

1 Kings & 2 Chronicles w/Associated Psalms(Part 2)

See “Part 1” for the Purpose & Outline of Kings & Chronicles, and other introductory notes.

Reading 1 Kings & 2 Chronicles with Associated Psalms(June 17-30):

1 Kings 10&2 Chronicles 9– The Queen of Sheba Visits Solomon

Jesus refers to the “Sign of Jonah” and the “sign of the Queen of the South” in Matthew 12:42 & Luke 11:31 – “for she came from the ends of the earth to listen to Solomon’s wisdom, and now one greater than Solomon [Jesus] is here.” The Kings & Chronicles accounts are very similar.

1 Kings 11– Solomon’s Wives & Adversaries

Omitted from the Chronicler, to keep attention on the positive aspects of restoration. The end of Solomon’s life shows his great errors, which leads to problems for the kingdom. It makes us long for a King who is perfect, so that the kingdom can flourish. King Jesus is our perfect, eternal King.

Jeroboam’s rebellion brings the prophecy of Ahijah that the nation will be torn in half – with 10 tribes in the north (Israel) and 2 tribes in the south (Judah). This prophecy affirms God’s covenant promises to David.

1 Kings 12 & 2 Chronicles 10 – The Divided Kingdom

Rehoboam reigned 930-913 BC over the southern kingdom (Judah). The split in the kingdom will happen around 8 years into his reign. The problems begin with the “Rebellious Request” of Jeroboam and his followers. Rehoboam ignores the advice of the elders and listens to his friends and gives an “Arrogant Answer” to the rebellious request. Jeroboam sets up golden calves and begins the long history of the northern kingdom (Israel) worship false gods at high places.

2 Chronicles 11 – Rehoboam’s Success

The first 4 verses parallel 1 Kings 12:21-24, but the rest of this chapter is unique to the Chronicler who often shows the principle of “immediate retribution.” Chapter 11 traces immediate rewards for Rehoboam’s obedience (vv.1-4); while chapter 12 will show immediate judgment for disobedience.

1 Kings 13-14– Prophecy for Jeroboam from The Man of God & Ahijah

The prophecy of the unnamed “man of God” includes announcement of King Josiah (cf. 2 Kings 23:15-20) that will take place 300 years later. He condemns the altar Jeroboam built in Bethel. Jeroboam is unsuccessful in his attempt to buy the prophet’s loyalty. A similar attempt is made by the “old prophet living in Bethel.” You cannot buy off a true prophet. “Even after this, Jeroboam did not change his evil ways.” A second prophecy from Ahijah regarding Jeroboam’s son also does not stop Jeroboam’s evil ways.

2 Chronicles 12– Shishak Attack

The Chronicler refers to “Judah” as “Israel” (cf. 12:1) as he writes for the restoration of “Israel.” The Chronicler includes the note that the leaders humbled themselves (12:6-7, cf. 7:14), as an continued encouragement to the restoration community.

1 Kings 15:1-8&2 Chronicles 13– Abijah King of Judah

The Chronicler’s account of Abijah’s reign (913-910 BC) is about three times longer, than the Kings account, mostly because it includes Abijah’s speech. The Kings account emphasizes the negative, the Chronicler emphasizes the positive.

1 Kings 15:9-24& 2 Chronicles 14-16– Asa King of Judah

The Chronicler’s account of Asa’s reign (910-869 BC) is significant longer than in Kings; because on the whole, he was a “good” king (both in Kings & Chronicles). The Chronicler’s emphasis on “immediate retribution” is also seen here. Asa’s obedience during the first 35 years

resulted in blessing; but his error's in his last years (chapter 16) resulted in affliction to a foot disease.

1 Kings 15:25 – 16:34 – Bad Israel Kings: From Nadab to Ahab

Ahijah's prophecy comes true as we see one king after another in the northern kingdom ("Israel") become increasingly worse than the king before. Secular historians rate Omri as one of the most powerful political rulers. Assyrian records call Israel "the land of Omri." He is a prime example that what the world regards as a "good leader" is not necessarily what the Lord thinks. The Chronicler does not include any of the northern kings as they do not factor into the restoration efforts, which flow from the ancestry of the Davidic covenant.

2 Chronicles 17 – Jehoshaphat King of Judah

There are several chapters in Kings about the worst of Israel's kings (Ahab), but the Chronicler's focus on Judah goes from good king Asa to good king Jehoshaphat (872-848 BC). The Chronicler's account of "Jumpin' Jehoshaphat" is more than twice as long as the Kings account, which is focused on the problems with "call me Ahab."

1 Kings 17-19– Elijah

In the midst of the horrible reign of bad King Ahab (874-853 BC), is the good prophet Elijah. As such there was always a representative of the one true God who was consistently rejected by Ahab. We see the truly "spiritual battle" between worshiping the true God and worshiping the Baals. God shows Himself to be the true God over all life, and not the fertility gods of Baalism. There is great encouragement and contemporary application in this account of Elijah.

1 Kings 20 – Ahab's War with Syria

Elijah has just recruited Elisha, and then we also hear of yet another prophet of the Lord ministering God's Word to Ahab. Elijah is not alone as he thought (1 Kings 19:14), and as it often feels like to us today. This still does not bring about repentance.

1 Kings 21 – Naboth's Vineyard

The treachery of King Ahab & Queen Jezebel is captured in this account. Elijah's prophecy about Jezebel in 1 Kings 21:23 comes true in 2 Kings 9:30-37.

1 Kings 22&2 Chronicles 18 – Jehoshaphat's Alliance with Ahab

The two accounts are very similar; however the Chronicler's introduction (18:1-2) and conclusion (19:1-3) puts the focus on Jehoshaphat. This alliance was not based on righteous grounds, but is a purely political alliance (through the marriage of Ahab's daughter Athaliah to Jehoshaphat's son Jehoram) by which Judah will come precariously close to wiping out the Davidic line [stay tuned]. Ahab's death has been foretold by two prophets, and now a third brings us to the event itself.

2 Chronicles 19-20– Seven Scene Battle to Close Jehoshaphat's Reign

The name Jehoshaphat means "Jehovah judges" and in chapter 19 he appoints judges for a judicial reform of religious and civil matters. Chapter 20 then includes seven scenes: (1) Moabites & Ammonites make war [20:1]; (2) Jehoshaphat inquires of the Lord and offers a prayer of lament [20:2-19], which may be related to Psalm 44; (3) They set out for the Desert of Tekoa [20:20-21]; (4) Turning point: The Lord set ambushes [20:22-23]; (5) the army sees that the battle is over before it began [20:24-26]; (6) The joyful return [20:27-28; (7) the fear of the Lord falls on the surrounding nations [20:29-30].

2 Chronicles 21 – Jehoram King of Judah

After two good kings, comes the wickedness of Jehoram (848-841), married to the house of Ahab.

2 Chronicles 22– Ahaziah King of Judah

Ahaziah's one year reign is essentially as a puppet of his mother Athaliah.

2 Chronicles 23– Queen Athaliah

Athaliah (841-835) comes within one baby of wiping out the Davidic line.

See separate reading guides for Proverbs & Ecclesiastes