

## Bible Study Lesson Summary, Aug. 16, 2020

*Today's lesson includes Days 152-158 on your reading guide.*

### THE FIRST BOOK OF KINGS

*As the notes say, the 1<sup>st</sup> and 2<sup>nd</sup> book of Kings was once one book. To follow it you almost need a chart, which they just happen to have in many bibles under the heading of the Two Kingdoms. Remember Judah is the south kingdom and Israel is the north one. You won't hear this from any other Theologians, but it is my contention that all of this emphasis on kingdom in the Bible actually is for a reason. It is not just a simple setting like saying that it happened in a desert. It is important that we learn to understand the concept of kingdom or we won't understand God. In a culture that has very little knowledge of kingdom, that is difficult. We actually have our most knowledge of kingdom from the Bible and from our fairy tales, which are now worked into movies and TV shows.*

**1Kg. 1:** As an old man King David needs to be kept warm. Vs. 3, "So they sought for a beautiful girl throughout the territory of Israel, and found Abishag the Shunamite, whom they brought to the king." It is good to be the king. I think one of his wives, like Bathsheba, could certainly have done that. Again, God make sure we get the whole truth, even if it is racy. There is a fight over who is to be king after David. Bathsheba wants her son, Solomon, to be king. David agrees. Another son, Adonijah, also wants to be king. Vs. 38, "...and mounting Solomon on King David's mule, escorted him to Gihon....and all the people shouted, "Long live King Solomon!" It sounds a lot like Palm Sunday. So you will notice that Solomon now becomes a foreshadowing of Jesus. But the message is that the king chooses his successor. It cannot be taken on by one's own initiative. It is a roundabout way of saying Jesus gets to be the boss and others don't, because His Dad said so. In vs. 11 we hear that David dies.

**1Kg. 2:** Adonijah tries to get King David's beautiful nurse for his wife. This is because she is the only witness besides Bathsheba to hear David's announcement that Solomon should be his successor. Solomon sees through this attempt at getting rid of the witness and has Adonijah killed. In vs. 19 we have an important understanding of the important position of the queen mother. "Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right." This is a verse that helps understand the church's image of Mary as Queen of Heaven. The rest of the chapter is getting rid of the enemies of the king. With Jesus if you are not with Him you are going to end up in the only other alternative, hell.

**1Kg. 3:** Solomon, a Christ figure, is given great wisdom. Jesus has His Holy Spirit, the Spirit of Wisdom.

**1Kg. 4:** We are given details of Solomon's officers. It is hard to get a count of how many because of how it is written but this is similar to Jesus selecting the apostles.

**1Kg. 5:** Solomon proposes to build a temple. He has been blessed and has much to trade for to get the rest of the materials needed but build it, by trading with other nations. By the way, if you were wondering when King David had first named Solomon as his successor, it was when he told him to build the temple. The problem is that you won't hear about that until you read the 1<sup>st</sup> & 2<sup>nd</sup> Book of Chronicles, which is a repeat of much of this material but gives other details, like 1<sup>st</sup> Chron.22, which says that David told Solomon to build a temple starting with the materials he had collected for the project.

**1Kg. 6:** Note that the temple is built with the best materials and is beautiful and amazing. It has to be for it foreshadows heaven. Vs. 7 says: "The temple was built of stone dressed at the quarry, so that no hammer, axe, or iron tool was to be heard in the temple during its construction." This seems to be to remind us that we are going to be a part of God's temple in Heaven, the Body of Christ but that we are being prepared on this earthly quarry. Then we will fit in when we enter heaven. So be prepared to be hammered and chiseled. Notice also that it is more than building a church because, for the people of Israel, there is no separation between church and state. The reason is that the law of God is what governs both; i.e. vs. 12, "As to this temple you are building –if you observe my statutes, carry out my ordinances, keep and obey all my commands, I will fulfill toward you the promise I made to your father David." Many Protestants think that God is against all graven images so Catholics are then evil for having statues. This is only evil if we would be worshipping the statues. For vs. 24-25 is fulfilling God's command to make an image of a cherubim. The churches on earth should be miniatures of what heaven will be like with images of who is in heaven.

**1Kg. 7:** Vs. 29 speaks of more images, "On the panels between the frames there were lions, oxen, and cherubim; and on the frames likewise, above and below the lions and oxen, there were wreaths in relief." This sounds like Cabelas Sporting Goods Store with all their stuffed animals.

**1Kg. 8:** In vs. 1 the Ark of the Covenant is brought from the City of David (Bethlehem) to the temple in Jerusalem for the dedication. Jesus and Mary come from Bethlehem to Jerusalem for the Presentation. Vs. 9, "There was nothing in the ark but the two stone tablets which Moses had put there at Horeb". I'm not sure what happened to the manna and the staff of Aaron. Vs. 19-20, the Lord promised that one from David's line, who would be a son to God, would build the temple. So vs. 20 is not quite accurate for it has not been totally fulfilled. For as glorious as this temple was, it will be nothing compared to the temple of the Body of Christ in heaven. But Solomon was not wise enough to know that much of the future. Starting with vs. 22, Solomon's prayer asks that the temple be the place where people could go to get their prayers answered and their sins forgiven. Jesus is the fulfillment of that temple, even to the point of having their sins forgiven.

**1Kg. 9:** God appears to Solomon in a dream, like in 1Kg.3:5. God renews the covenant with Solomon and makes sure that he understands that it only works if the people are faithful, vs. 4. Otherwise vs. 8 says the temple could be a heap of ruins.

**1Kg. 10:** The Queen of Sheba comes to visit Solomon and check out his wisdom. Vs. 13, "King Solomon gave the queen of Sheba everything she desired and asked for, besides such presents as were given her from Solomon's royal bounty." This is what God gives us in heaven if we seek

and follow His Son's words. Solomon became wealthy as promised by God when he had asked for wisdom to judge his people wisely. In vs. 28-29 Solomon starts collecting horses and chariots. I see this as when he started to go to the dark side, thinking he was great and didn't need God.

**1Kg. 11:** Solomon sins by worshiping false gods and God turns away from him. Vs. 31, "Ahijah (*the prophet*) took off his new cloak, tore it into twelve pieces, and said to Jeroboam (*Solomon's servant*); "Take ten pieces for yourself; the Lord, the God of Israel, says: 'I will tear away the kingdom from Solomon's grasp and will give you ten of the tribes.'" Only the land of Judah is left for Solomon for there is no land for the Levites. Later it says that the tribe of Benjamin is down in Judah also. Solomon dies at the end of this chapter.

**1Kg. 12:** From here to the end of the Second Book of Kings you need a chart to know the players.

Israel, ten tribes, Northern Kingdom; lasted from 922-721 BC then fell to Assyria.  
Judah, two tribes, Southern Kingdom; lasted from 922-587 BC then fell to Babylon

Most Bibles have a chart that lists all the kings of each kingdom. You might want to have that in front of you while you read this section. I will not be focusing on this at all, but just on some of the stories.

Rehoboam rules over Judah with two tribes and the Levites and Jeroboam rule over the other ten tribes of Israel. Since Jeroboam can't go to Jerusalem to worship, in vs. 28 he sets up new places of worship with calves of gold. Why do they always worship cows?

## THE BOOK OF PSALMS

**Psalms 144:** This was certainly a prayer of King David. He wanted victory and prosperity. It is what we all want. But as a prayer of Jesus it goes to another level, for He is praying that we get to heaven. Vs. 3, He is truly speaking as one who has a human nature, "Lord what are mortals that you notice them; human beings, that you take thought of them?"

**Psalms 145:** Another prayer of King David. Vs. 14, "The Lord supports all who are falling and raises up all who are bowed down." A loving Father would be this way. But many would not like vs. 20, "You, Lord, watch over all who love you, but all the wicked you destroy." What many people fail to learn is that these are images to help us understand heaven and that no one can be wicked there. God gives us all many chances at forgiveness and reconciliation but if we

insist on wickedness, we will not be allowed to ruin heaven by our presence. I think this prayer of Jesus is very powerful because it truly teaches us how to pray.

**Psalm 146:** Another prayer of trust in God, but vs. 7-9 are especially significant for they are similar to Isaiah 49 & 61 and then in Lk. 4. “Secures justice for the oppressed, gives food to the hungry. The Lord sets prisoners free; the Lord gives sight to the blind. The Lord raises up those who are bowed down; the Lord loves the righteous. The Lord protects the stranger, sustains the orphan and the widow, but thwarts the way of the wicked.” Even as Jesus prays this, He works to fulfill it. We must do the same.

**Psalm 147:** Jesus is talking to His Dad. Some dads might focus more on the child who is strong and athletic. Vs. 11, “Rather the Lord takes pleasure in the devout, those who await his faithful care.” This is a much better basis for judgment.

**Psalm 148:** Vs. 7-8, “Praise the Lord from the earth, you sea monsters and all deep waters; you lightning and hail, snow and clouds, storm winds that fulfill his command...” Even what we consider harmful, Jesus knows is important and part of the plan of the beautiful creation. In the Book of Daniel, the three men who are thrown in the fiery furnace pray a longer version of this psalm.

**Psalm 149:** This is a psalm that is very prominent in the priest’s prayer book. It is said for most middle level feasts and every four Sundays. It is also one that confuses me, especially vs. 6-9. “With the praise of God in their mouths, and a two-edged sword in their hands, to bring retribution on the nations, punishment on the peoples... To execute the judgments decreed for them—such is the glory of all Gods faithful.” I’m not sure what we are to do to punish injustice done by others?

**Psalm 150:** One of the simplest and most elegant prayers of praise, which have inspired a few contemporary songs and even how we sing them. I just love the idea that 150 psalms end with several prayers of praise, kind of like Easter joy after Lent.

## **ST. PAUL’S FIRST LETTER TO THE CORINTHIANS.**

*This is supposedly written from Ephesus where I think Paul was visiting Mary and John. But he responds to bad news from Corinth about the followers getting into trouble so he responds.*

**1Cor. 1:** It starts with his long greeting and typical giving of thanks. Then in vs. 10-17 he starts into the first problem of divisions created from them having different teachers. In vs. 18-25, he refocuses them on the cross of Christ, which sounds like foolishness to all but true believers. But

then he shows that this helps, for the wise guys might not get the message, but those focused on the cross will.

**1Cor. 2:** This continues the theme of the wisdom of the cross but the second half focuses on the gift of the Spirit of God, which helps us know the mind of Jesus, as mentioned in the last verse of the chapter, vs. 16.

**1Cor. 3:** This chapter starts again with the need to end divisions. In vs. 11, “for no one can lay a foundation other than the one that is there, namely, Jesus Christ.” With this focus there won’t be divisions.

**1Cor. 4:** In vs. 1, Paul describes apostles as servants of Christ and stewards of the mysteries of God. But then he says that God will judge him and others. Then starting in vs. 6 he again frets about the divisions and then he gets even more specific about life as an apostle. It probably doesn’t make you want to be an apostle. Read vs. 9-13 again. The Kingdom of God is not about inflated people but a special kind of power. Vs. 21; “Shall I come to you with a rod, or with love and a gentle spirit?”

**1Cor. 5:** Paul starts this with a specific case that goes unnamed, a person sleeping with his father’s wife. Sounds like the stuff we have been reading in the OT. In vs. 5 he tells them to deliver this man to Satan. He might learn from that experience. In vs. 6-13 he is more generic and talks about clearing out more yeast, or sin.

**1Cor. 6:** Here he is saying the matters of dealing with immorality should be dealt with by the church not the other courts. That line of thinking is still a problem in our society, but that is part of the result of immoral bishops, etc. Vs. 9-10 go in the face of “God loves us just the way we are.” “Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. Vs. 12 starts his teaching to clear up their misunderstanding of morality. They think it doesn’t matter. He reminds them that they are members of the body of Christ. You had better not treat Christ that way. Vs. 20: “Therefore glorify God in your body.”

**1Cor. 7:** His advice to those who are married and unmarried is great. A husband’s body belongs to his wife and vice-versa. Vs. 8, the unmarried should work on self-control but if their urges lead them toward marriage then get married.” They had better be careful in choosing because vs. 10-11 says no divorce. Vs. 12-14 is about staying married to an unbeliever. Vs. 15-16 says that if the unbeliever does the divorce it is okay. This is called the Pauline Privilege by the church. The freed Christian is then free to marry since the first marriage was not sacramental but the new marriage they get into must be to a believer. Vs. 17-20 says circumcision is meaningless. Vs. 21-24 is about slavery as it was in that time period. His main point is to hold onto the idea that a person is actually free because of the dignity given him by baptism.