Fall 2024 – Adult Sunday School

Three Rivers Presbyterian Church

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**Lesson 20 – 1-2 Kings**

(All Scripture English Standard version unless otherwise noted; *italics*, underlining, color & ‘greyscale’ mine)

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*Survey of the Old Testament*

ot501-20

<https://www.biblicaltraining.org/learn/institute/ot501-survey-of-the-old-testament/ot501-20-kings>

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**I. Introduction** (00:12):

This is the lecture for the book of Kings. The fourth and final book in the *Former Prophets*, *Joshua*, *Judges*, *Samuel*, and *Kings*. Like *Samuel* before, the *Book of Kings* is considered a *single book*. We're going to treat it as such, as a *single book*, even though we have *1, 2 Kings* in our English Bible, it's actually going to be one big chunk, *Kings*.

So, the word comes from the Hebrew title, *Melachim*, which is just the masculine plural noun for *Kings*. The reason that this book is called *Kings* is because it really deals with *all of Israel's kings after Saul and David*. So, it's going to be *Solomon*, then it's going to be *Jeroboam* and *Rehoboam*, and then it's going to be all the *other Kings* of the *North* and the *South* until we have the *two great exiles* in 722 and 586.

 **A. Content Summary** (01:02):

Let me just give you a brief summary of the contents. The *Book of Kings* records the *reign of Solomon*, which includes the *building of the temple* and the *centralization of worship in Jerusalem*. That's the first big thing, *Solomon's reign* and the *building of the temple*. It is the *high point* of Israel's monarchy and the *final fulfillment* *stage* of the *Abrahamic covenant*.

The *Book of Kings* also records the *division of the kingdom* into Northern and Southern kingdoms and the *ministries of Elijah* and *Elisha*. Those will be two, big, memorable prophets in there.

It then records the *fall of the kingdom* in 722, of the *North* and the fall of the *South* in 586.

So, we're going to go from the heights of 1 Kings 8, the *dedication of the temple* and the big party, where *Yahweh fills the temple with His glory and His presence*. Then it proceeds to the lowest part of the lows in 1 Kings 25, the *destruction of that temple* and the *exile* from the South. The *exile* and *destruction of the temple*.

So, ends then, at this time, the *theocratic kingdom of God* in Israel for all time. For them to have a *theocracy*, they have to have *God* *in their presence* and God never returns to the *temple* after He leaves. The next time Yahweh is in the *temple* is when Jesus walks into it, all right? In the New Testament. So, the *theocracy* never is never resurrected in that particular way.

1. The Reign of Solomon [1 Kgs 1-11]
2. The Divided Kingdom [1 Kgs 12 – 2 Kgs 17]
	1. *Elijah* (1 Kgs 17-2 Kgs 2)
	2. *Elisha* (2 Kgs 2-13)
	3. *Assyrian Exile* (2 Kgs 17) \*
3. The Kingdom of Judah [2 Kgs 18-25]
	1. *Babylonian Exile* (2 Kgs 25) \*

In terms of **history** and **geography**, it runs from the *reign of Solomon*, which begins in 971 BC to the *Babylon exile* in 586. This book takes place in Israel, both the Northern and the Southern kingdoms and Jerusalem is the central focus still. What we'll see is once we get past 1 Kings 11 and into the *divided monarchy*, there's going to be tales of the Northern kingdom, some of the Southern kings, Northern kings, and Southern kings back and forth until the fall of the north. Then this will be just the Southern kings, and then out.

Once again, in terms of **genre**, the *Book of Kings* is *classic Hebrew narrative*, and this is good. This book is once again, *classic Hebrew narrative*, but next time we get together we're going to be talking about *poetry*. So, the Prophets have a lot of *poetry* in them, and in the Writings we're going to have a lot of *poetry*. We're going to have *wisdom poetry*, *praise poetry*, *wisdom narratives*, all kinds of great stuff. So, we're really going to get diversified as we get to the second half of the Hebrew Bible.

**B. Purpose** (03:16):

I have *three basic purposes* for this book to pass along to you. The *first* purpose is the *typological fulfillment of the Davidic covenant*, which is amazing because it happens faster than almost any other promise. If you think about the one to Abraham, it took 700 years. This only takes a few years until the kingdom is *typologically* fulfilled. The account of *Solomon* in 1 Kings 2-8, fulfills the word of the Lord to David in 2 Samuel 11, that he'll have a son on his throne who will build a house. That's Solomon and he builds a house.

In 2 Samuel 7:12-13, it says,

"*When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you*." [Now that's interesting, “*raise up*”, that's *resurrection* language]. "*Who shall come from your own body and I'll establish his kingdom. He shall build a house for My name and I will establish the throne of his kingdom forever*."

So, it seems like *Solomon* is going to be the guy, but when he falls, the kingdom is split, and the kingdom is destroyed, we know that this is referring to another person.

I'm going to read it again, and I want to think of it not in terms of *Solomon*, but in terms of how it comes to fruition in the life of *Jesus*.

"*When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you*," [that is the *true* son of David] "*who shall come from your own body*," [that is, he will be a legitimate physical descendant] "*and I'll establish his kingdom. He shall build a house for My name*," [not this physical house, but the one in heaven] "*and I will establish the throne of his kingdom forever*."

It's great stuff. When you read that, you've got to be thinking of almost *two tiers*, the *immediate* *one*, that's *temporary* & *typological*, and the one that's coming, the *eschatological* *permanent* *one*.

Secondly, the *Book of Kings* importantly, explains *why Israel went to exile* and *why the Davidic line was temporarily cut off*. It was not because the Lord Himself could not keep His promises. In fact, Israel's destruction and exile was promised back in Deuteronomy 29-31. It's stated that *if* Israel did not obey the requirements of the covenant, *then* they would receive or experience the curses of the covenant, and the Lord is faithful to His word.

Here is 2 Kings 17:7, which is the fall of the North, and it says. "*And this*," [that is Israel's defeat and exile] "*occurred because the people of Israel had sinned against the Lord their God who had brought them up out of the land of Egypt from under the hand of Pharaoh, king of Egypt, and they had feared other gods*." Idolatry.

So, this is very important because, remember that we're very concerned about God's *name* and *reputation*. If He lets His people fall, does that mean that He was not strong enough or willing enough to save them? Couldn't He have just saved them from these Syrians? Yes. Couldn't He have defeated the Syrians? Yes, and He does eventually.

But the whole point is that *He's also being faithful to His covenant word*, which says, God is being *faithful* to Himself, "*If you disobey, I will cut you off and crush you*." He is *faithful* to that word.

So, we can always be sure that *God is faithful to His word*, either to *bless* or to *curse*, which is super important for the *assurance* of the believer. If we've seen the *curse* come down on Christ, then the *promise to bless* stands on us, and we know that God will keep His promise. So, the *Book of Kings*, it explains that.

In some sense, remember how all these books are *covenant documents*. *Judges* shows that Israel was unfaithful and *Kings* shows that the monarchy was also unfaithful. That they couldn't pull it off, even though they had all the resources to do so.

So one is that the promises to David were immediately fulfilled in a temporary typological way. Two, Yahweh's judgment of Israel is just, and three, they remind us that the Mosaic covenant was also designed to be *temporary* and *typological* as a whole, pointing beyond itself to a *new covenant* with a *faithful king* and a *better covenant mediator*.

*Solomon* is a *type* of that *first Adam*, he was a human king in the dwelling place of God, the Eden temple, with all the wisdom and the power, even knowing how to judge between good and evil. Remember the tree of the knowledge of good and evil? That's the ability to judge and know how to distinguish between good and evil. So, the only thing left to do is to obey the word of the Lord, and he failed just like Adam, thus corrupting the kingdom and leading Israel into exile. So, *Solomon* is a *second Adam figure* as well, he's a temple builder and he fails in his task to do so. Once again, his seat will be exiled.

**C. Date and Authorship** (07:59):

Unlike *Joshua* or *Judges* and *Samuel* before, the author of *Kings* remains *anonymous*. So, this whole corpus of the *Former Prophets* is *anonymous*. The **date** of the final composition of *Kings* is during the *Babylonian exile* sometimes after 586, but even longer than that, sometime after 562 or 560, the time given for the *release of Jehoiachin* from Babylonian exile in the final chapter of 2 Kings. So, there's the exile, Jehoiachin goes into exile there and he's released in 560. So not released, he just gets out of prison and gets to hang out with the king there until he dies.

2 Kings does not mention the *fall of Babylon*, the *rise of the Persian empire*, or the *decree of Cyrus*. So, it's likely written before that. It's an *exilic book*, but *early exilic*.

One of the things that's important to note in the *Book of Kings* are the frequent *citations* from court records used as sources for the composition of *Kings*. So, whoever wrote *Kings* had access to the *royal court documents*. So, for example, there is mention there, the *Annals of the Kings of Judah*, the *Annals of the Kings of Israel*, and the *Book of the Annals of Solomon*. So, you've got all these *sources* that the author's writing from. So, we know that the facts or recording are true and good. They've got the *sources*. It's in some sense what the documentary hypothesis critics wanted to know about for the Pentateuch. What *sources* did Moses get at the Sinai public library to use?

**D. Outline and Contents** (09:35):

The basic **outline** I've got up here on the board for you. There's basically *three parts*. There's first, the *reign of Solomon* in 1 Kings 1-11. There is a very important form to that I'll show you in a minute. Then from 1 Kings 12 to 2 Kings 17, we have the *divided kingdom*. That's when you have a Northern Israel, in Samaria and a Southern Judah, in Jerusalem.

Then you have the *ministries of* *Elijah* *and* *Elisha* climaxing in the Syrian exile. These were two *non-writing prophets* whose job was to prepare Israel for exile. They were the last prophetic attempt to get Israel to repent and to follow the Lord.

After that, we have only the *kingdom of Judah* left. We're going to have some *good kings* and *bad kings*, some *reforms*, some not good *reforms*. You'll have people like *Josiah* and *Hezekiah* that are good, but then you'll have some other bad kings, which will culminate in 2 Kings 25, the loss. It's a dark chapter there.

1. **The Reign of Solomon** [**1 Kgs 1-11**]
2. **The Divided Kingdom** [**1 Kgs 12** – **2 Kgs 17**]
	1. *Elijah* (1 Kgs 17 - 2 Kgs 2)
	2. *Elisha* (2 Kgs 2-13)
	3. *Assyrian Exile* (2 Kgs 17) \*
3. **The Kingdom of Judah** [**2 Kgs 18-25**]
	1. *Babylonian Exile* (2 Kgs 25) \*

**II. Specific Texts** (10:43):

Let's first look together at the *reign of Solomon*. I've got it outlined over here for you, so you can see that there's an A-B-B-A pattern. So, the *life of Solomon* is highly *patterned*. I wanted to point that out to you. You don't have to memorize this or anything. This is what I have my students memorize on this side, just to help them out. But there's this one over here.

**The Life of Solomon**

1. **Solomon’s Kingdom in Crisis** (*Internal*) **[1 Kgs 1-2]**
	* + 1. A Rival King, Adonijah (1:1-52)
			2. David’s “Internal” Enemies (1:54 – 2:46)
2. **Solomon’s 1st Twenty Years [1 Kgs 3-8]**
	* + 1. Yahweh Appears to Solomon – *Wisdom* (3:1-15)
			2. Solomon’s Wisdom with Women (3:16-28)
			3. Solomon’s Administration (4:1-34)
			4. Solomon *Builds* Two Houses (5-8)
3. **Solomon’s 2nd Twenty Years [1 Kgs 9-11:13]**
	* + 1. Yahweh Appears to Solomon – *Warning* (9:1-9)
			2. Solomon’s Administration (9:10-28)
			3. Solomon’s Wisdom and Women (10:1-13)
			4. Solomon *Divides* Two Houses (10:14-11:13)
4. **Solomon’s Kingdom in Crisis** (*External*)  **[1 Kgs 11:14-43]**
	* + 1. David’s “External” Enemies (11:14-25)
			2. A Rival King, Jeroboam, Son of Nebat (11:26-40)

**A. Life of Solomon** (11:02):

Notice how there's a *patterning* that goes on. It begins with *Solomon's kingdom in crisis*. There's a rival king, *Adonijah*, his brother, and there are some rival *enemies*. So, some of David's *internal* *enemies* from Jerusalem are going to give him some troubles. It's funny the way David says it, "*Hey, when I die, remember this guy, he gave me a little grief. And if he happens to fall on a bar of soap, it's okay*." Slipping on a bar of soap, kind of that. Then *Solomon* makes it happen. You've got to establish the kingdom, that usually comes through conquering.

Then *Solomon's reign is divided* into 20-year segments. He reigns for 40 years, but there's *two 20-year segments*. There's the *first* 20 years and the *second* 20 years. They're both marked by where *the Lord appears to Solomon in a dream*. The first one is very famous, it's where the Lord says, "*Hey,*" it's like Aladdin, "*I'll give you anything you want*." Solomon makes a wise decision.

So, you have, in the *first 20 years*, the Lord appears to Solomon and he asks for wisdom. Then Solomon demonstrates his wisdom with women. Remember the two women who come with one baby and they both say, "*It's mine*." Then he says, "*Cut the baby in half*." The woman whose baby, it really is says, "*You can have it*." It’s because she wanted to keep the baby alive and Solomon became very famous by that demonstration. Then Solomon's wise administration of the kingdom, the way in which he appointed builders, tax collectors, and stewards. He just was an amazing administrator. He uses wisdom, which is a skill, to administer the kingdom of God wisely and skillfully.

Then he builds two houses. He builds his own great palace, and then he builds the temple. So, remember, when you've got earthly kings, right? When you've got earthly kings, you have to have a *house for the king* and a *house for the God*. Notice in the *new heavens* and the *new earth* there's *only one temple*, and it says, there really is *no temple.* *Jesus is the temple*. So, you've got that God and the king are *one* again, that *tabernacle* experience. So those pictures and the number of houses are *symbolic*. These are very positive years.

The *climax* is in 1 Kings 8, with the *dedication of the temple*, Solomon's lengthy *prayer*, *blessings* and the biggest ancient eastern barbecue you could ever imagine, thousands and thousands of sheep and oxen, slaughtered gifts given to all the people. From where I was living, it'd be the biggest crawfish boil in the world. But if you were in Texas, it'd be the biggest barbecue of all time. That what it was.

Then we get into *Solomon's second 20 years*. Again, it begins with *the Lord appearing to Solomon*, but this time it's not to ask if he wants anything, but it's to warn him. It goes something like this, "*Now that I have established your kingdom. Now that I've blessed you and prospered you, and now that you have this great house of my presence, you must obey. And if you don't obey, I'll take it all away from you*." And that's what happens. So, he's warned.

Then Solomon's administration again, with the king of Tyre and all that business, appointing officers and army officials. He is doing, what Adam should have done. He is ruling, subduing, filling. He's doing very endemic stuff.

Then Solomon's wisdom, which is put on display to women, the queen of Sheba comes and visits him. And Solomon's going to be a wisdom collector. He's going to be a wisdom writer. He's going to write *songs* and *poems*. He's going to do all kinds of things. He's going to analyze animals, plants, birds, fish, and write and discuss all about those things. He's going to be the ultimate Renaissance man.

But then, Solomon divides two houses at the very end here, we'll see. That is the end of 1 Kings 10, at the beginning of 1 Kings 11, it describes Solomon's ministry in very negative terms, which will culminate in the *one house of God*, the *one people of God* becoming *two*.

**B. Jeroboam** (15:07):

And then you have, David's *external* *enemies* come back, not *internal*, but *external* and a rival king again, *Jeroboam*, *son of Nebat*, which is totally rough because Solomon's son, *Rehoboam*, becomes the king in the North. I always get *Rehoboam* and *Jeroboam* confused. There's always those things in my mind, and I can never get the difference between them. So, I got to think of a mnemonic device, J *before* R. So, Jeroboam, but it's *Jeroboam, the son of Nebat* who comes.

What's interesting here, and I won't have time to do it later, so I'll tell you now, is the way in which *Jeroboam* becomes king of the North is the exact same way in which *David* usurped Saul in his ministry. Here you have *Rehoboam* is the king at the time, but he sends *Jeroboam* to be the rival king. *Rehoboam*, the true king, persecutes *Jeroboam*, the rival king, who has to flee for a while. Then he comes back and he rules.

So, the way in which *Solomon's kingdom* is undone is the same way in which *Saul's kingdom* was undone. So, it's going back. It's showing you, the correspondence between the two, in the way in which it's done, there's *parallelism* there.

So, let's look a little bit at the *life of Solomon*. Solomon is the promised offspring of David who had built Yahweh's house, the temple. This is the *greatest achievement* and the *climax* of the second section of the narrative. It is interesting to note that David's two major sins recorded in the Book of Samuel, *adultery with Bathsheba* and the *taking of the census* shaped this account underneath the current of the storm. Solomon is the child of that union. And the location of the temple was purchased after the plague of the census that ceased at the place to offer sacrifice. This either shows the underlying corruption of the whole system or that God is pleased to work for our good, even in the midst of our sin and folly or perhaps both. So, scholars want to know, does this symbolize the underlying corruption of the system that's going to break from the very beginning? Or is this God really using, what I said, “*catastrophe*” and changing it into “*eucatastrophe*”, but maybe both are somewhat true. We know that the Lord appears *twice* to Solomon, *once* for *wisdom*, *once* for *judgment*.

I'm going to read to you, and we're going to talk about *Solomon's career*. I'm going to read to you the *second appearance of the Lord to Solomon*, because the *first one* is very well-known, but the *second one* is not. It appears in 1 Kings 9:4-9 where it says,

"*And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and rules, then I will establish your throne over Israel forever as I promised David your father, saying, "You shall not lack a man on the throne of Israel*.""

Turning point, verse 6,

"*But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I've set before you, but go and serve other gods and worship them, then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name, I will cast out of my sight and Israel will become a proverb and a byword among the peoples. And this house*," [the temple] "*will become a heap of ruins. Everyone passing by it will be astonished and will hiss. And they will say, "Why has the Lord done this to the land and to this house?" Then they will say, "Because they abandoned the Lord their God, who brought their fathers out of the land of Egypt, and laid ahold of other gods and worshiped them and served them. Therefore, the Lord has brought all this disaster on us*.""

Now that last part right there is what I read to you earlier from 2 Kings 17. They're *quoting* that back here, this is the *use of the Old Testament in the Old Testament*. They're saying that, why is this all happened? It’s because it *was Israel that disobeyed not because the Lord was unable to save*, a *major theme* in the *Book of Kings*. In the end, Solomon did not obey and most of the kingdom was torn away from him after he died.

So, we have to remember how this happened from the laws of kingship. Now we outlined those laws the last time. They had *qualifications*, *restrictions*, and then *requirements*. He was *qualified*, but he violated the *restrictions*. It appears that he kept the *requirements* at the end like he did with a major tour study guy, he was a good academic, but even that couldn't save him. It's almost like the Pharisees*… you diligently study the scriptures because you think that by them you have eternal life, but these scriptures testify to me, and you refuse to come to me*. So, you can be a master of the *content* without being changed by the *message*. So just because someone's a master of the *content* doesn't mean they've grasped the *message*.

So, I want to read you a couple of texts here, very quickly. You can write these down because these are the quick way to assess Solomon's ministry. You remember that the Lord prohibited the king from having many horses, especially from Egypt, many wives because they'll lead his heart astray, and then much wealth. I'll put it this way, let's see, in 1 Kings 10:26, it says,

"*And Solomon gathered together chariots and horsemen. He had 1400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king of Jerusalem. Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price*."

So, he's a weapons dealer. You can think of it that way. So not only does it say he had a lot of *chariots* and *horses*, but he got them from *Egypt*. The specific mention of that back in Deuteronomy 17.

Next, 1 Kings 10:23,

"*Solomon excelled all of the other kings in the earth in riches and wealth. Or in riches and wisdom*."

Which means he just didn't have a lot of money, he was the richest guy in town. Wives, we already mentioned this. He had 700 wives who were princesses. That means those royal wives and 300 concubines, that means the hot ones he liked. His wives turned away his heart. That's exactly how it would have worked. We'll talk about that, because you had a harem, and the harem complex had two different parts. There was the house of the virgins and they were the women in training, and then there was the house of the queens and concubines. So, if you made it from this house to that house, you had to go through Solomon's bedroom. Once you got into this house, you never got out, you could never leave, even if you were just with the king one time. Think of Esther, for example, and how that was.

In *Esther* we'll see, it was a one-year training program, six months of perfumes and ointments, and then six months of spices. Then they trained you how to please the king, so that you might be able to go to the king once, and then even maybe more than once and go into that. *Esther* really pleased him. We'll talk about that later as well.

Now, that was the plan of *Xerxes* in Persia, and he was not quite the king that *Solomon* was. So, you can imagine whatever *Xerxes* had, *Solomon* had it much bigger. *Solomon's* *harem*, is the background for the *Song of Songs*. The woman in the song has been caught up into *Solomon's harem*.

What's the result of Solomon's *horses*, *wealth*, and especially *wives*? Well, think of this, when he had 700 wives and 300 concubines, and it says, and his wives turned his heart away. It was because for all of his wives he built cultic sites and offered sacrifices and he'd go with them and worship with them. So, what is the Lord's assessment?

"*Therefore*," in 1 Kings 11, the Lord said to Solomon,

"*since this has been your practice and you have not kept my commandments and my statutes that I have commanded you, I will surely tear the kingdom from you. And will give it to your servant*."

You have to remember, right here, *Jeroboam* worked for *Solomon*. He was like *David* working for *Saul*. Does that make sense? He excelled in the kingdom, and *Solomon* promoted the heck out of him because he was such a fine administrator. Then the Lord said, "*I'm going to make this guy your boss*." For the next, *reverse* it. Well, after the death of Solomon, the 10 northern tribes break away from Judah and *Jeroboam*, the son of Nebat is made king.

Now, what did *Jeroboam* do to celebrate his kingship? 1 Kings 11:28,

"*The man Jeroboam was very able. When Solomon saw the young man was industrious he gave him charge over all the forced labor of the house of Joseph*," [that would have been Ephraim and Manasseh] "*And at that time, when Jeroboam went out to Jerusalem, the Prophet Ahijah, the Shilonite, found him on the road*," [just like they found *Saul* on the road].

"*Now, Ahijah had dressed himself in a new garment, and the two of them were alone in the open country, then Ahijah laid hold of the new garment that was on him and tore it into 12 pieces. He said to Jeroboam, "Take for yourself 10 pieces, for thus says, the Lord, the God of Israel, "Behold, I'm about to tear the kingdom from the hand of Solomon and will give you 10 tribes*.

*But he shall have one tribe for the sake of my servant, David and for the sake of Jerusalem that I have chosen out of all the tribes because they have forsaken me and worshiped Ashtoreth, the goddess of Sidonians, Chemosh, god of the Moab, Milcom, god of the Ammonites, and they have not walked in my ways, doing what's right in my sight and keeping my statues and my rules, as David his father did. Nevertheless, I will not tear the whole kingdom from his hand, but I'll make him ruler all the days of his life for the sake of David, my servant, whom I chose, who kept my commandments and my statutes, but I will take*," [it's repetitive, I know] "*the kingdom out of his hand, and will give it to the 10 tribes. Yet to his son, I will give one tribe that David my servant may always have a lamp before me in Jerusalem, the city that I have chosen to put my name*.

*I will take you, and you shall reign over all your soul desires, and you shall be king over Israel. And if you will listen to all that I command you and walk in my ways and do what is right in my eyes by keeping my statues and my commandments as David, my servant did*," [listen to this] "*I will be with you and I will build you as a sure house as I built for David. And I'll give Israel to you, and I'll flick the offspring of David, because of this, but not forever*." Solomon sought therefore to kill Jeroboam. But Jeroboam arose and fled into Egypt, to Shishak, king of Egypt and was in Egypt until the death of Solomon. [So just like David fled to the Philistines].

Notice the *great big promise* that He makes to *Jeroboam*, that He will establish him and his house, just like He did for *David*. He's offering him a *David-like covenant* as an amazing promise, and his response is, what we're going to do gang, is we're going to make two golden calves. Not again, and we're going to put one in the *South* and one in the *North*. That way, no one has to go to *Jerusalem* and worship anymore. It’s because they don't want people to go to *Jerusalem*, and think, "*Oh, Judah is the right place to worship, Jerusalem is the right place*." So, they build their own *places of worship*, and this really enrages the Lord. Then that's the beginning of the end. He becomes a super idolater.

One of the things we'll see then is that all of the *kings*, from this time on are going to be evaluated in one way or another like this, *they* *walked in the ways of David*, *my servant* or *they walked in the ways of Jeroboam, son of Nebat*. That's how we're going to *measure* all the *kings* from here on out. So, you can just think of that in your mind, *is this king walking in the ways of David, my servant* or *Jeroboam, the son of Nebat*? Jeroboam is the one who established idolatry, the golden calf shrines in the North. They were there till the very end.

Now, what this means and I want you to focus on this a little bit, is I want you to notice that in this economy of the Mosaic administration, *perfect obedience is not required by anyone at all times*, even though it's a *theocratic economy*. There's a *sacrificial system* built in there to atone for sins, and to cover over things until the right time should come for them to be finally done. But the one thing that makes the Lord mad, and the one thing that provokes Him to anger and judgment is *idolatry*. That is when you worship anything else besides Him.

So, we never have *David* worshiping any other god in the accounts. So even though *David* sins greatly in his life, his kingdom is not torn from him, one, because Yahweh sovereignly appointed it to him. But it says *David was faithful in my house*, *Moses was faithful in my house*. Moses made mistakes he got kicked out of the physical kingdom; he couldn't go into the land. Just like that generation. But he wasn't an *idolater*. So that's the thing. What that means is, they weren't fully *consecrated* to the Lord.

So, in terms of the *marriage covenant* that we see, I'm going to make a lot of mistakes in marriage, but that doesn't mean I'm not fully devoted to my wife. I'm devoted as a mistake maker, but I'm going to keep running in the same direction. *Solomon's* activities, and all of these bad kings' activities is to be a mistake maker, but instead of mistake making in the right direction, you stumble and get up and keep running. They stumble and they run a different way. They think, "*Oh, it's easier to run down that hill*." Or, "*It's easier on the street*." Or maybe *I'll get in this kind of vehicle or in that kind of vehicle, and they do the wrong thing*.

So, it's not that they're requiring *perfection*, it's that they're requiring *fidelity to the marriage covenant*. It is *fidelity to the covenant* in a way that is appropriate for that context. I want you to have that appropriate balance when it comes to who is sinning and who's doing what and why they're saying it. *Idolatry* is the thing, every time in the *Book of Judges,* when the Lord's anger is provoked, it's not because someone fails to *keep a Sabbath* or doesn't *celebrate the Passover*, it's because they're *worshiping other gods*. They are entering into those practices. 100% of the time, there's not one exception.

**C. Kings of the Divided Kingdom** (29:04):

Once we get to the *divided kingdom*, in 1 Kings 12, there are 19 kings in the North, until the end. From the *divided kingdom*, 722, 19 kings, and not one of them is good. They all walk in the path of *Jeroboam*, *son of Nebat*.

In the South, there are 20 kings. Some are good, some are bad. It's very much like the *Book of Revelation*, the *churches*. Some seem to be pretty good; some seem to be mixed; some seem to be way off their rockers. Does that make sense? It's like that *mixed remnant community*. They are weighed against the *faithfulness of David* or the *unfaithfulness of Jeroboam, son of Nebat* every time. So that's the mantra you're going to get. It's like having a scale, when they get on the scale that says *David-like* or *Jeroboam-like* or *Eglon-like*.

**D. Elijah and Elisha** (29:54):

In the midst of this time, these two *prophets* show up, in the *divided kingdom* and they work in the *North*. They have interactions with both the *Northern* and *Southern kings*. They work in the *North*, but they have interactions, both with *Northern* and *Southern kings*.

The ministry of **Elijah** and his miracles pointing back to *Moses* and he serves as *a picture of the coming exile*. In the first narrative episode in 1 Kings 17, he moves to Phoenicia, north of Israel, in the Mediterranean coast, and he lives with a widow and her son, so non-Israelites. In the midst of Israel's three-year drought that he is supposed to prophesy, until this happening, he miraculously provides food and water for the widow and her household. He raises her son from the death and then returns to Israel, to exterminate the prophets of Baal. Then in his *last narrative episode,* he parts the Jordan River, exits the promised land in the same way Israel entered the land with Joshua and is taken up to heaven in a fiery furnace... In fiery furnace, that's *Daniel*. In a fiery chariot of God, gone from the land.

By way of summary, he's *preparing Israel for* *exile* and his ministry is *condemning the worship of Baal and Asherah*, these are the big ones. So, he predicts this three-year famine, which *is judgment on the land*, according to Deuteronomy. He flees out of the land, and he takes care of foreigners. Providing for the widow and the orphan. So, it's a *miraculous provision*, and even *resurrection*. Notice how *resurrection* is one of the first things that we're going to see as a *key symbol* for this period of time, for *return from the exile*.

What he does is he goes there, he provides for them, then he does the *resurrection* thing, and the woman says, at the end of that chapter, it's 1 Kings 17, "*Now I know that you are a man of God and the word in your mouth is true*." That's the *narrative conclusion*. How do we know *Elijah* is the true prophet of God? He can do miraculous things like *Moses* did, he can raise from the dead. Now she knows the word is true, which is good, because that's what validates his prophetic ministry when he begins to work with the *prophets of Baal*, the next chapter. So that's what he does.

Now the way in which he does a lot of great things, and he does a lot of amazing things. But his last thing is important, because as a *prophet* who's *preparing God's people for exile*, his *route* down is intricately described. It's the *route* *backwards* from Joshua's occupation. So, they come in at the *South* and go up to the *North*. Well, he's coming down from the *North* and going out at the same place at the Jordan River, Jericho. This is symbolic of; *we're going to undo what Joshua did for you and you're going to go into exile*. And he takes him up into heaven. So, it’s a little bit of like, *Enoch* walked with God and was no more. These are the two guys that got taken up. So, they didn't experience death. He didn't experience the *exile*; he experienced the *real return*.

Now, **Elisha**, so it's tough, *Elijah* with a J is the first one, *Elisha*, is his successor, the one who has a *double portion* of *Elijah's* ministry. What it means by *double portion* is this, let's say you're the patriarch, Jacob and you have 12 sons. Then when you divide your belongings, when you divide your inheritance, you make it into 13 shares. The *firstborn* gets two shares, and you roll out the rest. It's not that *Elisha* has double *Elijah*, but the *double share* is part of it, but it shows that he's the *true heir* of *Elijah*, does that make sense?

So, he is the *successor*, and his job is directionally different than Elijah's job. He's going to get us ready to experience a *return from exile*. So, he takes *Elijah's* cloak, rolls it up, smacks the Jordan River, crosses over, the miraculous thing again. So, there's all these crossing things. Then he goes back up, after he curses the boys with the bear, because they called him baldy, and he goes back up symbolizing that once again, there will be a return from exile. So, do you see how their *ministries* are prophetic, not in their *words*, but in their *acts*?

When we get into the *Prophets*, the *Latter Prophets* or the *Writings* next, we'll talk about *sign acts* or *active prophecies*. So, for example, *Isaiah* has to walk around naked or *Jeremiah* has to dig a whole wall and go in and out. Those are *symbolic* of things. So, what they're doing is *symbolic*. Exile, return from exile. Do you see how that works? Those are the pictures there.

So, the ministry of *Elisha*, and his miracles point forward more to *Jesus*. More of what *Elijah* does looks *Mosaic* and more of what *Elisha* does looks like *Jesus* a little bit. There's some mixing, but in general, that's what's going on when you read it. The *ministry of Elisha* and his miracles point forward to *Jesus* and he serves as *a picture of hope for return from exile*. He begins his ministry by parting the *Jordan River* and crossing back into the *promised land*.

There's a *last narrative episode*, he's actually dead and buried. So, this is a very funny thing. I don't know if you know this. I mean, *Elisha* does a lot of funny things, calls down a bear to maul some kids, heals leprosy, raises from the dead, all kinds of things. But one of his best miracles he does is once he's dead. It says when he dies, he dies in 2 Kings 13, and I'll just read it.

"*So Elisha died and they buried him. Now the Moabites used to invade the land in the spring of the year*." [It's like spring break for them] "*Let's go invade Israel*." *As a man was being buried, behold, a marauding band was seen. And the man was thrown into the grave of Elisha*."

So, they were out burying this guy, the marauding Moabites come, they panic and they just toss him into *Elisha's* grave.

That's what happened. And it says, "*As soon as the man touched the bones of Elisha*," which means *Elisha* has been dead for a while. It says, "*He revived and stood on his feet*." His greatest miracle was done when he was dead, even his bones.

Now, what does that mean then? So, he experienced *resurrection*. Does that make sense? *Resurrection*. Now notice that one of the first miracles of Elijah was *resurrection*. One of the last miracles of Elisha was *resurrection*, pointing to the fact that ultimately, the *true return from exile* that we're ever going to be able to experience is in the *resurrection*. That's what it says in the *Book of Hebrews*, "*So that they might be raised with us to receive something better*." That's *resurrection* language.

This is the same thing the Lord tells *Daniel*. *Daniel's* been in Babylon for 70 years, he's tired of this place, he wants to go home. Think about it, he's been living in the king's palace and serving. So, it's not like he's been out working in the fields all his life for manual labor and he's getting older, and he can't it do anymore. He's got a very comfortable life, but he longs to be in the place of God's presence. That place. To return from exile because he was reading, of course, Jeremiah 25 and it said, "*You're only going to be in exile for 70 years*," but that was a *symbolic* number. Then it says, "*Oh, it's going to be seven 70s weeks of yours*." And he's like, "*Uh, bummer for that*."

*Daniel* says, "*How long Lord, until we can go home*?" He says, "*But as for you, Daniel, go your way to the end*," and he has to seal up the book and not tell anybody about it." He says, "*And as for you, Daniel, go your way until the end, and you shall rest. Then you shall stand in your allotted place at the end of the days*." So even Daniel's hope, like the Lord says, "*Yeah, I told you seventy years, but that's a symbolic number at this point, and really, you're going to receive your inheritance after you rest, and then you stand*."

So, *resurrection*, even one of Job's hopes is that he knows that the Lord can resurrect a man. He's got hope, even after the grave. That's his hope.

So, that's great that the Lord is telling us through *Elijah* and *Elisha* and *Daniel* and people like *Job*, and even the *Psalter*, that the ticket home, for *return from exile is the resurrection*. If we need a *new Exodus*, to get to the *new Land*, like that's what *Jesus* did, and then how did he get home? *Resurrection*. Then he *ascended* home. Does that make sense? That's how we're going to do it as well.

So, it says here in Hebrews 11:35b, 39,

"*Some were tortured, refusing to accept release, so that they might rise again to a better life. And all these, though commended through their faith did not receive what was promised. And God had provided something better for us that apart from us, they should not be made perfect*."

We've read that before. But it applies over and over again. You can see how programmatic some of these texts are. The life of exile in this world is a life of waiting and hoping. Not only that, but waiting and hoping and trusting in the promises of God.

You can be guaranteed that you will receive your inheritance, think about *Abraham*. He was promised this so long ago, and it took over 700 years just to get to the land. Well, he knew the land was not the land. He knew the offspring was not the offspring. He knew it was something better and greater. That's what caused him to hope and have endurance. That's why these things are written for our instruction, that we might endure and persevere, according to *Paul*.

**III. The Gospel Promised Beforehand** (38:58):

So, the *Book of Kings* and the *gospel promised beforehand*, *Solomon* was the first offspring of *David* to build God's house and to secure the rest of the land, a type of someone greater to come. *Jesus* is the ultimate *seed of David* who came to build God's house and secure the rest of his people's inheritance.

Luke 11:31 says,

"*The queen of the south will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, behold, someone greater than Solomon is here*."

John 2:18-21 says,

"*So the Jews said to him, "What sign will you show us for doing these things?" And Jesus answered them, "Destroy this temple and in three days I'll raise it up." The Jews then said, "It has taken 46 years to build this temple, and you will raise it up in a day?"" But he was speaking about the temple of his body*.”

Jesus is the *true and better Solomon*, Jesus is the *true and better temple*.

Revelation 21:22 says,

"*And I saw no temple in the city for its temple is the Lord God, the Almighty and the Lamb*."

**IV. Conclusion** (39:58):

Jesus is the *true and better* *Solomon*, the *true and better* *temple*, he is the *true and better* *faithful king* who obeyed his father perfectly. He was *exiled in death* so that we can *return home in* *resurrection*. That is the *gospel prophesied beforehand* in the *Book of Kings*.

All right. That's the end of that lecture. So much more we could do in the life of *Elijah* and *Elisha*. But that gives you I think, a *pattern* and a *construct* to go back and to read those narratives fruitfully and faithfully and to make good use of them. Questions?

So, Yahweh's presence wasn't in the temple again, after Solomon's temple was destroyed, is that correct…. Even when they came back from exile and Herod's temple and…

Yeah. We have no accounts of the Lord's presence filling that temple. Remember, that was the big deal in Exodus 40, with the tabernacle, and in 1 Kings 8, at the temple. The only thing that made it the Lord's palace is that the Lord actually physically dwelt there. So, if you have a rebuilt temple with rebuilt walls and a rebuilt foundation, and there's no smoke inside of it, you know what I mean? It's not the right one. It's not the right one. It's not a theocracy. Right? It's just an expensive building project.

**Discovering the Gospel in 1&2 Kings – Tim Keller**

Gospel in Life

<https://www.youtube.com/watch?v=s9HKPk2ucMU>

Elijah goes onto the mountain and sees, *uh, you know, there's wind, but the Lord is not in the wind, and there's fire, and the Lord's not in the fire, and the earthquake*. And finally he speaks to him in a *still small voice*. So, hints of the fact that it's not through *strength* but *weakness* that we actually come into salvation. It’s all there in *1, 2 Kings*.

Today we come to *1, 2 Kings*. Now I mentioned last time that *1, 2 Kings, 1, 2 Samuel, 1, 2 Chronicles* are actually not six books but three books. Each one is written by a single author. So, *1, 2 Kings* is a single book. It was probably divided when it was put on a scroll or something… it’s way in the past. Um, *1, 2 Kings* and *1, 2 Chronicles*, we have to talk about them a little bit together because they are a little bit like the Synoptic Gospels. Uh, *Matthew, Mark, Luke*, are all looking at Jesus and they're telling the story the same story but from a different perspective. *1, 2 Kings* and *1, 2 Chronicles* are actually covering the same amount of territory, they're covering the kingship, the Israelite Kings all the way to the exile when Babylon finally came and conquered, and took the Israelites into Exile. But the difference is, it’s very important to keep in mind, *1, 2 Kings* is really going to be looking at the northern kingdom because, uh, because of the stupidity of Rehoboam, which was Solomon's son, Israel divided into a northern and southern Kingdom. And because of that, uh, the uh, there were really two story lines or two historical plot lines to follow. And 1, 2 Kings follows the northern kingdom more than the southern; 1, 2 Chronicles follows the southern Kingdom more than the northern. The other difference is that 1, 2 Kings contains the Elijah and Elisha narratives, the two great Prophets. And so, you can actually divide 1, 2 Kings into this: you have Solomon, David's son, and you have that, that covers, uh, uh, you know all the way up to about chapter 11, yeah, 1 Kings 1-11 is about Solomon. After that we have the decline of the Kings after Solomon. Then we have the Elisha narratives which actually operate from about 1 Kings 17 all the way to 2 Kings 12. And then you have the further decline of the Kings all the way to the end of 2 Kings.

Why the Elijah and Elisha narratives and the answer is Elijah and Elisha prophesied from God to the Kings and told them why they were declining, why they were not doing their job, why Israel was not being delivered from oppression but was constantly falling into oppression, why the Israelites were not being the people of God. So, what you actually have is the ideal King, the decline of the Kings, God's word to the Kings from Elijah and Elisha, and then finally the further decline all the way down to the Exile.

How does this contribute to the storyline of the Bible? In some ways it's a lot like 1, 2 Samuel, but it moves the story along because at the end of 1, 2 Samuel you really have a great king in David, not perfect, and of course God tells David in 2 Samuel 7 he's not the ultimate deliverer. However, by the end of the book you say, maybe the Kings will do it, maybe the Kings will really make Israel what it ought to be, maybe a great King. And of course it starts with Solomon who is really quite good until the very, very, end. And from that time on, and through his son Rehoboam*,* who does a very foolish thing and tries to uh, really throw his weight around, being very domineering, uh very abusive basically with his power, and as a result, uh loses half the kingdom that Rebels against him. You just see… no, no, the storyline is… there is absolutely no way that a mere human king or any kind of mere human being is going to deliver the people and make them what they should be.

In fact, you also have a great prophet in Elijah, a tremendous, great prophet in Elijah, one of the greatest. And yet, when he does his enormous, uh, uh, the enormous event on Mount Carmel, when he prays to God and fire comes down, and everyone sees that God is the true God, right after that, nobody, he thinks that's going to be a Revival, people are going to turn back to God, no, nobody does.

So, Elijah, the greatest human prophet, uh, Solomon, David the greatest human Kings, they're not enough. It ends with the people in Exile. So, we're going to have to have something, something besides a human deliverer. So, it really, it takes what Judges was sort of hinting at, 1, 2 Samuel been hinting at, and makes it absolutely decisive.

How does this tell us about Grace itself? That is to say, how does 1, 2 Kings help us understand the gospel? We've already mentioned probably the first one, and that is, the first reason is that the gospel starts with the idea that I cannot save myself, that no human effort can save me, and that that there's nothing any human being can do to save him or herself, or there's nothing a human being can do to save other people. And so, that's already fair, I mean we, we already have that, that is actually coming out in judges, it's also coming out in 1, 2 Samuel. So, it's really one of the main themes.

But it's also true that um, when you go to especially the Elijah and Elisha narratives, there's a lot of remarkable ideas in there about Grace. So, for example, Naaman is a great um, Syrian general, and he comes in and he says, I am going to give you all this money Elisha so that you can curate my leprosy, and Elisha says, I don’t want your money… go down to the Jordan and wash. And he's, he's absolutely furious because he thought that Elisha would say uh, bring me the broomstick of the Wicked Witch of the West, do some great deed, and then you can have your healing. He was a man, who like every other human being in the world says, I have to earn my salvation. And Elisha says no, you don't, and the people who understand that are the little people in that story, the little slave girl. You read the story, it's 2 Kings 5. And you see this the same idea that it's the weakness and repentance and um getting rid of your pride that is the only way forward, it comes out a number of places, like when um, Elijah goes onto the mountain and sees uh, you know there's a there's wind but the Lord is not in the wind, and there's fire and the Lord's not in the fire, or the earthquake, and finally he speaks to him in a still small voice. So, hints of the fact that it's not through strength but weakness that we actually come into salvation. It’s all there in 1, 2 Kings.

Lastly, uh, how does 1, 2 Kings actually point us to uh, to Jesus. You know what's interesting is that uh, John the Baptist had some sense that he was in the place of Elijah. See, the Bible in several places predicts that Elijah would return and pave the way for a new king, the true king. John the Baptist has some sense that he might be Elijah and that maybe Jesus is that true king, but when he's into, he's in prison he sends a messenger to Jesus and says, *are you the one who is to come or should we look for another?* You know what Jesus says? He says, go tell John what you see, that because of Jesus *the blind see, the deaf hear, the lame walk, and the poor have good news preach to them*. And what Jesus is doing is, he's summarizing the Miracles of Elijah and Elisha. Elijah and Elisha prophesied to false Kings and yet, what Jesus is saying to John is, *I'm the true king… I'm the one who is not just a king, I'm the prophet, and I'm the priest, and I'm the king, and the true king that you always long to see, I'm that King*. And so, the Miracles of Elijah and Elisha, Jesus says, *that,* *that proves that* *I'm the one who is to come*.

I'm very moved by the fact that you go back to Exodus and you have Moses saying*, I want to see your glory*. And God says, *I can't let you see it, it'll kill you*. And Elijah also goes up on a mountain, you know *in other words,* Moses says, *can I see your glory* up on Mount Sinai… God says, no. Elijah goes up on the mountain and God just speaks to him in a still small voice and says, *there's not,* *there's still 7 000 people in Israel that haven't bowed the knee to Baal*. But what's interesting is, God brings Moses and Elijah back, and on the mountain of transfiguration they actually finally see the glory they always longed for. They, Jesus is the true Moses, Jesus is the true Elijah, he's a true Prophet, he's a true priest, he's a true king. And um, I just think that was really wonderful of God. We have a God like that.