

The Book of 1 Kings

Author:	Jeremiah
Date/Location:	560-538 B.C. – Babylon
Genre:	Historical Narrative
Length:	22 chapters
Key Passages:	9:3-7; 11:11

Contents:

History of David's son Solomon ruling as king, and then the kingdom dividing into 2 nations after Solomon's death where we are introduced to the prophet Elijah, who is raised up to confront Israel's idolatry.

Theme and Purpose:

After David's death (chaps. 1-2), his son Solomon became king. Chapters 1-11 trace the life and reign of Solomon, including Israel's rise to the peak of her glory, the spread of the nation's kingdom, and the construction of the temple and palace in Jerusalem. But in Solomon's later years, he drifted from the Lord because of his pagan wives who wrongly influenced him and turned his heart away from the worship of God in the temple.

The next king was Rehoboam, who lost the northern part of the kingdom. After this the Northern Kingdom, which included 10 tribes, was known as Israel, and the Southern Kingdom, which included the tribes of Judah and Benjamin, was called Judah. In the last chapters of 1 Kings, the focus is on the evil of King Ahab and righteous prophet Elijah who condemned Ahab's wickedness and Israel's disobedience.

The central theme, therefore, is to show how disobedience led to the disruption of the kingdom. The welfare of the nation depended on the faithfulness of its leadership and people to the covenants of God with Israel. First Kings not only gives a record of the history of these kings, but it demonstrates the success of any king (and of the nation as a whole) depends on the measure of the king's allegiance to God's law or truth. The book truly illustrates how "righteousness exalts a nation, but sin is a disgrace to any people" (Prov. 14:34). Unfaithfulness to God's covenant resulted in decline and captivity.

Key Concept:

Kingdom

Outline:

1 Kings divides into two sections:

I. *The United Kingdom: The 40 Year Reign of Solomon (1:1-11)*

A. Solomon's Accession (1:1-3:1)

- B. Solomon's Wisdom (3:2-4:34)
- C. Solomon's Temple (5:1-8:66; cf. 2 Chron. 2:1-7:22)
- D. Solomon's Fame (9:1-10:29; cf. 2 Chron. 8:1-9:28)
- E. Solomon's Decline and Downfall (11:1-43)

II. *The Divided Kingdom: The First 80 Years of the Two Kingdoms* (12-22)

- A. The Cause of Division (12:1-24)
- B. The Reign of Jeroboam in Israel (12:25-14:20)
- C. The Reign of Rehoboam in Judah (14:21-31)
- D. The Reign of Abijam in Judah (15:1-8)
- E. The Reign of Asa in Judah (15:9-24)
- F. The Reign of Nadab in Israel (15:25-31)
- G. The Reign of Baasha in Israel (15:32-16:7)
- H. The Reign of Elah in Israel (16:8-14)
- I. The Reign of Zimri in Israel (16:15-20)
- J. The Reign of Omri in Israel (16:21-28)
- K. The Reign of Ahab in Israel (16:29-22:40)
- L. The Reign of Jehoshaphat in Judah (22:41-50)
- M. The Reign of Ahaziah in Israel (22:51-53)

Christ as Seen in 1 Kings:

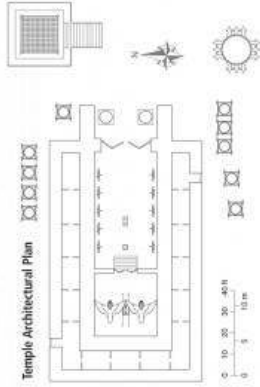
Like David, Solomon is one of the greatest types in the Old Testament of Christ, portraying Messiah in His future reign on earth. Solomon especially does this as his fame, glory, wealth, and honor all speak of Christ in His earthly kingdom. Solomon also portrays Christ in the great wisdom he demonstrated.

God's purpose in establishing Israel had been to bring blessing to the world through the people's covenant faithfulness. He instituted the Davidic dynasty to lead the people in their faithfulness. The history of Israel, as told by 1–2 Kings, is full of tragedies: the rupture of the kingdom so that the north was in rebellion against David's house; the failures of so many kings, north and south, to live faithfully and to lead wisely; and the deportations of the north and then of the south. And yet God will not fail in his purpose: Kings ends with kindness shown to David's heir (2 Kings 25:27–30), which leaves the hope that the Davidic line will continue, leading to the ultimate heir, the Messiah, and the hope that a chastened Israel may itself be restored and may fulfill its calling for the world.

Kings of Israel (930-722)	Kings of Judah (930-586 BC)
Jeroboam (1 Kings 12:25–33)	Rehoboam (1 Kings 14:21–31)
Nadab (1 Kings 15:25–31)	Abijam (1 Kings 15:1–8)
Baasha (1 Kings 15:33–16:7)	Asa (1 Kings 15:9–24)
Elah (1 Kings 16:8–14)	Jehoshaphat (1 Kings 22:41–50)
Zimri (1 Kings 16:15–20)	Jehoram (2 Kings 8:16–23)
Omri (1 Kings 16:21–27)	Ahaziah (2 Kings 8:25–29; 9:29)

Ahab (1 Kings 16:29–33)	Athaliah (2 Kings 11) queen
Ahaziah (1 Kings 22:51–53; 2 Kings 1)	Joash (2 Kings 12)
Joram (Jehoram) (2 Kings 1:17; 3:1–3)	Amaziah (2 Kings 14:1–22)
Jehu (2 Kings 9:30–10:36)	Azariah (Uzziah) (2 Kings 15:1–7)
Jehoahaz (2 Kings 13:1–9)	Jotham (2 Kings 15:32–38)
Jehoash (2 Kings 13:10–25)	Ahaz (2 Kings 16)
Jeroboam II (2 Kings 14:23–29)	Hezekiah (2 Kings 18–20)
Zechariah (2 Kings 15:8–12)	Manasseh (2 Kings 21:1–18)
Shallum (2 Kings 15:13–16)	Amon (2 Kings 21:19–26)
Menahem (2 Kings 15:17–22)	Josiah (2 Kings 22:1–23:30)
Pekahiah (2 Kings 15:23–26)	Jehoahaz (Shallum) (2 Kings 23:31–35)
Pekah (2 Kings 15:27–31)	Jehoiakim (2 Kings 23:36–24:7)
Hoshea (2 Kings 17)	Jehoiachin (2 Kings 24:8–17; 25:27–30)
	Zedekiah (2 Kings 24:18–25:26)





The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; cf. 2 Chron. 3:4).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31-32).

A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5-6, 8, 10).

The hollow bronze pillar on the north was called "Jacob" and the one on the south was called "Beni" (1 Kings 7:23, cf. 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:32-35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (cf. 2 Chron. 4:1).

SOLOMON'S TEMPLE

Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah in the spring of 967 or 966 B.C. (1 Kings 6:1; 2 Chron. 3:1-2) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23-26; cf. 2 Chron. 4:2-5).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1 m) cube (1 Kings 6:15-20; 2 Chron. 3:8-10). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15 feet (4.6 m) wingspans (1 Kings 6:23-28). The ark of the covenant stood between the two cherubim (1 Kings 8:1-11; cf. 2 Chron. 5:2-4).

The nave (or Holy Place) was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17-18; cf. 2 Chron. 3:5-7). It contained the golden altar of incense, the golden table for the bread of the Presence, and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48-49; cf. 2 Chron. 4:7).

Ten bronze-wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27-38; cf. 2 Chron. 4:6).



