to prove him.

Verse 6: Solomon referred to two acts of kindness to David:

God’s general dealing with David.
The granting of a son, Solomon, to succeed him.

Verse 7: Solomon’s age is estimated at from 17 to 22. He recognized his own insufficiency.

Verse 9: He asked for wisdom. This is a gift of the Spirit (1 Corinthians 12:8).

Verse 10: This prayer of Solomon is remarkable for its unselfishness, relating as it did entirely to his kingly duties in administering the law among the people. For himself personally he asked nothing. His prayer, therefore, “it pleased the Lord.”

Verse 11: He did not for:

1. Long life - for that is in God’s hands.
2. Riches - for they are doubtful blessing.
3. The life of his enemies - for that would be revengeful.

Verses 12-14: God granted him:

1. A wise and understanding heart.
2. Riches and honor.
3. Long life, on condition that he kept God’s statutes.

The first two promises were unconditional and were fulfilled. The last promises was conditional. Solomon did not entirely keep God’s statutes. He reigned forty years, but was not much over 60 when he died. God gives more than that for which we ask (Ephesians 3:20).

Verse 15: God’s will was frequently conveyed by dreams:

1. Abraham - Genesis 15:12
2. Abimelech - Genesis 20:3-7
3. Jacob at Bethel - Genesis 28:12-15
4. Laban - Genesis 31:24
5. Joseph’s two dreams - Genesis 37:5-10
6. The butler and baker of Pharaoh - Genesis 40:5-23
7. To Pharaoh - Genesis 41:1-8
8. To the Midianite previous to Gibeon’s assault on the camp - Judges 7:13
9. Samuel - 1 Samuel 3:3-15

10. Nathan - 2 Samuel 7:2-7
11. Nebuchadnezzar - Daniel 2:1; 4:10,18
12. Daniel - Daniel 2:19; 7:1
13. The four dreams to Joseph - Matthew 1,2
14. The wisemen - Matthew 2:12
15. Pilate's wife - Matthew 27:19

Verses 16-28: The quality needed in a judge in ancient times was the power of getting at the truth in the absence of witnesses and in spite of perjury.

Verse 28: Such a judgment was peculiarly fitting to impress the people of Israel and had a great effect upon them.

Lessons from Chapter 3

1. God gives wisdom only to those who recognize their own insufficiency.
2. To the humble seeker God gives more than that for what they ask.

Chapter 4

Chapter Outline

- I. The princes of Israel in Solomon's reign - verses 1-6
- II. The twelve commissaries - verse 7-28
- III. The wisdom of Solomon - verses 29-34

Notes

Verse 1: This chapter describes the state of the kingdom, not at any particular time, but during the whole period of Solomon's reign.

Verse 2: The "*high officials*" were the officers of the first rank. Azariah was the grandson of Zadok.

Verse 3: Secretaries of state - scribes. Recorder - chronicler who kept the state records.

Verse 5: Nathan was probably the king's brother for Nathan, the prophet, was always designated by that title.

Verse 6: The tribute was not in money but in forced labor, a levy of Israel being taken for that purpose (5:13,14).

Verse 7: Twelve officers were assigned to twelve districts who had to make provision for the king's household a month in the year. The contributions were in kind, not in money. No requisition was made from Judah. Solomon's preference for Judah was the great cause of the revolt in the reign of Rehoboam.

Verse 19: Sihon and Og were kings conquered by Moses (Deuteronomy 2,3).

Verse 21: The river refers to the Euphrates. This district was governed by a number of petty kings. Solomon did not actually establish his own system of government over these kings; they acknowledged his supremacy and paid him tribute. The extent of Solomon's dominions: North - beyond Damascus, South - to the border of Egypt, East - to the river,

West - to the Mediterranean. This fulfilled the prophecy of Joshua (Joshua 1:4).

Verse 22: A cor was the same as the homer. Equals about 28,000 pounds of bread.

Verse 25: We note all through the lives of David and Solomon a distinction between Judah and Israel. *"Every man under his vine and under his fig tree"* - this denotes peace and prosperity. *"Dan even to Beersheba"* - from the extreme north to the extreme south. This was the extent of the kingdom proper, the kinds and countries beyond were tributaries.

Verse 30: *"The people of the east"* - signifies the tribes of the country lying between the country of Israel and Mesopotamia. The Chaldeans and Arabians were early famed for their knowledge of astronomy. Job was *"the greatest of all the people of the east"* (Job 1:3). The Egyptians were learned in geometry and natural science.

Verse 31: Nothing certain is known of these men.

Verse 32: In the Book of Proverbs not more than one third of these have been preserved. Psalms 72 and 127 along with the Songs of Solomon and Ecclesiastes are all the songs and writings of Solomon which we possess.

Verse 33: *"From the Cedar that is in Lebanon to the hyssop"* includes the whole vegetable world. The four great classes of the animal kingdom are also listed. Solomon was a naturalist.

Lesson from Chapter 4

A picture of the reign of Christ on earth (Matthew 12:42).

Chapter 5

Chapter Outline

- I. The alliance with Hiram in preparation for the building of the temple - verses 1-12
- II. The laborers and their work - verse 13-18

Meaning of proper names

Lebanon - "the white mountain"

Hiram - "noble"

Tyre - "rock"

Adoniram - "lord of height"

Notes

The great achievement of Solomon's life was the building of the temple. The prophecy had been given to his father, David, that he would build it. In the building of the temple Solomon was a type of Christ.

Verse 1: Both David and Solomon had friendly relations and commerce with Hiram, king of Tyre.

1. Hiram supplied David with cedar-wood and workmen for building him a palace (2

- Samuel 5:11).
2. Hiram supplied Solomon with cedar and fir, and with skilled workmen for the building of the temple and the palaces. In return Solomon gave Hiram 20,000 measures of wheat, and twenty measures of pure oil yearly (1 Kings 5:10,11).
 3. In response to the request of Solomon, Hiram the king sent him Hiram a worker in brass who cast all the brass work for the temple (1 Kings 7:13-46).
 4. When Solomon had finished all his great buildings it would seem that the cost of them had been so great that he could not pay Hiram in produce. Solomon gave Hiram twenty cities in the land of Galilee and Hiram paid Solomon 120 talents of gold, apparently to balance the account between them (1 Kings 9:10-14). On the disappointment of Hiram when he saw the cities see 1 Kings 13.
 5. On the secession of the ten tribes friendly relations appear to have continued for Ahab married Jezebel, the daughter of Ethbaal, King of the Zidonians (1 Kings 16:31).

Verse 4: Solomon could now turn his attention to the building of God's house.

Verse 5: Reference is to 2 Samuel 7:12,13.

Verse 6: Solomon asks:

1. For cedar trees from Lebanon (Joshua 13:5). Fir and album are added in 2 Chronicles 2:8,9.
2. A man cunning to work in gold (2 Chronicles 2:7).

Solomon promises:

1. That his workmen should help Hiram's workmen.
2. That he would pay a yearly return for the timber and the services of the workmen.

Verses 7,8: God gave Solomon favor with Hiram.

Verses 9,10: The timber was brought from Lebanon to the sea, then brought round by rafts to Joppa (2 Chronicles 2:16) to save the cost and difficulty of carriage by land. There the beams composing the rafts were unfastened and transported singly overland.

Verse 11: A measure equals a cor, which equals 10 ephahs or baths.

Verse 13: 30,000 Israelites were forced to labor without pay in three divisions of 10,000 at a time, one month in three. Samuel had foretold that the king would make such demands upon the people (1 Samuel 8:16). The labor, being forced, was hateful to the Israelites. It would appear that Judah was free from this forced labor. This oppression of Israel and the freedom of Judah was one of the main causes of the schism in Rehoboam's reign.

Verse 14: He was also called Adoram. On the revolt of the ten tribes Rehoboam sent him to Shechem to appease the irritated people. The indignant tribes, incensed at the choice of ambassador, rose up in fury and stoned Adoram.

Verse 15: These were not Israelites, but aliens, the survivors of the old Canaanite nations (2 Chronicles 2:17,18).

Verse 17: The meaning is that the foundation consisted of large, costly, hewn stones. There is only one set of stones and the adjectives describe them as of large size, great

expense, and hewn.

Lesson from Chapter 5

Solomon is a type of Christ in the building of the temple.

The cedars of Lebanon were spoken of as the planting of the Lord (Psalm 104:16). These were the trees used largely in the wood work of the temple. So Christians are the planting of the Lord, built upon Christ the real foundation (Isaiah 28:16).

Chapter 6

Chapter Heading

The building of the temple.

Notes

The tabernacle lasted from the time of the beginning of the Jewish nation until the time of David. David purposed to build a permanent building for it, in Jerusalem the center of the nation (2 Samuel 6:17). It was to be exceeding magnificent (1 Chronicles 22:5). David was not permitted to build it because he was a man of war (2 Samuel 7:12,13; 1 Kings 5:3; 1 Chronicles 22:8-10). The building of the house was reserved for Solomon. David laid up great quantities of material for it (1 Chronicles 22:2; 28:11). Solomon had spent three years in preparation before the building was started (1 Kings 6:1,37,38).

Verse 1: The general outline of the structure was based on that of the tabernacle. The dimension in general were twice that of the tabernacle although there were some exceptions.

Verse 2: The site of the temple: On Mount Moriah (2 Chronicles 3:1), the place where Araunah had his threshing floor and David built his altar after the plague (1 Chronicles 21:22; 2 Chronicles 3:1).

Verse 3: Phoenician assistance: Hiram, king of Tyre, aided Solomon by sending his servants to cut down timber in Lebanon. He also aided in transporting the timber to Jerusalem; also in quarrying and hewing stones. He also sent a skillful artist named Hiram to superintend the designing of objects made of precious metals. For this assistance Solomon paid them liberally (2 Kings 5:2; 2 Chronicles 2). The stones were cut, hewn and polished in the places from which they were taken (5:17,18) *“so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built”* (6:7).

Verse 4: The temple building: In contrast with the tabernacle which was a portable building, which could be easily moved, the temple was a substantial house built of stone, with chambers in three stories, half the height of the building (6:5,6). Round the sides and back in front was a stately porch (6:3) before which stood two lofty bronze pillars - Jachin and Boaz (7:21,22; 2 Chronicles 3:15-17). Within, the house was lined with cedar overlaid with gold, graven with figures of cherubim, palms and open flowers (6:15,18,21,22,29). The interior was divided into two equal parts, the holy place and the holy of holies (6:16-18). The floor was of stone, covered with fir, cypress wood, overlaid with gold (6:15,30). The temple like the tabernacle faced the east, surrounded by courts. It was 60 cubits long, 10 wide and 10 high (6:2). The cubit is about 18 inches long. The walls of the buildings were lined with cedar, the holy place was ceiled with fir or cypress (2 Chronicles

3:5), the oracle with cedar, and the floor was cypress (6:15). All was overlaid with gold. The walls and doors were adorned with graving of cherubim, palm trees and open flowers (6:19-35). 2 Chronicles 3:6 adds “*precious stones*”. The inner chamber was a place of thick darkness (8:12). The thickness of the temple walls is not given but were probably 6 cubits of 9 feet.

Verse 5: The chambers: They were built in three stories 5 cubit in height, allowances being made for the floors and roof, the lowest chamber was 5 cubits in breadth, the next 6 cubits and the highest 7 cubits. This is explained by the fact that the chambers were not built into the wall of the temple but were to rest on ledges each deduction a cubit in breadth so that the wall became thinner and the chamber broader by a cubit, each stage in the ascent (6:5-10). The door admitting into these chambers was apparently in the middle of the right side of the house and winding stairs led up to the second and third stories (6:8). It is thought there were 30 chambers. These chambers were used for those engaged in the temple services (1 Chronicles 9:22).

Verse 6: The porch: This as in the front of the building with its twin pillars, Jachim (“whom God establishes”) and Boaz (“In Him I strength”). It was 20 cubits broad, 20 cubits deep (6:3).

Verse 7: The two pillars (7:15-22; 2 Chronicles 3:15-17; 4:11-13; Jeremiah 52:20-23): They were hollow bronze castings 18 cubits high, 12 cubits in circumference and were surmounted by chapiters richly ornamented on their lower bowl shaped parts (7:20,41,42) with two rows of pomegranates and in the upper parts with graceful lily work.

Verse 8: The holy of holies: The room was divided from the holy place by folding doors made of olive wood (6:31,32). They had various things carved on them and were gold plated. Behind this partition hung the sanctuary veil (2 Chronicles 3:14). At the entrance of the temple were folding doors made of cypress wood with posts of olive wood (7:50).

Verse 9: Courts: The temple was enclosed in courts.

- a. Inner court: Court of the priests (6:36; 7:12; 2 Chronicles 4:9). Jeremiah 36:10 speaks of it as the upper court. The inner court is repeatedly spoken of. Its dimensions were not given, but were probably twice that of the tabernacle - 200 cubits long and 100 cubits wide. From Jeremiah 36:10 it would seem that it was on a higher level than the great court. The temple was higher yet so that the whole would present a terraced aspect. It was in this inner court that the priests ministered; here the sacrifices were killed. It was reserved for the priests but the laity may have had access to it (Jeremiah 36:10).
- b. The greater court (7:9,12; 2 Chronicles 4:9): It is difficult to know just exactly the nature of this court. It is called the outer court. It is generally believed to have surrounded the inner court and also all the royal buildings (7:9,12). This court was very large.
- c. The gates: the gates are not mentioned in the narrative of the construction, but later references show that there were several gates, the principal entrance was the east gate (Jeremiah 26:10).
- d. The walls: The walls were built of three rows of hewn stone, with cedar beams (6:36). The height is not stated.

Verses 23-28: The inner sanctuary (the holy of holies): In the temple the ark was placed between two other figures of cherubim made of olive wood overlaid with gold, 10 cubits high, their wings each 5 cubits long, outstretched so that they reached from wall to wall of

the oracle, the inner wings meeting in the center (2 Chronicles 3:10-13).

Lessons from Chapter 6 - see end of Chapter 7

Chapter 7

Chapter Outline

- I. The royal buildings - verses 1-12
- II. The furniture of the temple - verses 13-50
- III. The completion of the temple - verse 51

Notes

Verses 2-5: "*The House of the Forest of Lebanon*" was an imposing and elaborate building. This seems to have received its name from the multitude of cedar pillars, 100 cubits long and 50 cubits wide.

Verse 6: Farther south stood the porch or hall of pillars, 50 cubits long and 30 cubits broad with a sub porch of its own.

Verse 7: The Hall of the Throne housed the throne (10:18-20) which was of ivory overlaid with gold on either side of the throne. The six steps that led up were bordered by lions at the sides of each step. The hall served as an audience chamber and for the administration of justice.

Verse 8: Behind the kings palace (2 Kings 11:19) to the west was the house of Pharaoh's daughter. The apartments of the women were also there. Both of these were enclosed in a court of their own.

Verses 23-26: A feature located in the sanctuary court, which took the place of the laver in the tabernacle, was the Molten Sea or Brazen Laver. It got its name "molten sea" from its great size. It was an immense basin of bronze, 5 cubits high, 10 cubits in diameter at the brim and 30 cubits in circumference, resting on twelve bronze oxen and placed between the altar and the temple porch (2 Chronicles 4:2-5,10). The bronze was a handbreadth in thickness. It had ornamental knobs. Its capacity was 2000 baths. A bath was 5 gallons and three pints. The oxen on which it rested faced the four cardinal points, three looking each way. The sea supplied the water for the washing of the priests' hands and feet (Exodus 30:18; 38:8).

Verses 27-37: The tabernacle laver had its place taken by the sea described in verse 23-26, but the temple was also provided with 10 lavers or basins set on bases of elaborate design and moving upon wheels, the whole made of bronze. Their use seems to have been for the washing of sacrifices (2 Chronicles 4:6,10), for which purpose they were placed 5 on the north side and 5 on the south side of the temple court. The bases were 4 cubits long, 4 wide and 3 high. They had four feet to which wheels were attached.

Verses 40,45: The site of the altar was the rock where Araunah had his threshing floor (2 Chronicles 4:1). The altar was 20 cubits long, 20 cubits broad and 10 cubits high. Pots, shovels, basins, and flesh hooks were connected with it (2 Chronicles 4:11,16).

Verse 48: The altar of incense was covered with cedar and overlaid with gold (6:20-22; 2 Chronicles 4:19). This stood before the holy of holies.

For one table of shewbread in the tabernacle, there were now 10, five on one side and five on the other. The also with their utensils were made of gold (2 Chronicles 4:8). All these objects were fashioned after the model of those in the tabernacle, only enlarged.

Verse 49: Instead of one golden candlestick, as in the tabernacle there were 10, five in one side and five on the other, in front of the holy of holies. All, with their utensils were of pure gold (2 Chronicles 4:7).

Verse 51: The plan was given to David (1 Chronicles 28:10-19). Solomon began the temple in the fourth year of his reign (6:1). It occupied 7½ years in the building (6:38). The royal buildings occupied 13 years (7:1); 20 years in all, the two periods may in part overlap. The temple was built in a shorter time because the palace was more extensive and because the temple had been long prepared for.

Lessons from Chapters 6 and 7

The typology of the temple, if indeed it has any typical significance is most obscure and difficult. The New Testament invariably expounds the typology of the tabernacle, not of the temple.

The usual Greek word for sanctuary is used 1) of the temple in Jerusalem (Matthew 23:16); 2) of the believer's body (1 Corinthians 3:16,17; 6:19); 3) of the local church (2 Corinthians 6:16); and 4) of the true church (Ephesians 2:21). In all these instances the thought is simply of a habitation of God. No reference to the structure of the temple, as in the case of the tabernacle (Hebrews 9-10) is traceable.

1. David a type of Christ

The of the Holy Spirit. Christ worked out the plan of salvation, but the Holy Spirit builds usplan for the temple was given to David, but Solomon built it. David is a type of Christ and Solomon who are the stones of this spiritual temple (1 Corinthians 3:10-17; 6:19,20).

2. We are the stones of a spiritual temple.

The stones in the temple were cut, shaped and polished. So the Holy Spirit prepares us for our place in the spiritual temple (1 Peter 2:5).

3. God has a pattern for each life.

It is important that we wait on God until we know definitely the plan He has for our lives. We cannot fashion our own lives.

Chapter 8

Chapter Outline

- I. The dedication of the temple - verses 1-11
- II. Solomon's opening sermon - verses 12-21
- III. Solomon's prayer of dedication - verses 22-53
- IV. Solomon's benediction - verses 54-61
- V. Sacrifice and rejoicing - verses 62-66

Notes

Verse 2: This was the feast of the tabernacles which was a commemoration of the dwelling in tents or booths in the wilderness, and a feast of thanksgiving for the completion of the harvest.

Verse 3: Solomon was careful to bring up the ark in the Biblical way. He had learned a lesson from David's mistake. They bought also the holy vessels with it.

Verse 6: God had gone with them through the wilderness. He had been the wanderers' God; now He entered His resting place.

Verse 8: The priests drew out the staves. This showed that they would be needed no longer. The ark was not to be moved any more. This passage must have been written before the destruction of the temple.

Verse 9: The ark originally contained:

1. Aaron's rod (Numbers 17:10). This rod showed that Aaron was God's priest. The priesthood now established, the symbol was no longer needed.
2. The pot of manna (Exodus 16:32-34). Wilderness food was no longer needed. They were in a land flowing with milk and honey (Exodus 3:8; 33:3; Numbers 13:27).
3. The two tables of stone (Exodus 25:16). The law of the covenant was still the law of the land. The covenant was still in force, and continued to be until the new covenant took its place (Jeremiah 3:16).

Verses 10,11: This was a token that God had taken up His abode there. Just so Moses could not enter the tabernacle (Exodus 40:34,35). God had kept His promise (6:13).

Verses 12-21: The introductory sermon to Solomon's prayer.

1. Solomon took up the promise. God said He would dwell in thick darkness (Leviticus 16:2; 2 Samuel 7:13; Psalm 97:2). The thing which made Israel different from all other nations was that God dwelt among them. This is what makes a church different from other organizations. This is what makes a Christian different from other people (1 Timothy 6:16). "*God is light*" (1 John 1:5), but He must veil Himself when He dwells with men. Men could not endure the brightness of His glory.
2. The covenant keeping God was now in their midst (8:21), for He dwelt in this house built for Him.

Verses 22-53: Solomon's prayer. The temple was to be a house of prayer and here Solomon makes the prayer of dedication (Isaiah 56:7; Matthew 21:13).

1. Solomon represents Christ in His glory. Christ prays for us (Hebrews 7:25). Solomon stood by the altar, the place of sacrifice. Christ pleads the merits of His own sacrifice. All prayer gets its value from the merits of the altar.
2. Contents of the prayer. The prayer began with adoration (8:23). True praying begins with adoration. He keeps covenant and loving kindness with His servants. Every blessing given to man comes through a covenant. God is a covenant keeping God - this is the basis of any prayer - God keeps covenant with those who walk before Him with all their hearts (John 15:7). Solomon reminded God of His

past faithfulness; then he pled present and future needs (8:25,26). Solomon also prays with humility (8:27). God hears the prayer of the humble. He asked God to have His eyes upon the place day and night and to listen to the prayers of His people. Then specific cases were set forth:

- a. Deciding and oath (8:31,32). This cites the case in which the accused might make an oath of his innocence (Exodus 22:7-11). Solomon prayed that God would accept the oath and judge between the innocent and the guilty.
- b. National calamities (8:33-37). War, drought, famine and pestilence are mentioned. Solomon pleads that God hear in such cases of public judgment if confession was made.
- c. Personal affliction (8:38-40). Regardless of his personal difficulty - "the affliction of his own heart" - the child of God has the privilege of bringing everything to the Lord in prayer (Philippians 4:4-6). God knows every man's heart. God will render justice to every one.
- d. The case of the stranger (8:41-43). Many would hear of God and come seeking God from afar. Solomon prayed that they might be accepted of God. This has been wonderfully fulfilled in the Gospel going to all nations.
- e. The case of an army going to war (8:44,45). Even at a distance they were to look toward the house of God and pray. In that way God would hear them (Daniel 6:10; 9:3). In that way God would hear them.
- f. In case Israel was taken captive (8:46-53). Solomon supposed that the people would sin, would be carried into captivity, would repent. Then he pled with God to answer their prayers as they sought mercy with their faces toward Jerusalem. He asks this because they are God's people with a peculiar relationship to God. This was a remarkable prophecy of the captivity of Israel and Judah, and was fulfilled in: 1) the kindness of Nebuchadnezzar to Daniel (Daniel 1:5); 2) the kindness of Ahasuerus to the Jews (Esther); 3) the restoration under Cyrus (Ezra 1:1); and 4) the restoration under Artaxerxes (Nehemiah 2:1-8).

Verses 54-61: The closing benediction. God's promises had not failed in the past; just so God would remember them if they inclined their hearts toward Him and kept His commandments. Solomon urged them to have a perfect walk with the Lord.

Additions from 2 Chronicles:

1. Solomon kneeled during the prayer (2 Chronicles 6:13).
2. An added conclusion to the prayer (2 Chronicles 6:41,42).
3. Fire descended from heaven and consumed the sacrifice (2 Chronicles 7:1).
4. A second manifestation of the glory of the Lord (2 Chronicles 7:1).
5. The priests again could not enter the house of the Lord (2 Chronicles 7:2).
6. The people, seeing the glory of the Lord, bowed to the ground and worshipped (2 Chronicles 7:3).

Verses 62-66: Sacrifice confirms a covenant. So Jesus, after He had prayed (John 17), offered a sacrifice. The sacrifice was Himself. The offering consisted of three types:

1. Peace offerings. Part of this offering was burnt on the altar, part was eaten by the priest, but the greater part was eaten by the offerer and his family. The idea was peace with God; it was a sacrificial feast.
2. Burnt offerings. The victim was entirely consumed on the altar; the idea of the sacrifice was an entire devotion to God.
3. Meat offerings. This sacrifice consisted of flour or cakes. Part was burnt, part was

given to the priests, but the offerer did not share in it. The chief idea was of a present to God.

The people went away rejoicing.

Lessons learned from Chapter 8

1. Solomon a type of Christ.

Solomon is predominant throughout the ceremony of dedication, the priests performing only the duties of ritual and sacrifice. Solomon prayed, pronounced the blessing, and offered the sacrifices. The prophets are not mentioned at all. Thus Solomon was, for the time, prophet, priest, and king - a type of the Messiah. Christ is at this time the only Mediator between God and man, our Prophet, Priest, and King.

2. Every covenant must be sealed or confirmed by a sacrifice.

3. Our temples, our bodies, can only be hallowed by God's indwelling presence.

Chapter 9

Chapter Outline

- I. Jehovah appears the second time to Solomon - verses 1-9
- II. Solomon's present to Hiram - verse 10-14
- III. Further account of Solomon's greatness - verses 15-28

Meaning of proper name

Cabul - "displeasing"

Notes

Verses 1-3: This is God's second appearance to Solomon (3:5). The first vision contained nothing but promise and encouragement. The second vision is remarkable for warning mingled with promise, and for the prophetic announcement of the fate of the temple (Jeremiah 52:12-23).

In verse 3 God said, "*I have consecrated this house*". We consecrate, we place the gift upon the altar; it is God who sanctifies and hallows. There are two sides to sanctification: the human side is separation and surrender; the divine side is hallowing, cleansing, making holy. God's presence coming into a life, makes that life holy.

God put His name there forever. God's name was associated with the temple. It was not Solomon's temple. Christ in person - that is holiness. The holy One dwells in us. He comes to make His abode forever.

Verses 4-9: God set before Solomon two ways. When the Spirit of God comes to dwell in us, there are two ways open to us.

1. The good way (9:4,5). God promised to establish Solomon's throne. The condition was obedience. The way to be established is to be obedient. God's Spirit comes into our lives to establish us in true holiness (Psalm 132:11,12).

2. The evil way (9:6-9). *“But if you turn aside from following Me,”* - as soon as the covenant relationship with God was broken, the lives of the children of Israel were open to all kinds of sin. The result were sad:
 - a. They would be cut off out of the land; the Spirit would withdraw.
 - b. They would be cast out of God’s sight (John 15).
 - c. Abandoned by God they would be ridiculed by the world.

This warning was given to Solomon just after the temple was hallowed by God; so God urges the newly sanctified soul to obey.

Verses 10-14: Hiram may have been displeased because:

1. Of the condition of the cities
2. Of their geographical location. Inland cities in a mountainous district were of little value to a maritime nation. Hiram seems to have returned the cities to Solomon later who rebuilt them and colonized them (2 Chronicles 8:2).

Verses 15-18: Solomon built God’s house first; then he build his own house. The patriarchs first built altars and then pitched their tents.

Verses 20-24: Of the original inhabitants who remained there were those who were employed to do the menial work (Genesis 9:25: Leviticus 25:42-44). He employed the Israelites for the better service (9:22,23).

Verse 25: The feast of unleavened bread, or the Passover; the feast of weeks, or Pentecost; the feast of tabernacles.

Verses 26-28: Hiram and Solomon were partners in trading. These ships brought great gain to Solomon as far as gold was concerned. There is that which is better than gold (Proverbs 3:14).

Lesson from Chapter 9

A temple, hallowed of God, can only be kept in that condition through obedience.

Chapter 10

Chapter Outline

- I. Solomon and the Queen of Sheba - verses 1-13
- II. Solomon’s revenue and splendor - verses 14-29

Meaning of proper name

Sheba - “an oath”

Notes

Verse 1: The Queen of Sheba came from the south, commonly believed to have come from Africa. The Christians in Ethiopia believe that she came from their country. Others believe she came from southern Arabia (Matthew 12:42; Acts 8:27).

Verse 7: She had heard of Solomon's greatness and came to see it. God gives His glory to His children that the world may believe. She found that *"the half was not told me."*

Verses 8,9: This is the acknowledgment by a heathen of the greatness of Jehovah. Well might our Lord say, *"The queen of the South will rise up at the judgment with this generation and condemn it"* (Matthew 12:42).

Verse 13: The Queen of Sheba received *"all that she desired."* In coming to the One Who is greater than Solomon we find that the half has never been told (10:7) and that in Him we receive all our desire.

Verses 14-29: Solomon increased in wealth; riches poured into his treasuries (Matthew 6:33). The number 666 is significant (Revelation 13:18). This is the number of the beast and represents the very height of human greatness. Solomon's wealth was as great as that which the world can give to any man. He got great wealth from every source. It was this rich Solomon who wrote the book of Ecclesiastes. In that book he calls it all vanity; all that the world can give is vanity (Ecclesiastes 1:1-3,14).

He made gold shields and drinking vessels; he made a great throne; presents came from every direction; he increased chariots and horsemen (10:26,28,29). He sat upon the magnificent throne; the shields were carried before him in processions to add to his magnificence.

Lesson from Chapter 10

The snare of riches.

The increase of riches proves a temptation to most men. Solomon was in a position which made it easy for him to yield to temptation (Deuteronomy 8:10-20; 17:16).

Chapter 11

Chapter Outline

- I. Solomon's heart turned away from Jehovah - verses 1-8
- II. The chastening of Jehovah - verses 9-25
- III. The rise of Jeroboam - verses 26-40
- IV. The death of Solomon - verses 41-43

Meaning of proper names

Jeroboam - "whose people are many"
Ahijah - "father of Jehovah"
Rehoboam - "who enlarges the people"

Notes

Verses 1-4: Solomon had been warned in various ways (Deuteronomy 17:16,17; 1 Kings 9:6,7; 11:2; Proverbs 7:5,26; 31:3). He also had the example of David and others. There was, therefore, no excuse. In Deuteronomy 7:1-4 the only nations mentioned are the Hittites and perhaps the Zidonians, but the spirit of the prohibition was that the Israelites should not marry with the neighboring idolators lest they should be turned from the worship of Jehovah.

The gifts which God had given him did not insure his freedom from sin and from the temptation to sin (Nehemiah 13:26). The devil knew Solomon's weakness.

Solomon had, in other respects also, broken the law (Deuteronomy 17), by:

1. The accumulation of wealth - there was a growing luxury in the court. Closely connected with this was the rapidly growing trade intercourse between Israel and foreign nations. Perhaps some of his wives were taken in order to form alliances with other countries whose trade was a distinct benefit commercially to Israel.
2. Acquisition of horses - used for military purposes and for the purpose of adding magnificence to his court life. He was the first to add horsemen and chariots as a special part of his military organization.

Verse 5: Solomon first loved the women and then he loved their gods.

Ashtoreth was a goddess of the Phoenicians. Her worship was of most impure and licentious character.

Milcom was a god of the underworld and is possibly associated with Molech (see 11:7).

Verse 7: Chemosh was a sun or fire god and also a war god. Human sacrifices were offered to this deity (2 Kings 3:26,27).

Molech was a fire god to whom human sacrifices were offered. The Israelites passed their children through the fire to Molech. These sacrifices were offered in the valley of Hinnom or Tophet (Isaiah 30:33). The word means "place of fire" and the reference is to the lake of fire and the doom of the beast in Revelation 19:20 (2 Kings 23:10; Jeremiah 7:31). The statue of the god was said to have been of brass with the hands and arms so arranged that the victim slid from them into the fire.

"On the mountain east of Jerusalem" - probably on the Mount of Olives facing the temple. Thus it was in view of the city and in rivalry with the temple worship. Solomon probably did not worship at these places himself, but he was held responsible for that which he permitted.

Verse 8: This was done by the same men who had built the temple for the worship of Jehovah.

Verse 9: Aside from the command in the law, God had appeared to Solomon twice. God did not break his covenant with Solomon, but Solomon had broken it himself (2 Samuel 12:24; 1 Kings 10:9).

Verse 11: The manner of the communication is not recorded. It was probably brought by the mouth of a prophet. Solomon's visions occurred in the time of his obedience. The meaning of the verse is clear; god's judgment was made plain. "Servant" - one of his subjects.

Verses 12,13: God stated that there were two limitations to this punishment:

1. The event should not happen in the days of Solomon himself.
2. When it took place the kingdom should not be wholly taken away - Judah with which was united Benjamin, should remain.

This mercy was for two reasons: 1) Because of the covenant with David; and 2) Because God had made a choice of Jerusalem where He would forever reveal His name (9:3).

Verses 14-40: The closing years of Solomon's life were years of trouble. His reign had begun in peace; now adversaries arose because of his sins.

1. Hadad the Edomite - verses 14-21. He was of the royal family of Edom. After the great victory over the Edomites in the Valley of Salt, where 18,000 Edomites perished (1 Chronicles 18:12), David left Joab to complete the subjugation of the country, with orders to bury the slain and to exterminate all the grown male inhabitants (11:16). This task occupied six months. At this time Hadad was a child and was carried off by some Edomites, servants of his father the king, who had probably perished in war. Hadad was hospitably received by Pharaoh in Egypt. On the deaths of David and Joab, Hadad requested permission to return to his own land. Permission was later granted. Then he became an adversary of Solomon.
2. Rezon - verses 23-25. After David defeated Hadadezer, Rezon escaped (2 Samuel 8:3). He gathered a band of robbers or plunderers and watched for his opportunity to seize Damascus. He succeeded and became king of Damascus. From his time the Syrians were persistent opponents of the northern kingdom.
3. Jeroboam - verses 26-40. Solomon had trouble without and trouble within. This man was one of his own subjects. He was born in Ephrath or Bethlehem. He was made superintendent of the forced labor exacted from Ephraim (9:15,24) to build Millo and the fortifications of Jerusalem. The house of Joseph means the tribe of Ephraim. The prophet Ahijah met him as he went out of Jerusalem. The prophet was clad in a new garment, which he rent into twelve pieces. He gave ten pieces to Jeroboam as a sign that God would rend the kingdom from Solomon and give ten tribes to Jeroboam. He told him, however that this rending was not to take place until the reign of Solomon's son. Ahijah did not excite him to rebellion; it was his own personal ambition which led to his exile. Solomon sought his life probably because of Jeroboam's design against the throne and because of the prophecy of Ahijah.

Verses 41-43: His life and works are recorded by Nathan, Ahijah, and Iddo (2 Chronicles 9:29). He reigned forty years. He began his reign over an established kingdom; he left a tottering kingdom ready to fall to pieces. Why? He gives the conclusion himself in Ecclesiastes 12:13,14 (see also Jeremiah 9:23,24): "The end of the matter; all has been heard. Fear God and keep His commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil."

Lessons from Chapter 11

1. Satan knows our weak places.

The devil saw Solomon's weakness and tempted him along those lines. If there is a weak place in the life, the enemy will throw all his forces against that place.

2. When we lose our spiritual power, our old enemies return to us.

Both Hadad and Rezon had fled from the face of David. While Solomon was right with God, they did not dare to trouble him. As soon as Solomon lost his spiritual power, they returned.

3. Great gifts and abilities do not insure our greatness in God's sight.

4. It is possible to preach the truth and yet not live it.
5. The only thing which will defeat God's will in us is our own willful disobedience.
6. *"Let anyone who thinks that he stands take heed lest he fall"* - 1 Corinthians 10:12.

Chapter 12

Chapter Outline

- I. Accession and folly of Rehoboam - verses 1-15
- II. Division of the kingdom; accession of Jeroboam over Israel - verses 16-24
- III. Jeroboam destroys the religious unity of the nation - verses 25-33

Meaning of proper names

Shechem - "back, shoulder"
Adoram - "lord of height"
Shemaiah - "Jehovah has heard"
Bethel - "house of God"
Dan - "judge"

Notes

Solomon left the kingdom in a tottering condition. Taxation and labor on Solomon's great buildings and the keeping of his magnificent court had almost crushed the life out of the people. They were virtually slaves of Solomon. It was a very critical time. If the proper man had come to the kingdom all would have been well (1 Samuel 8:11-13).

Rehoboam's enthronement at Jerusalem implied the homage of Judah and its neighbor tribe, Benjamin. The representatives of the more distant tribes should have assembled at the same time; instead they gathered at Shechem.

Verse 1: Shechem was situated between Mt. Gerizim and Mt. Ebal in the territory of West Manasseh. Abraham had dwelt there (Genesis 12:6). It was later a Levitical city. Near it was Jacob's well (John 5:4). It later became the Samaritan capital. The tomb of Joseph was there.

Rehoboam was the only son of Solomon of which the Bible speaks (1 Kings 14:21). His mother was a heathen woman. He was the son of the wisest man who ever lived, and yet a fool.

Verse 3: Jeroboam, having been in charge of the levy in Manasseh (11:28) was well aware of their grievances. The taxes and labor which they had given had all gone to beautify Jerusalem and enrich Judah.

Verse 4: They asked for a remission of taxation.

Verse 7: The old men advised him to make concessions for the requests were reasonable.

Verse 8: Princes were often educated with noble youths who later became advisors when the prince became king.

Verse 9: The young men told him to assert his authority and make no concession. There was to be an addition to the burdens of the people.

Verse 11: There is no evidence that the people were to be beaten, but the scorpion may refer to a whip, the lash of which was loaded with weights and sharp stones. The blow may well be compared to the sting of a scorpion.

Verse 13: This is often the folly of youth. Youth feels that it knows everything.

Verse 16: This was the same cry of rebellion as was raised by Sheba (2 Samuel 20:1).

David's "house" - The tribe of Benjamin (12:21) was closely united to Judah by the position of Jerusalem, and also joined to the house of David by the marriage of David to Michal, the daughter of Saul. The tribe of Simeon had already been absorbed by Judah. Later Levites and priests migrated from Israel (2 Chronicles 11:13-16).

Verse 18: The representative of Rehoboam was stoned in Israel. The kingdom was divided.

Verse 22: Rehoboam made an attempt to regain the ten northern tribes. He was restrained by the prophet Shemaiah. It was too late. Many people try to regain things lost through folly and sin only to find that it is too late.

On the invasion of Jerusalem by Shishak, king of Egypt, Shemiah announced that the invasion was a punishment of Judah because of their sins. When Rehoboam and the princes humbled themselves before the Lord, the prophet appeared again and pronounced words of comfort (2 Chronicles 12:5-12). He also wrote the chronicles of the reign of Rehoboam (2 Chronicles 12:15).

Verses 25-33: Jeroboam was king by his own appointment. His rule is characterized by the fact that everything was "*devised from his own heart*" (12:33).

1. He set up a false worship. If the children of Israel journeyed to Jerusalem three times a year, they might again desire national unity. Religious unity is a strong factor in preserving political unity. He made two calves in imitation of the golden calf made by Aaron and in imitation of the animal worship of Egypt from which country he had only lately returned. He used the same words as uttered by Aaron on the former occasion (Exodus 32:8). Jeroboam did not intend to worship a false god, but the true God under the form of a calf. He broke the second commandment, not the first.
2. He set up new places of worship. The God-appointed place was Jerusalem. Bethel was a place of special sanctity. Dan or Laish was probably still the seat of worship introduced by Micah (Judges 18:30).
3. He tried to establish a new priesthood. He elected priests from every tribe. Perhaps some of the priests from the tribe of Levi had already migrated to the southern kingdom (2 Chronicles 11:13-16).
4. He set a new time of worship. Jeroboam challenged the feast of tabernacles (15th day of the 7th month [Leviticus 23:34]) and established a feast on the 15th day of the 8th month.
5. He usurped the priestly functions by offering sacrifices himself.

He had devised it all of his own heart.

The sin of Israel seemed to be much deeper than that of Judah. Captivity came to them 123 years earlier than to Judah. From the 253 years from the time of Rehoboam to the captivity of Judah, 200 passed under the rule of kings who maintained the worship of Jehovah; 53 years passed under the rule of kings who discarded the worship of Jehovah.

Lessons from Chapter 12

1. There are not new forms of religion (Jeremiah 6:16).

We have one God: we have only one place to worship - in Christ: we have one Priest, Jesus Christ. God cannot be worshipped except in the way which He has declared as being acceptable.

2. The wisdom of experienced age is superior to that of inexperienced youth.

Chapter 13

Chapter Outline

- I. Prophecy against Jeroboam's false altar - verses 1-3
- II. The sign from God upon Jeroboam - verses 4-10
- III. Disobedience and death of the man of God - verses 11-32
- IV. Jeroboam persists in evil - verses 33,34

Meaning of proper name

Josiah - "whom Jehovah heals", "Jehovah supports him", "one helped by Jehovah"

Notes

Verse 1: That kingdom or nation which will not serve the Lord will perish. Pronouncement of judgement following quickly after the setting of the false worship. This evidently happened upon the first occasion when the new feast of tabernacles was celebrated (12:33). We do not know who this "*man of God*" was; it is enough that he bore God's message. The world need never know our names; the important thing is whether or not we have at all times been the bearers of God's message.

Verse 2: He addressed the altar. It was to the spurious and rival altar that he spoke, and not to the king. It was a controversy of the true God with false worship. Jehovah had not controversy with Jeroboam at that time. The judgment of his sin was to overtake him and his house shortly.

The false altar was to be desecrated and destroyed by a son of David. The effectual mode of desecration would be by the bones of dead men which was fulfilled in 2 Kings 23:16.

Verse 3: The prophet gave a sign that was to prove that the prophecy would be fulfilled.

Verse 4: Jeroboam raised his hand against the prophet. In reality he had lifted his hand against God. Jeroboam was helpless.

Verse 5: The sign which was to prove the prophecy to be a true one came to pass.

Verse 6: God in His mercy restored the withered hand of Jeroboam, but it was not because his repentance was deep and genuine. It was his heart that needed healing rather than his hand. Men today look more to the hand and its deeds than to the heart of sin that prompted the evil acts. The penitent publican smote upon his breast as if to express that there, from within, came the transgression, iniquity, and the sin.

Jeroboam seemed to know that he could not appeal to the calf which he had set up at this time of need.

Verses 8,9: The prophet knew clearly what the instructions of God were. These directions had a symbolic meaning. They indicated that Bethel lay under the ban of God; that no fellowship of any kind was to be held with it; and that even the way by which the messenger had come was to be regarded as consecrated and not retraced.

Verse 11: This old prophet could not have been spiritually in the right relationship with God at this time, even though he may have been one inspired of God in his youth. He evidently had not rebuked the calf worship. He also allowed his sons to attend the festival (12:32,33).

Verse 15: He tried to induce the “*man of God*” to return. Just why he did so is not certain. He may have been hungry for spiritual fellowship, but he was certainly aware of the fact that the prophet had refused the offer of the king. His motive may have been to please the king by bringing the prophet back.

Verses 16-24: The man of God ought not to have been deceived for he knew that his mission was one of danger. He had had to rebuke the king at a festival where he could have been easily seized. He had been commanded of God not to hold communication with the idolators at Bethel. Therefore the man of God was wring in: 1) delaying his return by resting under the oak; and 2) in believing the old prophet (1 John 4:1).

If the old prophet had done his duty he would himself have rebuked Jeroboam, and so there would have been no necessity for a special messenger from Judah. His words ought therefore to have been regarded with suspicion. The young prophet took his word without any demand for proof. If God had revoked so clear a command given for so clear a purpose, it would have been as distinct as the original commission.

The man of God should have felt that his obedience was being tried and should have resisted the temptation. He was deceived because he deceived himself, and was too ready to receive as a message from God that which agreed with his own inclinations. So he brought his own punishment upon himself. His own words to the king were pronouncing his own judgment.

His death was necessary for the people had heard him proclaim God’s commands. If he had not been punished, what evidence would there have been that the doom pronounced against the altar would be fulfilled? The prophet would have been mocked and his message discounted.

His death was a visitation from God for: 1) the lion did not tear the carcass but guarded it; 2) it did not attack the old prophet nor any passers by; and 3) the ass did not flee from the lion but also stood by the carcass.

Thus God overruled the disobedience of the prophet and gave greater emphasis to the message he had delivered. The prophet punished for disobedience proclaimed God’s

purpose more emphatically in his death.

Verses 30,31: He was given a proper burial and later his grave was not disturbed (2 Kings 23:18).

Verses 33,34: The warning and the judgment of God were despised by Jeroboam. He sank deeper and deeper into evil ways. The qualifications for a priest seemed to have been a young bullock and seven rams (2 Chronicles 13:9).

Lessons from Chapter 13

1. Anything raised against God is helpless.

No hand raised against the command and will of God can succeed even though it be the hand of a king. Those opposing God's work are really opposing God Himself, and sooner or later they will find that their hands have withered and become powerless.

2. The child of God must obey completely the commands of God.

If we turn from full obedience to God we will suffer. This prophet had stood before the king and proclaimed the word of God, yet because his obedience was not complete, God punished him. A Christian must adhere strictly to the Word of God; there must be no compromise. Paul would not be turned from the path of obedience (Acts 21:11-14). In spiritual questions it is sometimes dangerous to reason: simple obedience and not argument is the only safe path.

3. Try the spirits.

This is necessary because Satan often comes as an angel of light. He wears religious robes at times (Galatians 1:8; 1 John 4:1).

Chapter 14

Chapter Outline

- I. Prophecy against Jeroboam: partial fulfillment - verses 1-18
- II. Death of Jeroboam - verses 19,20
- III. Judah's apostasy under Rehoboam - verses 21-24
- IV. Invasion of Shishak - verses 25-30
- V. Death of Rehoboam - verse 31

Meaning of proper names

Abijah - "father of Jehovah"
Ahijah - "brother of Jehovah"
Tirzah - "pleasantness"
Nadab - "liberal"
Shishak - "illustrious"
Abijam - "same as Abijah"

Notes

Verse 1: This is the first of the punishments on the house of Jeroboam. The naming of

his son indicates that Jeroboam did not intend to abandon entirely the worship of Jehovah.

Verse 2: In his distress he sent his wife to appeal to the prophet Ahijah who had prophesied that he would have the kingdom. Shiloh is a town in Ephraim.

Verse 4: Even though the prophet did not have good eyesight, his contact with God gave him the information which he needed. Hence the disguise of Jeroboam's wife was useless.

Verse 5: She was not sent to ask a favor for her son, but she was going to inquire concerning him - whether he would recover or not.

Verse 6: The prophet told her that she was known to him, and rejected her petition before she asked it.

Verse 9: Solomon allowed his wives to erect high places for their gods and to worship. These, however, were not intended for the people. Jeroboam was the first ruler to deliberately lead his people from the true worship. He succeeded in making the calf worship the religion of the greater part of his subjects. Thus he is referred to as the one who made Israel sin. "*Have cast Me behind your back*" denotes the manner in which he had despised and condemned the messages of God.

Verses 10,11: The prophet foretold the utter ruin of Jeroboam's house. Their dead bodies were to be left unburied and uncared for. Similar punishment was pronounced on the house of Basha and Ahab (16:4: 21:24). The fulfillment comes in 15:29,30. God answers those who set up idols according to their idols (Ezekiel 14:3,4).

Verse 13: the son had evidently shown signs of piety and promise. He was mourned by all Israel (14:18).

Verse 17: This was Jeroboam's capital and also that of Baasha (15:33). It remained the capital until the building of Samaria by Omri (16:23,24).

Verse 19: He warred with Rehoboam and was also defeated by Abijah when he lost many men and cities (2 Chronicles 13:3-20).

Verse 20: Nothing is known of Nadab save that he reigned for a year and was murdered (15:25-31).

From 2 Chronicles we also learn:

1. The priests and Levites refused to minister before the calves. They were degraded from their office by Jeroboam, and then migrated to Judah (2 Chronicles 11:13-17).
2. He was defeated by Abijah (2 Chronicles 13:3-20).
3. "*The Lord struck him down and he died*" (2 Chronicles 13:20). This was either from some sudden visitation or that the calamities of the death of his son Abijah, and of his defeat by Abijah, king of Judah, so seriously affected him that men regarded them as a judgment from the Lord.

Verse 21: For the first three years of the reign Judah and Rehoboam walked "in the way of David and Solomon" (2 Chronicles 11:17). At the end of that time he forsook God (2 Chronicles 12:1).

Verse 23: Pillars or monuments of stone were set up denoting a spot sacred to some heathen deity.

Verse 24: Sodomites were those like the inhabitants of Sodom, or men consecrated to impurity.

Verse 25: The invasion was *“because they had been unfaithful to the Lord”* (2 Chronicles 12:2). 2 Chronicles also tells of the repentance of the people at the call of Shemaiah and the preservation of Jerusalem from destruction.

Solomon had joined with Pharaoh by taking his daughter as a wife. Perhaps this was to strengthen his kingdom with an alliance with Egypt. It all came to naught as do all such plans when God is being disobeyed. Shishak overthrew Pharaoh and knew not Solomon.

Verse 26: However, Shishak took away the treasure of the house of the Lord. This not only denoted a fading of the glory of Judah, but also the weakening spiritually.

Verses 27,28: The brass shields which were substituted were placed under a guard.

Verse 31: Abijam is called Abijah in Chronicles.

From 2 Chronicles we also learn:

1. The fortifications of fifteen cities near Jerusalem guarding the roads leading to the capital. He stored the cities with provisions and arms and set captains over them (2 Chronicles 11:5-12).
2. The priests and Levites turned out of office by Jeroboam along with other pious persons flocked into Judah, and so strengthened his kingdom (2 Chronicles 11:13-17).
3. A list of wives and children (2 Chronicles 11:18-21).
4. He nominated Abijah as his successor, and distributed his other sons as rulers in the fenced cities (2 Chronicles 11:23,23).

Lesson from Chapter 14

No disguise can hide us from God.

Chapter 15

Chapter Outline

- I. The reign of Abijah in Judah - verses 1-8
- II. The reign of Asa; his reforms - verses 9-15
- III. Asa's war with Baasha; his death - verses 16-24
- IV. The reign of Nadab - verses 25-31
- V. The reign of Baasha - verses 32-34

Meaning of proper names

Asa - “physician”
Maacha - “royal”
Baasha - “wicked”
Ramah - “high place”

Benhadad - "son of Hadad"
Jehoshaphat - "whom Jehovah judges"

Notes

Verse 1: Abijam is Abijah in 2 Chronicles 12:16; 13:1.

Verse 2: His mother was the daughter of Absalom.

Verse 4: The faithfulness of David saved the kings of Judah from the punishment meted out to the royal families of Israel.

Verse 6: The war is described in 2 Chronicles 13:3-20. Additions from Chronicles:

1. The battle with Jeroboam on Mount Zemaraim, in Mount Ephraim, when Abijah completely defeated him and took cities and towns (2 Chronicles 13:3-20).
2. The list of his sons and daughters (2 Chronicles 13:21).

Verse 10: Maachah was his grandmother.

Verse 13: He was no respecter of persons for he removed his grandmother from the position of queen mother on account of her idol worship which must have been of an atrocious character. The brook of Kidron is in the valley of Jehoshaphat between Jerusalem and the Mount of Olives.

Verse 14: He did not remove the high places devoted to the worship of Jehovah.

Verse 15: He brought to the temple the spoils of victory over Jeroboam and over Zerah the Ethiopian.

Verse 16: Baasha had destroyed the house of Jeroboam and seized the throne.

Verse 17: Ramah was only five miles north of Jerusalem, on the main road between Jerusalem and Bethel. Baasha had a double purpose: 1) to prevent the pious Israelites from migrating to Judah; and 2) to threaten Jerusalem and make invasion easy.

Verses 18-20: This is the first instance of a Hebrew king seeking a heathen alliance in a crisis. This act was later rebuked by Hanani (2 Chronicles 16:7-10). Abijah, Asa's father, had made a treaty with the king of Syria. Baasha had succeeded in inducing Ben-hadad to abandon this allegiance and enter into a league with himself. Asa bribed Tabrimon to break this second league and to return to the side of Judah.

Verse 21: Baasha had to quit Ramah in order to protect his northern frontier against the Syrians.

Verse 22: Geba was the northern outpost of Judah, designed to defend the frontier against Israel. Mizpah was on the northern part of the range of the Mount of Olives, designed to defend Jerusalem from invasion from the north.

Additional particulars of Asa's reign from Chronicles:

1. His first ten years were at time of peace during which he built fenced cities in Judah (2 Chronicles 14:1-7)

2. He defeated a great army of Ethiopians. His victory was because of trust in God (2 Chronicles 14:9-15).
3. On his return from the victory, Azariah the prophet, promised him and the people prosperity if they served the Lord (2 Chronicles 15:1-7).
4. Asa encouraged by this prophecy, continued his religious reforms with greater zeal (2 Chronicles 15:8-19).
5. Hanani the seer rebuked him for seeking the aid of Ben-hadad against Baasha. Asa in wrath cast Hanani in prison (2 Chronicles 16:7-10).
6. Disease seized him in the 39th year of his reign and lasted two years (2 Chronicles 16:12,13).
7. He sought not the Lord, but the physicians (2 Chronicles 16:12).
8. His magnificent funeral and burial in a tomb he had prepared for himself (2 Chronicles 16:14).

Verse 25: He began to reign in the second year and died in the third year. According to Jewish reckoning this would be counted as two years.

Verse 26: He followed the calf worship.

Verse 27: Baasha was the first of the military captains who seized the throne by violence.

Verse 29: Baasha, following oriental custom, would put to death all the royal family of the king for his own security, without any reference to the prophecy of Ahijah. It was not likely that he knew of it; but it was done in fulfillment of the prophecy.

Lessons learned from Chapter 15

1. Turning our eyes from God we trust in the arm of man.

Asa had only recently, with God's help, completely destroyed the immense army of the Ethiopians; now, before an army not half so large, he turns to the arm of flesh for deliverance. This was the beginning of Asa's downfall; he obtained the desired deliverance, but it cost him the rebuke of God and wars to the end of his reign.

2. The fear of man brings spiritual loss.

Jeremiah 41:9 refers to a pit, or cistern, made by Asa "had made for defense against Baasha king of Israel." This was the beginning of Asa's downfall.

Chapter 16

Chapter Outline

- I. Prophecy against Baasha - verses 1-7
- II. Accession of Elah over Israel - verses 8-10
- III. The reign of Zimri over Israel - verses 11-20
- IV. Tibni and Omri, rival kings of Israel - verses 21,22
- V. Omri makes Samaria the capital of Israel - verses 23-27
- VI. Accession of Ahab over Israel - verses 28-34

Meaning of proper names

Jehu - "Jehovah is He"

Elah - "terebinth; the turpentine tree", "an oak"
Zimri - "celebrated", "musical"
Tibni - "made of straw"
Omri - "like a sheaf"
Samaria - "guard"
Ahab - "uncle"
Jezebel - "unmarried", "chaste"
Arza - "earth"

Notes

Verse 1: Mentioned in 2 Chronicles 19:2,3; 20:34

Verse 3: Two reasons were given for the condemnation of Baasha:

1. For following the sin of Jeroboam in the worship of the calves.
2. For exterminating the house of Jeroboam. Though God designed him to succeed to the throne, no command had been given him to destroy the family of Jeroboam. Baasha had risen against Nadab in ambition to serve his own selfish purpose, and had exterminated his family that there might be none to take vengeance upon him for the act. He had no commission from God to do this, though in doing so he fulfilled the predictions against the house of Jeroboam.

Verse 9: Zimri was an officer in command at Tirzah. Elah was a despicable character "*drinking himself drunk.*"

Verse 10: Zimri thought that he would have popular opinion with him when he slew Elah.

Verse 11: He put to death not only the royal family, but all the king's friends and supporters. Just as Baasha had done to the house of Jeroboam, so Zimri did to his house.

Verse 13: Repeatedly Scripture speaks of the vain worthlessness and futility of offering prayers to idols. In less than fifty years the first two dynasties of Israel's kings had come to an end and every member of their families exterminated.

Verse 16: He did not have the support of the people who knew his character and desired not his rule.

Verse 18: He went into the tower of the king's house - some strong part of the king's palace.

Verse 20: His name was proverbial for treachery (2 Kings 9:31).

Verses 21,22: The conspiracy of Zimri occurred in the 27th year of Asa; Omri began to reign in the 31st year of Asa; therefore the struggle between Omri and Tibni lasted four years. Tibni was probably slain in battle or taken prisoner by Omri and put to death.

Verse 24: Omri is best known as the builder of Samaria. The spot was well chosen. It lay to the north-west of Shechem, on an oblong hill standing by itself and rising in the middle of a basin of the hills of Ephraim. The sides of the hill were steep, and the top was flat. The surrounding country was productive, and the hill contained several

springs of water, so from a military point of view it was admirably adapted for defense. It resisted several assaults of the Syrians, who did not succeed in capturing it, and it resisted the Assyrian armies for three years - three times as long as the siege of Jerusalem.

Verse 25: He promoted the calf worship with great zeal. He seems to have formulated laws making Jeroboam's calf worship obligatory throughout his realm. These statutes were in force until the end of the kingdom, more than two hundred years later (Micah 6:16).

Verse 27: He was a great warrior though he seems to have been worsted by the Syrians (20:34). He may have purchased peace with them by the cession of cities and by giving them the right to make streets for themselves in Samaria.

Verse 30: His great evil was in marrying Jezebel (2 Kings 9:22; Revelation 2:20) and introducing Baal worship.

Verse 31: She was devoted to the worship of Baal, the sun-god worshipped as the fertilizer of all nature. Ahab, under the influence of Jezebel, joined personally in the worship of Baal.

Verses 32-33: The royal sanction to the worship of Baal justifies this condemnation of Ahab.

Verse 34: In Hiel was fulfilled the curse pronounced by Joshua (Joshua 6:26) five hundred years before. His first born son died with the laying of the foundations; his youngest son died with the setting up of the gates.

Lessons from Chapter 16

1. *"The Lord's curse is on the house of the wicked, but He blesses the dwelling of the righteous"* (Proverbs 3:33).
2. *"Whoever walks in integrity will be delivered, but he who is crooked in his ways will suddenly fall"* (Proverbs 28:18).

Chapter 17

Chapter Outline

- I. Elijah's prediction of the three year drought - verses 1-7
- II. Elijah and the widow at Zarephath - verses 8-24

Meaning of proper names

Elijah - "my God is Jehovah"

Cherith - "gorge"

Zarephath - "smelting place"

Notes

Israel had never known such a brave prophet as Elijah. God had His man for this terrible period. Ahab was the son of the wicked king, Omri. Ahab was worse than his father; he

married a wicked woman. She was the daughter of the king of the Zidonians. Baal was their god. Ahab and his wife had done everything possible to destroy the worship of Jehovah; but God had his man ready for this time.

Verse 1: Elijah's early days were spent in obscurity. It is impossible now to identify the place of Thisbe. It is possibly located east of the Jordan south of Gilead. Many of God's heroes are taken from the abode of obscurity.

Gilead was a mountainous region east of the Jordan.

"As the Lord, the God of Israel, lives" - an expression constantly used by Elijah which appears here for the first time. It implied three things: 1) Jehovah, whose worship had been set aside, still lived; 2) He was still the God of Israel though the worship of Baal had been instituted; and 3) Elijah stood before the king as the messenger of this God.

Drought was a punishment threatened in the law (Deuteronomy 11:17). It came as a proof of the existence of God and of the fact that Elijah was His messenger. This was also to be a proof against the false god, Baal, who was supposed to be the nourisher of the earth. The drought was, therefore, a challenge to Baal and a lesson to the people that fruitfulness comes only from God.

Verse 3: The brook Cherith was probably east of the Jordan in Gilead; it was located in a deep ravine. God had here a ministry for Elijah which was as important as any public ministry of his life.

Verse 4: He was sent to a place of trust; the brook would naturally dry because of the drought; the ravens which feed on carrion, would not naturally find food as man could eat; it would not be natural to hide from Jezebel within the limits of Israel. Elijah was put in a place where he had to trust the Hand that was leading him. The ravens were unclean to the Jews (Leviticus 11:15). The law did not prohibit anyone from using food that had been borne on the back of a camel or a horse, both of which were unclean, for food.

Verse 5: He obeyed implicitly.

Verse 7: Elijah was not told to move until after the brook dried up.

Verse 9: He now went to a "furnace" experience. In obedience to this command he had to cross the entire tract of Israel between the Jordan and the coast of the Mediterranean. Israel had cast off allegiance to God, so Elijah was sent to a foreign widow, not to a widow of Israel (Luke 4:25,26).

Verse 10: Through the question he learned that this was the widow to whom God had sent him.

Verse 12: She and her son were on the verge of starvation.

Verses 13,14: The provision was to be supernatural, for there was nothing of the natural on which to depend.

Verses 15,16: She believed the prophet and God and the promise was verified.

Verse 18: Her sorrow led her to a realization of her sins.

Verses 20-24: In the three miracles in this chapter, each shows a greater faith than the former. These are graded lessons in the school of faith.

1. The God of nature supplied his needs with the water of the brook and through the ravens.
2. God supplied his needs miraculously and in an invisible way.
3. After taking life, God restored it.

Lessons from Chapter 17

Lesson for the servants of God:

1. God will call His servants from their place of obscurity when He is ready for them.
2. A servant of God must do His bidding even when he stands alone and all others are against him.
3. God's servants must learn to take one step at a time.
4. God's servants must learn the value of the hidden life. They serve in the hidden place as well as in the place of public service.
5. God's servants are valuable to Him even if their resources be small. A little given and consecrated to God is more than much which has been withheld from Him.
6. God's servants obtain more only by giving more.
7. God often seems to delay His dealings in order that His servants may know that relief comes from Him.
8. God's servants impart life to others by: 1) prayer; 2) humility; 3) perseverance; and 4) faith.

Chapter 18

Chapter Outline

- I. Elijah goes to meet Ahab - verses 1-6
- II. Obadiah meets Elijah - verses 7-16
- III. The trial between Jehovah and Baal on Mount Carmel - verses 17-40
- IV. Elijah foretells rain - verses 41-46

Meaning of proper names

Obadiah - "worshipper of Jehovah"
Carmel - "garden", "park"
Jezreel - "God scatters"

Notes

The condition of Israel at this time was not good. All of God's prophets had been slain by Jezebel except a hundred who had been hidden by Obadiah. The worship of Jehovah had been cut off. Baal worship flourished. Many priests and Levites had already gone to

Jerusalem (2 Chronicles 11:13,14). A terrible famine was in the land. Grass and water were almost gone. There is no record, however, that the people were moved to repentance even after the famine had lasted for three and a half years.

Verse 1: This probably refers to the third year of his stay with the widow. One year at the brook Cherith would make up the time quoted in James 5:17.

Verses 3,4: Obadiah, though a steward of Ahab's house, was a servant of the Lord. Often wicked men desire godly servants; Joseph and Daniel. We do not know, however, whether or not he ever rebuked Ahab. We know that the wicked can often tolerate the righteous who never rebuke them. It was different in the case of Elijah.

Jezebel not only fostered Baal worship, but persecuted the worshippers of Jehovah. Obadiah saved fifty of these prophets in one cave and fifty in another.

Verses 5,6: This search undertaken by the king in person and one of his chief officers, is a proof of how sorely the famine was felt. Yet the motive of this search shows the character of Ahab; his concern seemed to be for the cattle rather than for the suffering people.

Verse 7: Elijah's mantle of camel's hair was well known (2 Kings 1:8).

Verse 9: Obadiah feared to obey the command lest Elijah disappear while he was calling the king.

Verse 10: Jezebel probably instigated the search and she would have taken care to have made it thorough.

Verse 12: Obadiah recognized that Elijah's concealment had been by divine aid.

Verse 17: Ahab was so blinded by sin that he did not realize his own guilt in the matter. He placed the guilt entirely upon Elijah. Sin does blind.

Verse 18: Baalim - the plural - emphasizes the many forms of the worship of Baal.

Verse 19: This was probably to be a representative assembly. Carmel range is twelve miles in length running south east from the Mediterranean. At its eastern end it is continued into the lower hills of Samaria. The latter four hundred are not mentioned in the massager (18:40), so it is probable that Jezebel refused to let them go.

Verse 21: *"How long will you go limping between two different opinions?"* This was expressive of the conduct of the Israelites. Perhaps some tried to combine both worships.

Verse 24: Baal was the sun-god so this was a challenge that the prophets could not well refuse.

Now transpired one of the greatest scenes in the history of Israel. Three mountain-top scenes stand out in our minds in connection with Jewish history: the first on Mount Sinai, when the Law was given to Moses (Exodus 19); the second on Mount Carmel when Elijah prayed the prayer which brought down the fire of Jehovah; the third on the mount of transfiguration (Mount Hermon) when Elijah and Moses bore faithful witness to the Christ who had been transfigured (Luke 9:28-31).

Verse 27: The gods of the heathen were often regarded as engaged in earthly pursuits - eating, journeying, hunting, sleeping.

Verse 28: Self mutilation in heathen worship was to propitiate the deity by shedding blood.

Verse 30: The altar had probably been broken down by Ahab or Jezebel.

Verse 31: Though the kingdom was divided Elijah took twelve stones, indicative that all the tribes were united in the covenant of God.

Verse 36: This was at about three o'clock. Elijah made the ceremony more impressive by keeping to the hour of worship appointed by the law. God used this title for Himself to Moses at the burning bush (Exodus 3:6). Elijah reminded the people that God was the covenant God of their fathers.

Verse 37: His desire was only that the name of the true God be glorified.

Verse 40: The brook Kishon is the river at the foot of Carmel. Baal's prophets had brought in a false worship and deserved to die (Deuteronomy 13:1-11).

Verse 41: Ahab had gone down the mount to witness the slaughter of the priests, but returned to partake of the sacrificial feast.

Verses 42,43: Elijah went to a part of the mount from which he could see the sea. The servant was sent seven times - the sacred number of completion.

Verse 44: Ahab's course lay along the brook Kishon which, when swollen carries away all in its course. Notice Judges 5:21 - in referring to the destruction of Sisera's house it states that "*the torrent Kishon swept them away.*"

Lessons from Chapter 18

1. The man whose prayer brings down fire - verses 36-38
 - a. He must seek the glory of God.
 - b. He must know that he himself is only a servant.
 - c. He must want to work out the plan and word of the Lord.
2. An example of believing prayer - verses 41-46
 - a. Elijah claimed God's promise.
 - b. Elijah withdrew from others when he prayed.
 - c. Elijah was humble before the Lord.
 - d. Elijah had a definite object in view when he prayed.
 - e. Elijah expected answers when he prayed.
 - f. Elijah persevered in prayer.

Chapter 19

Chapter Outline

- I. Elijah fled to Horeb - verses 1-8
- II. Elijah at Horeb - verses 9-18
- III. The call of Elijah - verses 19-21

Meaning of proper names

Horeb - "desert"
Hazeal - "whom God watches over"
Jehu - "to whom God is salvation"
Shaphat - "judge"

Notes

Elijah must have been greatly encouraged after his experience on Mount Carmel. He felt that the nation had turned back to God; they had been convinced, but no true repentance had taken place. Elijah expected to see a great change and reform in the nation, and he was disappointed in not seeing repentance and turning to God.

Verse 1: Ahab told all that Elijah had done; how he had slain the prophets. We do not have any record of his telling what God had done.

Verse 2: She took an oath in the name of her gods to destroy the prophet. Such an oath was taken by Ben-hadad (20:10) and by the king of Israel against Elisha (2 Kings 6:31).

Verse 3: Some claim that Elijah should have fled from Jezebel and others that he should not have done so. Later in the chapter God said twice to Elijah, "*What are you doing here, Elijah?*" (19:9,13). Before this Elijah always heard the voice of God and followed it. This would seem to point out clearly that he should not have run away. Later in the chapter also, Elijah apologized for being there (19:10,14).

He went to Beersheba in the southern kingdom. He would have been safe there for, at that time, it was ruled over by Jehoshaphat (22:41-43).

Verse 4: The wilderness was that in which the children of Israel had wandered. Elijah gave way to despair because the people had not turned to God.

Verses 5-8: God gave His servant just what he needed - rest and food. This refreshment from God gave strength.

At Horeb God had appeared to Moses in the burning bush (Exodus 3:1,2) and it was there that He had given the law to the Israelites (Exodus 19,20). It is at Horeb that God appears to Elijah (19:9).

The period of forty days is significant:

1. Forty days and forty nights God sent rain at the flood (Genesis 7:4)
2. Moses was forty days on Mount Sinai before the giving of the law (Exodus 24:18)
3. The spies were forty days searching out the land (Numbers 13:25)
4. Goliath defied Israel forty days (1 Samuel 17:16)
5. Elijah traveled forty days and forty nights to Horeb (19:8)
6. Forty days were given to Nineveh for repentance (Jonah 3:4)
7. Jesus was tempted forty days (Matthew 4:2)
8. There were forty days between Jesus' resurrection and His ascension (Acts 1:3)

Verse 9: It may have been the same cave from which Moses saw the Lord (Exodus 33:6,22).

Verse 10: Elijah was not alone though no one had stood by him at Carmel. One hundred prophets had been saved by Obadiah.

Verses 11,12: God was not in the wind, though He had been in the wind at Pentecost (Acts 2:1-4). God was not in the earthquake though He had been in the earthquake at Philippi (Acts 16). God was not in the fire though He had been in the fire in 1 Kings 18:38). Pentecost ushered in a new dispensation; the earthquake at Philippi marked the opening of a new continent to the gospel; the fire on Carmel revealed the great power of the True God. At the giving of the law storm, earthquake, and fire were all seen (Hebrews 12:18); but it was not repeated here. In grace God speaks in a still small voice, through the workings of the Holy Spirit.

Verse 13: Elijah stood and watched the earthquake, fire, and wind; when he heard the voice of God he stood and hid his face.

Verse 14: God commissioned him again.

Verse 15: There is no record that Elijah or Elisha anointed Hazeal, though Elisha announced to Hazeal that he would be king (2 Kings 8:10-13).

Verse 16: Jehu was anointed by a prophet sent by Elisha (2 Kings 9:1-10). Elisha was the only one actually called to the work by Elijah. These commands taught Elijah that he must not expect an immediate accomplishment of God's purposes, but that the work would be done.

Verse 17: Hazeal was the great scourge of the northern kingdom (2 Kings 8:12). Jehu put an end to the worship of Baal and destroyed the house of Ahab (2 Kings 9,10). Elisha wielded the sword of the Spirit by which he overthrew the foes of the Lord.

Verse 18: Elijah was not to be alone and his work was not in vain. Regarding "*kiss him*" (meaning Baal) see Hosea 13:2.

Verse 19: Each plough would have two oxen yoked to it; so Elisha would have eleven servants with him. This is indicative of the wealth of the family. This symbolic act of Elijah was a distinct call to the prophetic office.

Verse 20: Elisha recognized that the call meant the severance of domestic ties; but Elijah wanted him to know that the acceptance of the call must be of Elisha's own free will.

Verse 21: This sacrificial feast indicated the complete abandonment of his worldly calling to follow the prophet and minister to him.

Lessons from Chapter 19

God may not be working as we expect, but He is working. He does not always work through earthquake, wind, and fire.

Causes of Elijah's discouragement:

1. Elijah was weary in body.
2. Elijah felt that he stood alone in his work for God.
3. Elijah looked at circumstances
4. Elijah did not see the results he expected.

Chapter 20

Chapter Outline

- I. The siege of Samaria by Ben-hadad - verses 1-12
- II. The promise of victory and the defeat of the Syrian - verses 13-21
- III. The second invasion and defeat of the Syrians - verses 22-29
- IV. Ahab's sin in sparing Ben-hadad - verses 30-43

Meaning of proper names

Aphek - "strength"

Notes

Verse 1: Syria seemed to have been divided into smaller kingdoms untied under some leading power. Ahab had most likely already suffered defeat in the field, and had been taken himself to the strong fortress of Samaria.

Verse 3: To demand the wives of Ahab was to demand his abdication.

Verse 4: Ahab gave a cowardly assent to all.

Verses 5,6: The submissive answer of Ahab brought further demands from the Syrian king. He now demanded all the goods of all Ahab's servants.

Verse 9: Ahab now sent a modified answer.

Verse 10: Ben-hadad implied that this men were so numerous that when the walls were reduced to ruins, there would not be sufficient dust or provided a handful for each soldier.

Verse 11: These are the wisest words Ahab ever spoke. It is folly to boast before the battle (Proverbs 27:1).

Verse 12: Ben-hadad was so confident of taking the city that he and his kings were having a banquet.

Verse 13: Tradition says that this was Micaiah, the son of Imlah (22:13).

Verse 14: Ahab was to make the attack and the young men were to take the lead. They were 232 in number.

Verse 16: The attack was well timed. The Syrians were unprepared for it.

Verse 18: In contempt for the small group coming from the city, Ben-hadad ordered that they be captured, not killed.

Verse 20: A sudden panic arose in the Syrian army. Compare Judges 7:21 and 1 Samuel 14:15,16. Such was Ben-hadad's haste that he mounted one of his chariot horses.

Verse 22: The enemy after being defeated will rally again. One victory should prepare for another.

Verse 23: Damascus lies on a plain (Judges 1:19) so the Syrians wanted to choose a place which they thought to be under protection of their gods.

Verse 24: The feasting of the kings had been the main cause of the first defeat.

Verse 28: A prophet assured Israel that God would give victory because Syria had defied Him by saying that He was not a God of the plain.

Verse 29: There must have been a second panic in which the Syrians cut down each other.

Verse 30: This may have been caused by an earthquake.

Verse 31: Sackcloth signifies humiliation. Ropes signify submission as criminals.

Verse 32: God wanted him to destroy his enemies, not to compromise with them.

Verse 33: The messengers caught the words of Ahab and repeated them as pledging Ahab to spare Ben-hadad's life.

Verse 34: Ben-hadad did not keep the compact; he did not restore Ramoth-Gilead (22:2,3).

Verse 39-40: The man who entrusted the prisoner to the care of the other was God. The man who received the prisoner was Ahab. The prisoner was Ben-hadad.

Verse 42: For this purpose God had brought Ben-hadad into Ahab's power.

Verse 43: Notice that Ahab was sullen and displeased but not repentant.

Lessons from Chapter 20

1. God not only sends us to fight His battles, but also give us the plan for the battle. The battle was ordered of the Lord and victory came because His plan was followed.
2. We must destroy our enemy (sin), not compromise with it.

Chapter 21

Chapter Outline

- I. Ahab covets and seizes the vineyard of Naboth - verses 1-16
- II. Elijah announces Ahab's doom - verses 17-26
- III. Ahab's repentance - verses 27-29

Meaning of proper names

Naboth - "fruits"

Jezebel - "unmarried"

Notes

Verse 1: Naboth's vineyard was near Ahab's summer residence.

Verse 3: The Israelites were forbidden by law to part with the inheritance of their fathers (Leviticus 25:23,28; Numbers 36:7; Ezekiel 46:18).

Verse 4: This childish action exhibits the weakness of Ahab's character.

Verse 8: These letters were probably written by secretaries. Jezebel sealed them with the signet of the king, thus giving them royal sanction.

Verse 9: Calling a fast was supposed to have been an indication that a great sin had been committed, for which the people were to do penance. Sin was to be committed under the guise of religion.

Verse 11: The obedience of the nobles shows how Jezebel was feared.

Verse 13: The law required two witnesses at least (Deuteronomy 17:6). There were two witnesses against Jesus (Matthew 26:60).

These two worthless men were bribed to swear the story which they had been told to tell.

Stoning was the punishment for blasphemy (Leviticus 24:10-16). It had to take place outside the city (Leviticus 24:14). The criminal with hands bound, was placed on an elevation from where he was cast down. The witnesses then rolled a stone down upon him, after which all the people present cast stones on him.

Verse 14: Not only Naboth, but all his sons were stoned (2 Kings 9:26). This was the usual custom. Thus Ahab found no one to resist his taking possession. The property of one executed for treason would naturally fall to the king.

Verse 16: Ahab lost no time in taking possession of that which had been obtained through fraud. Several of the commandments were broken by Ahab and Jezebel (Exodus 20:13,15,16,17):

1. *"You shall not murder"* - commandment 6
2. *"You shall not steal"* - commandment 8
3. *"You shall not bear false witness against you neighbor"* - commandment 9
4. *"You shall not covet..."* - commandment 10

Verse 18: Ahab's capital was at Samaria but he was then at Jezreel. This prophecy was fulfilled when the dogs licked the blood of Ahab (22:37,38) when his chariot was washed in the pool of Samaria; and when the dead body of Jehoram was cast by the command of Jehu into the plot of ground formerly belonging to Naboth (2 Kings 9:25,26), where it was left for dogs to eat.

Verse 20: He felt Elijah to be his enemy because he knew Elijah to be the enemy of sin.

Verses 21,22: There were three dynasties which were utterly destroyed: 1) Jeroboam (15:29); 2) Baasha (16:11); and 3) Ahab (2 Kings 10:17).

Verse 23: The prophecy against Jezebel was fulfilled when Jehu revolted against Joram (2 Kings 9:30-37).

Verse 24: The family of Ahab all perished (2 Kings 10:1-7,11-14; 11:1,13-16).

Verse 25: During his entire reign Ahab was under the influence of Jezebel as evidenced by: 1) The introduction of the worship of Baal (16:31); 2) The slaughter of the prophets of Jehovah (18:4); 3) the threat against the life of Elijah (18:10; 19:2); and 4) The murder of Naboth (21:1-16).

Verse 27: We find no evidence of repentance on the part of Jezebel, but Ahab showed signs of repentance.

Verse 29: The destruction of his house did not come until after his own death, although Ahab met the fate foretold of himself (21:19).

Lessons from Chapter 21

1. The wicked heart is never contented.
2. It is possible to secure that which God does not want us to have.

Ahab broke God's commandments and secured the object of his coveting. However, it was not God Who gave it to him. The devil will often give that which god says is not to be ours (Psalm 106;15).

3. Be sure your sin will find you out (Numbers 32:23).

Chapter 22

Chapter Outline

- I. The alliance between Ahab and Jehoshaphat - verses 1-12
- II. The prophecy of Micaiah - verses 13-28
- III. The Battle of Ramoth Gilead and the death of Ahab - verses 29-40
- IV. The reign of Jehoshaphat - verses 41-50
- V. The reign of Ahaziah, King of Israel - verse 51-53

Meaning of proper names

Jehoshaphat - "whom Jehovah judges"
Ramoth - "high place" - plural of Ramah
Gilead - "hill of witness"
Micaiah - "who is like Jehovah"
Zedekiah - "justice of Jehovah"
Ahaziah - "whom Jehovah upholds"

Notes

Verses 2-4: Ahab had allied himself with Jehoshaphat to recover Ramoth Gilead. The alliance lasted for twenty years with evil consequences to Judah.

This city had originally belonged to Israel but was now in the possession of the Syrians. This was probably one of the cities which Ben-hadad had promised to restore to Ahab (20:34), but he had not kept his promise. From this we can see how the enemy keeps his promises. His promises are all deceitful. If Ahab had killed Ben-hadad he would have possessed what belonged to him.

Verse 5: Jehoshaphat, who was a good king, wanted to know the mind of the Lord.

Verse 6: These prophets were probably those of the calf-worship.

Verse 7: Jehoshaphat distrusted the prophets of the calf-worship.

Verse 8: It is supposed that he was the one who rebuked Ahab for letting Ben-hadad go (20:13). It is also supposed that he was in prison at this time.

Verse 10: This was probably at the place where Ahab would sit to administer justice.

Verses 11,12: The two horns stood for the two kings, Ahab and Jehoshaphat.

Verse 14: Micaiah was a true prophet of the Lord.

Verse 15: Here Micaiah repeated the words of the false prophets in a sarcastic manner. The king detected the spirit of the words.

Verse 17: A vision foretelling the defeat of the Israelites (sheep) and the death of Ahab (Shepherd).

Verses 19-23: Micaiah is now accounting for the advice of the false prophets. He represented them as being under the influence of a lying spirit. He stated that Jehovah allowed their counsel to prevail because Ahab was worthy of death (2 Thessalonians 2:11,12). Just so Judas was permitted to betray our Lord, and thus bring about the will of the Almighty. The vision cannot be construed to mean that God approves of deception, for *“God is not a man, that He should lie”* (Numbers 23:19; Hebrews 6:18).

A parable, represented after the manner of men.

We are not to understand that:

1. God is ever at a loss for means whereby to effect His purposes or needs to consort with any created being (Isaiah 40:13,14; Romans 11:34).
2. God is the author of sin or the cause of any man's either telling or believing a lie (Numbers 23:19; Hebrews 6:18).

We are taught that:

1. God's throne is above the thrones of all earthly princes (22:19).
2. God is ever attended by heavenly hosts ready to do what He binds them, messengers of mercy on His right and of wrath on His left (22:19).
3. God knows all that takes place in this world and overrules according to the counsel of His will: the rise and fall of princes, the issues of war, and all the great affairs of state as well as the concerns of the poor.
4. God has many ways of bringing about His own counsels, particularly concerning the fall of sinners when they are ripe for the ruin: He can do it either this way or that way.
5. There are malicious lying spirits which go about continually seeking to devour and deceive; by putting lies into the mouths of willing prophets, they seek to entice many to destruction.
6. It is not without divine permission that the Devil deceives men. Thereby God serves His own purposes (Job 12:16; 2 Thessalonians 2:11,12; Revelation 20:7,8).

7. Those who are thus given up are marked for ruin. Micaiah warned Ahab of the danger of believing the lying prophets. We are warned to beware of false prophets - a lying spirit deceives most fatally through the mouth of a prophet (Matthew 7:15; 24:11,24; Acts 13:6; 2 Peter 2:1; 1 John 4:1).

Verse 24: This was spoken in contempt.

Verse 25: When he hid himself in anxiety or shame, he would then know the truth of Micaiah's statement.

Verse 30: This was probably a precaution designed to frustrate the prophecy of Micaiah. Ahab may also have known of the order of the Syrian king (22:31).

Verse 31: Ahab had spared Ben-hadad's life, but in return his life is sought by the one who had been saved by him.

Verses 32,33: God heard Jehoshaphat's prayer (2 Chronicles 18:31).

Verse 34: He was shot by an arrow aimed by the hand of God. The arrow entered through the juncture between the breastplate and the lower armor.

Verses 37,38: In this remarkable manner was the prophecy of Elijah fulfilled (21:19).

Verse 41: The account of Jehoshaphat's reign is very brief in 1 Kings (see 2 Chronicles 20-21).

Verse 44: Until the time of Jehoshaphat there had been war between Judah and Israel.

Verse 47: He joined with Ahaziah in commerce. The steps are as follows:

1. Ahaziah, King of Israel, and Jehoshaphat combined to make the fleet (2 Chronicles 20:25-36).
2. The prophet Eliezer denounced the alliance, and prophesied the destruction of the fleet (2 Chronicles 20:37).
3. After the wreck Ahaziah desired to renew the enterprise and offered to furnish sailors (22:48,49).
4. Jehoshaphat declined the alliance (22:49).

Verses 51-53: These three verses could well be transferred to 2 Kings 1. He practiced both the calf-worship (22:52) and the worship of Baal (22:53).

Additional particulars of the reign of Jehoshaphat from Chronicles:

1. On his return to Jerusalem from the expedition against Ramoth-Gilead, Jehu, the sons of Hanani, met him and denounced him for aiding Ahab (2 Chronicles 19:1-3).
2. He went through the land endeavoring to bring the nation back to Jehovah (2 Chronicles 19:4).
3. He appointed judges in the fenced cities (2 Chronicles 19:5-11).
4. He defeated the joint forces of Moabites, Edomites, and Ammonites (2 Chronicles 20:1-30).
5. He married his son, Jehoram, to Athaliah the daughter of Ahab (2 Chronicles 21:6).

Lessons learned from Chapter 22

1. God is displeased with unholy alliances (2 Corinthians 6:14-7:1).

Jehoshaphat's alliance in going to battle with king Ahab and his commercial alliance with Ahaziah teach us the results of unholy alliances. God wants His people to be separate. From Genesis to Revelation we find the truth of separation. These alliances looked innocent for Israel and Judah were of the same blood. Jehoshaphat had broken down altars, had prayed, had defeated great armies but he failed in that he made alliances with the wicked (Leviticus 19:19; Deuteronomy 22:9-11)

Deuteronomy 22:10: The ox was an unclean animal; the ass unclean. This denounces the giving of service with wrong associates.

Deuteronomy 22:11: Material in garments has reference to daily walk and habits.

Leviticus 19:19: The command with regard to breeding cattle reminds us of the marital relation. Mixing seeds also refers to this same lesson (Deuteronomy 22:9).

God desires:

- a. Separation unto God in service.
- b. Separation unto God in personal habits.
- c. Separation unto God in marriage.

2. Lessons from the life of Ahab.

- a. The wicked are never satisfied.
- b. Things obtained in a sinful way always prove a curse.
- c. The wages of sin is death.