

Walking Through the Word

Kings and Prophets (Week 13)

Story: **Temple Construction** (E: Solomon Builds the Temple, The Queen of Sheba Visits Solomon, p 238-241)

Location: **1 Kings 5:1-10:13 and 2 Chron 2-7; Proverbs**

Bios & definitions

Hiram, king of Tyre: friend of King David, now allied with Solomon; he provided lumber and workers for the construction of David's palace (2 Sam 5:11); Solomon forged an "economic" agreement with Hiram – timber in exchange for wheat and oil

Temple: this "house for the name of the Lord God" (1 Kings 5:5) was built with the pattern of the tabernacle in mind, divided into three sections: the most holy place, the holy place and the outer courtyard; God gave word to Solomon during construction that if he is faithful to the covenant God created with His people, that God would dwell in their midst (1 Kings 6:11-13); in Solomon's prayer of dedication he admits that "heaven and the highest heaven cannot contain You, how much less this house which I have built" (8:27); God responds to Solomon's petition with a promise and warning (chpt 9); the Chronicles account gives the famous promise from the Lord regarding repentance (2 Chron 7:14-16)

Hiram of Tyre: also known as Hiram-abi, not to be confused with the king of Tyre; a coppersmith whose mother came from Israel, either Dan (2 Chron 2:14) or Naphtali (1 Kings 7:14)

Shekinah glory: the evidence of the Lord's presence, in this case filling the temple, as fire from heaven came down and consumed the burnt offering and sacrifices offered by Solomon and the people on the dedication of the temple (2 Chron 7:1-3, not listed in 1 Kings 8)

Queen of Sheba: visited Solomon to "test him with difficult questions" (10:1), a type of "sport" meant to intimidate other rulers; she left convinced of Solomon's great wisdom and saw his wealth

Story: **Solomon's End** (E: Solomon's Last Days, p 242-244)

Location: **1 Kings 11**

Bios & definitions

Jeroboam: son of Nebat, an Ephraimite; his name could mean "may he strive for the people;" a valiant warrior (1 Kings 11:28) and a supervisor of workers for Solomon (5:13-18, espec. 16); approached by the prophet Ahijah with a word from the Lord that God would give him 10 tribes of the kingdom of Solomon (11:29-31, 37-39); life threatened by Solomon, fearful of an uprising, and fled for his life to Egypt until Solomon's death

Ahijah: a prophet of the Lord, from Shiloh, who demonstratively shared God's prophecy to Jeroboam by tearing his new cloak into 12 pieces to illustrate the division of the kingdom's 12 tribes

NOTE: Only 11 of the 12 pieces of the cloak are accounted for in this passage (11:28-32). The most reasonable solution response is that the tribe of Benjamin, which did not really have an independent existence at this time, was left out. Benjamin was still one of the 12 tribes, but one that did not figure into this prophecy concerning the division of the kingdom. The tribe of Benjamin was so small that it had all but disappeared into the tribe of Judah.¹

Walking Through the Word

Kings and Prophets (Week 13)

Story: **The Divided Kingdom Begins** (E: Revolt Against Rehoboam, Idol Worship Under Jeroboam, Jeroboam's Wife Visits Ahijah, Rehoboam Turns to Idols, p 245-251)

Location: **1 Kings 11-14, 2 Chron 12-13**

Bios & definitions

Rehoboam: son of Solomon, confronted by Jeroboam upon succession to the throne; rejected the counsel of Solomon's elders to deal kindly with Israel; the 10 tribes of the Northern Kingdom "defected" and honored Jeroboam's reign, while Rehoboam maintained control and rule over Judah; eventually turned to idol worship and did not keep covenant with God

Shemaiah: a man of God, prophesying to Rehoboam to turn his troops away from war against Israel; this time Rehoboam "listened to the word of the Lord" (1 Kings 12:24)

Shechem: the city where Jeroboam set up his reign

Jeroboam: once king of the northern tribes, he rejected Ahijah's counsel to walk in God's ways, and he constructed 2 golden calves, one at Bethel and one at Dan; he was stricken with a withered hand when he spoke against a prophet who came to bring a word of another king who would descend from David's line (Josiah) and restore the proper means of worship in Israel (1 Kings 13:1-4)

Abijah: son of Jeroboam, whose name means "my divine Father is the Lord" (possibly indicating some internal desire on the part of Jeroboam to remain connected to the Lord and his ways, or be seen as such); sick unto death, and died as a part of God's prophecy that the line of Jeroboam would be cut off (1 Kings 14:10-12)

Shishak, king of Egypt: attacked Rehoboam, king of Judah, and plundered the treasures of Solomon's former kingdom; also harbored Jeroboam until Solomon's death (1 Kings 11:40)

Proverbs: "'Proverb' translates *māšāl*, which probably comes from a verb meaning 'to be like, to be compared with.' A proverb, then, is a statement that makes a comparison or summarizes a common experience (i.e., the sentence is *like* or is compared to reality)²; multiple authors contribute to Proverbs, though Solomon is attributed with the most content; "The purpose of the book of Proverbs (1:2-4) is to bring to the reader an understanding of true 'wisdom' and inspire him to allow it to guide his decisions and conduct (see Job 28:28). To exercise wisdom (1:2) means to order one's affairs according to God's righteous guidelines and thus avoid unnecessary difficulties in life. The word 'discipline' contains the idea of training by word (24:32) or deed (23:13). In view are wise dealings (1:3) that lead to successful living; 'right' is right behavior; 'just' is the application of righteousness in making the right decision; and 'fair' is moral integrity. Wisdom will give prudence to the naive or simpleminded, the person susceptible to being misled (1:4). The person without experience will learn how to avoid the pitfalls of life." Proverbs will benefit both the wise and the simple (1:5-6). The wise will be able to navigate around life's hidden reefs with care. The proverb (in Hebrew, *meshal*) is simply a method of teaching by means of comparison. The theme of the proverbs is that the 'fear of the Lord' (1:7) is the first lesson in the pursuit of wisdom. To 'fear' God means acknowledging his standards and reverently submitting to his will"³

¹Source: [The Complete Word Study Old Testament](#)

²Source: [The Bible Knowledge Commentary: An Exposition of the Scriptures](#)

³Source: [Tyndale Concise Bible Commentary](#)