

Psalm 83, II Samuel 23-24, I Kings 1-4 (#63) Revised 2023

Psalm 83 — This is a song demanding protection from the destruction of a coalition that had come to drive Israel out of Canaan. *This psalm appears to be written before the victory mentioned in 2 Chronicles 20. What does this psalm teach us about placing our faith in God instead of our own craftiness?*

II Samuel 23— The sweet psalmist of Israel leaves his last literary words in the first seven verses of II Samuel 23, which is written in the style of a prophet (vv. 1-7). David was almost unparalleled by the loyalty his men had for him. Many of the exploits of the 37 men listed are described in this chapter. David had his 30 warriors, and then of that group, three extremely brave men were selected. The chapter ends in verse 39 by listing Uriah the Hittite, the man David had killed, as one of his 30 men (vv. 8-39). *Why wouldn't David drink of the water from the well of Bethlehem his men brought to him? See Verses 16-17.*
#7 p. 457

II Samuel 24— Because of the sins of Israel, God stirred up David to ask Joab and his commanders to find out how many soldiers there were in Israel. After more than nine months, they had counted about 1,300,000 fighting men. When the census was finished, David realized he had sinned, and God sent Gad the prophet to give him a choice of which punishment he would receive. Choosing the three days of plague, the angel struck down 70,000 men. The plague stopped when David bought the threshing floor from Araunah and sacrificed a burnt offering on an altar that was erected on that property. *What was wrong in taking the census? #3 p.495. Who was the one who tempted David? See I Chronicles 21:1. Extra Question: What good came out of the evil of this deadly plague?*

I Kings— The book of I Kings is really one whole unit with II Kings, but was divided into two books in the second century B.C. to make them more manageable. This book was written from 971 B.C. to 846 B.C. and begins with the end of King David's life. Half of the book is about the rise, splendor, and downfall of King Solomon. Because Solomon allowed his wives to turn him away from full devotion to Yahweh, Israel divides into two kingdoms with Jeroboam ruling the ten Northern tribes and Rehoboam ruling in the Southern kingdom with the tribes of Judah and Benjamin. God sends his prophets to proclaim the ways

of the Lord and to confront idolatry with the ministry of Elijah forming a large part of the book. The first part of the history of the kings of Israel and Judah are given in I Kings, ending with Jehoshaphat of Judah and Ahaziah of Israel. The book seems to have been written during the Babylonian captivity so that the Jews in exile could clearly understand what led to Israel's downfall and to encourage them to be consistent in their obedience to Yahweh so that He once again could bless them and bring them back into the land of Canaan.

I Kings 1— In the last days of King David's life, Adonijah knew that another king would soon take David's place on the throne and decided to promote himself to be that king since he felt entitled as the oldest living son. With the support of Joab and Abiathar the high priest, he prepared a small army and held a banquet to celebrate his kingship. Upon hearing of the news, Nathan the prophet prepares a plan with Bathsheba to warn King David of the self-appointment of Adonijah to kingship. With the help of Zadok the priest and Benaiah the captain of the king's bodyguard, and in keeping with his previous promise to Bathsheba, David has Solomon ride on his mule to Gihon where he is anointed king by Nathan and Zadok. As the people celebrate the coronation and make thunderous noise, Adonijah finds out that Solomon has been anointed as king and is also sitting on the royal throne. Great fear immediately floods all the attendants of the party, and Adonijah runs to the Lord's tabernacle and takes hold of the horns of the bronze altar, asking Solomon to promise that he wouldn't be slain. Solomon declares that if Adonijah shows himself to be a man of character he will not die. *Why was Solomon chosen to be king over Adonijah who was next in line to the throne since he was the oldest living son? How might this be applied in choosing leaders in the church?*

I Kings 2— This chapter opens with David's final advice to Solomon before his death. He encourages his son to be courageous like a man, be sure to walk in the Lord's ways, and keep His commands wholeheartedly. David directs Solomon on how to deal with the men who had acted in willful and ungodly ways as well as one who had greatly blessed him (vv. 1-12). Adonijah makes a request to Solomon through Bathsheba to give him Abishag as his wife. When Solomon heard the request, he saw it as another ploy by Adonijah to overthrow the kingdom and had him executed by Benaiah for treason (vv. 13-25). Abiathar was banished from being the High Priest because of his support of Adonijah thus fulfilling the prophecy against Eli's family (I Samuel 2:27-36). Joab is executed for his backing of Adonijah and for murdering two men in a time of peace to avenge blood that is shed in war. Shimei was put under house arrest by Solomon for cursing David, but then later he was executed when he failed to fulfill his promise to stay in Jerusalem. Solomon's kingdom was now established (vv. 26-46). *Do you think Solomon overreacted to Adonijah's request to give Abishag to be his wife? Was Bathsheba naïve in asking Solomon?*

I Kings 3— It is significant that at the beginning of his reign Solomon marries a daughter of Pharaoh. He establishes his place in international politics and strives for peace among the nations by marrying the daughters of the kings of the surrounding nations but also plants the seeds of destruction of his spiritual life and the future unity of Israel. While sacrificing 1,000 burnt offerings in Gibeon, the Lord appeared to Solomon in a dream and gives him the opportunity of asking for anything he wishes. Solomon asked God for a discerning heart to judge the people of Israel in wisdom and justice. Because of his unselfish request, God not only gives him wisdom but also promises Solomon riches and honor with a conditional promise of a long life if he walked in God's ways (vv. 1-15). As a proof that God had indeed given him great wisdom, the writer of the book gives an episode in the life of Solomon when he was asked to identify the real mother when two women claimed the same child as their own (vv. 16-28). *God said to Solomon, "Ask for whatever you want me to give you (v. 5b ESV)." If God were to appear to you and ask you the same question, how would you answer Him? Thoughtfully put the answer in writing.*

I Kings 4— This chapter reveals the administrative genius of Solomon who through the appointment of eleven high officials was able to organize his whole kingdom. He also appointed 12 district governors who provided food for Solomon and his household throughout the year (vv. 1-19). For Judah and Israel this was a time of material prosperity as never before and a growing and expanding central government to take care of the increasing needs of Solomon's house. The surrounding countries paid tribute to Solomon. Verses 22-28 list the daily provisions which were needed to take care of Solomon's household. His wisdom was greater than any person of his time which included a vast knowledge in botany, zoology, and the compiling of 3,000 proverbs and 1005 songs. People from every nation sent ambassadors to listen to Solomon's wisdom. *Verse 29 says, "God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand of the seashore." How does God give us wisdom today? James 1:5, Psalm 119:97-99, Proverbs 1:7, I Corinthians 1:30.*

Sources for summary and questions: 1. Serendipity Bible for Groups. c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 & Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c.1992 Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

Psalm 84, I Kings 5-10 (#64) Revised 2023

Psalm 84 — The Psalmist describes his exuberant longing to worship God in the temple. *What are some of the verbs that the author uses to describe his passion for God?*

I Kings 5— Now is the time for Solomon to build the temple that David had wanted to build. The three main materials for the temple are large, costly cut stones, cedar and cypress wood, and gold. Solomon and Hiram, the King of Tyre, make an agreement for Hiram to supply all the cedar and cypress timber from Lebanon that would be needed for the temple and his own palace. In return Solomon would send Hiram annually 100,000 bushels of wheat and 110,000 gallons of olive oil. King Solomon would draft over 180,000 laborers from throughout Israel to work on the temple project. *Were the 70,000 laborers and 80,000 stonecutters Israelites? See I Kings 9:20-23, II Chronicles 2:17-18.*

I Kings 6— In the fourth year of his reign and 480 years after the Israelites came out of Egypt, Solomon begins to build the long-awaited temple using only the best materials and skilled craftsman befitting the awesome God of the universe. The temple that is built for Yahweh is to be 90 feet long, 30 feet wide, and 45 feet high using finished stones, and cedar and Cyprus wood overlaid with gold. “The temple’s construction used finished stones cut at the quarry so that no hammer, chisel, or any iron tool was heard in the temple while it was being built (v. 7, HCSB).” The word of the Lord came to Solomon while building the temple, saying that if he would keep His commands, Yahweh would fulfill His promise to Solomon that he made to David (vv. 11-12). The rest of the chapter describes in detail the building of the temple including the walls, floors, the inner sanctuary, the two cherubim, the pillars, the olive wood doors, the inner courtyard, and much more. The entire temple was completely finished in seven years. *In verse 12, God promises that if Solomon would walk in His statutes, observe His ordinances, and keep His commands, He would fulfill to him the same promise He made to David. What was the promise that the Lord made to David that He would make with Solomon also? Did God fulfill that promise to Solomon? Why or why not? See II Samuel 7:11-16, Luke 3:31, and Zechariah 12:10-12.*

I Kings 7— Solomon takes 13 years to build his palace complex which includes an entrance hall (reception center) or Hall of Pillars, the Hall of Judgment, the House of the Forest of Lebanon, the king's house, and the house of his wife, Pharaoh's daughter (vv. 1-12). Solomon brings in Hiram (or Hiram) from Tyre, a highly skilled bronze craftsman, to do all the bronze work in the temple area. The rest of the chapter describes the making of the various furnishings in the temple and temple area which include: the bronze pillars, the reservoir (water tank) which has a 11,000-gallon capacity, the ten bronze water carts and basins, various utensils for animal sacrifices, and the gold furnishings inside the temple such as altar of incense, the tables of the bread of the Presence, and the golden lampstands. *Why did Solomon take 13 years to build His palace complex but only 7 years to build the temple?*

I Kings 8— When the temple was finished, Solomon gathered all of the elders, tribal leaders, ancestral leaders, and the men of Israel before him in Jerusalem in order to bring the Ark of the Covenant from Zion into the Most Holy Place in the new temple. After the priest placed the ark in the Most Holy Place, the glory of the Lord filled the temple so much so that they could no longer minister inside the temple (vv. 1-11). First, Solomon addresses the entire congregation and tells them that what is happening this day is a fulfillment of God's promise to David that one day his son would build the temple which David had wanted to build (vv. 12-21). Then Solomon spreads out his hands toward heaven and prays to Yahweh. Solomon begins by speaking of the uniqueness of God: His character, His faithfulness in keeping His promises, and His transcendence. Solomon then speaks of different occasions when the people of Israel might sin. In such cases he petitions the Lord to give justice but also show mercy, forgiveness, and restoration when they truly repent and seek His face. He asked that all the people of the earth will know that Yahweh is God. Finally, he challenged the people by saying, "Let your heart be completely devoted to the Lord our God to walk in His statutes and to keep His commands (v. 61, HCSB)." The 14 days of the temple inauguration celebration happened during the Feast of Booths during which 142,000 cattle and sheep were sacrificed in the Lord's presence. *What two signs showed Yahweh's acceptance of the temple Solomon had built? See verses 10-11, II Chronicles 7:1. Where did God show these two signs previously in the history of Israel? Leviticus 9:23-24.*

I Kings 9— After the dedication of the temple and his prayer, The Lord appears a second time to Solomon saying his prayer has been heard, and He has consecrated the temple with His presence. God gave the promise that his royal throne would be established if he walks before the Lord in obedience and integrity, but if he turns away from God and follows other gods, Israel would be cut off and the temple he had built will be destroyed (vv. 1-9). In his first twenty years as king, Solomon has great success negotiating in trade ventures with King Hiram of Tyre, which included a fleet of ships to Ophir to acquire 16 tons of gold. He formed an international network of commerce that made him famous and powerful. Solomon's extensive building programs included the temple, palace complex, the storage cities, chariot cities, the cavalry cities, and anyplace else he desired to build. "David was a mighty general who feared no enemy, but Solomon was a shrewd diplomat and politician who missed no opportunity to increase his wealth and power." #8 p. 565. *After reading chapter 9, what advantages, abilities, good qualities, and negative characteristics did Solomon have?*

I Kings 10— The story of the queen of Sheba was representative of the many kings, queens, and ambassadors who came to visit Solomon to test his wisdom and see if all the rumors about him were true. After verifying the greatness of his wisdom and seeing the temple, palace complex, the amazing dining hall, the presentation of his staff, and the burnt offerings, her breath was taken away. Because of her visit the name of Yahweh was praised for all He had done through Solomon. After exchanging the riches of their countries including gold, spices, and other things out of their royal bounty, the queen of Sheba returned the 1,200-mile journey to southern Arabia with her entourage (vv. 1-13). The rest of the chapter tells of the luxurious splendor of his throne, the vast quantity of gold, ivory, and exotic animals, including chariots and horses which were bought and sold at a profit. This chapter shows how Solomon's heart was captured by material accumulation that never seemed to end and was never satisfied (vv. 14-29). *For the Israelites in the Old Testament, with exceptions, material riches and a lack of great suffering seem to be a visible evidence of God's blessing on a life as in the life of Solomon. What are the New Testament teachings on the subject of material riches and suffering in the life of a Christian? See Matthew 6:19-21, Mark 13:13, II Timothy 3:12.*

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Psalm 85, I King 11-16 (#65) Revised 2023

Psalm 85 — The Lord's unfailing love and faithfulness are remembered by the psalmist in the midst of exile. *What does verses 10-11 tell us about our proper response to God?*

I Kings 11— Step by step over the years Solomon had disobeyed the clear teachings of Moses, and even though the Lord Himself appeared to him twice, his willful sins led him into apostasy by worshiping and sacrificing to the gods of his wives. Therefore, the Lord pronounces judgment on Solomon saying he will tear most of the kingdom away from his son, and only leave him one tribe besides Judah (vv. 1-13). "When a man's ways please the Lord, he makes even his enemies to be at peace with him (Proverbs 16:7 ESV)." How ironic that this proverb of Solomon is now a prophecy against him! Since Solomon's ways did not please the Lord, God raises up enemies against him. First from the south, the Lord stirs up Hadad from Edom to oppose Solomon. From the north Rezon, who ruled over Syria (Aram), became an enemy of Solomon. From inside Israel, his own servant Jeroboam, an Ephraimite, was prophesied by Ahijah to take over ten tribes of Israel because of Solomon's sin, and so he fled to Egypt when Solomon tried to kill him. Solomon reigned in Jerusalem for forty years and then his son Rehoboam becomes king in his place (vv. 14-40). *Compare Deuteronomy 17:14-18 with chapters 10 and 11. What three clear commands did Solomon disobey, and why do you think he disobeyed them? What lesson are we taught by Solomon's disobedience?*

I Kings 12— This chapter is a turning point in the life of Israel since Solomon's son, Rehoboam, has the opportunity to keep his country unified with a correct response to the northern tribes concerns, but instead he divided Israel because the turn of events came from the Lord due to the sin of Solomon. Jeroboam and the northern ten tribes wanted to lighten the oppressive forced labor and excessive taxes that Solomon had imposed upon them, but in a moment of imprudence Rehoboam decided to follow the advice of the young men he grew up with instead of the elders who served with his father. Israel then separates from Judah, and Jeroboam becomes king of Israel. Rehoboam mobilizes an army of 180,000 choice warriors to go to battle against Israel, but the prophet Shemaiah convinces him to go back home and not fight against his fellow Israelites (vv. 1-24). Because of the fear of his people returning to Rehoboam if they worship in Jerusalem, Jeroboam sets up a rival pagan worship centers in Bethel and Dan. Like our ancient enemy of old, Jeroboam tries to imitate the pattern of worship which the Lord instituted through Moses but with a rival non-Levitical priesthood, with similar festivals and sacrifices, and with golden calves which were to be visible symbols of the invisible God. He says to the

people pointing to the golden calves, “Israel, here is our God who brought you out of the land of Egypt.” *Rehoboam made a bad decision that cost him more than half of the kingdom. What are important points to consider when we are about to make a critical decision in life?*

I Kings 13— The man of God comes from Judah to Bethel to prophesy against the altar built by Jeroboam and predicts that a future king of Judah by the name of Josiah will bring God’s judgment on the priests and the altar. King Jeroboam cries out for the arrest of the man of God and his stretched-out arm withers. Immediately, in fulfillment of the prediction of the man of God, the altar rips apart and ashes are poured out from the altar (vv. 1-6). The man of God is commanded by the Lord not to eat bread, drink water, or return to Judah the same way he came. Even though he rejects the offer of Jeroboam to go back and eat with him, he is deceived by an old prophet of God who was living in Bethel and goes back and eats with him. Because of his act of disobedience, the man of God is killed by a lion on his way back to Judah. The old prophet of God who deceived him brings his body back to Bethel and buries him. Jeroboam did not repent of his sins and therefore God was determined to annihilate him and his descendants (vv. 7-34). *Why did the Lord kill the man of God who was deceived by the old prophet of God, and what lessons can we learn from this incident? See also Galatians 1:8.*

I Kings 14— This chapter speaks of the end of the lives of both Jeroboam and Rehoboam. Jeroboam started as a popular leader and ended as a disobedient and complete failure, while Rehoboam started as a proud and belligerent king but ended with some humility (II Chronicles 12:6-7, 12). Upon the sickness of his son Abijah, Jeroboam has his wife disguise herself and go to the prophet Ahijah in Shiloh to find out what will happen to their son. Ahijah not only predicts the death of his son Abijah, but also the total annihilation of his descendants because of his leading Israel into idolatry and turning his back on the Lord (vv. 1-20). Rehoboam leads Judah into great sin by following all the detestable practices of the other nations. Because of this, King Shishak of Egypt comes into Jerusalem and seizes the treasures of the Lord’s temple and the royal palace including the gold shields Solomon had made. *What lessons can we learn from the lives of Jeroboam and Rehoboam in this chapter?*

I Kings 15— Abijam (or Abijah) becomes the king after Rehoboam and reigns for three years but walks in the evil ways of his father. Abijam wins a significant victory over Jeroboam where 500,000 Israelites die although Judah is out numbered 2 to 1, because they trusted in the Lord and He delivered Israel into their hands (II Chronicles 13:1-22). Asa then becomes king in Judah and reigns 41 years and was completely devoted to the Lord. During his life he rids the land of idolatry, has great victory over Egypt, and leads a great spiritual revival (II Chronicles 14-15). In the 36th year of his reign he sought the help of Ben-hadad of Aram to defeat Baasha of Israel and ended his last five years not seeking the Lord and thus become diseased in his feet (II Chronicles 16). Nadab becomes king to replace his father Jeroboam and rules two years. Nadab does evil just like his father and is killed by Baasha who also strikes down the entire house of Jeroboam. *Tragically verse 23b says, “But in his old age he was diseased in his feet (ESV).” After 36 years of faithful service as king, Asa spends his last five years going his own way and not inquiring of the Lord even in his sickness (See II Chronicles 16:1-13). What precautions must we take so that we don’t cool down spiritually or turn away from the Lord in our latter years? Think about this deeply.*

I Kings 16— After eliminating the entire house of Jeroboam, Baasha reigns for 24 years in Tirzah and does evil in the sight of the Lord. The prophet Jehu declares God’s judgment upon all the male descendants of Baasha, and they are all killed by his commander Zimri during the reign of Baasha’s son Elah. Zimri’s reign lasted only seven days and then he is killed by Omri, the army commander. Upon the death of Zimri, Omri and Tibni each controlled half of Israel, but Omri proved stronger and founded the third dynasty in Israel. Omri was a shrewd and gifted leader who bought and built up the hill of Samaria, which became the capital city until Israel’s captivity in 722 B.C. Omri married his son Ahab to a princess of Tyre named Jezebel, and she introduced the worship of Baal and Asherah to Israel. After a reign of twelve years, Omri’s son Ahab became king, ruled for 22 years and did more to provoke the Lord than any of the previous kings. A prophecy of Joshua is fulfilled when two sons of Hiel died as he rebuilt the city of Jericho (Joshua 6:26). *What insights do you see on the nature, character, or attributes of God in this chapter?*

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Psalm 86, I Kings 17-22 (#66) Revised 2023

Psalm 86 — This psalm is a prayer of David containing both praises and petitions for God to act on his behalf. *Notable in this Psalm are what David asks for, and what he does not. What does this tell you about David's heart?*

I Kings 17— The last six chapters of I Kings describe the history of king Ahab, and the next three chapters speak of the struggle between Ahab and the prophet Elijah. Elijah confronts Ahab and declares that there will be no rain in the land of Israel in the future until he gives the command. First, Elijah travels east of the Jordan River to the brook Cherith, where he is fed by the ravens that brought him bread and meat each morning and evening. When the brook dried up, the Lord sent him to a widow in the town of Zarephath in Sidon, and the Lord provided for them with a jar that contained flour that never became empty and a jug of olive oil that never ran dry. The son of the woman of Zarephath became ill and died. Elijah carried the boy to his upper room, laid him on his bed, and prayed earnestly for him. Yahweh listened to Elijah and the boy's life was returned to him. *What comment did Jesus give about this widow of Zarephath, and what did He mean by it? See Luke 4:24-27. How might that apply to us?*

I Kings 18— This chapter portrays the encounter between Elijah, Ahab, and 450 prophets of Baal and 400 prophets of Asherah on Mount Carmel. Elijah summons through Obadiah, the administrator of the palace, that Ahab meet him. Then Ahab, the false prophets, and all the people assemble with Elijah on Mount Carmel for a dramatic confrontation to see if Baal or Yahweh is the true God. A bull is to be cut in pieces, put on the altar of wood, and then the prophets of Baal are to call on their gods, and then Elijah would call on the Lord. The God that answers by sending fire and consuming the sacrifice is the true God. After a full day of crying out to Baal to answer by fire, the prophets of Baal were bloody and exhausted, and there was no answer to their fervent pleas. After preparing the altar and the sacrifice, and drenching it with water, Elijah called on the name of the Lord and fire fell from heaven and completely consumed the sacrifice, the altar, and licking up the water. All the people "fell facedown and said, 'Yahweh, He is God! Yahweh, He is God (v. 39 HCSB).'" After seizing and slaying the prophets of Baal, Elijah and Ahab hurriedly headed back to Jezreel to beat the great rainstorm that would cause the drought to end. *When Ahab met Elijah after more than three years of famine, he said to Elijah, "Is that you, you troubler of Israel (v. 17)?" How did Elijah answer him, and how is Ahab's accusation so similar to what is happening to Christians in our county and in the world?*

I Kings 19— After celebrating a glorious victory over the 850 prophets of Baal and Asherah, Elijah becomes fearful and runs away because of the threats of Jezebel to take his life. God gently strengthens Elijah with sleep and food, and then he travels a 40-day journey to Mount Horeb (Mount Sinai) where God manifests Himself. As Elijah stands in the Lord's presence, God reveals Himself in a soft whisper but not in a mighty shattering wind or an earthquake. God tells Elijah that he is not alone in the struggle, but there are still 7,000 in Israel who have not bowed their knee to Baal. Elijah is given new instructions and is told to anoint three important men who will cause the final victory over Baal in Israel. One of the three men is Elisha who is anointed to be Elijah's servant and successor. Elisha celebrates his calling by sacrificing his team of oxen as an offering of thanksgiving to the Lord and sharing the meat with the people. *Elijah lost perspective of the power of the God of Israel and had a bout of fear and depression when he was threatened by Jezebel. Describe a time you have become fearful and lost perspective of the reality of God's power and control over your circumstances. What helped you to overcome this fear?*

I Kings 20— Ben-hadad, the king of Aram, assembles a great army with 32 other kings and lays siege to Samaria, demanding that they are allowed to sack the city and take anything they want. Through a prophet, the Lord tells Ahab that He will hand the entire army over to Israel so that he may know that Yahweh is the Lord. Through God's power, Israel's army inflicted a great slaughter on Aram and the coalition of 32 kings. Thinking that Israel's God was strong in the hill country but not on the plain, Ben-hadad mobilized another army and went up to Aphek to battle Ahab and his army. For a second time the man of God prophesied victory to Ahab, and Israel struck down 100,000 Arameans in one day with another 27,000 dying when the wall of the city of Aphek fell on them. When Ben-hadad was captured, Ahab sets him free and receives the Lord's condemnation for violating the rules of holy war. A prophet pronounces judgment on Ahab for letting Ben-hadad go, and Ahab went home resentful and angry. *In verses 23-25, Ben-hadad and his servants said the reason Israel won the first battle is that their gods are the gods of the hills, but if they would fight Israel on the plain, Aram would win the battle. What lesson was God teaching both Aram and Israel in the second battle? See verse 28. How can we apply this to our own lives?*

I Kings 21— A man named Naboth owned a vineyard in Jezreel next to the palace of Ahab. After asking Naboth to sell the vineyard and receiving a negative response, Ahab went back to the palace resentful and angry. Finding Ahab sulking and refusing to eat, his wife, Jezebel, was told the story about the vineyard and then planned a way to get the vineyard for him. She set up a plot to have Naboth accused of treason and blasphemy that was carried out by the elders and nobles of the city. Upon the killing of Naboth, Ahab went to the vineyard to take possession and was confronted by Elijah. He pronounces judgment upon Ahab and his household by declaring that all of Ahab's male descendants will be eliminated, and the dogs will eat Jezebel in the plot of land in Jezreel they had confiscated from Naboth. Upon hearing God's judgment, Ahab humbled himself and the Lord showed mercy and graciously extended His judgment until after his death. *What does this chapter show about (1) Naboth (v. 3), (2) Ahab (v. 4), (3) Jezebel (vv. 7-10), (4) the elders and leaders of Jezreel (vv. 11-13), and (5) the Lord (vv. 27-29)?*

I Kings 22— This chapter and book ends with the death of Ahab, the reign of Jehoshaphat, king of Judah, and the introduction of Ahab's son, Ahaziah, as king. In order to take back Ramoth-gilead from Aram, Ahab invited Jehoshaphat and the army of Judah to go with him. The good king Jehoshaphat asks Ahab to find out what the Lord's will is. Ahab gathers 400 false prophets who proclaim victory, but Jehoshaphat insists they hear from a prophet of Yahweh. The prophet Micaiah predicts that Ahab will die in battle. As they go to combat, Ahab disguises himself and tells Jehoshaphat to wear his royal robes. "But a man drew his bow without taking special aim and struck the king of Israel through the joints of his armor (v. 34 HCSB)." Jehoshaphat follows his father Asa, and rules for 35 years, and does what is right in the sight of the Lord. Ahab's son, Ahaziah, rules in Samaria for two years and walked in the ways of his father. *What evidence do we see in this chapter that Jehoshaphat was (1) a good and godly king and at the same time (2) not so wise? Verses 5, 7, 29, 30, 43, 44, and 46.*

Sources for summary and questions: 1. Serendipity Bible for Groups. c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 & Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c.1992 Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.