

Book in a Day

1 & 2 Kings

Andrew Sach

Timetable:

09:00-09:30 - Registration and Coffee

09:30-10:45 - Session 1

10:45-11:15 - Refreshments

11:15-12:30 - Session 2

12:30-13:45 - Lunch

13:45-15:00 - Session 3

15:00-15:20 - Refreshments

15:20-16:30 - Session 4

16:30-17:30 - Book Launch

The Book of Kings

Cornhill Scotland Book in a Day

Introduction

How well do you know 1-2 Kings?

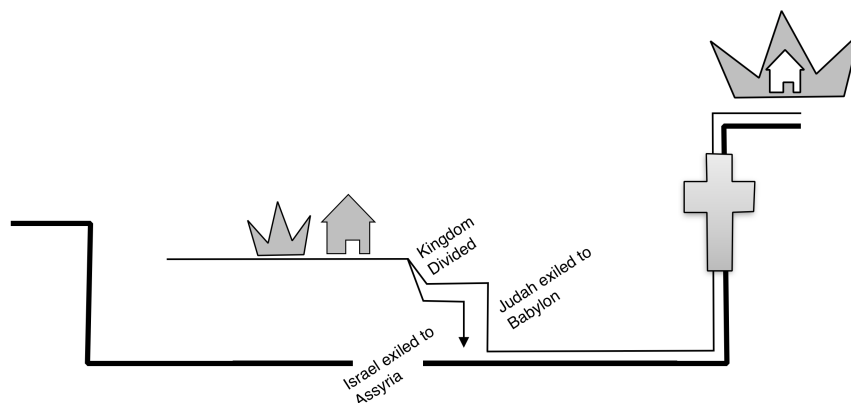
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2	6
3	7
4	8

Getting our bearings within the big story

The story of the Bible in 3 sentences:



The story of Israel is a Russian doll miniature of the whole story ... with a king and a temple



Three routes from then to now

- 1) God is the same
- 2) Christ comes later in the story (salvation history)
- 3) Christ is prefigured in the story (typology)

Aside: Back to Corinth?
The original readers were exiles in Babylon
But as we read the story we are caught up in "narrative time"

A Brief history of the monarchy

Deuteronomy 17:14-20 (GOOD or BAD)

Judges 8-9 (BAD)

Judges 17:6; 18:1; 19:1; 21:25 (GOOD)

1 Samuel 8 (BAD)

2 Samuel 7 (GOOD)

1-2 Kings (GOOD or BAD)

Ezekiel 34 (BAD then GOOD)

The Structure of the Book

The royal obituary?

The Israel story and the Judah story?

My best attempt so far...

Solomon

Long Live King Solomon (1 Kings 1-2)

The Wisest Man Who Ever Lived (1 Kings 3-4)

The Gold Telephone (1 Kings 5-8)

It Took Her Breath Away (1 Kings 9-10)

Trouble And Strife X 700 (1 Kings 11:1-25)

The Divided Kingdom

The Ripped Jeans Prophet And The Angry Young Men (1 Kings 11:26-12:25)

The Lion, The Altar And The Failed Disguise (1 Kings 12:26-14:20)

Good King, Bad King (1 Kings 14:21-16:28)

Elijah

Yahweh Vs. Baal: Round 1 (1 Kings 16:29-17:24)

Yahweh Vs. Baal: Round 2 (1 Kings 18)

The Still, Small Voice (1 Kings 19)

The Cowardice Of King Ahab (1 Kings 20-21)

Micaiah And The 'Yes Men' (1 Kings 22)

Elisha

Swing Low, Sweet Chariot (2 Kings 1-2)

A Nation Saved, A Remnant Saved (2 Kings 3-4)

A Gentile Saved (2 Kings 5)

A Remnant Saved, A Nation Saved (2 Kings 6:1-8:6)

God's Assassins (2 Kings 8:7-10:31)

The Downward Spiral

The House In The House (2 Kings 11-12)

The Beginning Of The End (2 Kings 13:1-17:5)

The Fall Of Israel (2 Kings 17:6-41)

The King Who Trusted God (2 Kings 18-19)

Turning Back The Sundial (2 Kings 20)

The Beginning Of The End 2: Too Little, Too Late (2 Kings 21:1-23:20)

The Fall Of Judah (2 Kings 23:21-25:30)

The Bible Toolkit

Here is a quick recap of the tools introduced in *Dig Deeper!: Tools to unearth the Bible's treasure* (IVP, 2005).

Author's Purpose Tool

The biggest question we can ever ask of a passage in the Bible is simply, 'Why did the author write this?'

Context Tool

Words come within sentences, sentences in paragraphs, paragraphs in chapters, chapters in sections... If you take a text out of context you're left with a con!

Structure Tool

How has the author broken down his material into sections? How do these sections fit together?

Linking Words Tool

Whenever you see a 'therefore' ask what it's there for! And the same goes for words like 'because', 'so that', 'for' etc.

Parallels Tool

Bible poetry doesn't tend to rhyme. Instead, it says the same thing twice in different words (and so you get two chances at understanding it): 'Twinkle, twinkle little star; Shiny, shiny, tiny nebular'.

Narrator's Comment Tool

Sometimes the author breaks into his narrative to explain what's going on (a kind of 'Pssst, reader, make sure you understand this...').

Vocabulary Tool

Bible words have Bible meanings. Be alert in case the author is using a familiar word in an unusual way.

Translations Tool

Read the passage in more than one translation, just in case there is a nuance one version has missed.

Tone and Feel Tool

Pay attention to how the point is being made. Is it happy? Tragic? Comforting? Frightening? How does the author want you to feel about what he is saying?

Repetition Tool

Sometimes the author says something more than once to make sure we don't miss it. Sometimes the author says something more than once to make sure we don't miss it.

Quotation/Allusion Tool

When the author quotes or alludes to another part of the Bible, we should turn there to see what ideas he is picking up on.

Genre Tool

There are many genres in the Bible – e.g. song, historical narrative, genealogy, law. Identifying the genre is important to how we interpret a passage.

Copycat Tool

Is the author holding up one of his characters as someone we should imitate or whose likeness we should avoid?

Bible Timeline Tool

Where is this passage on the Bible timeline? Where am I on the Bible timeline? How do I read this in the light of what has happened in between (e.g. the other side of Jesus)?

The 'Who am I?' Tool

Whose shoes in the passage are we supposed to step into? If any!

'So What' Tool

What implications does this have for me? For my church? For an unbeliever?

The Author's Purpose Tool is the most important of all

- Remember that 'application' is intrinsic to the text
- Try to give each point the weight that the author gives it.
 - Say the things he says and ignore the things he ignores.
 - Say most about the things he says most about.
- Don't speculate: if you're asking a question for which the answer isn't in the text, it's the wrong question.
- Example:

Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem. (1 Kings 3:1)	Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love (1 Kings 11:1-2)
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Solomon

Solomon's Wisdom (1 Kings 3-4 and 9-10)

STRUCTURE TOOL

- 4:29-34 People of all nations came to hear Solomon's wisdom
- 5:1-18 Account of Hiram's assistance and the use of forced labour
- 6:1 – 9:9 Temple
- 9:10-28 Account of Hiram's assistance and the use of forced labour
- 10:1-13 Queen of Sheba comes to hear Solomon's wisdom

Wisdom /'wɪzdəm/ (noun) – that quality in a person characterised by...

(VOCABULARY TOOL)

Is the point that I should be wise (and rich)?

'WHO AM I?' TOOL

Solomon's Worship (1 Kings 8)

Does God live in the temple or not? (8:10-11, 27-30)

QUOTATION/ALLUSION TOOL

'Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle' (Exodus 40:34-35).	'And when the priests came out of the Holy Place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD' (1 Kings 8:10-11).
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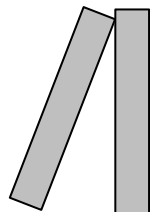
REPETITION TOOL

"hear in heaven ... and when you hear, forgive"

CONTEXT TOOL

	Situation	Covenantal curse?
vv31-32	One man sinning against his neighbour	
vv33-34	Military defeat on account of the people's sin	Leviticus 26:17 Deuteronomy 28:25
vv35-36	Shutting up of the heavens and lack of rain on account of the people's sin	Leviticus 26:19-20 Deuteronomy 28:23-24
vv37-40	Any conceivable type of disaster, personal or national (the catch-all clause!)	Leviticus 26:25 Deuteronomy 28:21-22, 38-39, 42
vv41-43	A foreigner seeks help from God	
vv44-45	Military threat	
vv46-51	Exile on account of the people's sin	Leviticus 26:33 Deuteronomy 28:36-37, 41, 49-50, 64-68

Solomon's Women (1 Kings 11:1-25)



There are two different ways of applying the passage (and it's down to the WHO AM I? TOOL again)...

If Solomon is me...

'In those days also I saw the Jews who had married women of Ashdod, Ammon, and Moab. And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but only the language of each people. And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take an oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"' (Nehemiah 13:23-27)

Because Solomon was the king ...

- Because of a bad king the nation is torn apart
- Because of a gracious God, the kingdom is preserved
"for the sake of David" (v12, v13, v32, v34)

Showdown (1 Kings 16-18)

Yahweh v Baal

Ahab worships a storm god

“... he took for his wife Jezebel the daughter of Eth-Baal king of the Sidonians, and went and served Baal and worshipped him. He erected an altar for Baal in the house of Baal, which he built in Samaria.” (16:31-32 REPETITION TOOL)

So Elijah announces a rain competition

And then Elijah announces a Barbeque competition

Why does Yahweh wait until he has won the Barbeque Competition before he scores the winning goal in the Rain Competition?



God v the people's doubts!

BEFORE

The true prophets are cut off; Obadiah faithful but afraid (v3-16)

The people “limped” (v21 cf. v26b)

The people “did not answer”
(v21 cf. v26, 29)

AFTER

The people know the score: “Yahweh, he is God; Yahweh, he is God” (v39)

The false prophets are cut off (v40)

Application

Don't waver. Yahweh is God!

“Elijah was a man just like us” (James 5:17-18)

At first sight he doesn't seem very like us at all!
Take a text out of context and you're left with a con!
James 5:16-20!

The still small voice (1 Kings 19)

A story of a burned out prophet?

Elijah's a bit down and needs God to softly whisper to him?

*Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm.*

Evaluating Elijah's Evaluation

"I have been very jealous for the LORD, the God of hosts.

For the people of Israel have forsaken your covenant,

thrown down your altars,

and killed your prophets with the sword,

and I, even I only, am left,

and they seek my life, to take it away." (v10, v14)

There won't be a second chance

1) Clear allusions to Exodus (QUOTATION/ALLUSION TOOL)

1 Kings 19	Feature in Exodus	Significance in Exodus
God sends Elijah to Mount Horeb (v8) where there is wind, earthquake and fire (vv11-12)	The people of Israel go to Mount Sinai (another name for Mount Horeb, see 3:12) where there is an earthquake and fire (19:16-20)	God made his covenant with the people of Israel (19:5-6)
Elijah hides in a cave (v9) as God 'passed by' (v11)	Moses hid in a cleft of the rock as God 'passed by' (33:22)	God renewed the covenant with the people of Israel after their apostasy with the golden calf (34:10, 27)

2) A clear contrast to Exodus: 'the LORD was not in the wind...not in the earthquake.... not in the fire' (vv11-12).

The assassins are coming

Luke 3:7-22 alludes to 1 Kings chapter 19 at every stage

Elijah is dismayed by the apostasy of Israel and calls for their repentance	John the Baptist is dismayed by the apostasy of Israel and calls for their repentance (vv7-14)
Elijah is told that his successor (Elisha) will bring judgment	John announces that his successor (Jesus) will come to 'burn with unquenchable fire' (v17)
Elijah is persecuted by Jezebel, wife of King Ahab	John is persecuted by Herodias, wife of King Herod (vv18-19)
Elijah anoints Elisha to begin his ministry	John baptises Jesus to begin his ministry (vv21-22)

And so Jesus is...

The unstoppable word

(1 Kings 22 - 2 Kings 1)

The prophet who refused to scratch where they itched (1 Kings 22:1-50)

“For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.” (2 Timothy 4:3)

“Shall I go to war against Ramoth Gilead, or shall I refrain?” (v6)	“Shall we go to war against Ramoth Gilead, or not?” (v15)
The many prophets promise victory	Micaiah promises terrible defeat
FALSE	TRUE

Would like to be true	True
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Deep down perhaps we know what is true but...

- 1) we gather a crowd
- 2) we avoid those who will challenge us
 - or pressurise them to conform
 - or persecute them
- 3) we ignore the spiritual realities
- 4) we try a halfway house (cf. Ahab's disguise)

The prophet who couldn't be stopped (1 Kings 22:51– 2Kings 1:18)

Ahaziah does evil and serves Baal (22:52-53) and when injured, looks to Baal-zebub (2 Kings 1:2)

Elijah is told to **go up** and say:

“...You shall not **come down** from the bed to which you have **gone up**, but you shall surely die” (v3-4)

The king's messengers report that a man **came up** and said:

“...You shall not **come down** from the bed to which you have **gone up**, but you shall surely die” (v5-6)

Ahaziah realises that the camel's-hair-clothed man was Elijah (vv7-8)!

A captain **went up** and said to Elijah:
“O man of God ... **come down!**” (v9)

But Elijah answered
“Let fire **come down!**”
⇒ fire **came down** (v10)

A second captain was sent to say to Elijah:
“O man of God ... **come down!**” (v11)

But Elijah answered
“Let fire **come down!**”
⇒ fire **came down** (v12)

A third captain went up and pleaded with Elijah:
“Please don't let fire **come down!**” (vv13-14)

And the angel of the LORD told Elijah
“It's safe to **go down**”
⇒ Elijah **went down** (v15)

Elijah says to the king

“You shall not **come down** from the bed to which you have **gone up**, but you shall surely die” (v16)

⇒ he died according to the word of the LORD (v17)

Can human traffickers be saved?

(2 Kings 5)

Introduction: Is Christianity inclusive or exclusive?

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.” (Matthew 7:13)

“Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’” (John 14:6)

“And there is salvation in no one else [but Jesus], for there is no other name under heaven given among men by which we must be saved.” (Acts 4:12)

Beware the “inclusive church” movement

A little Hebrew lesson

נָעָר Na-ar “Boy”

נָעָר קָטָן Na-ar Qahtone “Little boy”

נַעֲרָה N-arah “Girl”

נַעֲרָה קָטָנָה N-arah Q-tanah “Little Girl”

MEET THE CAST

Elisha is the Christ figure

We have seen that Elisha prefigures Christ in many ways: his miracles, his baptism by a prophet at the Jordan, even his name.

The Little Girl (vv1-5)



Courageous

Compassionate

Inclusively-exclusive

Salvation is inclusive

Q: Who can be saved?

A: Anyone, even Syrians!

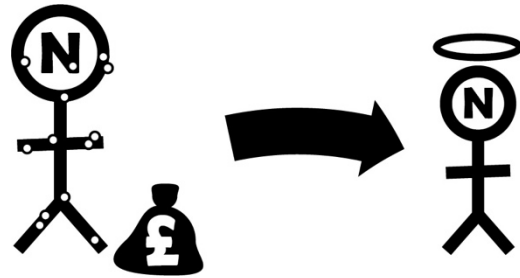
Yet it is exclusive

Q: How can Syrians be saved?

A: Only by the God of Israel

(not by Syrian gods)

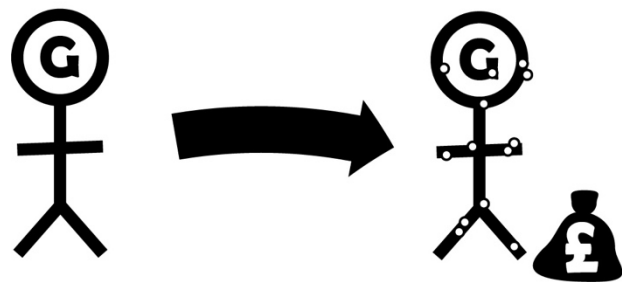
The Human Trafficker (vv5-19)



‘Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean’ (v10)

So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean. (v14)

The Racist Disciple (vv19-2)



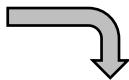
Decline and Fall

Meanwhile in Judah (2 Kings 11-12)

The Davidic monarchy

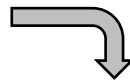
2 Samuel 7:12-13, 16

'I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name and I will establish the throne of his kingdom for ever And your house and your kingdom shall be made sure for ever before me. Your throne shall be established for ever'



1 Kings 11:36

'David my servant may always have a lamp before me in Jerusalem'



1 Kings 15:4

'For David's sake the LORD his God gave him a lamp in Jerusalem'

2 Kings 8:19

'The LORD was not willing to destroy Judah, for the sake of David his servant, since he promised to give a lamp to him and to his sons for ever'

But Israel and Judah both decline (2 Kings 13:1 – 17:6)

Israel

Jehoahaz (13:1-9)

Jehoash (13:10-25)

Jeroboam II (14:23-29)

Zechariah (15:8-12)

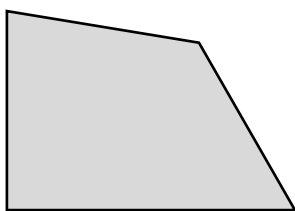
Shallum (15:8-16)

Manahem (15:17-22)

Pekahiah (15:23-26)

Pekah (15:27-31)

Hoshea (17:1-6)



Judah

Amaziah (14:1-22)

Azariah (15:1-7)

Jotham (15:32-38)

Ahaz (16:1-20)



4 generations
from Jehu

The Fall of Israel (2 Kings 17:6-23)

"All this occurred because..." (v6)

"... So Israel was exiled from their own land to Assyria until this day" (v23)

Meanwhile in Judah: The king who trusted God

“[Hezekiah] trusted in the LORD the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him” (18:5)

18:1-8 Hezekiah (summary)
 18:9-18 Assyria attacks
 18:19-37 The Rabshakeh
 19:1-4 Hezekiah
 19:5-7 Isaiah
 19:8-13 The Rabshakeh
 19:14-19 Hezekiah
 19:20-34 Isaiah
 19:35-37 Assyria defeated

But only 15 years are added (chapter 20)

The worst king of Judah who was like the worst king of Israel

ISRAEL (back story)	JUDAH
'Jeroboam son of Nebat ... <i>made Israel to sin</i> ' (1 Kings 16:26; 21:22; 22:52; 2 Kings 3:3; 10:29; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:21)	Manasseh ' <i>made Judah to sin</i> ' (21:11, 16).
"And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the LORD, provoking him to anger." (2 Kings 17:17)	"And he burned his son as an offering and used fortune-telling and omens and dealt with mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger." (2 Kings 21:6)

Also the LINKING WORDS TOOL shows us that God's punishment is sandwiched between a 'therefore' (v12) and a 'because' (v15), connecting it closely to the crime (exactly the same device was used in 17:7, 23).

The king who taught God's law and brought repentance

'Before [Josiah] there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.' (23:25)

But obedience does not by itself bring atonement

'Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched.' (22:16-17)

'Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the LORD said, "I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there.'" (23:26-27)

The Fall of Judah (23:31 – 25:30)

Jehoahaz reigned for only 3 months (23:31)	Jehoiachin reigned for only 3 months (24:8)
Pharaoh Neco changed the name of Eliakim to Jehoiakim (23:34)	The king of Babylon changed the name of Mattaniah to Zedekiah (24:17)
Jehoiakim went to Egypt (23:34)	People fled from the Chaldeans to Egypt (25:26)
Jehoiachin reigned for 11 years (23:36) then foolishly rebelled (24:1)	Zedekiah reigned for 11 years (24:18) then foolishly rebelled (24:20)
Nebuchadnezzar besieged Jerusalem (24:10)	Nebuchadnezzar besieged Jerusalem (25:1)
Temple ransacked for gold (24:13)	Temple ransacked for bronze (25:13-17)
Deportation of the men of valour (24:14)	Deportation of the ordinary residents (25:11)

“Surely this came upon Judah at the command of the LORD, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the LORD would not pardon.” (24:3-4)

“For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence” (24:20)

Christian beware!

A glimmer of hope