Leader guide

In this lesson:

SCRIPTURE

1 Kings 11

CORE VIRTUE: FAITHFULNESS

Faithfulness (Proverbs 3:3-4): I have established a good name with God and with others based on my long-term loyalty to those relationships.

TAKE HOME TRUTH

"Cutting spiritual corners—compromise—ends in disastrous consequences, and only God's wisdom can help us steer clear of its subtle and erosive trap."

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The Rise and Fall of Solomon, Part 2

OVERVIEW

On February 5, 2017, the New England Patriots and Atlanta Falcons played Super Bowl LI from NRG Stadium in Houston, TX. New England, an NFL power house with quarterback Tom Brady and coach Bill Belichick, were favored to win the game.

The first quarter was scoreless as each team struggled offensively. Then, during the second quarter, the Falcons behind quarterback Matt Ryan found their mojo. They scored 21 unanswered points. New England was able to score a last-second field goal as the first half came to an end with a score of 21-3.

Halfway into the third quarter, Atlanta scored another touchdown, extending their lead to 28-3. The game had lost all momentum as it appeared the Falcons were going to cruise to an easy Super Bowl victory, their first in the team's franchise history.

Then Tom Brady started connecting, and New England started scoring. Over the remaining quarter and a half, the Patriots would score 25 unanswered points to tie the game at 28-28 as time ran out on regulation play. In overtime, the Patriots won the coin toss and went on to score the winning touchdown, beating the Falcons 34-28. It marked the first time in NFL postseason history that a team leading by 17 points or more at the start of the fourth quarter went on to lose the game.

What in the world, you may be wondering, does Super Bowl Li have to do with Solomon? Simple. It's all about finishing well.

Solomon did not finish well. We will see this week that in the eyes of God, Solomon lost the game. His choices led him on a path that ultimately brought the judgment of God upon him and his son and successor, Rehoboam.

MEMORY VERSE FOR THIS WEEK

1 Kings 11:9-10 – And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded.

INTRODUCTION

What are some things you have way too many of? How did you come to possess so many of these?

Has this been a problem in your relationship with your family or neighbors? What, if any, compromises have you had to make to deal with the problem?

In some areas of life, compromise has value. Finding common ground heals broken relationships. It can restore diplomatic relations between feuding nations. It can reduce disagreements between husbands and wives. Reaching a win-win solution can make friendships stronger. Yet there are some areas where compromise is harmful. Never is this truer than in our spiritual lives. God is a holy God who cannot compromise His holiness. Therefore, neither should His people. When we ignore God's clear statements of right and wrong, we sin. God holds Christians accountable for their sins regardless of position, age, or previous faithfulness.

Looking back at your notes from this week's sermon, was there anything that particularly caught your attention, challenged or confused you?

Make sure you ask this question this week. It gives people the opportunity to discuss questions or issues that come up beyond the written questions. People's responses can often lead into one of the questions in the "Digging Deeper" section. Also, some weeks this question will result in a lot of discussion, other weeks, not so much.

READ THE TEXT

Read 1 Kings 11.

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DIGGING DEEPER

In this section, feel free to develop your own questions to help guide your group's discussion. Below are some suggestions. Remember, if you are hearing from everyone in your group, chances are you won't have to time to discuss every question. You may start with one that catches your attention so you don't run out of time. For example, it's not odd to start with Question #6, then go to Question #5 and if you have time come back to Question #4.

What were the two sins Solomon committed?

Solomon committed two sins that led to his downfall. First, as the Bible records, Solomon loved and married many foreign women who did not believe in Yahweh the God of Israel (v. 1). This was a direct violation of the Law of Moses.

> *"When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, and when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly." (Deuteronomy 7:1–4, NKJV)*
>
> *"When you come to the land which the Lord your God is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,' you shall surely set a king over you whom the Lord your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother. But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the Lord has said to you, 'You shall not return that way again.' Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself." (Deuteronomy 17:14–17, NKJV)*

Second, Solomon was led into apostasy by his unbelieving wives. Scripture says that he was neither loyal nor fully devoted to the Lord. He did not trust solely in the Lord as his father David had done (1 Kings 11:4).

As a direct consequence of Solomon's sin, the Lord determined to tear the kingdom away from Solomon's son and to give it to one of Solomon's servants.

Side Note: What Are Concubines?

Practice of a man cohabiting with a woman (concubine) who is regarded only as his sexual partner or as a secondary wife in his household, of lower station than his primary wife. Concubinage was practiced in many ancient cultures, especially in Mesopotamia, where the king maintained a harem and where a private citizen might have one or two concubines in addition to his primary wife. Both types of concubinage are referred to in the Bible. A concubine was often a slave or part of the booty of war (Jgs 5:30).

A man might have a concubine simply as an economical form of marriage, since no dowry, or bride-price, was required. A concubine could add to

a man's prestige by giving him two wives and thus an increased capacity for children. Such offspring were normally delivered onto the knees of the legal wife, thus establishing their legitimacy as family members. The concubine was also another servant to add to the man's work force.

In the patriarchal period, concubinage was customary (Gn 22:24; 35:22; 36:12), especially when the primary wife was childless (Gn 16:1–3; 25:5–6; 1 Chr 1:32). A concubine could exercise certain rights and secure recognition and inheritance for her offspring (note Gn 49:1–28, where the sons of Bilhah and Zilpah were included along with the sons of Leah and Rachel; cf. Gn 35:22–26). The custom was not suppressed by the Mosaic law, which must have included concubines in its treatment of multiple wives (Dt 17:17; 21:15–17).

Concubinage continued through the period of the judges. Gideon had a concubine (Jgs 8:31), as did an unnamed man of Levi's tribe (Jgs 19). Abuse of that man's concubine by men from Benjamin's tribe caused a bloody civil war (Jgs 20–21). During the period of Israel's monarchy, the luxury of concubines could be afforded only by kings such as Saul (2 Sm 3:7), David (5:13; 15:16), Solomon (1 Kgs 11:3), and Rehoboam (2 Chr 11:21). Royal harems existed in many other cultures of that time, including Egypt, Persia (Est 2:14), and Babylon (Dn 5:2–3, 23).

Concubines were thus a legitimate part of many ancient cultures, even when a society acknowledged the superiority of monogamous marriage. Concubinage was fostered by a desire for prestige and a large family, but could at times degenerate into a license for sexual freedom (cf. Eccl 2:8). Concubinage was part of the contemporary Greek and Roman cultures, but it was not in keeping with the teachings of Jesus (Mt 19:1–9).

Walter A. Elwell and Philip Wesley Comfort, Tyndale Bible Dictionary, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 307.

How was Solomon not "fully devoted" to the Lord his God?

The NIV best captures the subtle change of tides happing in 1 Kings 11:1– "King Solomon, however, loved many foreign women besides Pharaoh's daughter…" It's that little word "however" that signals a course change, a hard left that will cause Solomon's ship to wreck on the rocks of infidelity to the Lord.

Verse 4 gives us the reason for the "however" in Solomon's life: As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been. Solomon wanted it both ways. He wanted to follow the sensual pleasures of his own heart while still trying to be a fully devoted follower of the Lord.

God called Solomon's bluff. When it comes to our affections, it is a one-way street. You cannot be "fully devoted" and have a "however" in your life at the same time.

Let me illustrate by using marriage as an example. You're at a coffee shop with a friend and he declares to you, "I love my wife completely. I am fully devoted to her. She is the only woman in this world to me; however, I do have a mistress."

What!?! That doesn't make sense, does it? How can you be fully devoted to your wife and still enjoy the pleasure of a mistress? That's the problem Solomon created for himself. In his blindness, he didn't see the contradiction in his life.

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What does intermarriage look like today?

What was the problem with marrying foreign women? Is the Lord concerned that two races may not mix well together? It wasn't the racial purity of the marriage the Lord was concerned about, but the spiritual purity. Notice in v. 5 it is the spiritual beliefs of the women Solomon married that was of concern, not their racial identity. (Also, remember that Solomon and David could point to Ruth, a Moabitess in their family tree. If it was racial purity that was the concern, then they already had Moabite blood in them.)

In spite of God's continual warnings about foreign gods, Solomon thought he could have it both ways. He believed he could worship the Lord God and foreign gods. He tried to merge the way of God with the way of the world, and the world swallowed him up. As we discussed earlier, you cannot be fully devoted and have a "however" in your life.

As believers, we are to be set apart for God, fully devoted to Jesus Christ and to Him alone. First Family's mission statement reads, "We exist to develop devoted followers of Jesus Christ in people groups around the world who celebrate, grow, and serve."

This begs the question: does this apply to us today? Do we call ourselves "fully devoted followers of Jesus Christ," but maintain a "however" in our lives? Can we be accused of intermarrying?

I believe there are two ways we can fall prey to the same temptation today and try to intermarry the way of God with the way of the world:

1. ***Fellowship with the World.*** *Too many of us try to have it both ways and live as "devoted followers of Jesus Christ" yet still maintain our place and standing in the world. According to the Bible, you can't do both. James 4:4 tells us, "You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God." In 1 John 2:15-16, the beloved apostle tells us, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world." The way of God and the way of the world are two diverging paths. One will lead you to the wrong destination. Which path are you walking?*

2. ***Fellowship with Other gods.*** *We don't necessarily see idols of worship around us as was common in the Old Testament. We do see, however, a broad ecumenical movement that seeks to pervert the Word of God and the way of salvation with the lies of the devil and the wisdom of man. It is unpopular and politically incorrect to hold to a biblical understanding of salvation in today's culture. If you want to draw a hard line of distinction that will cause many to label you as narrow-minded and bigoted, simply state that Jesus is the only way to salvation (John 14:6). The safe, politically correct view is that all religions lead to heaven and that hell doesn't exist. Solomon's belief that all gods are worthy of worship is revered by the liberal ecumenical people among us today.*

In his book, "Devotions for the Man in the Mirror," author Patrick Morley observes, "In our day millions of Christians have been swallowed up by the world. They have intermarried with the culture. They worship God but

are not fully devoted to Him—they wink at the false gods of Solomon's day: the goddess of sensual living and the god of child sacrifices (abortion)."

Where do we see compromise within the church today?

I remember a time when an intense discussion (another phrase for disagreement) broke out in the church where I was serving. It was around 2000, and during a message, one of the pastors had referenced the moving, "The Patriot" staring Mel Gibson, which was in theaters at the time. He recommended the movie and thought it was worth seeing. The problem: the movie carried an R rating.

Keep in mind that many of the people in this Baptist church had lived much of their adult lives with the strong admonition that movies specifically and entertainment, in general, were wrong and even sinful for Christians to view. In those days, there was a strong belief that Christians were to be separate from the world (2 Cor. 6:17 and 1 Peter 1:15-17), and that movies and entertainment were the single most worldly influence in a Christian's life.

Consequently, for a pastor to recommend an R-rated movie from the pulpit created quite a stir.

This is an area where I know the church has relaxed its standards. I'm not sure if Todd mentioned an R-rated movie like "The Patriot" today, it would create a stir. Without question, movies and entertainment do more damage today than they did 30 years ago. The point is, we have just grown more comfortable / familiar with the kind of "entertainment" we watch today. That's an example of the slow kind of erosion that leads to spiritual compromise.

Side Note: I've come under increasing conviction about my own choices in this area of entertainment. Over Christmas vacation, I knew I would be watching more television than usual. I committed to not watching any movie made after 1964, the year I believe America fell off the moral cliff. For the most part, I was successful. (I cheated on a couple of holiday movies (e.g. Elf) and one of my all-time favorite movies, Dr. Zhivago.) Moreover, I found I enjoyed the movies I watched. (If you have never watched "Sergeant York," it needs to be on your must-watch list. While you're at it, pick up "Fort Apache" with John Wayne.)

If you were Solomon, how would you justify your choice to have 1,000 wives?

The answer? Too easily. Unfortunately, it's the same answer for us. How do we justify our sinful choices? Too easily.

Keep in mind that Solomon wrote the book on godly living. (Literally, Solomon is the author of most of the book of Proverbs.) From the very pen of Solomon we read,

> *My son, be attentive to my wisdom;*
> *incline your ear to my understanding,*
> *that you may keep discretion,*
> *and your lips may guard knowledge.*
> *For the lips of a forbidden woman drip honey,*
> *and her speech is smoother than oil,*
> *but in the end she is bitter as wormwood,*
> *sharp as a two-edged sword.*

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Her feet go down to death;

her steps follow the path to Sheol;

she does not ponder the path of life;

her ways wander, and she does not know it.

– Proverbs 5:1–6

That is just one example. There are many warnings throughout the book of Proverbs concerning sexual sin and falling into a sensual trap.

But you see, like many of us, Solomon likely believed that these simple, clear commands of God applied to everyone but himself. He probably reasoned (remember his wisdom) that he was exempted from these laws because he was the king, and he was God's man, and he could handle the temptations. He was wrong. We are wrong.

What sinful areas of your life do you find yourself justifying in your own mind? Where do you find yourself reasoning with that inner voice that is warning you of danger, but you tell yourself, "I can handle it," or "just a little more and then I'm done. I'll be satisfied."

I believe if we are honest with ourselves, we must admit that we can justify anything if we want it bad enough, we believe we deserve it, and we believe we can handle it. The truth of God's word can no longer penetrate our hardened heart. When this happens, like Solomon, we are often too far along on the road to destruction to turn around.

What does this last chapter of Solomon's life tell us about his heart?

Solomon married foreign women because, as the Bible bluntly puts it, he loved women (v. 2). Solomon knows God's law, but he chose to ignore this aspect of God's law. The Bible makes a point of telling us that as Solomon grew older, his troubles began (v. 4).

One common attribute about people as they age is that they harden in their beliefs. This is one reason, I believe, why Jesus welcomed little children in His presence (Matt. 19:14), for he understood that with age comes a hardness of the heart. Even Solomon, in the book of Ecclesiastes, which many consider to be a memoir of sorts, observes, " Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, "I have no pleasure in them" (Ecc. 12:1).

BECOMING A HOUSE OF PRAYER

"Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices; Will be accepted on My altar; For My house shall be called a house of prayer for all nations." – Isaiah 56:7.

Prayer Focus for the Week of March 4

Conclude your study in prayer, asking God for help in guarding against spiritual compromise and in growing in faithfulness. Thank Him for His grace, and that His judgments are always just and fair. Ask Him to make group members undivided in their devotion to Him.

NEXT STEPS

Questions to consider as you continue to reflect on what you learned this week:

Questions to consider as you continue to reflect on what you learned this week:

- **Take Action:** Is your heart fully devoted to the Lord your God? Has the Spirit convicted you of areas in your life where you are flirting with spiritual adultery or perhaps already crossed the line into spiritual infidelity? Nothing this world offers is worth the price of spiritual infidelity. Confess and repent to the Lord right now your sin and begin today to remove the worldly temptations from your life.
- **Take Courage:** It is easier to continue walking with the Lord than it is to try and recover from a spiritual shipwreck.

Work to memorize this week's memory verse: 1 Kings 11:9-10 – And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded.

This week's Core Practice is Faithfulness (Proverbs 3:3-4): I have established a good name with God and with others based on my long-term loyalty to those relationships.

Remember to use the Daily Bible Reading plan as part of your walk with Christ, taking the time to reflect on each passage and what it means for your lives.

STUDY NOTES

1 Kings 11:1-43

11:1 The emphasis is on both the number of Solomon's wives and their non-Israelite backgrounds. The biblical writer used the same Hebrew word ("ahab") to describe Solomon's devotion to these women as was used in 3:3 to indicate Solomon's love for the Lord. Solomon had a deep emotional investment in something—or someone—that would lead his heart astray from God.

11:2 The reference here was to God's commands such as those in Exodus 34:15-16 and Deuteronomy 7:3-4. The Lord had given His covenant people clear instructions on how they were to interact with the peoples they dispossessed when settling in the promised land. They were not to make treaties with them (see Deut. 7:1-2) or intermarry with them (see 7:3-4). The divine prohibition of intermarriage was meant as a safeguard against spiritual unfaithfulness. The issue for Solomon was emotional entanglement. He had become devoted to women who were in no way devoted to the Lord God. The door of his heart was open to spiritual compromise.

11:3 Many of these marriages were probably political in nature (see 1 Kings 3:1). If a local chieftain could ally himself through marriage with a king such as Solomon, he not only secured protection for his tribe but also enhanced his personal clout. Most local political authority in the ancient Near East flowed along such tribal connections. Thus large harems were not uncommon, especially for monarchs. The size of a king's harem was an

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indication of his influence. Nevertheless, these numbers are excessive. God had specifically warned in the law that Israel's kings must not copy the practices of surrounding nations.

11:4 The notice that Solomon was old does not imply older adults are more prone to unfaithfulness than other adults. Age is neither a direct cause of nor a guarantee against spiritual compromise. If anything, the notice warns about the cumulative effects of sin. Years of Solomon's making "small" compromises were about to erupt into a lifestyle that should have been unthinkable for an Israelite king.

Solomon's wives seduced him to follow other gods. Having been ignored for too long, God's warnings in the law came to fruition in Solomon's life. His many non-Israelite wives convinced the king not only to tolerate their pagan deities but also to join in worshiping them! Consequently, Solomon's heart was not completely with the Lord his God. His heart was divided between serving the Lord and serving false gods.

11:5 Beginning in this verse, the biblical writer named examples of false gods that Solomon worshiped. Ashtoreth ASH tuh reth was worshiped as a goddess of love and fertility. This cult was especially dominant in the Phoenician cities of Tyre and Sidon along the Mediterranean coast. Worship of Ashtoreth included sexually immoral practices. The name "Milcom" may have been another form of the name "Molech." This god's cult was associated with the Ammonites. The worship of Milcom/Molech was especially detestable to the Lord because it involved human sacrifice (see 2 Kings 23:10; Jer. 32:35).

11:6 Although he took the nation to new heights of power, prosperity, and prestige, Solomon failed miserably in the area of spiritual faithfulness.

11:7 Before the temple was built Solomon had sacrificed at high places, presumably worshiping the Lord (see 1 Kings 3:3-5). Now, however, the Israelite king was building high places in honor of pagan deities. "Chemosh" was a sky god associated with Moab. Like the worship of Milcom/Molech, the worship of this idol probably included human sacrifice and thus also was considered detestable. Solomon constructed high places dedicated to Chemosh and Milcom "on the hill across from Jerusalem." "The hill" referred to may have been the Mount of Olives, located across a valley to the east of the temple.

11:8 Solomon "did the same for all his foreign wives." Once the door swung open to spiritual compromise, unfaithfulness multiplied.

11:9 Solomon had frustrated God's redemptive purposes in his life and in the life of the nation. The king had broken the terms of God's covenant with David. What began as an accommodation to the wives he loved led to a major spiritual breakdown. The king's compromises couldn't be attributed to his not knowing what the Lord expected. God had appeared to the king two times! This detail underscores God's gracious acts at various points in Solomon's reign. The biblical writer was emphasizing that God had been playing an active role in Solomon's life.

11:10 The Lord had specifically warned the king not to open the door to idolatry, "but Solomon did not do what the Lord had commanded." The biblical writer made the situation very clear: Solomon had been warned, but he didn't heed the warnings. God was more than just in bringing judgment upon the king.

11:11. What were the consequences of Solomon's spiritual compromise? The Lord told the king, "I will tear the kingdom away from you and give it to your servant." Solomon's sins would disrupt his life, the future of his descendants, and the future of the entire nation.

11:12. Even in bringing His judgment upon Solomon, however, the Lord still intended to bring about His purposes in establishing the covenant with David. The Lord announced to Solomon, "I will not do it during your lifetime because of your father David; I will tear it out of your son's hand."

11:13. Furthermore, God's grace and redemptive purposes in the covenant would center on a smaller group of His people. The Lord declared, "I will not tear the entire kingdom away from him. I will give one tribe to your son." This prophetic pronouncement foreshadowed the coming division into two kingdoms: the Northern Kingdom of Israel and the Southern Kingdom of Judah. Although the territory of the Southern Kingdom would include the tribal lands of Benjamin as well, the resulting kingdom became referred to simply as "Judah."

11:14. Hadad was a prince of Edom, Israel's ancient enemy to the southeast. When David was at war with Edom, Hadad, then a boy, escaped to Egypt. On the way he went from Midian, a kingdom south of Edom and east of the modern-day Gulf of Aqaba, to Paran, an area in the Sinai Peninsula between Midian and Egypt. Pharaoh took him in and even gave him a sister-in-law in marriage.

11:16. The ancient hostility of the Edomites toward the Israelites must have been aggravated in Hadad's mind by David's slaughter of the Edomites, and Hadad lived for the day he could take revenge.

11:21. Hearing that David had died (in 971 B.C.) and that Joab was also dead Hadad asked Pharaoh for permission to go back to Edom. Apparently, he caused trouble for Solomon militarily (cf. v. 25).

11:23. Another enemy of Solomon was the rebel Rezon. He was from Zobah, a kingdom just south of Damascus (cf. 2 Sam. 8:3-6). Rezon went with some other rebels to Damascus, the capital of Aram, and took control there.

11:26. Jeroboam was from Ephraim, the leading tribe of Israel's Northern Kingdom.

11:28. As a result of his good work Solomon promoted him over the whole forced labor force of the tribes of Ephraim and Manasseh (the house of Joseph).

11:31. Ahijah the prophet (who was sought out later by Jeroboam, 14:1-18) graphically demonstrated to Jeroboam the division of the kingdom by tearing his own new cloak in 12 pieces and giving 10 to Jeroboam. This must have impressed Jeroboam greatly.

11:32. The one tribe to be left with Solomon was Judah (cf. comments on v. 13). Actually two were left—Judah and Benjamin—which were often regarded as one tribe and referred to as Judah.

11:33. This portrayal by Ahijah demonstrated what God had said earlier to Solomon (vv. 11-13). Not only Solomon but also the people of Israel ("they") had forsaken Yahweh by worshiping idols (cf. comments on Ashtoreth, Chemosh, and Molech in vv. 5-7).

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11:35. Solomon's son was Rehoboam to whom would be given one tribe (cf. vv. 13, 32).

11:36. Literally, that there may be a light to my servant David. God's purpose would be carried out despite Solomon's disobedience. Like a lamp kept burning perpetually in a tent or home, Judah would be a perpetual testimony to God's choice of David, who was of the tribe of Judah (cf. 15:4; 2 Sam 21:17; 2 Kgs 8:19). The house of David would be disciplined but not destroyed. Solomon indeed had proved to be a sinner; yet through the line of David, Christ, the Savior of sinners, should appear.

11:38. It is remarkable that God's conditional promise to establish Jeroboam's line was similar to His unconditional promise to establish David's line (v. 38). Unfortunately, Jeroboam did not value this promise but forfeited it. How different might have been the personal history of Jeroboam, as well as the subsequent history of his kingdom if he had obeyed the Lord's voice! This man, however, gained the unenviable epithet, "who caused Israel to sin." Though the prophecy of Ahijah was not immediately fulfilled, all that he foretold came to pass in due time.

11:39. God prophesied that He would humble David's descendants but not forever. This ending of the humbling was fulfilled in the birth of Jesus Christ, David's greatest Son (i.e., Descendant). All that Ahijah prophesied came to pass.

11:40. The reason Solomon tried to kill Jeroboam is not stated. Perhaps Jeroboam tried to take matters into his own hands and seize the kingdom. Or he may have done something else that made it necessary for him to flee to Shishak the king (Pharaoh) of Egypt (cf. Hadad's escape to Egypt, vv. 14-22). Shishak (945-924), also known as Sheshonk I, later invaded Judah (2 Chr 12:2-4) and Jerusalem (1 Kgs 14:25-26) in Rehoboam's reign.

11:41. The writer of 1 and 2 Kings was led by the Spirit of God to record no more events of Solomon's reign though others were preserved in the book of the annals of Solomon, which is not extant today (cf. comments on 14:19). This is the first of several such sources mentioned in 1 Kings (cf. 14:19, 29) and 2 Chronicles (cf. 2 Chr 9:29; 12:15; 26:22; 32:32).

11:43. Solomon reigned for 40 years (971-931 B.C.). After he died he was given an honorable burial in the City of David. Solomon's life ended in tragedy. He was greatly blessed by God but he allowed God's gifts to dominate his affections. The fault lay not with God for giving Solomon so much, but with Solomon who, though he had the wisdom to deal with such temptations, chose to set his affections on the gifts and not on the Giver.

COMING DATES THIS SPRING

02/04/2018 – Super Bowl Sunday

02/09/2018 – Daddy Daughter Dance

03/11-16/2018 – Spring Break Week (No Groups)

03/25/2018 – Palm Sunday

03/30/2018 – Good Friday

04/01/2018 – Easter Sunday (No Groups)

05/13/2018 – Mother's Day

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03/25/2018 – Palm Sunday

03/30/2018 – Good Friday

04/01/2018 – Easter Sunday (No Groups)

05/13/2018 – Mother's Day

05/25/2018 – Lighthouse Semester Ends

05/27/2018 – Summer Break Begins

09/09/2018 – Lighthouse Fall Semester Begins

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