

PITWM VERSE BY VERSE

1 KINGS

[1 Kings 1-2](#)

[1 Kings 3](#)

[1 Kings 21](#)

I KINGS 1-2

[NEXT](#) 3:1-28

SYNOPSIS:

The Books of 1 Kings and 2 Kings used to be one book. The authorship is unknown. They are but one book until the sixteenth century, divided into two parts, and went with the Jews under the common name of Kings.

¹The Books of 1 and 2 Kings received their names because they document the reigns of the 40 monarchs of the kingdoms of Israel and Judah following David. Israel had 20 kings, and Judah had 20, including one female who usurped the throne: Athaliah. It centers the reigns of the kings of Israel and Judah, beginning with David and ending with Zedekiah, the last king of Judah. Some of the events in Kings are not in chronological order. They appear in the text as they do usually to make a point. The major lesson that Kings teaches its readers is that failure to honor the revealed will of God results in ruin and destruction.

OUTLINE:

A. Solomon's succession to David's throne [1:1—2:12](#)

1. David's declining health [1:1-4](#)
2. Adonijah's attempt to seize the throne [1:5-53](#)
3. David's charge to Solomon [2:1-9](#)
4. David's death [2:10-12](#)

B. The foundation of Solomon's reign [2:13—4:34](#)

1. Solomon's purges [2:13-46](#)
2. Solomon's wisdom from God [Chapter 3](#)

¹ www.soniclight.com/constable/notes/pdf/1kings.pdf
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

3:1-3 Solomon made a peace treaty with Pharaoh, the king of Egypt, by marrying his daughter. Solomon brought her to the City of David. This was when Solomon was still building his palace, the Temple of the LORD, and the wall around Jerusalem. The Temple to honor the LORD had not yet been finished, so people were still making animal sacrifices on altars at the high places. Solomon showed that he loved the LORD by obeying everything his father David told him to do, except that Solomon continued to go to the high places to offer sacrifices and to burn incense.

3:4-5 King Solomon went to Gibeon to offer a sacrifice because that was the most important high place. He offered a thousand burnt offerings on that altar. While Solomon was at Gibeon, the LORD came to him at night in a dream. God said, "*Solomon, ask me what you want me to give you.*"

3:6-9 **Solomon answered,** "*You were very kind and loyal to your servant, my father David. He was faithful to you and lived a good, honest life. And you showed him the greatest kindness when you let his son take his place as king. LORD my God, you have made me the king in my father's place, but I am like a small child. I don't have the wisdom I need to do what I must do. I am your servant here among your chosen people. There are so many that they cannot be counted. So I ask you to give me the wisdom to rule and judge them well and to help me know the difference between right and wrong. Without such great wisdom, it would be impossible to rule this great nation.*"

3:10-14 **The LORD was happy that Solomon asked for wisdom. So God said to him,** "*You did not ask for long life and riches for yourself. You did not ask for the death of your enemies. You asked for the wisdom to listen and make the right decisions. So I will give you what you asked for. I will make you wise and intelligent. I will make you wiser than anyone who ever lived or ever will live. And I will also give you what you did not ask for. You will have riches and honor all your life. There will be no other king in the world as great as you. And I will give you a long life if you follow me and obey my laws and commands as your father David did.*"

3:15 **And Solomon awoke and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.** Solomon woke up and knew that God had spoken to him in the dream. Then Solomon went to Jerusalem and stood before the *Ark of the Covenant of the Lord* (the Lord's Agreement). He offered a burnt offering and fellowship offerings to the Lord and then gave a party for all of his officials (*Easy-to-Read Version (ERV)*).

3:16 **Then came there two women, that were harlots, unto the king, and stood before him. 3:17** **And the**

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PITWM VERSE BY VERSE

one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. Solomon's wisdom was quickly put to the test as two prostitutes came before him with an argument to be settled. They both were pregnant, occupied, and lived in the same house when one of the women had her baby.

3:18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. Now, the baby is three days old and the other woman delivers her baby too in the house. Both slept with their baby; no stranger came in. They were the only ones in the house with their babies.

3:19 And this woman's child died in the night; because she overlaid it. 3:20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. The first woman declares that the other woman's child died during the night because she laid on him; that she got up at midnight and exchanged her child for the living child as the baby's mother slept.

3:21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. When the first woman of the first born child got up to feed her baby, she found a dead baby in her arms. This was strange and as she thought about it that morning, she knew it was not her son that she had three days ago. And she claimed the dead baby was not hers.

3:22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. The woman that had her baby on the third day tells the king the living son was hers and the dead son was of the other woman. The Israelite king represented the highest court of appeal and was the foundation of all administration and justice. Solomon listens intently.

3:23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. 3:24 And the king said, Bring me a sword. And they brought a sword before the king. Both women seemed to be arguing the same thing to the king—the dead son is not mine but it is the living son that's mine. The unusual wisdom of the king then calls for a sword to be brought to him.

3:25 And the king said, Divide the living child in two, and give half to the one, and half to the other. God showed Solomon what to do: divide the living child—one half goes to each. That settles it!

3:26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her

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PITWM VERSE BY VERSE

son, and she said, **O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.** The rightful mother cried out for her child's sake. She could not stand to see her child harmed. However, the other woman whose baby it was not, cried out for the king to go ahead and slay the baby because she knowingly knew it was not hers; she had no parental ties to the baby.

3:27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. The king seeing that the first mother wanted the child to live and not die no matter what, even going to the point of allowing the other woman to have him. Therefore, the king ruled, do not kill the child but give the living child to the first woman who is the real mother of the child.

3:28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment. The people heard about the judgment that was given by the king and perceived that this magnificent wisdom came from God, and were in awe.

SUMMARY:

²This story gives an example of Solomon's wisdom. It is evidence that God answered Solomon's prayer. Solomon does not merely show human wisdom here. It seemed impossible to decide who the real mother was. Both women seemed to be arguing the same thing. But God showed Solomon what to do. So Solomon knew that the real mother would love the child. She would not want to see someone kill it. She would rather let the other mother have the boy. This event shows that God was directing Solomon's judgments. This judgment impressed the whole nation. They saw that God had given wisdom to their king.

APPLICATION:

The God-given gift from God will always be tested. Right decisions always start with trusting the relationship you have with God. Be true to Him and He will always be true to you.

[TOP](#)

² <http://www.easyenglish.info/bible-commentary/1kings-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

21:1-16 Naboth, an Israelite vineyard owner from Jezreel had a vineyard that was adjacent to the royal property of king Ahab's palace (*his resort palace*). The king wanted to make a vegetable garden and offered to trade the vineyard or purchase the vineyard from him. But Naboth replied *"The Lord forbid it me that I should give the inheritance of my fathers unto thee."* The land had been in his family for generations. Ahab came into his house sulking and angry; heavy-hearted and displeased that Naboth would speak to him in that manner over this, to where the king refused to eat and went to bed with his face to the wall. When his wife Jezebel came to him asking why his spirit was so sad, that he didn't eat any bread, and he told her what Naboth had said. She asked him *"don't you govern the kingdom of Israel? Well then arise, eat and be merry, and I'll take care of this; I'll give you the vineyard of Naboth."* So Jezebel wrote letters in Ahab's name; sealed it with the king's seal and sent them to elders and the nobles that were in his city, where Naboth dwelt. She said in the letters: *"Proclaim a fast and set Naboth on high among the people"* meaning at the head, in the place of honor. *"And set two worthless men to testify falsely against him in a case of blaspheming God and the king."* The sons of Belial were selected. Then they were to carry him out and stone him to death. The elders and the nobles did as Jezebel instructed in the letters sent out to them. They proclaimed a fast; set him high among the people and brought the two men (scoundrels) of Belial before them as false witnesses against Naboth in the presence of the people saying he had blasphemed against God and the king. Then they took him outside the city gate and commenced to stone him until he died. Punishment was always done outside the city gate (Leviticus 24:14). In Acts 7:58 Stephen was taken out of the city and stoned to death. In Hebrews 13:12-13 Jesus suffered, bled, and died outside the city gate. They gave the news to Jezebel that Naboth had been stoned and is dead. She arose and went to her husband the king, telling Ahab: *"Arise take possession of the vineyard of Naboth the Jezreelite who had refused to accept your money, for he is not alive, but dead."* Ahab heard this, and went down to take possession of Naboth the Jezreelite's vineyard.

21:17 **And the word of the Lord came to Elijah the Tishbite, saying,—** While jezebel was instructing Ahab to claim Naboth's vineyard, a word of the Lord came to Elijah the Tishbite.

Elijah was one of the greatest prophets. He had run into King Ahab and Queen Jezebel before in order to save Israel from Baal worship (chapter 16). Ahab had led the entire nation into sin. Therefore, in chapter 17 Elijah goes to them and predicted that there will be no dew or rain for several years, except at the release of his word. Then in the third year God send Elijah back to the king and queen to say that God will send rain upon the earth (chapter 18). And now on Mt. Carmel (1Kgs.18:19) Elijah challenges them, for they had refused to obey the Lord. All the people gathered. It was Elijah against all the prophets of Baal and prophets of Asherah. He asked the people: *"How long will they waver between two opinions? If God be God, follow Him, but if Baal, then follow him."* Then Elijah said, *"The God that answers by fire, let Him be God."* Elijah succeeded and discredited the prophets of Baal and of Asherah. Following that victory Elijah fled the scene for his life because Jezebel had threatened to kill him.

PITWM VERSE BY VERSE

21:18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. God instructed Elijah to arise and go down to meet Ahab of Israel that's in Samaria who is now in the vineyard of Naboth trying to possess it. I know Elijah's mind went back to the former times he had to deal with King Ahab and Jezebel. "*Arise*", get up and go quickly was the command. Anything we're doing for God or with Christ by His Spirit is something we can't continue to pass over, even when it's a heavy assignment. Remember in school, when you had to study for a test? Just like that, it takes a made-up mind to take action, and an obedient spirit to know His voice and presence will never fail you when you come up against challenges. They are brought up before you because they are necessary.

21:19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. The Lord's words to Elijah will pronounce severe judgment upon Ahab: "*This is the message from the Lord. You have murdered a man and taken his property. Tell him that the Lord says to him, In the place where the dogs licked Naboth's blood, they will lick your blood.*" "*In the place where dogs licked the blood*" meant that punishment was always done outside the city gate (Leviticus 24:14). On account of Jezebel's and Ahab's sin, Naboth's blood was shed outside the gate of Jezreel, and the pool of Samaria. Proverbs 6:17 says, "*A proud look, a lying tongue, and hands that shed innocent blood*" are the things that the Lord hate. But Ahab would not die in Naboth's vineyard at Jezreel, but in the same place as Naboth, outside the gate by the pool of Samaria (1Kgs.22:38). And this prophecy would not happen right away. Sometimes our deserved punishment doesn't come right away. It comes later.

21:20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. After Elijah receives this prophecy from the Lord, he goes down to meet King Ahab, and Ahab sees Elijah and says, "*Have you found me Oh my enemy?*" as if to say, "*you got me*", but he didn't repent even perceiving of his guilt. Evil had just taken over. He had once called Elijah "*trouble*" (1Kgs.18:17). So, Elijah answered him and said, "*I have found thee.*" And because Ahab had sold himself to work evil in the sight of the Lord, he was on the wrong side—an enemy of God.

21:21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,— The Lord began to bring a devastating punishment upon king Ahab and his family. He said "*Look...*

- *I will bring disaster; evil upon you.*
- *I will sweep you away altogether; your descendants (posterity), and*
- *I will cut off from you Ahab every male child (that pee against the wall) in your family, both young and old.*
- *I will cut off from you Ahab even those that are shut up (captive) and left (free) in Israel."*

21:22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. Well, what happened to the house of Jeroboam? Jeroboam had prophesied to lead the people as king of Israel, but later he made two young calves out of gold. He told the people in Israel, that "*these are your gods that brought you out of Egypt*" (1 Kgs.12:28) and the people offered sacrifices (1 Kgs.12:33). This was against God's law. Jeroboam did not obey the second commandment when he did this. He also acted

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PITWM VERSE BY VERSE

as a priest himself. When Jeroboam did these things, he was rebelling against God. He chose his own false gods, and he taught the people in Israel to serve them (1 Kgs.12:33), thereby disobeying God, judgment and disaster was to come upon the house of Jeroboam for he had provoked the Lord to anger in chapter 14:9. In 1Kgs.14:10-11 *"I will kill all the male descendants of your family. I will do this whether they are slaves or free men. I will burn all the family of Jeroboam as you burn rubbish. Dogs will eat those who die in the city. Vultures (birds that eat dead animals) will eat those who die in the country. The Lord has spoken."* And in 1 Kgs.14:12 Ahijah told Jeroboam's wife that her child would die because of sin. All the house of Jeroboam were destroyed.

What happened to the house of Baasha? Baasha was an evil king of Israel, son of Ahijah, and great grandson of Solomon. Baasha killed Jeroboam's entire family. None of them remained alive. (1 Kgs.15:29). He did not learn any lessons from king Jeroboam for he followed in the same footsteps of idolatry, leading Israel to sin. And their sins made God very angry. The same exact prophecy came to king Baasha through the prophet Jehu. In other words, they would suffer the same punishment as Jeroboam's family suffered. As soon as Zimri became king, he killed all the members of Baasha's family (1 Kgs.16:11-12).

Therefore, in this lesson, Elijah continues the judgment upon King Ahab for he had *provoked the Lord to anger and made Israel sin*. Ahab's family will become like the house of Jeroboam, son of Nebat and like the house of Baasha, son of Ahijah.

21:23 And of Jezebel also spake the Lord, saying, **The dogs shall eat Jezebel by the wall of Jezreel.** Elijah continued to speak but now referencing about Jezebel— *"The dogs shall eat (meaning tear Jezebel's body apart) outside the city wall of Jezreel."*

21:24 **Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.** Those members of Ahab's family who die in the city shall be eaten by the dogs. And those that die in the field shall be eaten by the fowls in the air.

21:25 **But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.** This verse says that there was none like Ahab who would sell himself to work evil; wickedness in the sight of the Lord. And his wife Jezebel had instigated and stirred him up to do such.

21:26 **And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.** The worshiping of idols was very abominable unto the Lord in the same way as the Amorites did. These are the people that the Lord chased out of the land to make room for the people of Israel.

21:27 **And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.** Ahab heard these prophecies and tore his clothing, put on rags, fasted, slept in sackcloth, and went about in deep humility. He sincerely repented.

21:28 **And the word of the Lord came to Elijah the Tishbite, saying.**

21:29 **Seest thou how Ahab humbleth himself before me? I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.** God's Word had to come again, and because Ahab really

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PITWM VERSE BY VERSE

heard the Lord this time, God says because he humbled himself before me, I'm not going to bring the evil upon him in his days, but upon his son's days—upon his house. God would bring this sentence upon Ahab's family after his death.

Yes, Ahab did evil, but then he put on the gesture of repentance. God did not bring punishment or evil in his days because he humbled himself by fasting and putting on sackcloth in a manner of being very sad in front of everyone. Because of that, God's assessment of evil was brought forth upon his house in the days of his son. The delay was after his father had died.

SUMMARY:

While Jezebel was instructing Ahab to claim Naboth's vineyard, a word of the Lord came to Elijah the Tishbite. God instructed Elijah to arise and go down to meet Ahab of Israel that's in Samaria who is now in the vineyard of Naboth trying to possess it. The Lord's words to Elijah will pronounce severe judgment upon Ahab: *"This is the message from the Lord. You have murdered a man and taken his property." Tell him that the Lord says to him, "In the place where the dogs licked Naboth's blood, they will lick your blood."* (21:17-19).

³Elijah went to meet Ahab again. This time he came to tell Ahab that God would punish him. Ahab considered Elijah as his enemy. Because Ahab had sold himself to work evil in the sight of the Lord, he was on the wrong side—an enemy of God. "Look, I will bring disaster; evil upon you. I will sweep you away altogether; your descendants (posterity), and I will cut off from Ahab every male child (that pee against the wall) in your family, both young and old, and even those that are shut up (captive) and left (free) in Israel. Elijah told Ahab that all his family would die. They would not continue as kings. Their deaths would be awful and they would not even have proper graves. *"Ahab's family will become like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. This is because they have provoked the Lord to anger and made Israel sin."* *"The dogs shall eat (meaning tear Jezebel's body apart) by the wall of Jezreel."* Those members of Ahab's family who die in the city shall be eaten by the dogs. And those that die in the field shall be eaten by the fowls in the air (21:20-24).

There was none like Ahab who would sell himself to work evil; wickedness in the sight of the Lord. And his wife Jezebel had instigated and stirred him up to do such. The worshiping of idols was very abominable unto the Lord in the same way as the Amorites did. These are the people that the Lord chased out of the land to make room for the people of Israel. Ahab heard these prophecies and tore his clothing, put on rags, fasted, slept in sackcloth, and went about in deep humility of repentance. God's Word had to come again, and because Ahab really heard the Lord this time, God says because he humbled himself before me, I'm not going to bring the evil upon him in his days, but upon his son's days—upon his house. (21:25-29).

³³ <https://www.easyenglish.bible/bible-commentary/1kings-lbw.htm>
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