1 Kings

### Division of the Kingdom

<table>
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<th>Late United Kingdom</th>
<th>Early Divided Kingdom</th>
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<tr>
<td>Chapters 1–11</td>
<td>Chapters 12–22</td>
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<td>Solomon</td>
<td>Split</td>
</tr>
<tr>
<td>Mostly Obedience</td>
<td>Mostly Disobedience</td>
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<tr>
<td>Yahweh Worship</td>
<td>Idol Worship</td>
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<td>Kingdom in Tranquility</td>
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<tr>
<td>Single Capital: Jerusalem</td>
<td>Israel's Capital: Samaria</td>
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<td></td>
<td>Judah’s Capital: Jerusalem</td>
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<tr>
<td>40 Years (971-931 BC)</td>
<td>80 Years (931-852 BC)</td>
</tr>
</tbody>
</table>

**Established:** Purging 1–2  
**Rise:** Obedience 3–8  
**Decline:** Disobedience 9–11  
“J & R” Kings 12–14  
Other Kings 15:1–16:28  
Ahab vs. Elijah 16:29–22:40  
Other Kings 22:41-53

**Key Word:** Division

**Key Verse:** “But I will not take the whole kingdom out of Solomon’s hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes. I will take the kingdom from his son’s hands and give you [Jeroboam] ten tribes” (1 Kings 11:34-35).

**Summary Statement:** Solomon’s prosperity from loyalty to the Law ends in disobedience that causes the division of the kingdom with mostly evil kings in Israel and Judah to remind Judah of God’s loyalty to the Davidic Covenant and its own need to obey the Law.

**Application:** The test of a true servant of God is the ability to end well.

Discerning people of God learn from the mistakes of their predecessors and do not repeat these sins themselves.
1 Kings

Introduction

I. Title  First and Second Kings originally comprised only one book in the Hebrew canon called "Kings" (~םיה), after the first word in 1:1 ("Now King"). However, this single scroll was arbitrarily divided in the Septuagint (250 BC) since the Greek required a greater amount of scroll space. The Septuagint titles were Third and Fourth Kingdoms (since 1 and 2 Samuel were designated 1 and 2 Kingdoms). Jerome called 1 and 2 Kings "The Book of the Kings" about six centuries later. These titles are appropriate as these books record and interpret the reign of every king of Israel and Judah except Saul (David has brief mention in 1 Kings 1:1–2:12).

II. Authorship

A. External Evidence: Jewish tradition ascribes the authorship of the Books of Kings to Jeremiah, and this gains weight from literary parallels between this record and the prophecy of Jeremiah.

B. Internal Evidence: The prophetic-like descriptions of Israel's apostasy indicate that the author was a prophet/historian. Also, this compiler had several historical documents at his fingertips: "the book of the acts of Solomon" (1 Kings 11:41), "the book of the chronicles of the kings of Israel" (1 Kings 14:19), and "the book of the chronicles of the kings of Judah" (1 Kings 14:29; 15:7). These books may be attributed to the official secretary Shebna and/or the official recorder Joah, son of Asaph (2 Kings 18:18; cf. Isa. 36:11). Parallels between 2 Kings 18–20 and Isaiah 36–39 also reveal that Isaiah's scroll also was a source. No firm evidence exists to refute the tradition that Jeremiah authored the Book of Kings.

III. Circumstances

A. Date: Three lines of evidence indicate that First Kings and even most of Second Kings were written before the Babylonian Captivity (586 BC). The ark still resided in Solomon's temple (1 Kings 8:8), Israel was still in rebellion against Judah (1 Kings 12:19), and Samaria's idolatry persisted even after its resettlement (2 Kings 17:34, 41). However, the final two chapters of Second Kings record up to 26 years after this captivity and may have been recorded by a Jewish captive in Babylon or by Jeremiah himself, who would have been at least 84 years old.

First Kings covers a period of history totaling 120 years, beginning in 971 BC with the inauguration of Solomon and ending in 852 BC near the end of Ahaziah's reign. The year 931 BC marks the most significant date when Solomon's kingdom split into the northern nation of Israel and the southern kingdom of Judah after his death.

Second Kings picks up at 852 BC and traces the account through the falls of Samaria (722 BC) and Jerusalem (586 BC) until the release of Jehoiachin in Babylon in 560 BC—a period of over 293 years.

B. Recipients: The Book of Kings was written to the remaining kingdom of Judah before (1 Kings 1–2 Kings 23) and after (2 Kings 24–25) its own exile in Babylon.

C. Occasion: Jeremiah's prophecy and Lamentations record his eyewitness account of Babylon's siege and destruction of Jerusalem for the nation's sins. In addition to his own prophetic word, the Holy Spirit moved him to record an historical compilation to give the context and justification for God's judgments on these two nations. The leaders and the people sinned through ungodliness and idolatry, and, true to the curses of Deuteronomy 28, God gave them the consequences of their disobedience. Therefore, the purpose of the record is to show how the welfare of Israel and Judah depended upon the faithfulness of the king and people to the covenant of Moses to teach the exiles to learn from the past mistakes of their ancestors. In large part this purpose was accomplished in history as Israel has not since the Captivity had a problem with idolatry.

IV. Characteristics

A. The Books of Kings record more national leaders than any book in Scripture.

B. Kings and Chronicles overlap in their records of the kingdom era, but have some notable differences in emphasis (Constable, BKC, 1:484; Merrill, BKC, 1:591; Zuck, BTOT, 162):

1. Co-regencies and vice-regencies often answer how chronologies overlap.

2. Judah and Israel used two different methods to determine when a king's reign began, and both nations changed these methods at least once!

3. Judah and Israel used different calendars, beginning their years at different times!

4. The names of kings can often be confusing:
   a. Some kings had the same name (two kings had the names Jeroboam, Jehoram, Jehoahaz, Ahaziah, etc.). Once two kings with the same name even reigned simultaneously (Jehorams of both Israel and Judah)!
   b. Two different names sometimes referred to the same king (e.g., Uzziah = Azariah, Abijah = Abijam, Joram = Jehoram, Joash = Jehoash).
   c. Also, 24 of the 39 kings had names beginning with "A" or "J."

Therefore, the chronologies are very difficult to harmonize exactly; however, in most cases the various systems differ by only one or two years.
D. One difficult verse is 1 Kings 4:21, which states, “And Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon’s subjects all his life.” Is this the fulfillment of the promise to Abraham in Genesis 15:18 that his descendants would possess the land from the Wadi of Egypt to the Euphrates River (modern Iraq)? The following shows that this was only a partial fulfillment of this promise so that a future, full fulfillment yet awaits us:

1. God clarified this promise to Abraham in Ezekiel by saying that this covenant with Jerusalem is an eternal covenant (Gen. 17:8; cf. Ezek. 16:1, 60).

2. Solomon only collected tribute from these areas, which is different than saying that Israel possessed this land and lived in it (“I will give this land,” Gen. 15:18).

3. The time of fulfillment is after exile and national repentance (Deut. 30:2, 6, 8, 10; Jer. 17:24-27; 18:7-10) that would take place after the return from Babylon (Zech. 10:9-10), which was long after Solomon’s time. This will not occur until the Second Coming of Christ (Rom. 11:26-27).

Argument

The Book of 1 Kings records the first part of the history of the kings of Israel and Judah but does so with a purpose. The author’s motive seems to be an ethical one—to convince his readers from the lessons of the past that God blesses obedience to his covenant but judges disobedience. This is observable in the greater part of the reign of Solomon (1 Kings 1–11), who prospers in a United Kingdom as he obeys (1 Kings 1–8) but loses the kingdom after his sins of materialism, intermarriage, and especially idol worship (1 Kings 9–11). After the kingdom divides, both the north and the south experience instability and division depending on the obedience of each king (1 Kings 12–22). The book also shows God’s commitment to the Davidic Covenant through Solomon and the kings of Judah who retain only one dynasty in contrast to the four dynasties of the northern kingdom that do not possess the promise of the Davidic Covenant.

Synthesis

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<th>Division of the Kingdom</th>
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<td>1–2</td>
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<td>1</td>
<td>Anointed king</td>
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<td>2</td>
<td>Purges opposition</td>
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<td>3–8</td>
<td>Rise: obedience</td>
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<td>3</td>
<td>Wisdom</td>
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<td>9–11</td>
<td>Decline: disobedience</td>
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<td>Davidic Covenant reaffirmed</td>
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<tr>
<td>9:10–11:8</td>
<td>Disobedience</td>
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<tr>
<td>11:9-43</td>
<td>Judgment: Opposition &amp; Rehoboam</td>
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Dr. Rick Griffith  Old Testament Survey: 1 Kings 223

12–22  Early divided kingdom  Key to Morality of Kings
12–14  Jeroboam/Rehoboam  I = Israel (all bad kings)
12:1–24  Division over work  J = Judah (good kings in bold)
12:25–14:20  Jeroboam (1; I)–idolatry  (1) = Israel dynasties
14:21–31  Rehoboam (J)–idolatry
15:1–8  Abijam (Abijah; J)
15:9–24  Asa (J)
15:25–26  Nadab (I)
15:27–16:7  Baasha (2; I)
16:8–14  Elah (I)
16:15–20  Zimri (3; I)
16:21–28  Omri (4; I)
16:29–22:40  Ahab (I) vs. Elijah/Micaiah
16:29–34  Idolatry/Baal worship
17–19  Judgment (YHWH is God!)
17  Drought vs. ravens/widow
18  Mt. Carmel
19  Murder thwarted vs. God's protection
20  Victory over Syria
21  Naboth
22:1–40  Death at Ramoth-Gilead
22:41–50  Jehoshaphat (J)
22:51–53  Ahaziah (I)

Outline

Summary Statement for the Book
Solomon’s prosperity from loyalty to the Law ends in disobedience that causes the division of the kingdom with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its own need to obey the Law.

I. The end of Solomon’s united and prosperous kingdom due to his idolatry reminds Judah of God’s loyalty to the Davidic Covenant and its need to obey the Law (1 Kings 1–11; 971-931 BC).

A. The establishment of Solomon as king in his anointing and purging the kingdom of rivals confirmed God's loyalty to the Davidic Covenant (1 Kings 1–2).

1. Solomon’s anointing as king in response to his brother Adonijah’s plot to seize the kingship verifies God’s transfer of the Davidic Covenant from David to Solomon (1 Kings 1).

2. Solomon purged opposition to the throne in obedience to David's charge before his death to establish the kingdom in his hands (1 Kings 2).

a) David charged Solomon to obey the Law and execute rivals to his throne before his death (2:1–12).

b) Solomon purged the kingdom of four competitors (2:13–46).

(1) Adonijah died trying to steal the kingdom by marrying David’s attendant Abishag (2:13–25).

(2) Abiathar's priesthood transferred to Zadok to fulfill the prophecy that Eli's line of priests would be cut off, thus showing God faithful to his word (2:26–27; cf. 1 Sam. 2:30–35).

(3) Joab was executed for conspiring with Adonijah and killing Abner and Amasa (2:28–35; cf. 2 Sam. 3:22–30; 20:8–10).

(4) Shimei was executed for disobeying Solomon’s exile on him and for cursing David (2:36–46).

B. The rise of Solomon as king shows God's blessing upon him as the legitimate heir to the Davidic Covenant promises to instruct Israel in the benefits of following the Law (1 Kings 3–8).
1. Solomon's wisdom granted by God for obeying the Law and shown by judging between two prostitutes shows that God made him the rightful heir of the Davidic Covenant (1 Kings 3).

2. Solomon's administration through chief officials, governors, and officers receives international acclaim due to his great wisdom instructs Israel in the benefits of following the Law (1 Kings 4).

3. Solomon's temple was constructed, dedicated, and filled with God's glory to affirm God's blessing on his obedience (1 Kings 5–8).
   a) Construction of the temple took seven years and employed thousands of Hiram's men and 213,000 Israelite workmen (1 Kings 5–6)!
   b) In contrast, construction of Solomon's much larger palace took 13 years (7:1-12)!

<table>
<thead>
<tr>
<th>Solomon's...</th>
<th>Temple (1 Kings 6:1-2)</th>
<th>Palace (1 Kings 7:1-2)</th>
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<tbody>
<tr>
<td>Height</td>
<td>30 cubits (13.5 meters)</td>
<td>30 cubits (13.5 meters)</td>
</tr>
<tr>
<td>Width</td>
<td>20 cubits (9 meters)</td>
<td>50 cubits (23 meters)</td>
</tr>
<tr>
<td>Length</td>
<td>60 cubits (27 meters)</td>
<td>100 cubits (46 meters)</td>
</tr>
<tr>
<td>Construction</td>
<td>966-959 BC (7 years; 1 Kings 6:38)</td>
<td>959-946 BC (13 years; cf. Hag. 1:2-4)</td>
</tr>
<tr>
<td>Location</td>
<td>Rock of Moriah: place where Abraham offered Isaac (Gen. 22:14), later the threshing floor of Araunah (2 Sam. 24:16), and later the temple (1 Chron. 22:1; 2 Chron. 3:1)</td>
<td>Just south of the temple, which was next to the palace of Pharaoh's daughter, wife of Solomon (2 Chron. 8:11)</td>
</tr>
</tbody>
</table>

   c) Temple furnishings were built and brought into the temple (7:13-51).
   d) After the return of the ark and Shekinah glory, Solomon dedicated the temple with a message and prayer which met both God's and the people's approval (1 Kings 8).

C. The decline of Solomon from disobeying the Mosaic Covenant resulted in God opposing him and granting him only one tribe of his entire kingdom for a godless son (1 Kings 9–11).

1. The LORD reaffirmed the Davidic Covenant to Solomon at the height of his life with a stern warning not to forsake the Mosaic Covenant (9:1-9).

2. Despite his great wisdom, splendor, and God's warning, Solomon disobeyed the Law (9:10–11:8).
   a) He tried to pay Hiram 20 Israelite towns contrary to the Law (9:10-14; cf. Josh 1:3-4).
   b) He enslaved Canaanites rather than exterminating them (9:15-28; cf. Exod 23:31-33).
   c) He amassed wealth contrary to the Law (10:1-25; cf. Deut 17:17b).
   d) He multiplied horses contrary to the Law (10:26-29; cf. Deut 17:16).
e) He intermarried with foreigners contrary to the Law (11:1-2; cf. Exod 34:15-16).

f) He multiplied wives contrary to the Law (11:3; cf. Deut 17:17a).

g) He worshipped pagan gods and built them altars contrary to the Law (11:4-8; cf. Exod 34:15-16).

3. God disciplined Solomon’s disobedience to the Law by opposition and succession of his godless son Rehoboam who would rule only one tribe (11:9-43).

a) The LORD promised to judge Solomon's disobedience by having his heir rule only the tribe of Judah in a divided rather than a united kingdom (11:9-13).

b) God raised up both external and internal opposition to Solomon because of his disobedience to the Mosaic Covenant (11:14-40).

   (1) External opposition came from Hadad the Edomite and Rezon the Zobahite, both unconquered enemies of David (11:14-25).

   (2) Internal opposition came from God's promise to Jeroboam, one of Solomon's own officials, that he would give him the northern nation of ten tribes (11:26-40).

c) At Solomon's death after a 40-year rule his throne went to his godless son Rehoboam to rule only the tribe of Judah (11:41-43).

<table>
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<tr>
<th>The Kingdom in Tranquility</th>
<th>Chapter 12 Split of the Kingdom</th>
<th>The Kingdoms in Turmoil</th>
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</thead>
<tbody>
<tr>
<td>God rules his people through a king: SOLOMON</td>
<td>God speaks to his people through a prophet: ELIJAH</td>
<td></td>
</tr>
</tbody>
</table>

The Significance of 1 Kings 12
Irving L. Jensen, Jensen’s Survey of the OT, 196

II. The unstable divided kingdom under early kings of Israel and Judah by ignoring the Law reminds Israel to obey the Law—not repeat the past (1 Kings 12–22; 931-852 BC).

A. The kingdom divided under the idolatry and evil reigns of Jeroboam and Rehoboam to remind Israel to obey the Law rather than repeat the sins of the past (1 Kings 12–14).

1. The division of the kingdom due to Rehoboam's commitment to overwork the people teaches that God blesses righteous leadership but punishes evil (12:1-24).

2. God judged Jeroboam's evil reign in the first of nine dynasties in Israel for promoting idolatry to show God faithful to his word and committed to the Davidic Covenant (12:25–14:20).

   a) Jeroboam protected his evil grasp on the northern tribes by making pagan altars at Bethel and Dan to keep his people from worship at Jerusalem (12:25-33).

   b) God sent a prophet to warn Jeroboam of his evil ways who also became an example of the perils of disobedience, yet Jeroboam persisted in idolatry (1 Kings 13).

   c) Ahijah predicted to Jeroboam's wife her son's death and end of his dynasty to show God's fidelity to his word and commitment to the Davidic Covenant in Judah (14:1-20).

3. God judged Rehoboam's evil reign of idolatry in the only dynasty in Judah by Shishak of Egypt stealing Solomon's gold temple shields to show the cost of defying the Law (14:21-31).

B. The mixed reigns of two kings in Judah saw more idolatry then its removal from the land (15:1-24).

1. Abijam (Abijah) repeated the same idolatry committed by his father Rehoboam (15:1-8).

2. Asa's good reign purged idolatry except at the high places and brought some reform to Judah (15:9-24).
C. Gog judged the evil reigns of five kings in Israel for disobeying the Mosaic Covenant (15:25–16:28).

1. Nadab committed evil and was judged by the loss of his dynasty (15:25-26).
3. Elah committed evil and was judged by the loss of his dynasty (16:8-14).
4. Zimri (Third Dynasty) murdered Baasha's entire family and then reigned only seven days before his suicide and was therefore judged by the loss of his dynasty (16:15-20).
5. Omri (Fourth Dynasty) built the city of Samaria but was judged for sinning worse than any previous king—especially for enticing Israel to idol worship (16:21-28).

D. The prophets Elijah and Micaiah confronted wicked Ahab of Israel to show the LORD's sovereignty over Baal (16:29–22:40).

1. Ahab not only encouraged idolatry but after marrying the Sidonian princess Jezebel, he introduced Baal worship in Israel (16:29-34).
2. God judged Ahab and Jezebel for their sin but protected Elijah from harm to teach that Yahweh—not Baal—is God (1 Kings 17–19).
   a) Elijah predicted to Ahab a 3½-year drought but God miraculously fed Elijah by ravens and a widow to show that Yahweh—not Baal—is God (1 Kings 17).
   b) Elijah revealed God's power at Carmel and murdered Baal's prophets to show Ahab and Jezebel that Yahweh—not Baal—deserves worship (1 Kings 18).
   c) Jezebel tried to kill Elijah but God gave him food, an appearance, and a new disciple to show that Yahweh protected Elijah but Baal was silent (1 Kings 19).
3. Ahab defeated Syria at Samaria and Aphek but was prophesied death because he trusted Ben-Hadad by sparing his life instead of trusting God above false gods (1 Kings 20).
4. The result of Ahab's murder of Naboth and seizure of his vineyard inheritance was God's announcement that his family line would be cut off after his son's rule (1 Kings 21).
   a) The way Ahab abused his authority was to let Jezebel seize Naboth's vineyard and kill him (21:1-16).
   b) The result of Ahab's abuse of his authority was God's announcement that his family line would be cut off after his son rules (21:17-29).
5. God judged Ahab through death at Ramoth-Gilead to fulfill Micaiah and Elijah's prophecies since Ahab trusted the powerless prophets of Baal instead of God's true prophet (22:1-40).

E. Jehoshaphat's good reign in Judah purged the male shrine prostitutes and lacked only removal of the high places (22:41-50).

F. The beginning of Ahaziah's evil reign in Israel continued the Baal worship begun by his father Ahab (22:51-53). NOTE: The rest of his reign is completed in 2 Kings 1.

Note: For a helpful guide in correlating the various accounts in the lives of the kings of Israel and Judah, consult the following harmony. It generally places the narratives chronologically in parallel columns but is strongest in its literary comparisons (see a page of Newsome on p. 267b).

Quiz on Leaders in 1 Kings

Fill in the names of one prophet and the seven kings all found in 1 Kings.

DIVISION
The Divided Kingdoms


<table>
<thead>
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<th>Israel</th>
<th>Judah</th>
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<tbody>
<tr>
<td>North</td>
<td>South</td>
</tr>
<tr>
<td>10 tribes</td>
<td>2 tribes</td>
</tr>
<tr>
<td>9 ruling dynasties</td>
<td>1 ruling dynasty*</td>
</tr>
<tr>
<td>20 kings**</td>
<td>19 kings, 1 queen</td>
</tr>
<tr>
<td>20 evil kings</td>
<td>12 evil kings/queens</td>
</tr>
<tr>
<td>0 good kings</td>
<td>8 good kings</td>
</tr>
<tr>
<td>7 assassinations</td>
<td>5 assassinations</td>
</tr>
<tr>
<td>1 suicide</td>
<td>0 suicides</td>
</tr>
<tr>
<td>1 “stricken by God”</td>
<td>2 “stricken by God”</td>
</tr>
<tr>
<td>0 kings exiled to foreign lands</td>
<td>3 kings exiled to foreign lands</td>
</tr>
<tr>
<td>First king: Jeroboam</td>
<td>First king: Rehoboam</td>
</tr>
<tr>
<td>Last king: Hoshea</td>
<td>Last king: Zedekiah</td>
</tr>
<tr>
<td>Lasted 209 years</td>
<td>Lasted 345 years</td>
</tr>
<tr>
<td>People exiled in 722 BC</td>
<td>People exiled from 605-586 BC</td>
</tr>
<tr>
<td>Exiled to Assyria’s conquered lands</td>
<td>Exiled to Babylon</td>
</tr>
<tr>
<td>Never returned to land of Israel</td>
<td>Remnant returned after 70 years</td>
</tr>
<tr>
<td>Only tribes migrating to Judah returned</td>
<td>Returned in 538 BC</td>
</tr>
</tbody>
</table>

* Queen Athaliah of Judah interrupted the Davidic dynasty but it resumed after her death so she acted more as a parenthesis as opposed to the elimination of the previous dynasties in Israel.

** The competing reign of Tibni for three of Omri’s years is included here.
Solomon’s Temple and Furnishings

The Bible Visual Resource Book, 68

Solomon’s Temple

960-586 B.C.

1 Kings 6

Temple source materials are subject to academic interpretation, and subsequent reconstructions vary.

Most Holy Place with ark of the covenant

Holy Place (30 cubits high) with golden tables for bread of the Presence, gold lampstands, and altar of incense.

Portico

Movable stands of bronze

The ornate cast bronze pillars, “Jacin and Boaz”

Later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

Temple Furnishings

Glimpses of the rich ornamentation of Solomon’s temple can be gained through recent discoveries that illumine the text of 1 Ki 6-7.

MOVABLE BRONZE BASIN

An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.

TABLE FOR THE BREAD OF THE PRESENCE

A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.

Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

ARK OF THE COVENANT

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:9). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.

LAMPSTAND

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Possible Locations of Solomon's Temple
The Divided Kingdom

930-586 B.C.

The division of Solomon's kingdom had geographical and political causes, with roots reaching back to earlier tribal rivalries. Israel was closer to Phoenician cities and major trade routes than Judah, whose heartland was a plateau-like ridge higher than the district around Samaria.

The Aramean wars were fierce and destructive contests between the kingdom of Damascus and Israel during the greater part of the ninth century. These so-called Aramean-Ephraimite wars ended with the conquests of Jeroboam II and an era of great prosperity for Israel.

The campaigns of Tiglath-Pileser III of Assyria were enormously destructive, following a celebrated pattern of siege warfare. By 732 B.C. the northern kingdom was tributary to the Assyrians.

The final capture and destruction of Samaria took place in 722/721 B.C. after a long siege. The surviving inhabitants were exiled to distant places in the Assyrian empire, and new settlers were brought to Samaria.

The Benjamite frontier was an issue that brought Judah and Israel into conflict early in their history. After a struggle between Asa and Baasha, the border was finally fixed south of Bethel in the territory of Benjamin.

The role of Mesha king of Moab was first that of a vassal and then a rebel, as both the Bible and the Mesha stele make clear.

Periods of expansion and contraction characterized the two kingdoms during the period 930-722 B.C. Judah was to some extent protected by its geography, but Israel was forced to develop an efficient standing army with substantial chariots to defend against frequent attacks. Assyrian records mention that Ahab of Israel provided 2,000 chariots—by far the largest contingent—in the battle of Qaraq in 853 B.C. This militarism in part explains Israel's unstable dynastic history, for the usurpers were usually army officers.

Judah's prosperity was intermittent and depended in large part on control of the trade routes to Egypt and the Red Sea. Border fortresses in the Judaean desert guarded the approaches from Edom. The "front door" of Judah was through Lachish and from there up to Hebron and Jerusalem. The capital was besieged many times, most forcefully by the Assyrians in 701 B.C. and by the Babylonians in 597 and 586, leading to the destruction of Jerusalem by Nebuchadnezzar and marking the end of the monarchy.

An impressive devotion to the Davidic dynastic line characterized the southern kingdom and helped to maintain stability, in contrast to the more mercurial northern kingdom.
INTRODUCTION

The chronological problems connected with the period of the Divided Monarchy in the Old Testament are one of the oldest and best known. The ages of the kings from the time of David to the Babylonic captivity are well established and require no comment. The research of the 20th century has provided solutions for over 2000 years. Recently, however, Edwin R. Thiele in his book The Mysterious Numbers of the Hebrew Kings (1965) has advanced a new theory concerning the birth of the Babylonian captivity which contradicts the traditional interpretation. This has led to a reappraisal of the chronology of the Old Testament.

Dr. Thiele's system has been the subject of much debate and discussion. Critics and supporters have presented arguments and counter-arguments. This chapter will examine the Thiele system and evaluate its implications for understanding the history of the Old Testament.

III. Chart of Old Testament Kings and Prophets

John C. Whitcomb (1 of 2)

The chart below presents a summary of the Old Testament kings and prophets according to the Thiele system.

While Thiele's system has gained attention and has been widely discussed, it has not been universally accepted. Some scholars have found it to be too speculative, while others have defended it on the basis of historical and archaeological evidence. The debate continues, and the chart presented here reflects the complexity of the issue.

In summary, the Thiele system offers a new perspective on the chronology of the Old Testament, challenging traditional views and prompting further research and discussion. It remains an important topic for those interested in the history and interpretation of the Bible.
Chart of Old Testament Kings and Prophets


Whitcomb's 1968 chart was based on the chronology of Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings, 2d ed. (Grand Rapids: Zondervan, 1963) and is here updated with Thiele's 3rd ed. (Grand Rapids: Zondervan, 1983). Dates are also changed for Joel, Jonah, Nahum, and Habakkuk.
Chart of Old Testament Kings and Prophets (Blank)
John C. Whitcomb (Outline of the Previous Page)
Chronology of Kings and Prophets
Dr. E. N. Poulson, Grace Baptist Church, Singapore (used with permission)
## Rulers of Israel and Judah

**The Bible Visual Resource Book, 71**

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<thead>
<tr>
<th>King</th>
<th>Reign</th>
<th>Notes</th>
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<td>Jehu</td>
<td>840-814</td>
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<tr>
<td>Jehoahaz</td>
<td>814-813</td>
<td>2 Kings 13:12-13</td>
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<td>Joash</td>
<td>813-796</td>
<td>2 Kings 14:2-8</td>
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<td>Zechariah</td>
<td>796-795</td>
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<td>Shallum</td>
<td>795-792</td>
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<td>795-792</td>
<td>2 Kings 14:13-16</td>
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<td>Pekah</td>
<td>792-786</td>
<td>2 Kings 15:29-37</td>
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<td>792-786</td>
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<td>Tabeel</td>
<td>786-785</td>
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<td>Shalmaneser</td>
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<td>Menahem</td>
<td>782-780</td>
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<td>2 Kings 16:23</td>
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<td>780-779</td>
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<td>Pekah</td>
<td>779-772</td>
<td>2 Kings 17:1-21</td>
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<td>772-741</td>
<td>2 Kings 17:22-23</td>
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<td>772-741</td>
<td>2 Kings 17:22-23</td>
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<td>Jehoahaz</td>
<td>741-738</td>
<td>2 Kings 18:6-7</td>
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<td>741-738</td>
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<td>Hezekiah</td>
<td>642-627</td>
<td>2 Kings 18:29-19:37</td>
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<td>642-627</td>
<td>2 Kings 18:29-19:37</td>
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<td>Shallum</td>
<td>627-623</td>
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<td>Shallum</td>
<td>627-623</td>
<td>2 Kings 20:1-19</td>
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<td>Cas守住</td>
<td>623-609</td>
<td>2 Kings 20:20-21</td>
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<td>2 Kings 20:20-21</td>
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<td>Amos</td>
<td>609-608</td>
<td>2 Kings 20:22-21:29</td>
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<td>609-608</td>
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<td>Zephaniah</td>
<td>608-600</td>
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<td>Zephaniah</td>
<td>608-600</td>
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*The above table does not reflect the historicity of the biblical accounts.*

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### Kings of Israel

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Name (Character)</th>
<th>Length of Reign*</th>
<th>Relation to Predecessor</th>
<th>Manner of Death</th>
<th>1 &amp; 2 Kings</th>
<th>2 Chronicles</th>
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<tbody>
<tr>
<td>I 1</td>
<td>Jeroboam I (Bad)</td>
<td>931/30 - 910/09 = 22</td>
<td>Stricken by God</td>
<td>1 Kings 11:26-14:20</td>
<td>2 Chr. 9:29-13:22</td>
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<tr>
<td>2</td>
<td>Nadab (Bad)</td>
<td>910/09 - 909/08 = 2</td>
<td>Son</td>
<td>Murdered by Baasha</td>
<td>1 Kings 15:25-28</td>
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<tr>
<td>II 3</td>
<td>Baasha (Bad)</td>
<td>909/08 - 886/85 = 24</td>
<td>Died</td>
<td>1 Kings 15:27-16:7</td>
<td>2 Chr. 16:1-6</td>
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<tr>
<td>4</td>
<td>Elah (Bad)</td>
<td>886/85 - 885/84 = 2</td>
<td>Son</td>
<td>Murdered by Zimri</td>
<td>1 Kings 16:6-14</td>
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<tr>
<td>III 5</td>
<td>Zimri (Bad)</td>
<td>885/84 = 7 days</td>
<td>Captain of Chariots</td>
<td>Suicide by fire</td>
<td>1 Kings 16:9-20</td>
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<tr>
<td>IV 6</td>
<td>Omri** (Bad)</td>
<td>885/84 - 874/73 = 12</td>
<td>Captain of Army</td>
<td>Died</td>
<td>1 Kings 16:15-28</td>
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<tr>
<td>7</td>
<td>Ahab (Bad)</td>
<td>874/73 - 853 = 21</td>
<td>Son</td>
<td>Wounded in battle</td>
<td>1 Kings 16:28-22:40</td>
<td>2 Chr. 18:1-34</td>
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<tr>
<td>8</td>
<td>Ahaziah (Bad)</td>
<td>853 - 852 = 1</td>
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<td>Fell through lattice</td>
<td>1 Kings 22:40-2</td>
<td>2 Chr. 20:35-37</td>
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<td>9</td>
<td>Jehoram² (Bad)</td>
<td>852 - 841 = 11</td>
<td>Brother</td>
<td>Murdered by Jehu</td>
<td>2 Kings 3:1-9:25</td>
<td>2 Chr. 22:5-7</td>
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<td>V 10</td>
<td>Jehu (Bad)</td>
<td>841 - 814/13 = 28</td>
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<td>2 Kings 9:1-10:36</td>
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<td>2 Kings 13:1-9</td>
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<td>12</td>
<td>Jehoash‡ (Bad)</td>
<td>798 - 782/81 = 16</td>
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<td>Died</td>
<td>2 Kings 13:10-14:16</td>
<td>2 Chr. 25:17-24</td>
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<td>13</td>
<td>Jeroboam II (Bad)</td>
<td>793/92 - 753 = 40</td>
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<tr>
<td>14</td>
<td>Zechariah (Bad)</td>
<td>753 - 752 = 6 months</td>
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<td>Murdered by Shallum</td>
<td>2 Kings 14:29-15:12</td>
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<tr>
<td>VI 15</td>
<td>Shallum (Bad)</td>
<td>752 = 1 month</td>
<td>Died</td>
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<tr>
<td>VII 16</td>
<td>Menahem (Bad)</td>
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<td>Murdered by Menahem</td>
<td>2 Kings 15:14-22</td>
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<tr>
<td>17</td>
<td>Pekahiah (Bad)</td>
<td>742/41 - 740/39 = 2</td>
<td>Son</td>
<td>Murdered by Pekah</td>
<td>2 Kings 15:22-26</td>
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<tr>
<td>VIII 18</td>
<td>Pekah (Bad)</td>
<td>752 - 732/31 = 20</td>
<td>Captain of Army</td>
<td>Murdered by Hoshea</td>
<td>2 Kings 15:27-31</td>
<td>2 Chr. 28:5-8</td>
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<tr>
<td>IX 19</td>
<td>Hoshea (Bad)</td>
<td>732/31 - 722/22 = 9</td>
<td>Dethroned by Asa</td>
<td>2 Kings 15:30-17:6</td>
<td></td>
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*According to Edwin R. Thiele. **Tibi co-regency unsuccessful. †Overlap/coregency. ²Also Joram. ‡Also Joash.
## Kings of Judah

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Name (Character)</th>
<th>Length of Reign*</th>
<th>Relation to Predecessor</th>
<th>Manner of Death</th>
<th>1 &amp; 2 Kings</th>
<th>2 Chronicles</th>
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<tr>
<td>1</td>
<td>Rehoboam (Bad)</td>
<td>931/30 - 913 = 17</td>
<td>Son</td>
<td>Died</td>
<td>1 Kings 11:42-14:31</td>
<td>2 Chr. 9:31-12:16</td>
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<td>Abijam (Bad)</td>
<td>913 - 911/10 = 3</td>
<td>Son</td>
<td>Died</td>
<td>1 Kings 14:31-15:8</td>
<td>2 Chr. 13:1-22</td>
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<td>3</td>
<td>Asa (Good)</td>
<td>911/10 - 870/69 = 41</td>
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<td>Died</td>
<td>1 Kings 15:8-24</td>
<td>2 Chr. 14:1-16:14</td>
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<tr>
<td>4</td>
<td>Jehoshaphat (Good)</td>
<td>873/72 - 848* = 25</td>
<td>Son</td>
<td>Died</td>
<td>1 Kings 22:41-50</td>
<td>2 Chr. 17:1-20:37</td>
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<tr>
<td>5</td>
<td>Jehoram (Bad)</td>
<td>853-841* = 8</td>
<td>Son</td>
<td>Stricken by God (Bowels)</td>
<td>2 Kings 8:16-24</td>
<td>2 Chr. 21:1-20</td>
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<tr>
<td>6</td>
<td>Ahaziah (Bad)</td>
<td>841 = 1</td>
<td>Son</td>
<td>Murdered by Jehu</td>
<td>2 Kings 8:24-9:29</td>
<td>2 Chr. 22:1-9</td>
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<tr>
<td>7</td>
<td>Athaliah (Bad) (Queen)</td>
<td>841 - 835 = 6</td>
<td>Mother</td>
<td>Murdered by Army</td>
<td>2 Kings 11:1-20</td>
<td>2 Chr. 22:1-23:21</td>
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<tr>
<td>8</td>
<td>Joash (Good)</td>
<td>835 - 796 = 40</td>
<td>Grandson</td>
<td>Murdered by servants</td>
<td>2 Kings 11:1-12:21</td>
<td>2 Chr. 22:10-24:27</td>
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<tr>
<td>9</td>
<td>Amaziah (Good)</td>
<td>796 - 767 = 29</td>
<td>Son</td>
<td>Murdered by court members</td>
<td>2 Kings 14:1-20</td>
<td>2 Chr. 25:1-28</td>
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<tr>
<td>10</td>
<td>Azariah² (Good)</td>
<td>792/91 - 740/39* = 52</td>
<td>Son</td>
<td>Murdered by God (Leprosy)</td>
<td>2 Kings 15:1-7</td>
<td>2 Chr. 26:1-23</td>
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<td>11</td>
<td>Jotham (Good)</td>
<td>750 - 732/31* = 18</td>
<td>Son</td>
<td>Died</td>
<td>2 Kings 15:32-38</td>
<td>2 Chr. 27:1-9</td>
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<td>12</td>
<td>Ahaz (Bad)</td>
<td>735 - 716/15* = 19</td>
<td>Son</td>
<td>Died</td>
<td>2 Kings 16:1-20</td>
<td>2 Chr. 28:1-27</td>
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<td>13</td>
<td>Hezekiah (Good)</td>
<td>716/15 - 687/86 = 29</td>
<td>Son</td>
<td>Died</td>
<td>2 Kings 18:1-20:21</td>
<td>2 Chr. 29:1-32:33</td>
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<td>14</td>
<td>Manasseh (Bad)</td>
<td>697/96 - 643/42* = 55</td>
<td>Son</td>
<td>Died</td>
<td>2 Kings 21:1-18</td>
<td>2 Chr. 33:1-20</td>
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<td>15</td>
<td>Amon (Bad)</td>
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<td>Murdered by servants</td>
<td>2 Kings 21:19-26</td>
<td>2 Chr. 33:21-25</td>
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<td>16</td>
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<td>641/40 - 609 = 31</td>
<td>Son</td>
<td>Wounded in battle</td>
<td>2 Kings 22:1-23:30</td>
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<td>17</td>
<td>Jehoahaz (Bad)</td>
<td>609 = 3 months</td>
<td>Son</td>
<td>Deposed to Egypt</td>
<td>2 Kings 23:31-33</td>
<td>2 Chr. 36:1-4</td>
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<td>18</td>
<td>Jehoiakim (Bad)</td>
<td>609 - 598 = 11</td>
<td>Brother</td>
<td>Died in Babylonian Siege?</td>
<td>2 Kings 23:34-24:5</td>
<td>2 Chr. 36:5-7</td>
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<tr>
<td>19</td>
<td>Johoiachin (Bad)</td>
<td>598 - 597 = 3 months</td>
<td>Son</td>
<td>Deposed to Babylon</td>
<td>2 Kings 24:6-16</td>
<td>2 Chr. 36:8-10</td>
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<td>20</td>
<td>Zedekiah (Bad)</td>
<td>597 - 586 = 11</td>
<td>Uncle</td>
<td>Deposed to Babylon</td>
<td>2 Kings 24:17-25:30</td>
<td>2 Chr. 36:11-21</td>
</tr>
</tbody>
</table>

* Also Uzziah.
² According to Edwin R. Thiele. Some overlapping/coregencies.
* These are biblical numbers and do not always reflect coregencies.
* Almost wiped out all the babies in the messianic lineage (except Yasha)
Genealogical Chart of the Kings of Judah
Paul Maier, Josephus: The Essential Writings, 388, adapted

The Kings of the United Kingdom
(c. 1030–1010 B.C.)

Saul

Maacah = David

Absalom = Solomon

(c. 1010–971 B.C.)

(c. 971–931 B.C.)

Bathsheba

Naaman

Ethbaal

King of Phoenicia

Omri

King of Israel

Jezebel = Ahab, King of Israel

Ahab, King of Israel

AhaZiah

King of Israel

Joram

(841–835 B.C.)

AhaZiah

(842–841 B.C.)

Killed by Jehu

Jehoram

(848–842 B.C.)

Joash

(835–800 B.C.)

Jehoadd"

Jerusha = Uzziah (Azariah)

(791–740 B.C.)

AhaZ

(735–715 B.C.)

Abijah

(721–686 B.C.)

Hezekiah

Menasseh

(696–641 B.C.)

(641–639 B.C.)

Jedidah = Ammon

(639–609 B.C.)

Zebidah = Josiah

(609–598 B.C.)

Nehushtah = Jehoiakim

(597–587 B.C.)

JoHoiachin

(598–515 B.C.)

Zerubbabel,

governor of Judah

(520–515 B.C.)

Shealtiel

Shenazzar,

(Sheshbazzar,

"prince of Judah")

The symbol "=" denotes "marriage to."
Names in capitals denote those who were rulers.
Summaries of the Kings' Reigns

Dr. Allen P. Ross
Dallas Theological Seminary (1 of 3)

1. **Rehoboam** (1 K 12: 14-21, 31)
   - Followed Solomon’s throne
   - Precipitated a protracted conflict by foolish position
   - Priests and Levites allied with Judah
   - Invaded by Shishak
   - His cities and defences
   - He reigned 17 years

2. **Ahilud** (1 K 15: 1-8)
   - Began in the 18th year of Jeroboam
   - His moral declension
   - His conflict with Israel
   - He reigned 3 years

3. **Asa** (1 K 15: 9-24)
   - Began in the 20th year of Jeroboam
   - His reformatory work
   - His league with Syria
   - His war with Baasha
   - Reproved for defection
   - He reigned 41 years

4. **Jehoshaphat** (1 K 22: 1-50)
   - Began in Jehoshaphat's 4th year
   - Set teachers of the law
   - Completed reforms of Asa
   - Retains high places
   - Alliance with Ahab to go to Ramoth-Gilead; Micah and Zechariah prophesy
   - Wicked alliance with Ahab
   - Strengthened forces and garrisons
   - Shipped broken in Edom
   - Word of Eliezer fulfilled
   - Tribute money from Philistia and horses from Arabia
   - He reigned 25 years
   - Coregency began in 873

5. **Jehoram** (2 K 8: 16-24)
   - Generation of Asa
   - Son-in-law of Ahab and Jezebel
   - High places and indiscriminate marriage
   - Yahweh stirred up enemies
   - Revolt of Edom
   - Died of incurable illness
   - Not buried with kings
   - He reigned 8 years
   - Coregency began in 853

6. **Ahaziah** (1 K 22: 51-53)
   - Began in 17th year of Jehoshaphat
   - Denounced by Elijah
   - Fell through a lattice
   - Died young in the 2nd month (1 K 1: 15)
   - Siege threatened by Edom
   - Miraculous deliverance by Elijah’s method
   - Miraculous destruction of Syria
   - Siege of Seelzebubb at Ekron
   - Death of Ahaziah foreshadowed
   - Slaughter of Ahaziah’s terrified messengers
   - He reigned 2 years

7. **Jotham** (2 K 17: 9-25)
   - Follows Jeremiah
   - Translation of Elijah and Elisha: miracles
   - Rebellion of Ahaz by Sheba, Israel and Edom defeat Moss by the vision
   - Elijah multiplies oil and wine
   - Promises a son to woman, a restoration of child’s life
   - Potatoes, feeding the 22
   - Syrian the leper, son of Gehazi
   - Syria at war with Israel
   - Work of Elijah, meals of Samaritan and Deliverance
   - Shunamite’s land restored

8. **Uzziah** (2 K 15: 9-23)
   - Generations of Asa
   - Second son of Uzziah
   - Worship of high places
   - Aircal of Edom
   - Chariots from Edom
   - In Edom and Sela
   - Edom and Sela restored
   - Restoration of child’s life
   - Potatoes, feeding the 22
   - Syrian the leper, son of Gehazi
   - Syria at war with Israel
   - Work of Elijah, meals of Samaritan and Deliverance
   - Shunamite’s land restored
Dr. Rick Griffith  
Old Testament Survey: 1 Kings

6. Ahaziah (2 K 8:25-9:29)  
a. began in 12th year of Jehoram  
b. adopted son of Ahab  
c. bribed the king of Judah at cost of 1000 shekels of silver  
d. joined with Israel in a war with Syria  
e. killed by Jehu  
f. renamed Josiah at Megiddo

- Jehu (2 K 9:30-10:28)  
a. death of Jezebel  
b. extermination of the family of Ahab  
c. destroys the cult of Baal  
d. forgives the Baalites  
e. appoints Elisha as his successor  
f. reigns 28 years

a. began in 23rd year of Josiah  
b. delivered to Hazael who then attacked  
c. taken to Egypt in captivity  
d. reigns 17 years

8. Amaziah (2 K 14:1-10)  
a. began in 37th year of Joash  
b. father of Elisha  
c. recovered lost territory  
d. defeated Edomites in valley of salt  
e. uprisings in Judah  
f. slain by conspiracy  
g. reigned 29 years

9. Uzziah (Azariah) (2 K 14:11-22)  
a. began in 17th year of king Jeroboam  
b. co-regency began in 792  
c. sought God in the days of Zechariah  
d. capacities for ruling administration  
e. defeated Philistines and Arameans  
f. built engines and towers  
g. outlived kings  
h. assumed place of priest and smitten with leprosy  
i. Isaiah appeared on scene  
j. he reigned 52 years

10. Jotham (2 K 15:12-28)  
a. began in 2nd year of Uzziah  
b. co-regency began in 750  
c. his mother the daughter of Zadok  
d. permitted idols to remain  
e. built a great building program of temple gate, walls of  
f. co-regency ended with death of Uzziah

11. Jotham (2 K 15:12-28)  
a. began in 2nd year of Uzziah  
b. co-regency began in 750  
c. his mother the daughter of Zadok  
d. permitted idols to remain  
e. built a great building program of temple gate, walls of  
f. co-regency ended with death of Uzziah

12. Ahaz (2 K 16:1-7)  
a. began in 15th year of king Jotham  
b. co-regency began in 752  
c. recovered lost territory  
d. works of Amos and Hosea  
e. long and sinful reign of 41 years

13. Hezekiah (2 K 16:8-19)  
a. began in 39th year of Uzziah  
b. reigns one month  
c. slain by Manasseh  

14. Manasseh (2 K 16:15-22)  
a. slave of Assyria  
b. Sinaitic covenant  
c. entertained captives  
d. tribute exacted

15. Pekah (2 K 15:30-36)  
a. began in 50th year of Uzziah  
b. slain by his captain  
c. relented 2 years

a. began in 2nd year of Uzziah  
b. co-regency began in 750  
c. his mother the daughter of Zadok  
d. permitted idols to remain  
e. built a great building program of temple gate, walls of  
f. co-regency ended with death of Uzziah

17. Jotham (2 K 15:12-28)  
a. began in 2nd year of Uzziah  
b. co-regency began in 750  
c. his mother the daughter of Zadok  
d. permitted idols to remain  
e. built a great building program of temple gate, walls of  
f. co-regency ended with death of Uzziah

18. Hezekiah (2 K 16:1-7)  
a. began in 15th year of king Jotham  
b. co-regency began in 752  
c. recovered lost territory  
d. works of Amos and Hosea  
e. long and sinful reign of 41 years

19. Ahaz (2 K 16:8-19)  
a. began in 39th year of Uzziah  
b. reigns one month  
c. slain by Manasseh  

20. Hezekiah (2 K 16:15-22)  
a. slave of Assyria  
b. Sinaitic covenant  
c. entertained captives  
d. tribute exacted

21. Pekah (2 K 15:30-36)  
a. began in 50th year of Uzziah  
b. slain by his captain  
c. relented 2 years
11. Ahaz (2 K 16:1-9)
   a. began reign in 776
   b. Pact of Gaza: allied with Assyria
   c. made alliance with Assyria
   d. killed Sidonians, Philistines, Ammonites
   e. destroyed temple of Baal
   f. defiled temple of Baal

   a. began reign in 726
   b. great revival: destroyed high places
   c. Sennacherib's invasion
   d. Sennacherib's letter
   e. Hezekiah's prayer
   f. answer to Isaiah: death of 185,000 Assyrians
   g. Isaiah's sickness and prayer for recovery
   h. visit of Berachiah and Zebudiah of Babylon
   i. Isaiah predicts captivity
   j. Manasseh's reign
   k. captivity of Judah: 698-605 B.C.

   a. began reign as a child of 12
   b. idolatry and sinfulness: three years of idolatry
   c. Jehoiakim's rebellion
   d. Jeremiah's condemnation
   e. Manasseh's death

   a. followed his father's idolatry
   b. slain by his servants
   c. reign of 2 years

   a. 8 years old at accession
   b. finds lost book of the law
   c. leads reform
   d. Jeremiah's condemnation
   e. Josiah's death
   f. death of three kings

   a. 3 years reign
   b. land under tribute to Egypt
   c. carried off by Nebuchadnezzar

   a. placed on throne by Nebuchadnezzar
   b. battle of Carchemish
   c. made servant of Nebuchadnezzar
   d. revolt against Nebuchadnezzar

18. Jehoiachin (2 K 24:8-17)
   a. Jerusalem was taken
   b. Jehoiachin and 10,000 people carried to Babylon
   c. return of exiles

   a. also called Mattaniah
   b. evil reign of 11 years
   c. Jerusalem besieged and captured
   d. flight of Zedekiah
   e. fall of Jerusalem
   f. Zedekiah's death
   g. remnant left in the land
   h. Gedaliah appointed governor
   i. Gedaliah's death
   j. Kind treatment of Jehoiachin

20. Ezekiel (Ezk 1:1-28)
   a. called by God
   b. prophecies of judgment
   c. visions of the exiles
   d. return to Jerusalem
   e. Ezekiel's death
Chronicles Clip #1

C. Zanziper (Brooklyn, New York)

KING SOLOMON DEDICATES TEMPLE

Queen of Sheba Arrives in Jerusalem

Commercial Mission?

Veteran Priest Among Marchers

Jericho Joins in

Dr. Rick Griffith

Old Testament Survey: 1 Kings

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After a Century of Unity, Our Nation is Divided

NORTH PROCLAIMS JEROBOAM KING

King Rehoboam Says:

‘JEROBOAM EGYPTIAN PUPPET’

(Chronicles News Service)
The man behind today’s revolt has been revealed: the Egyptian puppet, Jeroboam. The King, in his wisdom, has allowed this move to take place, for he knows that the Egyptian power is strong and will ensure his own safety.

REBELS PICK SHECHEM AS THEIR CAPITAL

(Chronicles News Service)
Shechem has been chosen as the capital of the new kingdom, according to a recent announcement made by Jeroboam, the new king.

TENSION ON BOTH SIDES

JUDAH’S ARMY ON THE ALERT

(Revelation Interpreters)
A great deal has happened today, not the least of which is the rebellion against Jeroboam. This is a clear sign of the times, and we must be prepared to deal with it.

Reaction Abroad

ARAM, AMMON HAIL SPLIT: MOAB BEANS TO REBELS

(Foreign News Service)
Aram and Ammon have declared their independence, and Moab is feared to be next.

Shechem, 14 June—The news coming out of Shechem today was watched with great interest. Jeroboam, the new king, has chosen Shechem as the capital of his new kingdom.

Plan to sustain the capital’s claim on the surrounding territories has been announced. Jeroboam has spoken of his intention to bring all the tribes under his rule.

The tension continues to rise, and it is clear that this is only the beginning of what will be a long and difficult struggle.

Tyre to Maintain Strict Neutrality

(Chronicles News Service)
Tyre, 14 June—The news from Tyre today is that the city will remain neutral in the current conflict. The king of Tyre has declared that his city will not align with either side.

Tax Chief Killed by Angry Mob

(Revelation Interpreters)
The tax collector of Shechem was murdered by an angry mob.

A government official, speaking anonymously, said that the mob had become more ragged and rowdy in recent weeks.

The king has ordered a full investigation into the matter.

Stop Press

Bethel, 15 June—The latest in the series of anti-government protests has taken place in Bethel.

The chief purpose of this protest was to express dissatisfaction with the current administration.

Two days later the angry mob came to Bethel and demanded the resignation of the governor.

The governor, speaking openly, said that the people had every right to express their discontent, but that he would not resign.

The tension continues to rise, and it appears that the conflict may be far from over.
Modern News Clips on Solomon
Newspaper Sources and Dates from Dallas, Texas before 1985

Cost Of Solomon's Temple

The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than $37,000,000,000 according to present-day values. Solomon's temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Villa-paradus, the talents of gold, silver and brass used in its construction were valued at the enormous sum of $34,359,110,000.

The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to every-day coinage equals the sum of $1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth $2,246,720,000. The priests vestments and robes of singers, $10,050,000; the trumpets were worth $1,000,000.

To the above add the expense of building materials, labor and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom beside their wages, Solomon bestowed $33,669,883.

If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to $344,385,440. The material in the rough is estimated as having been worth $12,726,685,000. The several estimates show the total cost to have been $87,212,210,840.

King Solomon's mine said found

WASHINGTON (UPI) — King Solomon's lost gold mine, the fabled biblical Ophir, appears to have been found between Mecca and Medina in Saudi Arabia.

According to a report Sunday from the U.S. Geological Survey, a team of American and Saudi geologists believes the most likely place for the rich mine of the 10th century B.C. is a site called Mahd Adh Dhabab (Cradle of Gold).

Dr. Robert Luce, a USGS geologist and a member of the team, said engineers who operated the mine between 1939 and 1954 suspected it was the biblical Ophir.

The Bible reports that King Solomon, who reigned from 970 to 931 B.C., and King Hiram brought 31 tons of gold to Jerusalem from Ophir. Although four books of the Bible mention Ophir, its location is never pinpointed.

The Revised Standard Edition of the Bible in 1 Kings, Chapter 9, Verse 26, speaks of those who "went to Ophir, and brought from there gold, to the amount of four hundred and twenty talents; and they brought it to King Solomon."

The rest of I Kings deals with Solomon and the Queen of Sheba, an interesting tale, but biblical researchers have been equally fascinated by the legendary Ophir, thought to be in Arabia.

"Our investigations have now confirmed that the old mine could have been as rich as described in biblical accounts and, indeed, is a logical candidate to be the lost Ophir," Luce said. "We believe the legendary King Solomon's lost mines are no longer lost."

"No, Francine. Solomon did not have 300 porcupines."
Dr. Rick Griffith

Old Testament Survey: 1 Kings

2 Kings

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(See also page 204 of these notes)

Did God Approve of Solomon's Polygamy?

(23.44), nor was Jacob when he married Leah and Rachel (Gen. 29:23, 25). (7) The polygamous relation was less than ideal. It was one of jealousy among the wives. Jacob loved Rachel more than Leah (Gen. 29:31). Elkanah's wife was considered a "rival" or adversary by the other, who "used to provoke her sorely, to irritate her..." (1 Sam. 1:6). (8) When polygamy is referred to, the conditional, not the imperative, is used. "If he takes another wife for himself, he shall not diminish her food, her clothing, or her marital rights" (Ex. 21:10). Polygamy is not the moral ideal, but the polygynist must be moral. (9) The New Testament sets down monogamy as a precondition for church leaders. "Now a bishop must be above reproach, the husband of one wife..." (1 Tim. 3:2), wrote the apostle. (10) Monogamy was not only required for church leaders but it was recommended for all men. Paul wrote, "But because of the temptation to immorality, each man should have his own wife and each woman her own husband" (1 Cor. 7:2).

There are other arguments against polygamy, such as the relatively equal number of males and females in the world, which would seem to imply that one woman is made for one man. However, it must be conceded that polygamy is better than immorality, even though it is not as good as monogamy. At least, polygamy is a closed system; it is not free love. It is better to take a woman as a second wife than to use her as a harlot, even though both fall short of God's ideal. Polygamy is at least a relationship where the other can be treated as a person and not merely used as a thing. Nonetheless, polygamy is inferior to monogamy because one cannot have a unique (one-of-a-kind) relationship with more than one wife. The other wives will never be more than second best and not part of that most intimate union which God designed for marriage. Jealousy and hatred will be natural outcomes of the polygamous relation.

II. Hierarchical Basis for a Christian View of Sex

Does not the special case of polygamy provide an exception to the moral principle that sex is to be a unique and abiding personal relation between a man and a woman? Furthermore, does not the justifiable case of divorce (viz., when one's partner has been unfaithful) mentioned by Jesus (Matt. 19:9) provide an exception to the morality of the marital bond? From a biblical and hierarchical point of view the answer to both questions is no. There are no exceptions to the singularity of the marital relation (i.e., one man for one woman); there are only some exceptions in view of higher obligations. Likewise, there are no legitimate exceptions to the permanence of the marriage bond (divorce as such is wrong); there

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subject. Romans chapter one speaks of homosexuality as that which "exchanged natural relations for unnatural..." (v. 26). It is a "shameless act" which results from vile passions (v. 27). In another passage, Paul wrote, "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals...will inherit the kingdom of God" (1 Cor. 6:9). These are all a perversion of the proper use of sex. Heterosexual acts are wrong outside marriage because they set up a husband-wife relation between those who are not husband and wife. Homosexual acts are wrong because they set up a unique husband-wife relation between those who cannot be husband and wife, since they are both of the same sex.

Of course, the biblical prohibitions on homosexuality do not refer to close friendships (with physical affection) between those of the same sex. Such friendships are both normal and beautiful. David and Jonathan are a classic example. The Scriptures say, "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). Intimate friendship is one thing; illegitimate and unnatural sexual encounters are quite another thing.

4. The Role of Sex in Multiple Marriages — There is little question that polygamy was permitted by God in biblical times. Even some of the great saints had several wives (cf. Abraham, David, Solomon). The real problem is not whether God permitted polygamy but whether He planned it. That is, was polygamy, like divorce, something God tolerated but did not really desire?

There is ample evidence, even within the Old Testament, that polygamy was not God's ideal for man. That monogamy was His ideal for men is obvious from several perspectives. (1) God made only one wife for Adam (Gen. 2:24), thus setting the ideal precedent for the race. (2) Polygamy is first mentioned as part of the wicked Canaanite civilization (Gen. 4:23). (3) God clearly forbade the kings of Israel (leaders were the persons who became polygamists) saying, "And he shall not multiply wives for himself, lest his heart turn away again" (Deut. 17:17). (4) The saints who became polygamists paid for their sins. 1 Kings 11:1-3 says, "Now King Solomon loved many foreign women... He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." (5) The greatest polygamist of the Old Testament, Solomon, gave testimony to the fact that he had only one true love, for whom he wrote "The Song of Songs." The Canticles stand as the greatest polygamist's greatest rebuke to polygamy. Even Solomon with his 1,000 wives had only one true love. (6) Polygamy is usually situated in the context of sin in the Old Testament. Abraham's marriage of Hagar was clearly a cruel act of unbelief (Gen. 16:14). David was not at a spiritual peak when he added Abigail and Ahinoam as his wives (1 Sam. 25):
See the separate files on the OT Survey link for these studies:

OTS 245a-d Historicity of David & Solomon.doc

**Historicity of David and Solomon**

“The Bible in Its Context: A Reliable Record?” (Prof. Alan Millard, BGST, 7 Sept 2004)

OTS 245e-f 1 Kings Polygamy in Judah.doc

**Polygamy in the Line of Judah**
Elijah’s Travels
Adapted from Donald Campbell, Dallas Theological Seminary (class handout)
Solomon’s Jerusalem, Elijah and Elisha
The Bible Visual Resource Book, 73

Solomon’s Jerusalem
950 B.C.
Solomon extended the city northward from the original site and there built his magnificent temple.
His royal residence was nearby; however, its architecture and location are unknown.

For further reference to the development of Jerusalem see: page 63, The City of the Jebusites and David’s Jerusalem; page 138, Jerusalem During the Time of the Prophets.

Lives of Elijah and Elisha
The life-and-death struggle with Baalism, acute in Elijah’s day, intensified under Elisha and culminated in bloody purges of the priests of Baal. Ahab’s line was overthrown, and reforms were promulgated by Jehu.
Elijah’s rugged figure became a model of the ideal prophet in Israel. Jesus fulfilled 40 days and nights of desert fasting as Elijah had done; many believed he was a reincarnated Elijah (1K 19:8; Mt 4:2; 16:14).
Elisha also became a model for the prophets. Jesus’ miracle of feeding the 5,000 was similar to Elisha’s feeding 100 men with 20 barley loaves.

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The Appeal of Idols

*Life Application Bible, 575*

<table>
<thead>
<tr>
<th>THE APPEAL OF IDOLS</th>
<th>POWER</th>
<th>The appeal of Idols</th>
<th>Modern parallel</th>
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<tbody>
<tr>
<td>On the surface, the lives of the kings don’t make sense. How could they run to idolatry so fast when they had God’s Word (at least some of it), prophets, and the example of David? Here are some of the reasons for the enticement of idols:</td>
<td>The people wanted freedom from the authority of both God and the priests. They wanted their religion to fit their life-style, not their life-style to fit their religion.</td>
<td>People do not want to answer to a greater authority. Instead of having power over others, God wants us to have the Holy Spirit’s power to help others.</td>
<td></td>
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<tr>
<td>PLEASURE</td>
<td>Idol worship exalted sensuality without responsibility or guilt. People acted out the vicious and sensuous personalities of the gods they worshiped; thus gaining approval for their degraded lives.</td>
<td>People deify pleasure, seeking it at the expense of everything else. Instead of seeking pleasure that leads to long-range disaster, God calls us to seek the kind of pleasure that leads to long-range rewards.</td>
<td></td>
</tr>
<tr>
<td>PASSION</td>
<td>Mankind was reduced to little more than animals. The people did not have to be viewed as unique individuals, but could be exploited sexually, politically, and economically.</td>
<td>Like animals, people let physical drives and passion rule them. Instead of seeking passion that exploits others, God calls us to redirect our passions to areas that build others up.</td>
<td></td>
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<tr>
<td>PRAISE AND POPULARITY</td>
<td>The high and holy nature of God was replaced by gods who were more a reflection of human nature, thus more culturally suitable to the people. These gods no longer required sacrifice, just a token of appeasement.</td>
<td>Sacrifice is seen as self-inflicted punishment, making no sense. Success is to be sought at all costs. Instead of seeking praise for ourselves, God calls us to praise him and those who honor him.</td>
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</tbody>
</table>

As societies change, they often throw out norms and values no longer considered necessary or acceptable. Believers must be careful not to follow society’s example if it discards God’s Word. When society does that, only godlessness and evil remain.
Contrasting Elijah and Elisha

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<th>Elisha</th>
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<td>Poor</td>
<td>Wealthy</td>
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<tr>
<td>Emotional Make-up*</td>
<td>Man of moods—extreme courage &amp; despair</td>
<td>Self-controlled &amp; even-tempered</td>
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<tr>
<td>Kings</td>
<td>Ahab &amp; Ahaziah</td>
<td></td>
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<tr>
<td>Nature of Ministry</td>
<td>Mainly public &amp; confrontational with sins of kings</td>
<td>Mainly private &amp; ministering to people’s needs</td>
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<tr>
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<td>14</td>
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<tr>
<td>Duration*</td>
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<td>Message</td>
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<td>Mentored by</td>
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<td>Memorable Incident</td>
<td>Confrontation with prophets of Baal at Mount Carmel</td>
<td>Judgment upon 42 insulting youths at Bethel</td>
</tr>
</tbody>
</table>
Kingdom Crossword Puzzle
Adapted from Mr. Ashley Bryant, International Community School, Singapore (undated)

ACROSS

1. He was the son of Nabat and servant of David, who rebelled against Solomon to establish his own kingdom, which split the kingdom of Israel (1 Kings 12:3-4)
2. This man was God’s choice for king over Israel so that God will establish his kingly line forever (1 Sam. 16:13; 2 Sam. 7)
3. He was chosen king by the people because of his stature (1 Sam. 8:19; 10:1)
4. The means by which God establishes a relationship of responsibility between Himself and his people. It is a divine promise.
5. He anointed both Saul and David as king (1 Sam. 10:1; 16:13)
6. God revealed both his promise and his judgment to David through this man (2 Sam. 7:4-7; chapter 12)

DOWN

1. The King of kings and Lord of lords who descended from the line of David to establish his kingdom forever (2 Sam. 7; 1 Tim. 6:14-15)
2. This is the covenant God established with David promising him that his throne would be established forever (2 Sam. 7:12-16)
3. They wanted a king they could see and touch to rule over them just like the other nations (1 Sam. 8:19)
4. He was the son of Solomon through whom the line from David to Christ would continue (Matt. 1:7; 1 Kings 12:1)
5. He was the son of David though whom God’s promise to David would continue (1 Kings 1:30)