

## Handout 1: 1 Kings Lesson 5

*“... what angers and offends God, more than sin itself, is that sinners show no sorrow for their sins”*

St. John Chrysostom wrote: (*Homilai in Matthaeum*, 14.4).

### **Part II of 1 Kings: The Divided Kingdoms of Israel and Judah (12:1-22-53)**

- I. The Division of the Kingdom (12:1-14:31)
  - A. Cause of the division (12:1-24)
  - B. Reign of Jeroboam in Israel (12:25-14:20)
  - C. Reign of Rehoboam in Judah (14:21-31)
- II. The Reigns of Two Kings in Judah (15:1-24)
  - A. Reign of Abijam in Judah (15:1-8)
  - B. Reign of Asa in Judah (15:9-24)
- III. The Reigns of Five Kings in Israel (15:25-16:28)
  - A. Reign of Nadab in Israel (15:25-31)
  - B. Reign of Baasha in Israel (15:32-16:7)
  - C. Reign of Elah in Israel (16:8-14)
  - D. Reign of Zimri in Israel (16:15-20)
  - E. Reign of Omri in Israel (16:21-28)
- IV. The Reign of Ahab and Jezebel in Israel (16:29-22:40)
  - A. The sin of Ahab (16:29-34)
  - B. The ministry of Elijah (17:1-19:21)
  - C. Wars with Syria (20:1-43)
  - D. Murder of Naboth (21:1-16)
  - E. Death of Ahab and Jezebel (21:17-22:40)
- V. The Reign of Jehoshaphat in Judah (22:41-50)
- VI. The Reign of Ahaziah in Israel (22:51-53)

The importance of Shechem in the history of the covenant people:

- Shechem was where Abraham built the first altar to Yahweh in the land of Canaan (Gen 12:6-7).
- Shechem was where Jacob-Israel first purchased land in Canaan (Gen 33:18-20).
- It was where Jacob-Israel buried the idols his wives brought from Mesopotamia (Gen 35:2-4).
- Mt. Ebal near Shechem was the site of the first Sacred Assembly of Israel after the beginning of the conquest when the people assembled, according to God's command, to reaffirm their commitment to their covenant with Yahweh (Dt 11:29-30; 27:1-13; Josh 8:30-35).
- Shechem was also the site of the Sacred Assembly of all the tribes called by Joshua prior to his death to reaffirm Israel's commitment to the covenant (Josh 24:1).

## Handout 2: 1 Kings Lesson 5

Jeroboam probably chose Bethel for a place of worship because it had a longer historical tradition for the Israelites than Jerusalem. There was no Israelite presence at Jerusalem until David conquered the city in c. 1000 BC. Jeroboam was trying to prove to the people that they did not need to go to Jerusalem to worship. The Israelite tradition associated with Bethel:

- Jacob had a vision there, declared it was the “gate of heaven,” and named the place “beth-el,” place/house of God. He consecrated it twice, setting up a memorial pillar and a sacrificial altar to commemorate the experience of God speaking to him there (Gen 28:10-18; 35:6).
- The desert Sanctuary was as Bethel for a time during the age of the Judges (Judg 20:26-27).
- The Judge Deborah lived near Bethel (Judg 4:5).
- The prophet Samuel judged the people there on a yearly rotation (1 Sam 7:16).

However, there was also a spiritual and an historical connection to Jerusalem for the covenant people:

- God’s priest-king Melchizedech, who according to tradition was Shem the righteous son of Noah, lived in Salem that was later called Yireh-salem (Gen 14:17-20; 22:14).
- Abraham was told to go to the “land of Moriah” to offer Isaac in sacrifice as a test of faith. He had a visionary experience there and God reaffirmed the promised blessings of His covenant with Abraham (Gen 22:1-2, 10-18). The city of Jerusalem was just below the peak of Mt. Moriah.
- David had a visionary experience on Mt. Moriah and was told to build God’s holy altar and Sanctuary there (2 Sam 24:17-19; 1 Chr 21:15-19, 26-27; 2 Chr 3:1).

In 13:2, the prophet from Judah spoke of a future Davidic heir named Josiah who would destroy the false altars and idol worship in the Northern Kingdom. The prophecy was fulfilled in the 7<sup>th</sup> century BC. Righteous Davidic descendant, King Josiah of Judah, reigned as king of the Southern Kingdom of Judah from c. 640-609. He reformed worship in Judah, limiting worship and sacrifice to the Temple in Jerusalem. He destroyed all false places of worship in Judah and Samaria (formerly the Northern Kingdom). Tragically, he was killed by Pharaoh Necho of Egypt at the Battle of Megiddo.

The prophet from Judah was commanded to fast and to immediately return to Judah, but sadly, he believed the lie of the old prophet from Bethel. He should have known that one of the attributes of God is that He is constant and never arbitrary in His commands. It is a warning to us when we are told that Jesus’ teachings to the Church are no longer valid.

- *God is no human being that he should lie, no child of Adam to change his mind* (Num 23:19a).
- *The Glory of Israel, however, does not lie or go back on his word, not being human and liable to go back on his word* (1 Sam 15:29).