**1 Kings**

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| **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** |
| **Late United Kingdom**  | **Early Divided Kingdom**  |
| **Chapters 1–11** | **Chapters 12–22** |
| **Solomon**  | **Split**  |
| **Mostly Obedience**  | **Mostly Disobedience**  |
| **Yahweh Worship** | **Idol Worship** |
| **Kingdom in Tranquility** | **Kingdoms in Turmoil** |
| **Single Capital: Jerusalem**  | **Israel’s Capital: Samaria****Judah’s Capital: Jerusalem**  |
| **40 Years****(971-931 BC)** | **80 Years****(931-852 BC)** |
| **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: \_\_\_\_\_\_\_\_**

**Key Verse: “**Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.**” (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)**

**Summary Statement:**

Solomon’s prosperity from loyalty to the Law ends in disobedience that causes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 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**

**I. Title**

 First and Second Kings originally comprised only one book in the Hebrew canon called "\_\_\_\_\_\_\_" 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. 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 \_\_\_\_\_\_\_\_, 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 \_\_\_\_\_\_\_ authored the Book of Kings.

**III. Circumstances**

A. Date: Three lines of evidence indicate that First Kings and even most of Second Kings was written before the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (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 with the conclusion 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) to after the release of Jehoiachin in Babylon in 560 BC–a sum of over 293 years.

B. Recipients: The Book of Kings was written to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the 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 *\_\_\_\_\_\_\_\_\_\_\_\_\_* compilation that provides the context and justification for God's judgments upon these two nations. The leaders and the people sinned through ungodliness and idolatry, and, true to the curses of Deuteronomy 28, God gave the people the consequences of their disobedience. Therefore, the purpose of the record is to demonstrate 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 \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than any book in Scripture.

B. Kings and Chronicles \_\_\_\_\_\_\_\_ in their records of the kingdom era, but have some notable differences in emphasis:

|  |  |  |
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|  | **Kings** | **Chronicles** |
| Kings of… | Israel and Judah | Judah (almost exclusively) |
| Elements | Royal/prophetic | Priestly (temple and worship) |
| Evaluation | Based on Mosaic Law | Based on David/worship of Yahweh |
| Purpose | Ethical: Judging both nations | Covenant: Blessing Judah due to David  |
| Author | Jeremiah the prophet/priest | Ezra the priest |
| Faith | Man's faithlessness | God's faithfulness |
| Outlook | Negative: rebellion/tragedy | Positive: hope amidst apostasy/tragedy |
| Recipients | Exilic Jews (ca. 550 BC) | Postexilic Jews (ca. 440 BC) |
| Chronology | 971-586 BC | 1011-538 BC |
| Emphasis | Political: emphasizes the throne | Spiritual: emphasizes the temple |
| Content | Historical | Theological |
| Attributes | God's justice | God's grace |
| Protagonist | Human responsibility | Divine sovereignty |

Memory Acronym: KEEP A FORCE CAP (using the first letters of each category above)

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 reasons indicate 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 *\_\_\_\_\_\_\_* covenant (Gen. 17:8; cf. Ezek. 16:1, 60).

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

3. The time of fulfillment is *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* (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 (chapters. 1–11), who prospers as he obeys (chapters. 1–8) but loses the kingdom after his sins of materialism, intermarriage, and idol worship (chapters. 9–11). After the kingdom divides, instability characterizes both the north and the south in relation to the obedience of the respective kings (chapters. 12–22). The book also shows God's commitment to the Davidic Covenant through Solomon and the kings of Judah who constitute only one dynasty in contrast to the four dynasties of the northern kingdom which do not possess the promise of the Davidic Covenant.

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| **THE DIVIDED KINGDOMS** |
| **North** | **South** |
| **Israel** | **Judah** |
| **10 Tribes** | **2 Tribes** |
| **9 Dynasties** | **1 Dynasty** |
| **19 Kings** | **19 Kings and 1 Queen** |
| **First – Jeroboam** | **First – Rehoboam** |
| **Last – Hoshea** | **Last – Zedekiah** |
| **12 murdered/ killed** | **7 murdered/ killed** |
| **0 good kings** | **8 good kings** |
| **Exiled in 722 B.C.** | **Exiled in 586 B.C.** |
| **Exiled to Assyria** | **Exiled to Babylon** |

**Kingdom Crossword Puzzle**

Adapted from Mr. Ashley Bryant



**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)

**2 Kings**

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| **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** |
| **Late Divided Kingdom**  | **Surviving Kingdom**  |
| **Israel and Judah**  | **Judah**  |
| **Chapters 1–17** | **Chapters 18–25** |
| **Israel Exiled to Assyria**  | **Judah Exiled to Babylon** |
| **Ahaziah to Hoshea**  | **Hezekiah to Zedekiah**  |
| **130 Years****(852-722 BC)** | **163 Years****(722-560 BC)**  |
| **2 Bad Israel Kings & Elisha’s Ministry****1:1–8:15** | **10 Bad Israel Kings &** **4 Bad/4 Good Judah Kings****8:16–16:20** | **Bad Hoshea culminating in Fall of Israel****17** | **Good Hezekiah & 2 Bad Judah Kings****18–21** | **Good Josiah****&** **4 Bad Judah Kings****22:1–24:16** | **Bad Zedekiah culminating in Fall of Judah & Jerusalem****24:17–25:30** |

**Key Word: \_\_\_\_\_\_\_\_\_\_\_\_**

**Key Verse: “**And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.**” (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)**

**Summary Statement:**

The covenant disobedience and resultant \_\_\_\_\_\_\_\_\_ of the kingdoms of Israel and Judah are contrasted with God's loyalty to the Davidic Covenant to remind Israel of the need to obey the Law–not repeat past mistakes.

**Application:**

“Don’t rearrange your idols! Remove them!”

**2 Kings**

**I. Title**

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**II. Authorship**

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

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**IV. Characteristics**

A. Some \_\_\_\_\_\_\_\_\_ between the two books of Kings may prove helpful:

 **1 Kings 2 Kings**

Dates 971-852 BC 852-560 BC

Length 120 years Over 293 years

Kings David-Ahaziah Ahaziah-Zedekiah

# of Chapters 22 25

General Content Division of the Kingdom Downfall of the Kingdoms

Major Judgments Divided Kingdom (931 BC) Israel (722 BC), Judah (586 BC)

Temple Built and consecrated Violated and destroyed (380 yrs. later)

Beginning/end Begins with blessings Ends with judgment

 for obedience for disobedience

B. Second Kings \_\_\_\_\_\_\_\_ the reigns of more kings than any book in Scripture.

**Argument**

Second Kings continues the account from First Kings since they originally composed a single work. Therefore, the book presents the same ethical argument–to convince the readers from the lessons of the past that God blesses obedience to his covenant but judges’ disobedience. This is observable in the account of the kings of both Israel and Judah before the fall of Assyria (chapters. 1–17) and the kings of Judah before its own fall (chapters. 18–25). The book also shows God's merciful commitment to the Davidic Covenant through the kings of Judah who constitute only a single dynasty in contrast to the five dynasties of the northern kingdom which does not possess the promise of the Davidic Covenant. Therefore, while God punishes rebellion, he nevertheless is faithful to the covenant he made with David.