

BECAUSE YOU HAVE DONE THIS

PREACHING THROUGH THE BIBLE: I KINGS I Kings 11:9-13

I. INTRODUCTION

A. TITLE AND SCOPE

1. TITLE(S)

a. Hebrew Bible

1. I and II Kings were together as one book

➤ As were I/II Samuel—and I/II Chronicles

2. Title was *Melechim*—‘Kings’

➤ From first word—in **I Kings 1:1**—[Now] *King David was . . .*

b. Septuagint (LXX)

1. Divided Hebrew books of Samuel, Kings and Chronicles into two parts

➤ Greek language took up more space than Hebrew—ran over length of one scroll

2. Grouped Samuel and Kings under common title of ‘Kingdoms’

➤ *First Kingdom* = I Samuel

➤ *Second Kingdom* = II Samuel

➤ *Third Kingdom* = I Kings

➤ *Fourth Kingdom* = II Kings

c. Latin

1. Followed Septuagint division

2. Renamed books

➤ *First Book of Kings* = I Samuel

➤ *Second Book of Kings* = II Samuel

➤ *Third Book of Kings* = I Kings

➤ *Fourth Book of Kings* = II Kings

2. SCOPE—I AND II KINGS

a. I Kings—about 120 years

▪ From—Solomon’s reign (971 BC)

▪ To—Ahaziah (North) and Jehoshaphat (South)—(about 851 BC)

b. II Kings—about 270 years

- Asa 911-870
- Jehoshaphat 873-848

c. Kingdom of **Israel** (north)—**8 kings**

- Jeroboam 931-910
- Nadab 910-909
- Baasha 909-886
- Elah 886-885
- Zimri 885
- Omri 885-874
- Ahab 874-853
- Ahaziah 853-851

D. PURPOSE

1. I/II KINGS—RECORD POLITICAL HISTORY OF ISRAEL

- a. Begin with **Solomon's** reign—contrasted with I/II Chronicles (below)
- b. Cover **all Israel**—both north and south
 1. Dating of each reign was in relation to dating of reign in the other kingdom
 2. Tracked events in each kingdom alongside those in the other one
- c. Give **prophetic** evaluation of **political** and **moral** situation
 - Show correlation between moral/spiritual behavior—and political/economic effects

2. CONTRAST—I/II CHRONICLES—GIVE RELIGIOUS HISTORY

- a. Begin with **David's** reign (in II Samuel)
- b. Focus on **Davidic dynasty**
 - Northern kingdom (Israel)—mentioned mainly when it interacted with Judah
- c. Give **priestly** perspective on **religious** events and **spiritual** significance
 - Focus more on **Temple** and efforts to **reform** religious situation

E. THEMES—I KINGS

1. KEY MESSAGE

❖ **Welfare of both kingdoms depended on keeping covenant with Jehovah**

- a. **Covenant** established through **Moses** and **Joshua**
 1. Blessings for obedience—curses for disobedience
 2. Represented by pledges made at—Mt. **Gerizim** and Mt. **Ebal**
 - Proclaimed by God—in **Dt 11** and **Dt 27**
 - Pledged by people under Joshua—**Josh 8**

- b. Reinforced by **eternal covenant** with **David**

II Sam 7:14-16—*I will be a Father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men., but my lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever.*

- c. Davidic covenant **reiterated** to **Solomon**—with **consequences**—**I Kgs 9:1-9**

1. If Solomon **obeyed** like David

➤ His throne would be established forever—as God promised to David

2. If Solomon or his sons disobeyed and served other gods

a. Israel would be cut off from the promised land

b. The Temple would be destroyed

c. Israel would become a ‘proverb’

✓ All people would know God punished them because of their idolatry

2. OTHER THEMES

- a. Need for **dependence on God**

▪ Human rule cannot succeed without dependence on God’s help

- b. **Rulers held accountable** for leadership

1. National situation and religious attitudes were influenced largely by direction set by king

2. All 8 kings of Israel—were disobedient—idolatrous

➤ Usually disobedience was identified—in two ways

a. He “did evil in the sight of the Lord”

b. He “walked in the way of his father—and/or Jeroboam”

3. Judah was ruled by two ‘bad’ kings—and two ‘good’ kings

- a. Bad kings

1. Rehoboam—Solomon’s son

▪ Was foolish—and provoked rebellion that sparked the division

▪ Allowed widespread idolatry among the people

2. Abijam—Rehoboam’s son

- “Walked in the sins of his father”
- Was not wholly devoted to God—unlike the heart of his ‘father David’

b. Good kings—followed David’s example

1. Asa—**15:11**—*did what was right in the sight of the Lord, like David his father*
2. Jehoshaphat—**22:43**—*walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the Lord.*

c. The **people were still accountable**—without excuse

1. Obedience/disobedience was not just the responsibility of the kings

2. **Examples in Judah**

a. **Rehoboam’s reign—I Kgs 14:22-24**

1. No direct evidence Rehoboam *initiated* idolatry—but he tolerated it
2. The nation—as a whole—was disobedient—as a whole

- **Judah**—*did evil in the sight of the Lord*
- **They**—built pagan altars on every high hill
- **In the land**—there were male cult prostitutes

b. **Asa’s reign—I Kgs 15:10-15**

1. Asa was wholly devoted to God
 - Removed the idols of his fathers
 - Eliminated male temple prostitutes
 - Punished his mother for her idolatry and destroyed her idol
2. But the ‘high places’ were not taken away
 - *Apparently* by people in the countryside—[inferred from passage]

c. **Jehoshaphat’s reign—I Kgs 22:41-44**

1. Jehoshaphat did right in the sight of the Lord
2. But the ‘high places’ were not taken away
 - The **people** sacrificed/burnt incense at pagan altars—explicitly stated!

3. **Example in Israel—I Kgs 18**

- a. Elijah appealed to the **people**—to reject Baal

- b. The **people**—consented to the contest between Elijah and the prophets of Baal
- c. The **people**—pursued and killed the prophets of Baal
- d. **Rise of prophetic opposition**—to idolatry and immorality
 - **Elijah**—in **I Kings** (**chapters 17-19**)
 - **Elisha**—in **II Kings** (**chapters 2, 4-8:15**)

F. OUTLINE—CHRONOLOGY

1. TWO MAIN PARTS—OF I KINGS

- **Chapters 1-11**—united kingdom under Solomon
- **Chapters 12-22**—divided kingdom

2. THE UNITED KINGDOM—CHAPTERS 1-11

- a. Solomon **Consolidates Power**—**chapters 1-2**
 - Chapter 1—Solomon appointed—resistance capitulates
 - Chapter 2—David dies—Solomon purges opponents
- b. Solomon's **Rise**—**chapters 3-10**
 - Chapter 3—Solomon receives wisdom from God—and judges wisely
 - Chapter 4—Solomon's wise administration—wealth—power
 - Chapters 5-8—Building and dedication of Temple
 - Chapters 9-10—Solomon's power/wealth grow—reputation broadcast abroad
- c. Solomon's **Decline**—**chapter 11**
 - 1. Solomon's Idolatry—**vv 1-8**
 - 2. God's Response—**vv 9-40**
 - a. Judgment upon Solomon—**vv 9-13**
 - b. Raising of adversaries—**vv 14-40**
 - ✓ Hadad the Edomite
 - ✓ Rezon in Damascus
 - ✓ Jeroboam the Ephraimite
 - c. Prophecy of divided kingdom—**vv31-39**
 - 3. Solomon's **Death**—**vv41-43**

3. THE DIVIDED KINGDOM—CHAPTERS 12-22

- a. Division of the Kingdom—**chapters 12-14**
 - 1. Israel’s revolt against Rehoboam—12:1-24
 - 2. Jeroboam’s idolatrous reign in Israel—and decline—12:25-14:20
 - 3. Rehoboam’s toleration of idolatry in Judah—and decline—14:21-31
- b. Two Kings of Judah—**15:1-24**
 - Abijam—disobeyed God
 - Asa—obeyed God
- c. Five Disobedient Kings of Israel—**15:25-16:28**
 - Nadab
 - Baasha
 - Elah
 - Zimri
 - Omri
- d. Ahab in Israel—**16:29-22:40**
 - 1. Introduction of **Baal** worship—by Jezebel—16:29-34
 - 2. **Elijah’s** ministry—Chapters 17-19
 - 3. Ahab’s **reign** and **demise**—Chapters 20-22:40
- e. Closing reigns of the book—**22:41-53**
 - Jeshoshaphat in Judah
 - Ahaziah in Israel

II. BIBLICAL TEXT

I Kings 11:9-13—*9 Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice, 10 and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded. 11 So the LORD said to Solomon, “Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. 12 Nevertheless I will not do it in your days for the sake of your father David, but I will tear it out of the hand of your son. 13 However, I will not tear away all the kingdom, but I will give one tribe to your son for the sake of My servant David and for the sake of Jerusalem which I have chosen.”*

III. EXPOSITION

A. SOLOMON DID MUCH POSITIVE

1. POLITICAL ACHIEVEMENTS

- a. Extended Israel's territory to its greatest limit
- b. Built a great army and navy—and led Israel to its zenith of military power
- c. Formed numerous alliances
 1. Brought peace to Israel
 2. Made Israel a viable international power
- d. Enriched the national treasury—and built trade
- e. Summary

I Kgs 10:23-24—*So King Solomon became greater than all the kings of the earth in riches and in wisdom. All the earth was seeking the presence of Solomon to hear his wisdom which God had put in his heart.*

2. RELIGIOUS ACHIEVEMENTS

- a. Built God's Temple in Jerusalem—and located the Ark of the Covenant within it
- b. Led people to re-commit themselves to God—in dedication of Temple
- c. Wrote *Proverbs* and *Song of Solomon*
- d. Possibly wrote *Ecclesiastes*—if **1:1** *son of David of David, king in Jerusalem* is literal
- e. Spread Jehovah's reputation abroad—by his God-given wisdom and religious actions

B. GOOD INTENTIONS—EVEN RELIGIOUS ACTIVITY—ARE NOT ENOUGH

1. GOD HAD REMINDED SOLOMON—**9:1-9**

- a. God's first priority in the covenant was **obedience**
- b. Reiterated **consequences** for obedience (blessings)—and disobedience (judgment)

2. NOTEWORTHY OCCASION OF THAT PASSAGE (**9:1-9**)

- a. Immediately followed dedication of the Temple—**chapter 8**
- b. Israel had just sacrificed 22,000 oxen and 120,000 sheep!—**8:62-63**
- c. God's warning was a reminder—He wants **obedience before sacrifice**
 1. Samuel's rebuke of Saul

I Sam 15:22—*Has the Lord as much delight in burnt offerings and sacrifices As in obeying the voice of the Lord? Behold, to obey is better than sacrifice, And to heed than the fat of rams.*

2. Micah's later prophecy

Mic 6:6-8—*With what shall I come to the LORD And bow myself before the God on high? Shall I come to Him with burnt offerings, With yearling calves? Does the LORD take delight in thousands of rams, In ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, The fruit of my body for the sin of my soul? He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?*

3. ALSO—ONE MUST NOT REST ON PAST LAURELS

- a. Solomon felt a great sense of accomplishment in building the Temple
- b. He had kept his father David's promise—and fulfilled his own purpose
- c. But God expects consistency from beginning to end—wholehearted, complete devotion

C. GOD'S JUDGMENT AGAINST SOLOMON—11:9-39

1. FORMAL PROCLAMATION OF JUDGMENT—**vv9-13**

2. PROPHETIC DESCRIPTION—GOD'S PUNISHMENT—**vv31-39**

- a. Kingdom will be ripped away from Solomon—**v 31**
- b. Reason—**v33**—Israel has worshiped these gods
 - Ashtoreth—god of the Sidonians
 - Chemosh—god of the Moabites
 - Milcom—god of the Ammonites
- c. Solomon's line will retain a small portion—**vv 32, 34, 36**
 1. For David's sake
 2. Division will *not* occur during Solomon's lifetime
 3. Messianic prophecy
 - God's perpetual lamp will remain in Jerusalem—**v36**
- d. Promise to Jeroboam—**vv 31, 35, 37-38**
 1. You will receive 10 tribes
 2. Nature of kingdom—a conditional promise
 - a. Condition: only *if* you obey like David did
 - b. Promise: then your kingdom will be eternal

D. REASON FOR PUNISHMENT

1. SPECIFIC ACTION/BEHAVIOR—**IDOLATRY—v10**

- a. **Cause**—Solomon’s many **foreign wives**—**vv3-4**—introduced many **idols**
 - 700 wives and 300 concubines
 - *turned his heart away after other gods*
- b. In direct violation of warning in the Torah
 - **Dt 34:15-16**—warned against marrying pagan idolaters—for this very reason

2. SOLOMON’S JUSTIFICATION—FOR THESE MARRIAGES

- a. To secure diplomatic relationships with other nations—through marriage
- b. Derivative factors
 1. This helped to increase Solomon’s power/prestige—and that of Israel
 2. Led to accommodating wives’ religions—to satisfy royal in-laws of pagan nations

E. IDOLATROUS ACTION WAS SYMPTOMATIC OF DEEPER PROBLEM

1. SOLOMON’S HEART WAS WRONG

- a. Solomon did not reject Jehovah—continued to serve Him
- b. But Solomon was not **fully** devoted to Jehovah
 - **I Kgs 11:6**—*Solomon did what was evil in the sight of the Lord, and did not follow the Lord fully, as David his father had done.*
- c. Contrast with David—who whole-heartedly followed God
 - A man after God’s own heart—**I Sam 13:14** and **Acts 13:22**

2. GOD’S DESIRE FOR SINGLE-MINDED COMMITMENT

- a. Joshua’s challenge to make a total/final ‘either-or’ decision
 - **Josh 24:14-15**—choose today whom you will serve
 1. Either your fathers’ gods across the river—or the Amorite gods
 2. Or the Lord
- b. Jesus’ warning—in the Sermon on the Mount—**Mt 6**
 1. Your eye must be single/good
 - If your eye is bad—your whole body will be filled with darkness
 2. You cannot serve two masters
 - You cannot serve both God and the world/mammon

3. SOLOMON'S ESSENTIAL PROBLEM—AND SIN

- a. He set his **eye** on the world—and his whole life was filled with darkness
- b. His **heart** followed his **eye**—and turned him from full devotion to Jehovah
- c. Like the Laodiceans—Solomon became lukewarm towards God

F. THE TRAGEDY OF SOLOMON—AND LATER KINGS

1. WEALTH—POWER—WISDOM—[ALL GIFTS FROM GOD!]
—SEDUCTED HIM
2. HE WAS NOT ONLY THE WISEST MAN—BUT ALSO A FOOL
3. HE WAS A WISE FOOL—[SOPHOMORE]
4. THE MAGNITUDE OF HIS ERROR MADE HIM THE WORLD'S BIGGEST FOOL

G. THE ARE ETERNAL CONSEQUENCES OF FOOLISH CHOICES

1. THE SINS OF THE FATHER

- Visit the children—to the 3rd and 4th generation—[Ex 34:7](#) and [Dt 5:9](#)

2. CONSEQUENCES

- God's divine judgment—division of the kingdom
- Royal Legacy—all 19 kings of Israel were idolatrous and 'evil'
- Royal Legacy—12 of the 20 Judean kings did evil
- Eventual demise of Israel and captivity of Judah