



DAILY  
B I B L E G U I D E

# The Book of I Kings

*Days 106-115 of a Yearly Bible Reading Program*

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## Daily Bible Reading Plan

<b>Day</b>	<b>Passage</b>	<input checked="" type="checkbox"/>
Day 106	I Kings 1-2	<input type="checkbox"/>
Day 107	I Kings 3-5	<input type="checkbox"/>
Day 108	I Kings 6-7	<input type="checkbox"/>
Day 109	I Kings 8-9	<input type="checkbox"/>
Day 110	I Kings 10-11	<input type="checkbox"/>
Day 111	I Kings 12-14	<input type="checkbox"/>
Day 112	I Kings 15-17	<input type="checkbox"/>
Day 113	I Kings 18-19	<input type="checkbox"/>
Day 114	I Kings 20-21	<input type="checkbox"/>
Day 114	I Kings 22	<input type="checkbox"/>

## Welcome to the Book of I Kings!

The book of I (first) Kings continues the narrative of the Kingdom of Israel. It begins with the unified kingdom under David and Solomon, then sees it divide into the Northern Kingdom of Israel and the Southern Kingdom of Judah.

A few quick facts about I Kings:

- Possibly written by Jeremiah
- It covers from Adonijah's attempt to take the throne in 1015 B.C to the reigns of Jehoshaphat in Judah and Ahaziah in Israel in 897 B.C.
- The key verse is 9:4-5, where God tells Solomon: "A quick outline: 1Ki 9:4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."
- A brief outline:
  - Solomon's Reign – Chapters 1-11
  - Division and Decline of the Kingdom – Chapters 12-22
- Key events:
  - Building and Dedication of the Temple – Chapters 5-9
  - Division of the Kingdom – Chapter 12

Elijah vs. the prophets of Baal – Chapter 18

## Chapter 1 Notes

In this chapter Solomon is officially appointed as David's successor as Adonijah attempts to seize the throne.

vs. 1-4 – David is 69 years old and in failing health. His life of being on the run and fighting battles surely has caught up with him. A specific malady is that he cannot stay warm, despite being covered in clothes or blankets. To ease David's discomfort, a young woman named Abishag ("Father of, or given to, error") is brought in. She became something of a wife/concubine to David, but her role was more that of a caregiver. The purpose of these details is to introduce Abishag, who will become a pawn in an attempt to take the throne.

vs. 5-10 – Adonijah was the fourth-born son of David and heir apparent to the throne. Those ahead of him in birth order are dead: Amnon, Chileab/Daniel, and Absalom. He seems to have grown impatient for his father's death, and perhaps fearing another brother might end up on the throne, he so makes his claim now. It is clear from God had already chosen Solomon to be David's successor on the throne (II Samuel 7:12-16, 12:24-25; I Chronicles 22:8-10). David knew this. Bathsheba knew this. Nathan knew this. Solomon must have known. Adonijah likely was aware of this. How many others knew this, we cannot say. It is obvious that many either did not know or did not support the choice of Solomon. There are echoes of Absalom's plot here. This was not a thing done in secret and much negotiating has been taking place. He has convinced Abiathar, one of the co-high priests, and Joab, general of the army, to support his claim. But others were not swayed or not courted: Zadok, the other co-high priest; Benaiah, head of David's bodyguards; Nathan the prophet; the mighty men; and Solomon.

vs. 11-31 – Nathan and Bathsheba work swiftly. They know that Solomon was the heir and also that failure meant their deaths. David seems to be confined to his bedchamber because of his frailty. Bathsheba enters and makes her urgent but respectful case. Then, likely by arrangement, Nathan enters and does the same. David acknowledges that Solomon is to succeed him and takes swift action.

vs. 32-40 – While Adonijah has his party at Enrogel (south of Jerusalem in the Kidron Valley), Solomon is anointed king at Gihon (northeast of Jerusalem in the Kidron Valley). There is a procession with Zadok, Nathan, and the royal bodyguard goes with Solomon riding on the king's own mule. When Solomon is proclaimed king, the shofar is blown, a shout is raised, and the music of celebration begins. The sound is loud enough that it drowns out Adonijah's party that was perhaps a half mile away.

vs. 41-53 - When word reaches the party at Enrogel, the attendees scatter. It is evident that David, along with most of the government and people, have backed Solomon. Adonijah's plot has failed. Adonijah flees to Gibeon, where he takes hold of the horns of the Brazen Altar, which is an attempt to find asylum in the Tabernacle. Solomon grants his brother request for mercy. Adonijah is warned to behave himself and he is dismissed from the court.

## Chapter 2 Notes

In this chapter David passes away and Solomon reigns alone.

vs. 1-9 – The first part of David’s charge is personal. In verses 2-4 he exhorts his son to be strong and walk in God’s truth. The second part is practical. Three individuals are marked by David. First is Joab, whose murderous ways deserved judgment. Second is Barzillai, whose support during Absalom’s rebellion deserved recognition. Third is Shimei, who cursed David as he ran from Jerusalem but begged for peace when he returned. That man is also marked for judgment.

vs. 10-11 – So David, the king chosen from the sheepfold to unite Israel and establish a dynasty, passes into eternity. He was 70 years of age with a body worn out by many trials and battles.

vs. 12 – Solomon, age 20, is now the sole king over Israel. For about the past year, he and David were officially co-rulers. Though with David’s declining health it is almost certain that Solomon was by far the more active of the two.

vs. 13-25 – The conniving Adonijah has not fully given up on his designs for the throne. Reading between the lines of the account, there is a coup in the works with Joab and Abiathar the priest involved. But they must first find some claim that Adonijah can use to strengthen his case to be king. Adonijah will not go before Solomon himself with the request but instead convinces Bathsheba to do bear his petition to Solomon. That request was that Abishag, David’s young wife/caretaker be given to him for a wife. It may seem a small consolation to give someone that could not have the throne, but Solomon saw the plot at once. Such a claim upon one of David’s wives was a claim upon David’s house and throne. The unique situation of Abishag does not dismiss that. Benaiah, the head of the royal bodyguard, finds and executes Adonijah.

vs. 26-27 – Because of Abiathar’s past faithfulness to David and his position as priest, he is spared from execution. Instead, he is put into retirement. This removes the final person from the line of Ithamar and Eli from the high priesthood.

vs. 28-34 – Joab attempts to find mercy by going to the Tabernacle and grasping the horns of the Altar. Yet Solomon chooses to ignore his plea because he was not innocent, having murdered two men in cold blood. Benaiah kills him in the Tabernacle.

vs. 35-46 - Note in vs. 35 that Solomon is putting the people he trusts in charge: Benaiah over the army and Zadok over the priesthood. Shimei was allowed to live in house arrest in

Jerusalem but warned that if he ever left the city, he would be killed. After three years he did so in tracking down some fugitive servants. Solomon finds out and Benaiah kills Shimei.

## Devotional Thoughts for Day 106

I think it is clear that God intended Solomon to be the next king. Israel did not strictly follow the laws of primogeniture through their history to this point and it continues in that fashion. God appointed to the proper person for the work. Would the Temple have been built if Adonijah had taken the throne? I doubt it. But God's hand is always guiding the affairs of men. History is truly "HIS story". In the chaotic and treacherous couple of years surrounding Solomon's ascension, God was in control. He is always in control.

## Hymn for Day 106

We are going to do something a little different for today's hymn. I have chosen "God Save Our Gracious Queen/King" (the title depends on the particular monarch, of course). It is based on the cry of "God save King Solomon" in 1:34. It is just another example of how Scriptural language and thought influences culture.

*God save our gracious King,  
Long live our noble King,  
God save the King.  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King.*

*O Lord, our God, arise,  
Scatter his enemies,  
And make them fall.  
Confound their politics,  
Frustrate their knavish tricks,  
On thee our hopes we fix;  
God save us all.*

*Thy choicest gifts in store,  
On him be pleased to pour;  
Long may he reign.  
May he defend our laws,  
And ever give us cause  
To sing with heart and voice,  
God save the King.*

## Chapter 3 Notes

In this chapter Solomon establishes himself as a wise and effective ruler.

vs. 1-4 – The treaty with Egypt that is marked by his marriage to Pharaoh's daughter proves the might of the kingdom. Historically, the Egyptian leaders rarely gave their daughters in marriage. The mention of "high places" in verse 3 is curious. They do not appear to be pagan or idolatrous, which would violate the first part of the verses. These instead appear to be varied places for worship of God because no centralized place was in use. The Tabernacle was at Gibeon, and the Ark was in Jerusalem.

vs. 5-15 – God offers to Solomon any gift he desired. This offer is made because God already knew what the answer would be. Solomon chose wisdom to be able to rule his people well. God is pleased with the answer and adds wealth and victories to Solomon. It must be noted that Solomon did not keep his part of the promise of vs. 14. By not continuing to walk in the ways of the Lord, God did not bless him with long life.

vs. 16-28 - There must have been doubts about the young monarch's ability to rule, but these were put aside by the display of his practical wisdom granted to him by God. The case recorded here was impossible to solve based on the evidence and testimonies. Yet in threatening to divide the baby the true mother's love was revealed. A remarkable solution that we still marvel at today.

## Chapter 4 Notes

In this chapter we see the expanding power and prestige of Solomon and his kingdom.

vs. 1-19 – We see the growing size of the government by the increased numbers of officials. The very nature of the government appears to have shifted from that of David in that position of general of the army was the first listed. Under Solomon, the first is the priest and the general is the fourth given. Thus, we see that the military was less of a focus or need during this new reign. To support his growing central government, Solomon divides the nation into twelve districts with officers to oversee taxation. Each district was responsible for supplying one month's needs to the central government. These must have been high ranking officials as two of them (see vs. 11, 15) were allowed marriage to daughters of the king.

vs. 20-25 – The territory controlled by Solomon was from the Euphrates River (“the river” of vs. 21) on the north to Egypt on the south. The situation is marked by peace (vs. 24) and prosperity (vs. 25). Of note in this passage is the number of references to fulfilled promises. In verse 20 the people were “as the sand which is by the sea in multitude”, fulfilling Genesis 22:17. The borders of the land in verse 24 are the same as promised to Abraham in Genesis 15:18.

vs. 26-28 – This is a clear violation of Deuteronomy 17:16. Solomon is building up and trusting in his military strength.

vs. 29-34 - Solomon's wisdom exceeded that of any contemporary and drew the attention of the world. He is also noted not just for practical wisdom but for great knowledge of nature.

## Chapter 5 Notes

In this chapter Solomon begins in earnest to prepare for the Temple.

vs. 1-12 – Solomon and Hiram initiate trade that brings wood and workmen from Tyre to Israel in return for food and supplies.

vs. 13-18 - Just as Samuel had warned in I Samuel 8:16, Solomon puts the people to work by forced conscription. 30,000 are sent to aid in bringing lumber from Lebanon, with 10,000 serving for a month on rotation. There were also 70,000 general laborers, 80,000 quarry workers, and 3,600 supervisors.

## Devotional Thoughts for Day 107

Solomon's early rule is very prosperous. We can see a few mistakes that will cost him later, but for the most part his heart is set on serving God and ruling his people well. He loses his way when he loses sight of these two landmarks. This matches what Christ said in Matthew 22:37-40 that the greatest commandment is to love God with our all and to love our neighbor as ourself. Following these two points will almost never lead you wrong.

### Hymn for Day 107

Our hymn today is by John Newton and appeared first in Olney Hymns in 1779 under the heading "Ask What I Shall Give Thee". It points the believer to ask of God those things which are truly good for us.

*If Solomon for wisdom prayed,  
The Lord before had made him wise;  
Else he another choice had made,  
And asked for what the worldlings prize.*

*Thus he invites his people still,  
He first instructs them how to choose;  
Then bids them ask whate'er they will,  
Assured that He will not refuse.*

*Our wishes would our ruin prove,  
Could we our wretched choice obtain;  
Before we feel the Savior's love,  
Kindle our love to him again.*

*But when our hearts perceive his worth,  
Desires, till then unknown, take place;  
Our spirits cleave no more to earth,  
But pant for holiness and grace.*

*And dost thou say, "Ask what thou wilt?"  
Lord, I would seize the golden hour;  
I pray to be released from guilt,  
And freed from sin and Satan's pow'r.*

*More of thy presence, Lord, impart,  
More of thine image let me bear;  
Erect thy throne within my heart,  
And reign without a rival there.*

*Give me to read my pardon sealed,  
And from thy joy to draw my strength;  
To have thy boundless love revealed  
In all its height, and breadth, and length.*

*Grant these requests, I ask no more  
But to thy care the rest resign;  
Sick or in health, or rich or poor,  
All shall be well if thou art mine.*

## Chapter 6 Notes

In this chapter the construction of the Temple is described.

vs. 1-10 – We note the time marker in vs. 1. Construction begins in the second month of Solomon's fourth year as king. It is 480 years since the Passover in Exodus 12. Reese dates the Passover at 1491 B.C. and the beginning of construction here at 1012 B.C. The size of the Temple itself is double that of the Tabernacle (60 x 20 cubits vs. 30 x 10 cubits). There is a porch in front and multi-storied chambered around it for storage. Verse 7 is one of my favorite details. Everything was precut so that there was no noise of tools on the mount.

vs. 11-13 – When David had attempted to build the Temple, he was stopped by God. Now that Solomon has begun the construction, he receives blessing from God on his labor. Not that the promise is no without some personal responsibility on his part – “if thou walk in my statutes...”

vs. 14-36 – Note that the entire inside of the Temple is made of wood overlaid with gold and embossed with designs. There are two statues of cherubim in the Most Holy Place between with the Ark would sit. There is no curtain separating the Holy Place and Most Holy Place like in the Tabernacle. In Solomon's Temple there are golden doors.

vs. 37-38 - The length of construction was seven years and four months.

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## Chapter 7 Notes

In this chapter Solomon's construction projects continue.

vs. 1-12 – The Temple is not the only construction project that Solomon is engaged in there in Jerusalem. These are all part of a complex of buildings south of the Temple. There are his personal palace and a separate palace for Solomon's Egyptian wife (see 3:1). There is the "house of the forest of Lebanon" that is a state house and treasury. There is also a porch of pillars which was a public judgment hall.

vs. 13-51 - Just as God had prepared Bezaleel to oversee the construction of the Tabernacle (Exodus 35:30), He has prepared Hiram (not to be confused with the king) to oversee the construction of the Temple. Two pillars are made for the porch and named Jachin ("He shall establish") and Boaz ("fleetness" or "strength"). The new brass laver ("molten sea") would hold over 17,000 gallons of water. Smaller brass lavers were put on brass carts. Of gold were made the altar of incense, the table of shewbread, ten golden candlesticks and many other implements. While it is not highlighted as much in the account here as compared to that in Chronicles, note in vs. 51 the role David played in preparing for the Temple.

## Devotional Thoughts for Day 108

Our reading closes today over thirty years after the idea of building the Temple first entered into David's heart in I Samuel 7. So much time and effort had gone into planning and accumulating materials. God had promised that David that his son would build it, and there was some doubt about that with the succession crisis. But here we are on the verge of one the greatest moments in the Old Testament. God had fulfilled His promises to Abraham, Isaac, Jacob, Moses, and David by establishing His chosen people in the Promised Land and crowning it with the construction of the Temple. Even though it took hundreds of years to come about, it will be worth the wait. It always is when you trust in God's plans.

## Hymn for Day 108

Our hymn today is "Christ the Sure Foundation", written by J.M. Neale in 1861. It looks beyond the imagery of the Tabernacle/Temple to see its fulfillment in Christ.

*Christ is made the sure foundation,  
Christ the head and cornerstone,  
chosen of the Lord, and precious,  
binding all the church in one,  
holy Zion's help forever,  
and her confidence alone.*

*All that dedicated city,  
dearly loved of God on high,  
in exultant jubilation  
pours perpetual melody,  
God the One in Three adoring  
in glad hymns eternally.*

*To this temple, where we call You,  
come, O Lord of Hosts, today;  
with accustomed lovingkindness,  
hear Your servants as they pray;  
and Your fullest benediction  
shed within its walls always.*

*Lord, here grant to all Your servants  
what they ask of You to gain,  
what they gain from You, forever  
with the blessed to retain,  
and hereafter in Your glory  
evermore with You to reign.*

*Praise and honor to the Father,  
praise and honor to the Son,  
praise and honor to the Spirit,  
ever Three, and ever One,  
one in might, and one in glory,  
while unending ages run.*

## Chapter 8 Notes

In this chapter Solomon dedicates the Temple

vs. 1-11 – Note in vs. 2 that this takes place in the seventh month. Since the construction ended in the eighth month (6:38), there has been almost a year of preparation made for this grand celebration. The “feast” is the Feast of Tabernacles. We will see in vs. 65 that the combined celebration of the Dedication and Feast of Tabernacles is two weeks in length. Note in vs. 8 that the staves are removed from the Ark. This was not done in the Tabernacle. This shows the expected permanence of placing the Ark there. The inventory of items in the Ark can be compared to Hebrews 9:4. The additional items may have been placed beside the Ark. God’s approval of the Temple is shown by the appearance of the “glory cloud”, or shekinah (“the dwelling”). I believe this is the visible, tangible glory of God manifested from His presence.

vs. 12-61 – Solomon’s first remarks (vs. 12-13) are to the priests, noting the presence of the cloud and its significance. He continues by addressing the people (vs. 14-21) and acknowledging the fulfillment of God’s promise to David in the building of the Temple. He then kneels and offers a grand dedicatory prayer (vs. 22-54). He prays that God would accept this building and dwell among them (vs. 23-30), that judgment would be right (vs. 31-32), that God would hear their prayers of repentance in days of defeat (vs. 33-34), that God would hear their prayers in time of drought and pestilence (vs. 35-40), that the strangers be converted (vs. 41-43), and that God would be with them in battle (vs. 44-45). The climax of the prayer (vs. 46-53) asks that God hear the prayer of repentance if Israel should ever stray and be taken from the land. Solomon then pronounces a blessing on the people (vs. 55-61). He praises God for His blessings and faithfulness to Israel and charges the people to serve Him faithfully.

vs. 62-66 - A full week is set celebrated for the dedication of the Temple, and then the following week it appears the Feast of Tabernacles was observed. 22,000 oxen and 120,000 sheep are offered as peace offerings over the course of the celebration.

## Chapter 9 Notes

In this chapter the greatness of Solomon's reign is described.

vs. 1-9 – Solomon is 41 years old and has accomplished the major projects that defined his reign – the Temple, his palace, the house of Pharaoh's daughter, etc. The Lord appears again to Solomon for the second time. This time He does not offer Solomon anything other than a warning. If Solomon would serve the Lord faithfully then he and his house would be blessed. If Solomon did not serve the Lord and instead turned to idols, then judgment would come.

vs. 10-28 – With the building projects finished, Solomon's previous treaty with Hiram has been completed. By comparing with the account in II Chronicles 8:1-2, it appears that Hiram was granted the revenue from these cities for the period of the construction projects and at this point control of them is transferred back to Israel. The territory, which Hiram called Cabul ("How little! as nothing"), is in northwest Galilee and bordered the Phoenician territories. For the lease of these cities Hiram paid Solomon 120 talents of gold. At the end of the lease the cities were returned to Solomon who built them up. We see multiple cities that were built during Solomon's reign beside the laborers in Jerusalem. Some of these were fortified with garrisons. The Canaanite people that remained in the land were made to work as bondservants under the supervision of Israelite officers. Solomon offered three large offerings each year in the Tabernacle. II Chronicles 8:13 tells us these took place at the Feasts of Passover, Pentecost, and Tabernacles. The final verses of chapter 9 speak about a navy and gold trade based on the Red Sea. The Israelites were historically not seafaring people, but the Phoenicians of Tyre were some of the most legendary mariners of the ancient world. Hiram partners with Solomon by sending these experienced sailors to aid in bringing gold from Ophir. The exact location of Ophir is unknown, but it was likely in the southern or western part of the Arabian Peninsula or perhaps in India or Africa. The amount of gold brought in by this enterprise was 420 talents.

## Devotional Thoughts for Day 109

One of the interesting things you will note about Solomon's prayer of dedication in Chapter 8 is that he looks beyond the celebration around him and foresees days of trouble. He recognizes that not every day would be such a high day as they were experiencing. He calls upon God to likewise be with them in days of battle and drought. He asks God to be ready to forgive them if their hearts go astray. You could say this day was the high water mark of the Jewish Kingdom. There are many turbulent times ahead, but the fact is that God remains just as faithful in those dark times as He did on this greatest of days.

### Hymn for Day 109

Our hymn today is "O Thou, Who Gav'st Thy Servant Grace", written in 1827 by Reginald Heber. Its opening words are inspired by Solomon's prayer in 8:23.

*O Thou, Who gav'st Thy servant grace  
On Thee, the living Rock to rest,  
To look on Thine unveilèd face,  
And lean on Thy protecting breast;*

*Grant us, O King of mercy, still  
To feel Thy presence from above,  
And in Thy word, and in Thy will  
To hear Thy voice and know Thy love;*

*And when the toils of life are done,  
And nature waits Thy just decree,  
To find our rest beneath Thy throne,  
And look in certain hope to Thee.*

*To Thee, O Jesus, Light of Light,  
Whom as their King the saints adore,  
Thou strength and refuge in the fight,  
Be laud and glory evermore.*

## Chapter 10 Notes

In this chapter the Queen of Sheba visits and the wealth of Solomon is described.

vs. 1-13 – The exact location of Sheba is debated. I have become more convinced that it is the Sabeian kingdom that was in modern Yemen. That royalty visited you and not just sent emissaries was remarkable. The motivation behind this is probably both curiosity and a desire to strengthen trade relations.

vs. 14-29 - The description here of Solomon's wealth is simply amazing. His trade brought in luxury and wealth from all over the ancient world. His yearly income in the gold trade was 666 talents, which is around 50 tons.

## Chapter 11 Notes

In this chapter Solomon dies after a troublesome close to his reign.

vs. 1-8 – While Solomon started his reign well in following God, in his later years his heart turned from the Lord. He may be 55 years old at this time. In Solomon's harem there were 700 wives and 300 concubines. He violated the Law in marrying pagan wives (see Exodus 23:32-33, 34:16; Deuteronomy 7:3-4) and the Royal Charter in multiplying wives (Deuteronomy 17:17).

vs. 9-40 – As God had promised to Solomon, if Solomon would not walk in the ways of the Lord, then corrective judgment would surely come. After some thirty years of peace in the land there now arose new adversaries. But God was faithful to His promise to not remove Solomon from the throne, instead breaking the kingdom under his son. Hadad ("mighty") was an Edomite prince that had escaped David's conquest and found refuge in Egypt. After David and Joab's deaths he returned to attempt to reestablish his former kingdom. Rezon ("prince") was a Syrian rebel that established a kingdom in Damascus after Hadadezer's defeat in II Samuel 8:3-12. Jeroboam ("whose people are many") was a superintendent in Solomon's government. The prophet Ahijah ("Brother of Jehovah") the prophet met him and prophesied that the kingdom would be divided and that ten of the tribes would be his to rule (vs. 35-37). He appears to have been part of some sort of conspiracy against Solomon (vs. 26) which either failed or was uncovered so that Solomon sought for his life, and he fled to Egypt.

vs. 41-43 - A short time before his death, Solomon wrote the Book of Ecclesiastes. Solomon dies at the age of 60, a remarkably young age for a ruler with such wealth and in a time of great peace.

## Devotional Thoughts for Day 110

The best of men are still men at best. Solomon had all the wisdom and wealth, but he was still just a man. He learned the hard way that serving God is the best way to live. We will read the account of his spiritual journey in a few months in the book of Ecclesiastes. There he looks back over his life and comes to a simple conclusion, one that we would do well to follow: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13-14)

## Hymn for Day 110

Our hymn today first appeared in the 1791 hymnal *The Christian's Duty* under the heading "Queen of Sheba". It uses the wonder of the queen at Solomon's greatness and compares it to how a Christian is overwhelmed by the greatness of Christ.

*From Sheba a distant report  
Of Solomon's glory and fame,  
Invited the queen to his court,  
But all was outdone when she came;  
She cried with a pleasing surprise,  
When first she before him appeared,  
"How much, what I see with my eyes,  
Surpasses the rumor I heard."*

*When once to Jerusalem come,  
The treasure and train she had brought.  
The wealth she possessed at home,  
No longer had place in her thought:  
His house, his attendants, his throne,  
All struck her with wonder and awe;  
The glory of Solomon shone,  
In every object she saw.*

*But Solomon most she admired,  
Whose spirit conducted the whole;  
His wisdom, which God had inspired,  
His bounty and greatness of soul;  
Of all the hard questions she put,  
A ready solution he showed;  
Exceeded her wish and her suit,  
And more than she asked him bestowed.*

*Thus I when the gospel proclaimed  
The Savior's great name in my ears,  
The wisdom for which he is famed,  
The love which to sinners he bears;  
I longed, and I was not denied,  
That I in his presence might bow;  
I saw, and transported I cried,  
"A greater than Solomon thou!"*

*My conscience no comfort could find,  
By doubt and hard questions opposed;  
But he restored peace to my mind,  
And answered each doubt I proposed!  
Beholding me poor and distressed,  
His bounty supplied all my wants;  
My prayer could have ne'er expressed  
So much as this Solomon grants.*

*I heard, and was slow to believe,  
But now with my eyes I behold,  
Much more than my heart could conceive,  
Or language could ever have told:  
How happy thy servants must be,  
Who always before thee appear!  
Vouchsafe, Lord, this blessing to me,  
I find it is good to be here.*

## Chapter 12 Notes

In this chapter the kingdom divides and the Northern Kingdom establishes a new religious system.

vs. 1-15 – Rehoboam (“enlarger of the people”), son of Solomon, is set to take his father’s throne. He is 41 years old when he begins to reign. This will be done at a national assembly at Shechem because the monarchy does not rule absolutely. God chose the king and the people ratified the choice. The question pressed by Jeroboam and the tribes is what the burden of Rehoboam’s rule would be. Solomon’s expansions and luxury brought heavy taxes and forced labor upon the land, and the people were ready for relief. Rehoboam declines the wise advice of his father’s advisors and takes the stern approach of his own generation. Note vs. 15 that this was all done according to the will and word of the Lord.

vs. 16-24 – The Northern tribes (identified as Israel going forward) reject Rehoboam and select Jeroboam to be their king. Rehoboam had only Judah and its neighbor Benjamin. The break is official when Rehoboam sent Adoram to collect tribute and he was stoned by the people. Rehoboam prepares for war against his own people but the prophet Shemaiah (“heard by Jehovah”) stops them.

vs. 25-33 - To prevent his new kingdom from reuniting with Judah through worshipping at Jerusalem, Jeroboam puts golden calves at Dan and Bethel. He establishes a new priesthood, sacrificial system, and cycle of holy days. It must be noted that the religion established by Jeroboam is not completely pagan nor a complete rejection of God’s truth. There are syncretic elements borrowed from other religions, such as the use of idols/images with the two calves. It is strange to see as we continue that many thought they were worshipping God in an acceptable manner. As a consequence of the new religion and priesthood in the Northern Kingdom, it appears that the tribe of Levi largely defected to the Southern Kingdom. Note in vs. 28 that Jeroboam uses the same wording as Aaron did with the Golden Calf in Exodus 32:4,8 – “behold thy gods, O Israel, which brought thee up out of the land of Egypt”.

## Chapter 13 Notes

In this chapter a prophet speaks against Jeroboam's new religion.

vs. 1-10 – An unnamed prophet appears at Bethel as Jeroboam is offering incense on his new altar. A remarkable prophecy is made, that a descendant of David named Josiah would desecrate that altar. This is fulfilled 351 years later with King Josiah in II Kings 23:16. As a sign of the sureness of the prophecy, the altar broke open and spilled its ashes. As Jeroboam pointed to the prophet for someone to arrest him, his outstretched hand became lifeless. After the unnamed prophet prays, the use of Jeroboam's hand returns. The prophet departs without eating or drinking and heads back in a different way than when he came.

vs. 11-32 – An old prophet hears the news and seeks the unnamed prophet. He presses for that prophet to return to his home in Bethel and dine with him. The unnamed prophet refuses, saying that God had forbid him from doing so. But the old prophet lies and claims that an angel had instructed him to invite the unnamed prophet. The unnamed prophet is rebuked by Divine message through the old prophet and his death is foretold. A lion attacked him as he left the city but did not devour him or his donkey (a most unusual thing). The old prophet retrieves the body and buries it in his own tomb.

vs. 33-34 – Jeroboam did not heed the prophetic warning and that sin – the poisonous seed he planted – would be the downfall of his kingdom.

## Chapter 14 Notes

In this chapter we see events in the reigns of Jeroboam and Rehoboam

vs. 1-18 – Abijah (“my father is Jehovah”), son of Jeroboam, was deathly sick. His mother was sent to seek the prophet Ahijah to intercede for the child’s life. Ahijah was elderly and had largely lost his sight. But God revealed to him who the visitor was and what her mission would be. God’s message for Jeroboam was that because of his unfaithfulness his dynasty would end.

vs. 19-20 – Jeroboam reigned for 22 years and was succeeded by his son Nadab (“liberal, generous”)

vs. 21-31 - Rehoboam reigned for 17 years over Judah. His son Abijam/Abijah (“my father is Jehovah”) succeeded him. The failures of Rehoboam were (1) that high places and images multiplied in his reign, (2) there were sodomites<sup>9</sup> in the land, and (3) that Shishak spoiled the city of its riches. Take note in vs. 26-27 on how Shishak took golden shield that Solomon had made in I Kings 10:16- 17. Rehoboam replaces them with brazen shields which would look similar, but of course of much lesser value. One cannot help but wonder if this was done to try to make the people believe that they still possessed the golden shields.

## Devotional Thoughts for Day 111

There are few more fateful events in the history of Israel than the establishment of Jeroboam's counter religion. None of the changes were ordained by God, they are all completely man-made. They tried to worship God through the proxy of idols. The use of pagan means of worship made it even easier for the people to slip into idolatry. The corruption and compromise that Jeroboam introduced aided in the spiritual decline of the Northern Kingdom over 250 years until it was conquered by the Assyrians in 721 B.C. It should be a grave warning to us to make sure we are truly worshipping God on His terms and not our own. He is the one that sets the parameters of acceptable worship, not us.

### Hymn for Day 111

Our hymn today is "Pray for Me", written by Johnson Oatman around 1920. It echoes the request of Jeroboam for the prophet to pray for him in 13:6.

*1 When you at the footstool of mercy  
Are sending to Heaven your plea,  
Remember in your intercession  
To offer a prayer, too, for me.*

*Refrain:  
Pray for me, pray for me,  
Wherever on earth you may be.  
For, O it will help in the battle of life  
To know you are praying for me.*

*2 What tho' we may part far asunder,  
Divided by land and by sea,  
I know I'll have heavenly blessings  
If you will keep praying for me. [Refrain]*

*3 I ask not a lengthy petition,  
But yet when upon bended knee,  
'Twill comfort me much on life's journey  
To think you are praying for me. [Refrain]*

*4 Until we shall meet over yonder,  
Our King and Redeemer to see,  
For you, my dear friends, I'll keep praying,  
While you are all praying for me. [Refrain]*

## Chapter 15 Notes

In this chapter we see the succession of kings over Judah and Israel.

vs. 1-8 – Abijam (also called Abijah) reigned over Judah for only three years. II Chronicles 13 has a longer account of his reign and battle with Jeroboam. His mother Maachah (“oppression”) is said by Josephus to be the granddaughter of Absalom. He was succeeded by his son Asa (“physician or cure”).

vs. 9-24 – Asa reigned for 41 years over Judah. Here is mentioned his grandmother Maachah, the term “mother” being broad such as “father” is used sometimes by the Jews. Barnes and Reese suggest that she filled the role of “queen mother” in the court and was powerful politically. Asa begins his reign well. He (1) drove the sodomites from the land, (2) removed idols from the land, and (3) deposed his grandmother for her idolatry. His great beginning is only marred in that he did not remove the high places. He warred against Baasha, king of Israel. Asa took the treasures from the Temple and the palace and hired Benhadad and the Syrians of Damascus to come to his aid. Together they pushed back Baasha. After the last few years of his life were marked by disease and sickness, he died and succeeded by his son Jehoshaphat (“whom Jehovah judges”).

vs. 25-32 – Nadab reigned over Israel for two years and continued in the sinful ways of his father Jeroboam. In the third year of his reign, he was assassinated by Baasha (“wicked”) while besieging the town of Gibbethon. This was fulfillment of the words of the prophet Ahijah in I Kings 14:11.

vs. 33-34 – Baasha, the usurper from the tribe of Issachar, reigned over Israel for 24 years. His reign was also evil after the manner of Jeroboam.

## Chapter 16 Notes

In this chapter the house of Omri takes control of Israel and the infamous Ahab is made king.

vs. 1-7 – Baasha is confronted by the prophet Jehu (“Jehovah is he”)<sup>16</sup>. The message from the Lord is that Baasha will suffer the same fate as Jeroboam, to have his family cut off from the throne and to die ignominiously. Baasha died and was succeeded by his son Elah (“an oak, strength”).

vs. 8-14 – Elah reigned over Israel for only two years. He followed in the sinful ways of his predecessors. He was assassinated by one of his generals, Zimri (“praise-worthy”), who destroys the rest of the house of Baasha as well.

vs. 15-20 – The assassin Zimri reigns only seven days over Israel. The army proclaims Omri (“pupil of Jehovah”) to be the true king and besieges Zimri at Tirzah. There Zimri commits suicide by burning down the palace around him.

vs. 21-28 – Omri is a strong military general steps in to seize control after a chaotic succession of rulers in a period of civil war. He is not the only claimant to the throne, as Tibni (“intelligent”) holds the allegiance of half the kingdom. This period of two rulers continued for four years until Omri took control of the entire kingdom. Omri reigned for 12 years total, four in contest with Tibni and eight as sole ruler. He purchased the site and founded the city of Samaria (“watch mountain”), which will be the capital for the rest of the Northern Kingdom’s existence. His rule had such an impact that the Assyrians more than a century later still referred to the Northern Kingdom of Israel as the “house of Omri”. The character of his rule was very bad, worse than his predecessors. He was succeeded by his son Ahab (“father’s brother”).

vs. 29-33 – Ahab would reign over Israel for 22 years and was still more wicked than his father or their predecessors. He is married Jezebel (“chaste”), daughter of Ethbaal king of Sidon. Through her influence, the worship of Baal grew in Israel. The counterfeit religion of Jeroboam has now become the corrupt religion of Baal.

vs. 34 - An anecdote of this period that illustrates the disregard for God’s word is the fortification of Jericho. Joshua 6:26 had pronounced a curse on the man that fortified the city again. Hiel (“God liveth”), a man of Bethel, began the work in laying the foundations of the walls and his firstborn son Abiram (“Father of height; i.e., ‘proud.’”) died. When he finished the work by hanging the gates, his youngest son Segub (“elevated”) died. Reese calculates that the fulfillment of the curse was 533 years after Joshua spoke it.

## Chapter 17 Notes

In this chapter the prophet Elijah enters the scene, proclaims a drought, then disappears.

vs. 1-7 – Elijah (“whose God is Jehovah”) appears like a bolt out of the blue. His message to Ahab is that there will not be rain until he says so. While the drought takes hold on the land, Elijah is preserved by God at the brook Cherith (“cutting, ravine”) on the east side of Jordan. Elijah will stay here perhaps a year or more.

vs. 8-16 – When the brook gave out on its water supply, God guides Elijah to the Phoenician village of Zarephath (“smelting place”). There he meets an unnamed widow who is preparing a last meal for her son and herself. By acting in faith and preparing for the prophet first, God blessed her by daily providing enough meal and oil for their meals

vs. 17-24 – This is the first account in Scripture of someone dying and being resurrected. The widow’s livelihood depended on her son growing up to adulthood and caring for her. She seems to have held to a superstition that having the prophet nearby would keep her from calamity. God worked through the situation to show forth His glory.

## Devotional Thoughts for Day 112

We begin to see the great spiritual battle for the soul of the Israelites. The Northern Kingdom had turned away from God and began worshipping Baal. God raises up Elijah to counter the growing evil. There are only three great periods of miraculous activity in the Bible: the Exodus and conquest of Canaan, this period led by the ministries of Elijah and Elisha, and the earthly ministry of Christ. The darker the night the brighter the light God shines through it.

## Hymn for Day 112

Our hymn today is another composition by John Newton. Some of the earliest appearance of it have the heading "Every Creature at God's Command". It reminds us of God's care for us through the example of Elijah being fed by ravens.

*Elijah's Example declares,  
Whatever Distress may betide,  
The Saints may commit all their Cares  
To him who will always provide,  
When Rain long withheld from the Earth  
Occasion'd a Famine of Bread,  
The Prophet, secur'd from the Dearth,  
By Ravens was constantly fed.*

*More likely to rob than to feed,  
Are Ravens who live upon Prey;  
But where the LORD's People have need,  
His Goodness will find out a Way:  
This Instance to those may seem Strange,  
Who know not how Faith can prevail;  
But sooner all Nature shall change,  
Than one of GOD's Promises fail,*

*Nor is it a Singular Case;  
The Wonder is often renew'd;  
And many may say to GOD's Praise,  
By Ravens he sendeth them Food.  
Thus Worldlings, tho' Ravens indeed,  
Tho' greedy and Selfish their Mind,  
If GOD has a Servant to feed,  
Against their own Wills can be kind.*

*Thus Satan the Raven unclean,  
That croaks in the Ears of the Saints,  
O'er-rul'd by a Power unseen,  
Administers oft to their Wants;  
GOD teaches them how to find Food  
From all the Temptations they feel:  
This Raven who thirsts for my Blood,  
Has help'd me to many a Meal.*

*How safe and how happy are they  
Who on the good Shepherd rely!  
He'll give them Out Strength for their Day,  
Their Wants he Will surely supply,  
He Ravens and Lions can tame;  
All Creatures obey his Command:  
Then let me rejoice in his Name,  
And leave all my Cares in his Hand.*

## Chapter 18 Notes

In this chapter Elijah faces off against Ahab and the prophets of Baal at Mt. Carmel.

vs. 1-16 – Obadiah (“servant of the Lord”) is the steward of Ahab’s house. He is in an interesting predicament. He is faithful to God and has worked to undermine Jezebel’s orders to exterminate the prophets by hiding 100 prophets in caves. Because of the drought, Ahab worries about his horses (used for military) and mules. He and Obadiah go to search the land for grass to keep these animals alive. Elijah appears to Obadiah and tells him to tell Ahab that it was time to meet. Obadiah is naturally scared, knowing full well the fury of Ahab. He is afraid that if he tells Ahab that the prophet has reappeared and somehow Elijah disappears again that it will cost him his life. Elijah swears that he is really going to meet with Ahab. In one of the greatest encounters of all time, Ahab sees Elijah and asks, “Art thou he that troubleth Israel?” Elijah responds that it was Ahab and his father’s house that were the cause of the distress because they forsook the Lord and worshipped Baal. The showdown is to be at Mt. Carmel and Ahab is to bring the 850 prophets of Baal.

vs. 17-40 – The contest is set: Baal vs. Jehovah. Two offerings were to be made, one for Baal and one for Jehovah. The test was to see which would send fire to consume the sacrifice. The prophets of Baal go first. They cry and carry on throughout the day. Elijah even mocks them. As evening approaches, Elijah takes his turn. He builds an altar of twelve stones and digs a trench around it. Water is brought in four containers and poured on the sacrifice, then this process is repeated twice more. After a short prayer by Elijah – just 63 words in English and 35 in Hebrew – fire falls from heaven and the sacrifice is consumed. The people acknowledge that Jehovah is the one true God. The prophets of Baal are killed at the brook Kishon. By what right did Elijah act? He was simply following the commands of God (Deuteronomy 13:5, 18:20).

vs. 41-46 - Elijah prays until his servant spots a rain cloud over the Mediterranean Sea. Elijah tells Ahab to get into his chariot and leave before the rain comes. Ahab heads for Jezreel as the rain begins to pour. Elijah outruns the horses and arrives there first.

## Chapter 19 Notes

In this chapter the discouraged Elijah encounters God at Horeb and Elisha joins him.

vs. 1-8 – When Ahab tells Jezebel about what had happened at Carmel, she immediately seeks to kill Elijah by the next day. Elijah, the prophet that boldly stood against a king and hundreds of prophets, knew how merciless and evil Jezebel was and ran south for his life. He arrives at Beersheba then goes a day's journey further into the wilderness. He sat under a tree and prayed that he may die. God let him sleep and an angel brings him food and water. Elijah has no other food for the next forty days, mirroring Moses (Exodus 34:28) and Christ (Matthew 4:2). He then travels to Mt. Horeb.

vs. 9-18 – Elijah is discouraged and depressed. He claims to be the only faithful follower of God left in Israel. God sends a great wind, a great earthquake, and a great fire – huge dramatic events! But God was not in those. Instead, He spoke to His prophet in a still small voice.

vs. 19-21 - Elijah finds Elisha (“God his salvation”) plowing. Elijah approaches him and casts his mantle on him, a sign of either adoption or calling. Elisha immediately understands and wishes to bid his parents goodbye. This surrender to the call was done in the heart of Elisha without Elijah's influence. Elisha slays his oxen (no turning back now!) and feeds the people around him. The number of oxen (12 yoke = 24 oxen) is extraordinary. The first solution is that the ground was so hard that it required a great number of oxen to plow, but it seems implausible that so great a number would be used to pull a single plow. The other solution is that there are twelve plows each with their own yoke. This could indicate that Elisha was from a wealthy family.

## Devotional Thoughts for Day 113

It is part of the human experience that the highest highs are often followed by a plunge into the depths of depression. Elijah had utterly humiliated and defeated the prophets of Baal, but the threat of Jezebel sent him running for his life. Note God's care for his weary prophet. He provides food and rest. Then he provides a fellow laborer in Elisha, and the work continued on. It is a comfort to know that God does not dispose of us when we grow tired or depressed. He is patiently restores us and continues to use us.

## Hymn for Day 113

Our hymn today, "Saw Ye Not The Cloud Arise?", was penned by Charles Wesley. It is based on 18:44, and sees the outpouring of God's grace as the coming of Elijah's storm.

*Saw ye not the cloud arise,  
Little as a human hand?  
Now it spreads along the skies,  
Hangs o'er all the thirsty land,  
Lo! the promise of a flower  
Drops already from above,  
But the Lord shall shortly pour  
All the spirit of His love.*

*Sons of God your Savior praise,  
He a door hath opened wide  
He hath given the word of grace,  
Jesu's word is glorified:  
Jesu's mighty to redeem,  
He alone the work hath wrought,  
Worthy is the work of Him,  
Who all things to being brought.*

*When He first the work begun  
Small and feeble was His day,  
Now the word doth swiftly run,  
Now it spreads its glorious way;  
More and more it shines and grows,  
Ever mighty to prevail;  
Sin's strong holds it now o'erthrows,  
Shakes the trembling gates of hell.*

## Chapter 20 Notes

In this chapter Ahab wars with Syria.

vs. 1-21 – Benhadad II assembles a coalition of Syrian/Aramean tribes and invaded Israel. He besieges the capital of Samaria and demands tribute of all the wealth and the family of Ahab. At first Ahab concedes to the request, but when a new stipulation comes in that the Syrians will not be satisfied with what would be given to them and would search and take as spoil whatever they wanted. Ahab refuses this. An unnamed prophet tells Ahab that God will deliver the Syrians into his hands if he attacks them. He gathers an army of 7,000. The overconfident Syrians are caught off guard and are driven from the field.

vs. 22-34 – The unnamed prophet returns and warns Ahab that the Syrians would return the following year. Benhadad strengthens his kingdom, does away with the tribal kings and takes more power for himself. He prepares a new army to avenge his humiliation. God intervenes again to show His power and might. Though outnumbered, Israel takes the field and slays 100,000 of the enemy. More fled to the walled city of Aphek but were slain when walls collapsed on them. Benhadad is spared and makes a treaty with Ahab. Part of that treaty is that Ahab will have a strong presence in Damascus, possibly as a buffer from future aggression or maybe to receive tribute.

vs. 35-43 – A disguised prophet delivers a message to Ahab that he should not have let Benhadad go. God promises judgment for Ahab's failure.

## Chapter 21 Notes

In this chapter Ahab and Jezebel plot to take Naboth's vineyard.

vs. 1-16 – Ahab desires to own a vineyard belonging to Naboth (“fruits”). The request made is that he would take the land perpetually, violating the Law in Leviticus 25:23 and Numbers 36:7. Naboth refuses and Jezebel plots for Naboth's death.

vs. 17-24 – For the crime of Ahab in taking Naboth's vineyard, God declares that his house would end. In graphic detail Elijah proclaims that the dogs would lick Ahab's blood and eat the body of Jezebel.

vs. 25-29 - Ahab is pronounced to be the worst king yet over Israel. Both he and Solomon sank low because of their marriages to foreign and idolatrous women. Yet Solomon at least had a good start, Ahab started bad and got worse. Often overlooked in the story of Ahab is that he repented of his evil when confronted by Elijah and hearing his doom. God honored that repentance and did not end his house until the days of his son.

## Devotional Thoughts for Day 114

If you have never heard R.G. Lee's classic sermon, "Payday, Someday", I would highly recommend that you do so. He vividly retells the story of Naboth's vineyard and the judgment that fell on Ahab and Jezebel. Back then, just as today, it seemed the evil was unchecked. That is never the case. Evil may win for season but the final score has not been tallied. Right will prevail and God will reign supreme.

## Hymn for Day 114

Surprisingly there are no hymns with strong ties today's reading. Sort of surprised me since I thought at least one would talk about Ahab and Naboth. The only song I found, which ties thematically with the idea of surrender in 20:4, is "I Have Given All To Jesus!" by Celia Kilpatrick. It is a stretch to go from Ahab's words of surrender to an enemy to our own surrender to Christ. We simply do the best with the hymns available.

*1 I have given all to Jesus!  
Him to follow evermore;  
And my blessed Lord and Master  
Now is marching on before.*

*Refrain:  
Oh! I know 'tis He who guides me,  
And I follow His command;  
For I feel He is so near me,  
As to lead me by the hand.*

*2 As I trust Him every moment,  
Oh! He keeps me sweetly saved!  
He hath loved me, oh so dearly!  
Yes, for me His life He gave. [Refrain]*

*3 Now my soul breaks forth in singing  
Glorious songs of victory!  
Jesus in my heart is reigning,  
He shall have eternal sway. [Refrain]*

*4 O the wondrous love of Jesus!  
How it thrills our souls with praise;  
Through His blood He hath redeemed us,  
And this precious love He gave. [Refrain]*

*5 Soon we'll see our Savior coming  
In the clouds, O glorious sight!  
With a host of shining angels,  
Power, majesty, and might. [Refrain]*

*6 Then we'll all go home to glory,  
And with Jesus ever dwell;  
He who purchased our redemption,  
Yes, He doeth all things well. [Refrain]*

## Chapter 22 Notes

In this chapter Jehoshaphat and Ahab go into war together.

vs. 1-12 – Ahab seeks an alliance with the Kingdom of Judah and Jehoshaphat. He gathers 400 prophets that all say that God will give them victory. One named Zedekiah (“justice of Jehovah”) goes so far as to use very dramatic object lessons. Jehoshaphat is not satisfied and seeks another prophet. It is important to note that the Northern and Southern Kingdoms are no longer openly hostile toward each other, as they were early after the split. Now they act as allies and have many political ties that bind them together. Their royal houses intertwine with marriages. This does not mean the tribes are united again as they were under Saul, David, and Solomon, but the relationship between them is definitely friendlier.

vs. 13-28 – When Michaiah (“who is like God?”) arrives. The king is not pleased with his initial answer because he does not say it in the name of the Lord. He reveals that the other prophets were lying because God was setting Ahab up for defeat. Zedekiah mocks him and slaps him. Ahab has the prophet thrown into prison and says he will be released when he is proven wrong, and the king returns safely from battle.

vs. 29-40 – Ahab disguises himself in the day of battle which was a good tactic since the Syrians were specifically looking for him. It was a “nameless, aimless” bowman that let fly a fatal arrow that struck Ahab in the back. With Ahab mortally wounded the attack ends and they retreat. Ahab dies and is buried in Samaria, but in fulfillment of prophecy the dogs licked the blood that was washed from his chariot. Ahab was succeeded by his son Ahaziah (“sustained by the Lord”).

vs. 41-50 – Jehoshaphat was a good king that reigned for 25 years over Judah. He drove the sodomites from the land but did not take away the high places. He brought peace to the tribes of Israel by making a treaty with the Northern kingdom. He controlled the territory of Edom and built ships at the port of Eziongeber. Unfortunately, these ships were destroyed before they could sail. His son Jehoram/Joram (“whom Jehovah has exalted”) succeeded him.

vs. 51-53 – Ahaziah reigned over Israel walked in the ways of his forebears and did evil in the sight of the Lord.

## Devotional Thoughts for Day 115

If you pay very careful attention the history of this period, you will notice how strong the ties are becoming between Israel and Judah. They go to war together, trade together, and make marriages between the rival ruling houses. It is a terrible mistake on Jehoshaphat's part to initiate this. It will cause more trouble as we continue, almost ending the Davidic line. We are reminded of Paul's exhortation in II Corinthians 6:14 to not be "unequally yoked" with unbelievers. Rarely do the righteous affect the unrighteous for good, but the unrighteous almost always negatively affect the righteous.

## Hymn for Day 115

Our hymn today was originally written by Baptist pastor James Fanch in 1776. "Beyond the Glittering Starry Globe" tells of the angelic worship of Christ. It ties to our text in 22:19 in which Micaiah describes the angles around God's throne. Fun fact: in 1794 Daniel Turner added 14 more verses to this hymn.

*Beyond the glittering starry globe  
Far as the eternal hills,  
There, in the boundless worlds of light,  
Our Great Redeemer dwells.*

*Immortal angels, bright and fair,  
In countless armies shine,  
At his right hand, with golden harps,  
To offer songs divine.*

*"Hail! Prince," they cry, "for ever hail!  
Whose unexampled love  
Moved thee to quit these glorious realms  
And royalties above!"*

*While Thou didst condescend on earth  
To suffer rude disdain,  
They cast their honours at Thy feet,  
And waited in Thy train.*

*Through all thy travels here below  
They did thy steps attend;  
Oft gazed and wondered where at last  
The scene of love would end.*

*They saw thy heart transfixed with wounds,  
Thy crimson sweat and gore;  
They saw thee break the bars of death,  
As none e'er broke before.*

*They brought thy chariot from above  
To bear thee to thy throne;  
Clapp'd their triumphant wings and cried  
"The glorious work is done!"*