

Bible Reading Notes
1 Kings

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1 Kings 1

Kings was written after the start of the Babylonian captivity.

It covers the period from Solomon to the exile and answers the question of why Judah went into exile

1:1-4 should not be taken as an example for others to follow.

Though it is clear that there was no inappropriate sexual contact (v. 4).

1:6 – his father = David. Poor parenting created many problems for David in his life and now after his death.

1 Kings 2

2:5-9 – David instructs Solomon on actions Solomon is to take to bring justice to some unresolved situations. As the chapter continues, we see Solomon taking action.

2:17 – Solomon understood the request to be equivalent to Adonijah claiming the right to the throne. Abishag was one of David's concubines. To possess the royal harem was to make a claim to the throne.

1 Kings 3

3:1 – marriage alliance – This was a common political practice in Solomon’s time but was contrary to God’s commands in Deuteronomy 7:3-4.

3:15 – dream – We are not explicitly told this fact in the Chronicles passage.

3:16-29 – An example of the wisdom that the Lord had promised to give Solomon.

3:29 – to do justice – This is the great responsibility of a ruler and a fulfillment of Solomon’s desire in Psalm 72.

1 Kings 4

4:20-21 – An idyllic picture of the peace and prosperity that characterized the reign of Solomon.

4:26 – This was directly contrary to Deuteronomy 17:16.

1 Kings 5

5:5 – This is recorded in 2 Samuel 7:12-13.

5:11 – This seems to be in addition to the amount Solomon supplied to the workers earlier.

1 Kings 6

6:2 – The temple was 90' x 30; x 45'.

6:31 – Unlike the tabernacle, the temple would have doors that separated the holy place from the most holy place.

1 Kings 7

7:1 – Solomon devoted twice as long to build his own house as he did the house of God (contrast with 6:38).

Solomon's home is described as being much larger and grander than the temple.

7:13ff – These are the furnishings and vessels that Solomon had built for the temple.

1 Kings 8

1 Kings 8 is a detailed account of the dedication of Solomon's temple.

The theological context of Solomon's dedication prayer is that even though the temple cannot contain the Lord (v. 27), it is the place of his dwelling in the Most Holy Place. So, it will be proper for various groups to "pray towards this house" (v. 35).

8:9 – The jar of manna and Aaron's rod are no longer being kept in the ark.

Solomon's prayer contains 7 distinct petitions related to crises that Israel may face and the value of the temple in those times.

8:62-66 – The number of sacrifices were so many that the single bronze altar could not handle them all.

1 Kings 9

9:1-9 – This is typical covenantal language of blessing for faithfulness and cursing for disobedience.

9:10-14 – Apparently Hiram did not believe that Solomon showed adequate thanks and so rejected the gift of the cities.

1 Kings 10

10:1 – **Sheba** – We believe that Sheba was located in modern Yemen.

10:9 – Solomon's wisdom not only brings him glory, but more importantly, it results in the recognition of Israel's God and brings glory to him.

1 Kings 11

- 1 Kings 11** – Unlike Chronicles, the author of Kings does not pass over the great sin of Solomon in his final years or the consequences of that sin.
- 11:2** – This was at the heart of the Lord’s command to not be unequally yoked with the people of the nations around Israel (Deuteronomy 7:1-4).
- 11:31-32** – The missing tribe is Benjamin, which is closely associated with Judah and would remain with the Davidic kings.

1 Kings 12

- 12:1-14** – This is an example of the danger of ignoring the wisdom of older people. Age does not automatically make one wise, but youth often lacks the experience that leads to good decisions.
- 12:15** – This was to fulfill the Lord’s word from 1 Kings 11:26ff.
- 12:25-33** – Jeroboam’s great sins. For political purposes, he erected false gods (v. 28), appointed false priests (v. 31), and created false feasts (v. 32).
- 12:27-28** – This is the same language that Aaron used when he made the golden calf for Israel at Mt. Sinai (Exodus 32:4).

1 Kings 13

13:2 – The fulfillment of this prophecy is recorded in 2 Kings 23:16.

13:18 – No specific reason is given for the old prophet's lie. Perhaps he lied to get the true prophet to retract his word against Bethel.

13:20-22 – It is ironic that the Lord used the lying prophet to proclaim judgment on the disobedient prophet.

1 Kings 14

14:10 – This is fulfilled in 1 Kings 15:29.

14:11 – In Deuteronomy 28:26 this same language is used to describe the judgment that will come to covenant breakers. Jeroboam and his family will experience the covenant judgment.

14:15 – **beyond the Euphrates** – This will be Assyria who will destroy and take into exile the northern kingdom in 722 BC.

14:22-24 – The southern tribes of Judah acted as wickedly as the northern tribes of Israel had done. Solomon's legacy of idolatrous worship continues.

14:27-28 – Rehoboam pretends all is right with his faux shields instead of repenting.

1 Kings 15

1 Kings 15-16 reviews the kings of Judah and gives a summary of several kings of Israel that are not included in Chronicles.

15:5 – Uriah the Hittite – This was Bathsheba’s husband from the events of 1 Sam. 11.

15:29 – As recorded in 1 Kings 14:10

1 Kings 16

16:4 – This will be fulfilled in v. 11.

16:34 – As had been foretold in Joshua 6:26.

1 Kings 17

The context of 1 Kings 17-19 is a contest between the LORD and Baal. Baal was the god who supposedly controlled the rain. Elijah will show that it is the LORD who really controls the rain and all things.

17:1 – Elijah – The name means “My God is Yahweh.”

17:1 – neither dew nor rain – This drought will serve two purposes: 1. It will show the inability of Baal to control the rain, and 2. It is the judgment promised by God when his people break covenant (Deuteronomy 11:16-17).

17:6 – Just as the Lord had provided for his people in the wilderness.

1 Kings 18

18:24 – answers by fire – Since Baal was the god of the storms, an answer by lightening would have seemed like an advantage for the Baal worshippers.

18:28 – blood gushed out – Pagans would cut themselves in order to gain a response from their god.

18:36 – time of the offering of the oblation – This was typically offered around 3:00 pm. The prophets of Baal have had all day to elicit a response from their god.

1 Kings 19

19:3 – he was afraid – Elijah must have had the expectation that Jezebel would surrender to the Lord in response to the news of Carmel.

19:7 – Horeb – This is Mt. Sinai, a journey of about 360 miles from Mt Carmel.

19:15-16 – These are the men that the Lord will use to bring his judgment upon Ahab and his family for their great sin of leading Israel to break covenant with the Lord.

19:18 – Paul quotes this verse in Romans 11:4 in the context of God having a remnant of believers in Israel.

1 Kings 20

The double defeat of Ben-hadad, recorded in 1 Kings 20, is so that Ahab would know that the Lord is God (vv. 13, 28).

20:23 – gods of the hills – The Syrians assumed that the Lord was limited in power to the hills and failed to understand that the Lord was God over all creation.

20:39-42 – Reminiscent of Nathan’s story to David about the loss of a poor man’s sheep in order to elicit a confession of sin (2 Samuel 12).

1 Kings 21

This chapter serves as a summary of the wickedness of Ahab and Jezebel.

21:25 – What a horrible summary of one’s life.

1 Kings 22

22:11 – This is one detail that was not included in the account found in Chronicles.

22:15 – The tone of Micaiah must have been sarcastic in light of Ahab’s response in v. 16.

22:38 – This was a fulfillment of 1 Kings 21:19.

22:39 – Book of the Chronicles – This is not the biblical book of Chronicles, but a record kept of the acts of Israel’s kings.

