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The Chapters of 1 Kings

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1 Kings

SECTION OUTLINE ONE (1 KINGS 1)

David's death draws near. David's son Adonijah conspires to make himself king, but when David learns of it, he confirms Solomon as his successor. Adonijah begs for mercy from Solomon, who grants it.

- I. THE COLDNESS OF DAVID (1:1-4): As David grows old, he becomes unable to keep warm, so his advisers find a beautiful young woman to keep him warm.
- II. THE CONSPIRACY BY ADONIJAH (1:5-10): Adonijah, a half brother of Solomon, attempts to crown himself king in his father's place. He is helped by Joab and Abiathar the priest, and he invites most of the royal officials and David's sons to attend a sacrifice at En-rogel.
- III. THE COUNTERPLOT BY NATHAN (1:11-27): Nathan hears of Adonijah's plan and works to ensure that Solomon will become the next king.
 - A. Nathan meets with Bathsheba (1:11-21): Nathan instructs Solomon's mother, Bathsheba, to report Adonijah's behavior to David, reminding the dying king that he has already promised his throne to Solomon.
 - B. Nathan meets with David (1:22-27): As planned, Nathan comes in just as Bathsheba is finishing talking with David, and he tells David the same thing that she has told him.
- IV. THE COMMAND BY DAVID (1:28-37)
 - A. His intentions (1:28-31): David reassures Nathan and Bathsheba that Solomon will indeed be Israel's next king.
 - B. His instructions (1:32-37): Zadok the priest and Nathan the prophet are to anoint Solomon, place him on David's mule, blow trumpets, and shout, "Long live King Solomon!"
- V. THE CROWNING BY ZADOK (1:38-40): The high priest does exactly what David instructed, causing a great celebration among the people of Jerusalem.
- VI. THE COMPASSION OF SOLOMON (1:41-53): When Adonijah learns that Solomon is the new king, he seeks refuge at the altar of the sacred tent. He asks for mercy from Solomon, who grants it as long as Adonijah remains loyal to him.

SECTION OUTLINE TWO (1 KINGS 2)

David delivers a charge to Solomon and dies. Solomon executes Adonijah after he makes a request. For supporting Adonijah as king, Abiathar is deposed as priest but not killed. Joab seeks asylum but is put to death. Shimei is killed for disobeying Solomon's orders to remain in Jerusalem.

- I. SOLOMON AND HIS FATHER (2:1-11): David, whose death is near, speaks his final words to Solomon, the new king.
 - A. David's reminder (2:1-4): David urges Solomon to obey the Lord's commands written in the Law of Moses.
 - B. David's requests (2:5-9): David leaves instructions for Solomon to carry out after David's death.
 1. Execute Joab and Shimei for their past crimes.
 2. Show kindness to the sons of Barzillai for their past faithfulness.
 - C. David's resting place (2:10-12): David dies after ruling Israel for 40 years. He is buried in the City of David. Solomon becomes king.
- II. SOLOMON AND HIS FOES (2:13-46)

- A. Adonijah (2:13-25)
 1. The petition (2:13-18): Adonijah desires to marry Abishag, David's former attendant, so he persuades Bathsheba to ask Solomon for this favor.
 2. The provocation (2:19-25): Solomon is incensed at such a request, so he orders Adonijah to be put to death!
- B. Abiathar (2:26-27): Solomon deposes Abiathar as priest because he supported Adonijah as king, but Solomon does not kill him.
- C. Joab (2:28-35): Solomon orders Joab to be executed for brutally murdering Abner and Amasa.
- D. Shimei (2:36-46)
 1. His disobedience (2:36-40): Solomon allows Shimei to live peacefully in Jerusalem but warns that he will be executed if he leaves the city. Shimei agrees, but three years later he leaves the city to retrieve two runaway slaves.
 2. His death (2:41-46): Upon Shimei's return, Solomon has him executed.

SECTION OUTLINE THREE (1 KINGS 3-4)

Solomon marries one of Pharaoh's daughters. When the Lord offers Solomon anything he wants, he chooses wisdom and manifests it in a dispute between two prostitutes. The officials of Solomon's government are listed. The nation enjoys peace, and Solomon's fame spreads to the surrounding nations.

- I. THE RISE OF SOLOMON (3:1): As Solomon's power increases and his building projects take shape, he forms an alliance with Pharaoh and marries one of his daughters.
- II. THE REVELATION TO SOLOMON (3:2-28): After Solomon sacrifices 1,000 burnt offerings, the Lord appears to him in a dream that night.
 - A. The details (3:5-15)
 1. The assurance (3:5): The Lord promises to give Solomon anything he asks for.
 2. The answer (3:6-9): Solomon asks for wisdom that he might govern justly.
 3. The approval (3:10-15): God is pleased with Solomon's choice and promises to give him wisdom plus riches and honor!
 - B. The demonstration (3:16-28): Soon after Solomon is granted wisdom, he displays his ability to judge wisely by settling a difficult dispute.
 1. The problem (3:16-22): Two prostitutes gave birth to sons, but one of the babies died. One mother claims that the other mother switched babies and gave her the dead child.
 2. The proposal (3:23-25): Solomon proposes to cut the baby in two, giving half to each mother!
 3. The protest (3:26): One mother agrees, but the other cries out in protest and is willing to give up the infant that he might live.
 4. The pronouncement (3:27-28): Solomon awards the baby to the woman who protested, concluding that she is the real mother. News of Solomon's wisdom spreads throughout Israel.
- III. THE REIGN OF SOLOMON (4:1-34)
 - A. His people (4:1-19)
 1. Solomon's high officials (4:1-6)
 2. Solomon's district governors (4:7-19)
 - B. His prosperity (4:20): The kingdom of Israel increases and prospers greatly under Solomon's reign.
 - C. His places (4:21, 24): Solomon rules over all the land from the Euphrates River to the land of the Philistines to the borders of Egypt.
 - D. His provisions (4:22-23, 27-28): Each district governor is responsible for providing food for Solomon's palace for one month of every year.
 - E. His peace (4:25): Throughout Solomon's reign, the land of Israel enjoys peace and prosperity.
 - F. His power (4:26): Solomon has thousands of horses and chariots.
 - G. His perceptiveness (4:29-34)
 1. The comparison of Solomon's wisdom (4:29-31): Solomon is wiser than all the wise men of the east, including those in Egypt and the surrounding nations.
 2. The contents of Solomon's wisdom (4:32-34)

- a. He writes 3,000 proverbs.
- b. He composes 1,005 songs.
- c. He possesses vast knowledge concerning plant and animal life.
- d. His advice is sought by the kings of every nation.

SECTION OUTLINE FOUR (1 KINGS 5-7)

Solomon gathers supplies and constructs a magnificent Temple for the Lord. He also constructs a palace for himself and supplies furnishings for the Temple.

I. A HOUSE FOR THE KING OF KINGS (5:1-18; 6:1-38; 7:13-51)

A. The preparations (5:1-18)

- 1. The supplier (5:1-12)
 - a. Solomon's request (5:1-6): He asks Hiram, king of Tyre, to furnish cedar logs for the Temple.
 - b. Hiram's reassurance (5:7-12): Hiram agrees; in return, he receives wheat and olive oil from Israel.
- 2. The skilled workers (5:13-18): Solomon conscripts thousands of stonecutters and carpenters to travel to Lebanon and prepare materials for the Temple.

B. The particulars (6:1-38; 7:13-51)

- 1. The time schedules for the Temple (6:1, 37-38)
 - a. Its commissioning (6:1): Construction begins during the fourth year of Solomon's reign, 480 years after Israel's exodus from Egypt.
 - b. Its completion (6:37-38): The Temple is finished seven years later.
- 2. The size of the Temple (6:2): It is 90 feet long, 30 feet wide, and 45 feet high.
- 3. The structure of the Temple (6:3-10, 14-36)
 - a. The exterior (6:3-10): A description is given of the Temple's various rooms and staircases.
 - b. The interior (6:14-36): A description is given of the elaborate decorations and paneling of the Temple's interior.
- 4. The promise from the Temple (6:11-13): The Lord assures Solomon that he will continue to live among his people if they obey his commands.
- 5. The fixtures in the Temple (7:13-51): A skilled craftsman from the tribe of Naphtali fashions the gold and bronze furnishings.
 - a. The two bronze pillars (7:15-22)
 - b. The bronze Sea (7:23-26)
 - c. Ten bronze water carts (7:27-37)
 - d. The gold altar, the gold table for the Bread of the Presence, the gold lampstands, etc. (7:48-51)

II. A HOUSE FOR THE KING OF ISRAEL (7:1-12): Solomon also builds a palace for himself.

- A. The time (7:1): The palace took 13 years to construct.
- B. The dimensions (7:2-12): Solomon's magnificent palace has many great rooms. One of the buildings, the Palace of the Forest of Lebanon, measures 150 feet long, 75 feet wide, 45 feet high, and is constructed almost entirely of cedar! Another room, the Hall of Pillars, measures 75 feet long by 45 feet wide.

SECTION OUTLINE FIVE (1 KINGS 8)

After the Ark is transferred to the Temple, Solomon blesses the people and dedicates the Temple.

I. THE SUMMONS (8:1-11)

- A. The Ark of the Covenant (8:1-9): Solomon gathers all of Israel's leaders to witness the placing of the Ark in the Temple.
- B. The glory of God (8:10-11): When the priests withdraw from the inner sanctuary, the glorious presence of the Lord fills the Temple.

II. THE SERMON (8:12-21): Solomon blesses the people and delivers a message.

- A. Concerning the people who built the Temple (8:12-19): David wanted to build a temple for the

- Lord, but Solomon is chosen to build it.
- B. Concerning the purpose for building the Temple (8:20-21)
 1. To honor the name of God (8:20)
 2. To house the Ark of God (8:21)

III. THE SUPPLICATION (8:22-53): Solomon prays, asking God for several things:

- A. Continual blessing upon David's dynasty (8:25-26)
- B. Attentiveness to his prayers (8:27-30)
- C. Justice for the innocent (8:31-32)
- D. Forgiveness for the repentant (8:33-40)
- E. Attentiveness to the prayers of foreigners who visit the Temple (8:41-43)
- F. Victory in time of war (8:44-45)
- G. Restoration after captivity (8:46-53)

IV. THE SOUND OF PRAISE (8:54-61): With outstretched arms, Solomon praises the Lord and blesses the people, calling upon the Lord to help them obey his laws.

V. THE SACRIFICES (8:62-66): Solomon and the people complete the dedication of the Temple by sacrificing 22,000 oxen and 120,000 sheep! Then they celebrate the Festival of Shelters.

SECTION OUTLINE SIX (1 KINGS 9-10)

The Lord responds to Solomon's prayer. Hiram is displeased with the towns that Solomon gave him as payment for the Temple materials. Solomon's triumphs and treasures are described. The queen of Sheba admires Solomon's wealth, wisdom, and fame.

I. THE WARNING TO SOLOMON (9:1-9)

- A. The glory of obedience (9:1-5): If Solomon continues to obey the Lord, the Lord will make his dynasty secure, just as he promised David.
- B. The grief of disobedience (9:6-9): If the people disobey and forsake the Lord, he will send two punishments upon them:
 1. The dispersion of the people
 2. The destruction of the Temple

II. THE WORK PROJECTS OF SOLOMON (9:10-19)

- A. The complaint (9:10-14): King Hiram is displeased with the 20 cities of Galilee that Solomon gave him as payment for his cedar, cypress, and gold.
- B. The construction (9:15-19): Solomon's many building projects include the Temple, the royal palace, the Millo, the wall of Jerusalem, the cities of Hazor, Megiddo, and Gezer, and various cities for storing grain and military equipment.

III. THE WORKFORCE OF SOLOMON (9:20-24): Solomon conscripts labor forces from the survivors of the nations he conquers.

IV. THE WORSHIP OF SOLOMON (9:25): Three times a year Solomon sacrifices burnt offerings and peace offerings in the Temple.

V. THE WISDOM OF SOLOMON (10:1-9): The Lord's marvelous gift of wisdom to Solomon is witnessed by the queen of Sheba during her visit to Jerusalem.

- A. Solomon answers the queen (10:1-3): The queen is determined to test Solomon's famed wisdom by asking him many difficult questions. Solomon wisely answers all her questions.
- B. Solomon amazes the queen (10:4-9): The queen is overwhelmed by Solomon's incredible wisdom and the glory of his kingdom.

VI. THE WEALTH OF SOLOMON (9:26-28; 10:10-29)

- A. The sources (9:26-28; 10:10-12, 14-15, 22-25): Solomon's vast wealth came from several

sources, including:

1. The queen of Sheba (10:10)
2. Visiting foreigners (10:23-25)
3. Taxes (10:14-15)
4. Merchant ships (9:26-28; 10:11-12, 22)
- B. The splendor (10:13, 16-21, 26-29): As treasures flow into the royal coffers, Solomon's kingdom reflects his great wealth.
 1. The gifts to the queen of Sheba (10:13)
 2. The 500 gold shields (10:16-17)
 3. The ivory throne overlaid with pure gold (10:18-20)
 4. The gold cups and dining utensils (10:21)
 5. The thousands of chariots and horses (10:26-29)

SECTION OUTLINE SEVEN (1 KINGS 11)

Solomon allows his many wives and concubines to lead him into idolatry. The Lord raises up enemies against Solomon. A prophet tells Jeroboam, one of Solomon's leaders, that 10 of the northern tribes will be taken from Solomon and given to him. Solomon dies and is buried.

I. SOLOMON'S DISOBEDIENCE (11:1-40)

- A. The causes (11:1-8)
 1. Polygamy (11:1-3): Contrary to God's commands (Deut. 17:17), Solomon has 700 wives and 300 concubines!
 2. Paganism (11:3-8): Solomon's pagan wives lead his heart astray, and he worships their idols.
- B. The consequences (11:9-40)
 1. Future civil war (11:9-13, 26-40): The Lord is angry and promises to tear the kingdom away from Solomon and give it to one of his servants. But for David's sake, the Lord reserves this punishment until after Solomon dies, and even then his son still reigns over one tribe.
 - a. Jeroboam and Solomon (11:26-28): Prior to his rebellion, Jeroboam is a capable Ephraimite serving as one of Solomon's workforce leaders.
 - b. Jeroboam and Ahijah (11:29-40): A prophet named Ahijah tells Jeroboam that the kingdom will be torn away from Solomon and given to him.
 - (1) Ahijah's illustration (11:29-30): One day as Jeroboam leaves Jerusalem, Ahijah takes a new cloak and tears it into 12 pieces, giving Jeroboam 10 pieces.
 - (2) Ahijah's interpretation (11:31-40): The prophet tells Jeroboam that the Lord will soon make him ruler over 10 of Israel's tribes because of Solomon's many sins! Jeroboam flees to Egypt to escape Solomon's anger.
 2. Foreign enemies (11:14-25): The Lord also allows foreign enemies to trouble King Solomon's reign.
 - a. Hadad (11:14-22): This Edomite sought asylum in Egypt after David's men killed most of the men in Edom. During Solomon's reign, he returns from Egypt and becomes a threat to Solomon.
 - b. Rezon (11:23-25): Like Hadad, Rezon fled from David and became a bitter enemy of Israel. During Solomon's reign, Rezon rules in Damascus and causes trouble for Solomon.

II. SOLOMON'S DEATH (11:41-43): After reigning 40 years, Solomon dies and is succeeded by his son Rehoboam.

SECTION OUTLINE EIGHT (1 KINGS 12-13)

Rehoboam succeeds his father, Solomon, as king. After Rehoboam makes a poor decision to rule harshly, Jeroboam rebels against Rehoboam and rules the 10 northern tribes. An immediate war between the two kingdoms is avoided. Jeroboam institutes idol worship at Dan and Bethel.

I. REHOBAM (12:1-24): After Solomon's death, Rehoboam is the new king over all Israel.

- A. The arrogance (12:1-20)
 1. The request by Israel's leaders (12:1-11)
 - a. The conditions (12:1-5): Before his coronation, Rehoboam is urged by the leaders of 10 of

- Israel's tribes to lessen the hardships placed upon them by King Solomon.
- b. The counsel (12:6-11)
 - (1) The wise words of the old men (12:6-7): Rehoboam's older counselors, who had advised Solomon, recommend that he assure the tribes that there will be change for the good.
 - (2) The wicked words of the young men (12:8-11): Rehoboam's younger, inexperienced friends from childhood urge him to threaten the tribes with even harsher rule.
 2. The rejection of Israel's leaders (12:12-15): Rehoboam rejects the counsel of the older men and follows the advice of his friends.
 3. The reaction of Israel's leaders (12:16-20): The 10 tribes denounce Rehoboam and form their own nation, with Jeroboam as their king.
 - B. The aborted attack (12:21-24): Rehoboam gathers an army of 180,000 troops to crush the rebellion, but a prophet named Shemaiah warns him not to fight against the northern kingdom.
- II. JEROBOAM (12:25-13:34): After the 10 northern tribes revolt, they make Jeroboam their leader.
- A. His apostasy (12:25-33; 13:33-34)
 1. What he does (12:28-33; 13:33-34)
 - a. Jeroboam builds two gold calf idols and places them in Bethel and Dan, two cities of the northern kingdom.
 - b. He appoints non-Levites to serve as priests.
 - c. He institutes his own religious festival.
 2. Why he does it (12:25-27): He does it to keep his people from returning to Jerusalem and sacrificing in the Temple.
 - B. His altar (13:1-32)
 1. The prophecy (13:1-2): As Jeroboam offers a sacrifice on his pagan altar at Bethel, a man of God foretells that one day a future king will defile this altar by burning on it the bones of the very priests who are sacrificing upon it!
 2. The proof (13:3-5)
 - a. The crack in the altar (13:3, 5): As proof that the predicted event will happen, the man of God states that the false altar will split apart, and its ashes will be poured out on the ground. This happens, just as the man of God foretold.
 - b. The crippling of the hand (13:4): When Jeroboam hears this, he reaches out his hand and orders that the man be seized, but Jeroboam's hand becomes paralyzed!
 3. The pleas (13:6-10)
 - a. The restoration (13:6): At the king's urging, the man of God prays to the Lord, who restores the king's hand.
 - b. The refusal (13:7-10): Jeroboam offers to reward the man of God and invites him to the palace; the man refuses, for God has forbidden him to eat or drink anything in Bethel.
 4. The prophet (13:11-32)
 - a. The sin (13:11-19): En route back to his home, the man of God is met by an old prophet, who tells him that an angel wants him to come home with him and share a meal. The old prophet is lying, but the man of God goes home and eats with him.
 - b. The sentence (13:20-22): As the man of God eats with the prophet, the Lord sends a message to him through the prophet. The Lord rebukes him for his disobedience and tells him that his body will not be buried in the grave of his ancestors.
 - c. The slaying (13:23-25): The man of God eats and then leaves on a donkey, but along the way he is killed by a lion.
 - d. The sorrow (13:26-32): When the older prophet hears that the man of God has been killed, he retrieves the body and mourns for him. He instructs his sons to bury him beside the man of God, for his message is certainly true.

SECTION OUTLINE NINE (1 KINGS 14-15)

Ahijah pronounces doom on Jeroboam's family. Jeroboam dies, and Nadab becomes king of Israel. After leading Judah into idolatry, King Rehoboam dies, and Abijam becomes king. Asa succeeds Abijam and begins many reforms. Baasha assassinates Nadab and becomes king of Israel. There is constant war between Israel and Judah.

- I. JEROBOAM, ISRAEL'S FIRST RULER (14:1-20): The final days of Jeroboam's reign are recorded.
 - A. His deception (14:1-18)
 - 1. The plot (14:1-3): Jeroboam instructs his wife to disguise herself and find out from Ahijah the prophet if their sick son will recover.
 - 2. The perception (14:4-5): Before the queen arrives, the Lord informs Ahijah, who is old and almost blind, who his coming visitor is.
 - 3. The prophecy (14:6-18): Ahijah tells Jeroboam's wife of coming judgment for Jeroboam's evil.
 - a. Concerning the house of Jeroboam (14:7-14, 17-18): Because Jeroboam promotes idolatry in Israel, his sick son will die along with all his other sons.
 - b. Concerning the house of Israel (14:15-16): The Lord will cause the northern kingdom of Israel to be taken into captivity.
 - B. His death (14:19-20): Jeroboam dies after a reign of 22 years. His son Nadab becomes king.
- II. REHOBOAM, JUDAH'S FIRST RULER (14:21-31): The final days of Rehoboam's reign are recorded.
 - A. His detestable practices (14:21-24): Rehoboam allows idolatry to flourish throughout Judah.
 - B. His defeat (14:25-31): King Shishak of Egypt captures Jerusalem and steals the treasures of the Temple and the royal palace.
- III. ABIJAM, JUDAH'S SECOND RULER (15:1-8)
 - A. His wickedness (15:1-5): Abijam commits the same sins his father, Rehoboam, committed.
 - B. His warfare (15:6-8): During Abijam's reign there is constant war between Israel and Judah.
- IV. ASA, JUDAH'S THIRD RULER (15:9-24)
 - A. His spiritual warfare (15:9-15): Asa initiates great reforms throughout Judah, removing the idols and even deposing his own grandmother for her pagan practices!
 - B. His military warfare (15:16-24): Asa wages constant war against Baasha of Israel and reestablishes a treaty with the king of Aram to defeat Israel.
- V. NADAB, ISRAEL'S SECOND RULER (15:25-28): King Nadab commits the same idolatrous sins that Jeroboam committed. After two years Nadab is assassinated by Baasha, one of his military commanders.
- VI. BAASHA, ISRAEL'S THIRD RULER (15:29-34): Baasha kills Nadab and all of Jeroboam's descendants, thus fulfilling the prophecy of Ahijah the prophet. He is constantly at war with King Asa of Judah.

SECTION OUTLINE TEN (1 KINGS 16-17)

The reigns of the northern kings Baasha, Elah, Zimri, Omri, and Ahab are recorded. Elijah tells Ahab of a coming drought. Elijah flees to the east and is sustained by ravens and then by a widow at Zarephath. He restores the widow's dead son to life.

- I. FIVE GODLESS POTENTATES (16:1-34)
 - A. Baasha, Israel's third ruler (16:1-7)
 - 1. The faithful messenger (16:1): The Lord delivers a message to Baasha through the prophet Jehu.
 - 2. The fearful message (16:2-7): Jehu tells Baasha that he and all his descendants will be destroyed because of Baasha's wickedness.
 - B. Elah, Israel's fourth ruler (16:8-10): After Baasha dies, his son Elah reigns, but he is killed in the second year of his reign.
 - C. Zimri, Israel's fifth ruler (16:10-20)
 - 1. Zimri kills his king (16:10-14): Zimri, one of Elah's chariot commanders, kills Elah and all of Baasha's descendants, thus fulfilling Jehu's prophecy.
 - 2. Zimri kills himself (16:15-20): After a reign of only seven days, Zimri is overthrown by another military leader and commits suicide.
 - D. Omri, Israel's sixth ruler (16:21-28)

1. The struggle (16:21-22): After Zimri's death, Tibni and Omri struggle for power. Omri wins and becomes king.
 2. The structure (16:23-24): Omri builds the city of Samaria, which becomes the capital for the northern kingdom.
 3. The sins (16:25-28): Omri is more wicked than any other king up to his time. He continues to promote idolatry in Israel.
- E. Ahab, Israel's seventh ruler (16:29-34)
1. The model of Jeroboam (16:29-30): Ahab follows Jeroboam's example and becomes Israel's worst king up to this time.
 2. The marriage of Jezebel (16:31-32): Ahab marries Jezebel, the daughter of the king of the Sidonians. She leads Ahab to worship Baal; he constructs a temple to Baal in Samaria.
 3. The message of Joshua (16:34): Hiel rebuilds Jericho, but just as Joshua had foretold, Hiel's first son dies when the foundations are laid, and he loses his youngest son when the gates are in place.
- II. ONE GODLY PROPHET (17:1-24): The Lord raises up a prophet from Gilead named Elijah.
- A. The word of the Lord (17:1): Elijah warns Ahab that there will be no rain in Israel unless he gives the word.
- B. The waiting at Kerith Brook (17:2-7)
1. The place (17:2-3): The Lord instructs Elijah to hide by Kerith Brook east of where it enters the Jordan River.
 2. The provisions (17:4-6): Elijah drinks from the brook and is fed by ravens sent by the Lord.
 3. The problem (17:7): After a while the brook dries up, since there is no rain.
- C. The widow at Zarephath (17:8-24): The Lord tells Elijah to go to the village of Zarephath to be fed by a widow there.
1. The replenishing of the food (17:8-16)
 - a. Elijah's request (17:8-12): Elijah finds the widow and asks her for bread and water. She says that she has no food left except a handful of flour and some cooking oil.
 - b. Elijah's reassurance (17:13-16)
 - (1) The prediction (17:13-14): Elijah tells her that there will always be plenty of flour and oil in her containers until the famine has ended.
 - (2) The provision (17:15-16): The widow cooks Elijah his meal, and everything happens exactly as Elijah said.
 2. The raising of the boy (17:17-24)
 - a. The tragedy (17:17-21)
 - (1) The boy's sickness (17:17): The widow's son becomes sick and dies.
 - (2) The mother's sorrow (17:18): In great anguish the widow asks Elijah if he has come to punish her for some past sin.
 - (3) The prophet's supplication (17:19-21): Elijah stretches himself upon the boy's body and asks the Lord to bring him back from the dead.
 - b. The triumph (17:22-23): The Lord grants Elijah's request, and the boy is raised from the dead!
 - c. The testimony (17:24): The grateful widow testifies that Elijah is indeed a man of God.

SECTION OUTLINE ELEVEN (1 KINGS 18-19)

Elijah challenges Ahab to a contest on Mount Carmel. The Lord honors Elijah's prayer, sending fire from heaven. Rain falls once again in Israel, and Elijah flees to Mount Sinai. The Lord tells him to anoint Elisha as his prophet and Jehu as king. So Elijah finds Elisha and makes him his assistant.

- I. ELIJAH ON A ROAD (18:1-16): Elijah meets and talks with a follower of the Lord named Obadiah.
- A. Obadiah the faithful manager (18:1-6): Obadiah is in charge of Ahab's palace.
1. His ministry (18:1-4): Once Obadiah hid and fed 100 of the Lord's prophets to keep them from being killed by Jezebel.
 2. His mission (18:5-6): Ahab instructs Obadiah to search the parched land for grass to feed the king's horses and mules.
- B. Obadiah the fearful manager (18:7-16)

1. The order (18:7-8): As Obadiah is carrying out his duties, he meets Elijah, who tells him to arrange a meeting for him with King Ahab.
2. The objection (18:9-14): Obadiah fears that Elijah might not show up for the meeting, which would result in Obadiah's death!
3. The obedience (18:15-16): After being reassured by Elijah, Obadiah sets up the meeting.

II. ELIJAH ATOP A MOUNTAIN (18:17-46)

- A. Elijah and Ahab (18:17-19): Elijah challenges Ahab and his 850 pagan prophets to meet him on Mount Carmel.
- B. Elijah and the people (18:20-24)
 1. The chastening (18:20-21): Elijah rebukes Israel for wavering between worshipping the Lord and Baal.
 2. The contest (18:22-24): Elijah proposes a contest between himself and the prophets of Baal.
 - a. The preparation: Each side is to prepare a young bull as a sacrifice and place it on an altar.
 - b. The proof: Elijah tells the prophets to call upon their god to send fire down to consume the sacrifice, and Elijah will call upon his God to do the same.
- C. Elijah and the prophets (18:25-29)
 1. The shouting (18:25-26): All morning the false prophets call out to Baal with no response.
 2. The sarcasm (18:27): At noon Elijah taunts them, suggesting that their god might be on a trip or sleeping!
 3. The suffering (18:28): In desperation, the prophets cut themselves with knives and swords!
 4. The silence (18:29): In spite of their frantic attempts to reach Baal, the only response is silence!
- D. Elijah and the Lord (18:30-46)
 1. The fire from heaven (18:30-40)
 - a. The prayer (18:30-39): Following Elijah's prayer, fire falls from heaven, consuming the sacrifice. The people cry out, "The LORD is God!"
 - b. The purge (18:40): Elijah tells the people to kill all the prophets of Baal, which they do.
 2. The flood from heaven (18:41-46): Elijah announces the end of the three-year drought, and a terrific rainstorm sweeps over the land.

III. ELIJAH UNDER A TREE (19:1-7)

- A. The curses (19:1-4): Jezebel vows to kill Elijah to avenge the death of her prophets. Elijah quickly flees to the desert.
- B. The comfort (19:4-7): In the desert Elijah collapses under a broom tree and prays that he might die. But an angel of the Lord comforts and feeds him.

IV. ELIJAH IN A CAVE (19:8-18): After being strengthened by the angel, Elijah travels 40 days and nights to Mount Sinai, where he spends the night.

- A. The confrontation from the Lord (19:9-14): After Elijah complains about his situation, the Lord tells him to stand outside the cave. The Lord passes by, but he is not in the windstorm, earthquake, or fire. Instead the Lord comes to Elijah in a gentle whisper, asking him why he is there.
- B. The commissioning by the Lord (19:15-17): The Lord instructs Elijah to do three things:
 1. Anoint Hazael king of Aram (19:15).
 2. Anoint Jehu king of Israel (19:16).
 3. Anoint Elisha to succeed him as prophet (19:16-17).
- C. The correction by the Lord (19:18): The Lord tells Elijah that he is not alone, for there are 7,000 others in Israel who have not bowed to Baal or kissed him.

V. ELIJAH ALONGSIDE A FIELD (19:19-21): Elijah returns and finds Elisha plowing a field.

- A. The selection (19:19-20): Elijah throws his cloak over Elisha's shoulders, indicating that he is calling him to follow. Elijah grants Elisha permission to say good-bye to his parents.
- B. The sacrifice (19:21): Elisha sacrifices his oxen and shares the meat with the other plowmen, thus ending his old occupation and beginning his life as Elijah's assistant.

SECTION OUTLINE TWELVE (1 KINGS 20-21)

Ben-hadad's forces besiege Samaria. King Ahab defeats them twice; Ahab makes a treaty with them but is condemned for sparing Ben-hadad. Jezebel arranges Naboth's death so Ahab can have his vineyard. Elijah condemns Ahab and Jezebel, but the Lord shows mercy when Ahab is repentant.

I. AHAB'S CONQUEST (20:1-43): The Lord allows Ahab to defeat the Arameans on two occasions so he will know that the Lord is God.

A. First occasion (20:1-21): Ben-hadad and his Aramean forces besiege Samaria and send demands to King Ahab.

1. Ahab's response (20:1-4)

a. Ben-hadad to Ahab (20:2-3): "Your silver and gold are mine, and so are the best of your wives and children!"

b. Ahab to Ben-hadad (20:4): "All that I have is yours!"

2. Ahab's rebellion (20:5-12)

a. The further demands (20:5-6): Ben-hadad then demands that his officials be allowed to search the palace and take anything valuable.

b. The fury of Ahab (20:7-9): Ahab becomes incensed at this last demand and refuses to grant it.

c. The final words (20:10-12): Both men exchange hostile messages, and Ben-hadad prepares to destroy the city.

3. Ahab's reassurance (20:13-14): A prophet tells Ahab that he will be victorious.

4. Ahab's routing (20:15-21): Ahab defeats Ben-hadad's forces, destroying their horses and chariots and inflicting heavy losses.

B. Second occasion (20:22-43)

1. The counsel (20:22-28)

a. The preparation (20:22): The prophet tells Ahab to prepare for another attack by Ben-hadad in the spring.

b. The presumption (20:23-27): Ben-hadad's officers falsely presume that the Israelites worship gods of the hills. They assure Ben-hadad of victory if he attacks the Israelites on the plains.

c. The prophecy (20:28): The prophet reassures Ahab that the Lord will defeat Ben-hadad's forces since they have defamed his name.

2. The conflict (20:29-30): Israel utterly routs the Arameans, killing 127,000 of them! Ben-hadad runs and hides.

3. The conclusion (20:31-43): Ben-hadad's officers beg for mercy before King Ahab.

a. The agreement (20:31-34): Disobeying God's command, Ahab makes a treaty with the Arameans and spares Ben-hadad.

b. The accusation (20:35-43)

(1) The example (20:35-40): In order to convey a message to King Ahab, a prophet disguises himself as a soldier who irresponsibly allowed a prisoner to escape.

(2) The explanation (20:40-43): King Ahab condemns the prophet, but then the prophet explains that the same is true of Ahab, since he allowed Ben-hadad to live.

II. AHAB'S CONSPIRACY (21:1-16)

A. Ahab's request (21:1-2): Ahab desires to acquire a vineyard that is near his palace in Jezreel. Ahab offers to buy it from the owner, Naboth, or to exchange a better one for it.

B. Naboth's refusal (21:3-4): Naboth declines, since the vineyard has belonged to his family for generations. Ahab becomes angry and sullen.

C. Jezebel's reprisal (21:5-16)

1. Naboth is maligned (21:5-10): Jezebel writes letters in Ahab's name, instructing the leaders of Jezreel to arrange for Naboth to be falsely accused of blasphemy and stoned to death.

2. Naboth is murdered (21:11-16): Jezebel's plan is carried out. After Naboth is stoned to death, Ahab claims his vineyard.

III. AHAB'S CONDEMNATION (21:17-24): Elijah confronts Ahab in Naboth's vineyard and tells him that he and all his family will eventually be destroyed for their wickedness.

IV. AHAB'S CONTRITION (21:25-29): Hearing Elijah's terrible words, the king repents; the Lord chooses to carry out his sentence only after Ahab's death.

SECTION OUTLINE THIRTEEN (1 KINGS 22)

King Jehoshaphat of Judah joins forces with King Ahab of Israel to fight the Arameans. They ignore the warning of Micaiah the prophet and go to war. Ahab is killed in battle by an arrow. The reigns of Jehoshaphat and Ahaziah are summarized.

I. THE END OF AHAB'S REIGN (22:1-40)

- A. Ahab and Jehoshaphat (22:1-4): King Jehoshaphat of Judah agrees to an alliance with Ahab to fight the Arameans.
- B. Ahab and the prophets (22:5-28): At Jehoshaphat's urging, Ahab asks many prophets if he should go to war against Ramoth-gilead.
 - 1. The prophets of Ahab (22:5-6, 10-12): Ahab's prophets, about 400 in all, assure him of victory.
 - 2. The prophet of the Lord (22:7-9, 13-28): A prophet of the Lord named Micaiah is brought before King Ahab and asked if Israel will be victorious.
 - a. What he says (22:13-16): At first Micaiah agrees with the other prophets, but Ahab demands that he tell the truth.
 - b. What he saw (22:17-23): In a vision Micaiah saw the Israelites scattered like sheep because their shepherd (Ahab) had been killed. He also had a vision of the Lord allowing a spirit to inspire Ahab's prophets to speak lies.
 - c. What he suggests (22:24-28): After Ahab's prophets protest, Micaiah advises the king to wait and see if his prophecies are correct.
- C. Ahab and the Arameans (22:29-40): Both kings decide to lead their armies into battle.
 - 1. The royal apparel (22:29-33): King Ahab disguises himself so as not to look like the king, while Jehoshaphat wears the royal robes. The Arameans see Jehoshaphat and chase him, but they stop when they realize that he is not King Ahab.
 - 2. The random arrow (22:34-40): An enemy arrow, shot at random, strikes King Ahab and mortally wounds him. Later, the dogs lick his blood just as Elijah and Micaiah had prophesied.

II. THE EVENTS OF JEHOSPHATHAT'S REIGN (22:41-50): Judah's fourth ruler, Jehoshaphat, is ultimately declared good, despite his mixed record, including allowing pagan shrines to remain, making peace with Israel, removing all the shrine prostitutes, and building a fleet of trading ships that are wrecked before they ever set sail.

III. THE EVILNESS OF AHAZIAH'S REIGN (22:51-53): Israel's eighth ruler, Ahaziah, is declared wicked because he continues Jeroboam's sin of idolatry in Israel.