

The only thing that matters is that you are reading God's word regularly. While that is still true with this schedule, the goal with this one is to get a better understanding of the entire story of the bible. There is no substitute for reading God's word. Keep reading! My website is at <http://graceofourlord.wordpress.com>. I encourage you to get the actual reading plan I am currently following. You can get it from the same place I do - at [this link](#). They have some great guidance for the reading plan there as well, and they have it all in both PDF and in Kindle format!

June 2012						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
May Week 5 (Week 22)					1 2 Sam 19	2
3 (Week 23)	4 1 Kings 1	5 1 Kings 2	6 1 Kings 3	7 1 Kings 6	8 1 Kings 8:1 – 1 Kings 9:9	9
10 (Week 24)	11 1 Kings 11	12 1 Kings 12	13 1 Kings 16:30 – 17:24	14 1 Kings 18	15 2 Kings 2	16
17 (Week 25)	18 2 Kings 4	19 2 Kings 5	20 2 Kings 9	21 2 Kings 10	22 2 Kings 17	23
24 (Week 26)	25 2 Kings 18	26 2 Kings 19	27 2 Kings 20	28 2 Kings 21	29 2 Kings 22	30

Note: This bible reading schedule was not designed by me. I am simply following it this year. This schedule skips some chapters in order to accommodate the goal of "getting the big picture" of the whole Bible as the story of God's plan of salvation.

June Week 2 (Week 24) Summary

1 Kings 11, 12, 16:30-17, 18, and 2 Kings 2 - Click the chapter below to go to the ESV Bible passage for that chapter and read or listen.

[1 Kings 11](#) – The Lord's warning in 1 Kings 9:6-9 seems pretty straightforward, and one would think that Solomon would have heeded it. But chapter 11 makes it clear that he did not. God's warnings concerning the king in Deuteronomy 17:14-17 were ignored, as well as what God said in Deuteronomy 7:3-5. Solomon took 700 wives and 300 concubines (verse 3), and seemed to have married princesses from every Canaanite nation. And just as warned over and over, they turned his heart to serving other

"gods" (verse 5-8). He even built places of worship to these idols, including Molech, whom the Bible writers associated with child sacrifice in, as we are told in Leviticus 18:21 and other passages. The Lord's anger with Solomon was great, and he told him that he would tear the kingdom away from him and give it to his servant (we meet him - Jeroboam - in verse 26) and he will indeed be the next king of Israel. So God raises up adversaries against. In verse 40, we find Solomon's reaction to the promise of Jeroboam's rise to king - he seeks to kill him, just as Saul did with David.

[1 Kings 12](#) - Solomon's son Rehoboam becomes king, but makes huge mistakes. The life under Solomon had become hard labor - so much so that it seemed not much different from the slavery to Pharaoh. So the people come to Rehoboam asking him to lighten their load. He foolishly listens to the counsel of the young men who had grown up with him, and ends up telling the people who had complained that he would make things harder for them (verses 13-14). This leads to the division of the kingdom (verse 16). Rehoboam tries to recover using his taskmaster, Adoram, but he is stoned to death and Rehoboam flees to Jerusalem. Rehoboam assembles Judah and the tribe of Benjamin to try to regain the rest of the kingdom, but God sends word through Shemaiah for all the people not to fight against their relatives because "this thing is from me." But Jeroboam was fearful because the temple was in Jerusalem that people would return there to worship, and their hearts would be swayed to serve the house of David - Rehoboam. So he fashioned golden calves and worship places at Dan and Bethel, telling the people (just as Aaron did in [Exodus 32:4](#)) "Behold your gods, O Israel, who brought you up out of the land of Egypt" (verse 28). He also appointed priests who were not Levites. This idol worship would be their downfall, and lead to their later exile, as the their minds had already begun to confuse the one true God with the rites of idol worship. Many perversely saw themselves as worshiping Jehovah through these idols! He even instituted his own feast in verse 33.

[1 Kings 16:30-17:24](#) - At the end of chapter 16, Ahab is king; and he marries a foreign woman, Jezebel. Then he erects an altar for the idol Baal, and worships it. So under his reign, the people are turned from the perverse worship of the Lord through idols into the outright worship of Baal. Baal worship was appealing in the dry regions of Canaan when the Israelites first came because Baal was the "god" of rain. This is fitting, just as the plagues in Egypt in Exodus were a mockery of their gods (see blog on Exodus 7). Right away, in verse 1, we find Elijah telling Ahab "there shall be neither dew nor rain these years, except by my word" because of this Baal worship. This is exactly what God had told them would happen in Deuteronomy 11:16-17. God then sends Elijah to the brook at Cherith, where he commanded the ravens to feed him; and he remained there until the brook dried up from the lack of rain. He then sends him to Zarephath, where he has commanded a widow to feed Elijah. But Elijah finds that the widow is expecting herself and her son to die, saying that she only has a handful of flour in a jar and a little oil in a jug. Elijah tells her that until it rains, the jar and the jug both will never be empty, and God made it so (verse 16). Then, her son becomes so severely ill "that there was no breath left in him," and she believes that Elijah has brought that upon her because of her sins. In verse 21, it is Elijah's prayer to God that revives the boy - not the physical ritual described that the prophet did.

[1 Kings 18](#) - Verse one says it has been three years since it rained (James confirms in James 5:17) since Elijah proclaimed that the Lord would shut the heavens up; and the Lord sent word to Elijah to go to Ahab and he would make it rain. Obadiah was the head of the house of Ahab and Jezebel, but he feared the Lord, and had hidden a hundred prophets from them. But he is afraid that Elijah is setting a trap for

him. Elijah reassures him, and Obadiah tells Ahab of Elijah's requested meeting. Elijah lets him know in verse 18 that the crisis they are in is the result of his abandonment of the Lord to worship Baal. He then challenges Ahab to meet him at Carmel with their Baal prophets. At Mount Carmel Elijah challenges the people and the prophets of Baal, as he points out that it only he against the 450 of them. The challenge is for each side to be given a bull and some wood but they may use no fire themselves. Instead, Elijah will call upon the Lord, and they will call upon Baal; and the God who answers by fire is God. The people agree that this is a worthy challenge, and they begin. Notice Elijah's rebuke of the people "limping" between serving God and Baal (trying to hedge their bets?) in verse 21. Then in verse 26, the Baal prophets were described as "limping" their altar, as they call out to a god that does not exist. Elijah's mockery and taunting of the false prophets efforts in verses 26-27 is amusing. Elijah builds an altar with twelve stones (for the twelve tribes of Israel that God would rather be still united), and digs a trench around it. Then he has the people pour water from 4 jars onto the sacrifice three times, filling the trench with water. Then, Elijah called upon God and fire consumed the bull, the wood, the stones, and the water (verse 38). The people fell on their faces as they realized the true God was the Lord, and Elijah had them seize all the prophets. The fact that Elijah slaughtered the prophets of Baal in verse 40 was necessary, and is best explained by the law in Deuteronomy 13:13-15.

[2 Kings 2](#) - For the most part, the Old Testament speaks very little about life after death, at least compared to the New Testament. Some take that to mean that God's people knew nothing about it then. But how much the people of God knew or thought about it is actually pure (and often, I believe, incorrect) speculation. It is clear from God's word that His people were told something about, and had been given hope for, some sort of fellowship with God after death. Among the notable places in scripture where this is evident are [Genesis 5:24](#), where Enoch was "taken" by God, [Psalm 23:6](#), [Ecclesiastes 12:7](#), and certainly here in 2 Kings chapter 2, where Elijah is taken up in a whirlwind. We know little about most of the prophets of the Old Testament because God gave us what we need to know through the prophets that gave us His word in the scriptures. But there were many more than most people think (remember Obadiah hiding 100 of them from Ahab in caves in [1 Kings 18:4](#)). Here, Elijah has been preparing Elisha to be his successor as God told him in 1 Kings 19:15-18; and some of the prophets make it clear that God has revealed to them what is about to happen to Elijah (verse 5). Clearly, Elijah is in some way their leader, and is held in reverence. When Elijah asks him what he would have Elijah do for him, Elisha asks for a double portion of his spirit. Though God had already declared that Elisha would be Elijah's successor, this could have symbolic meaning as Elijah is like a father to him (verse 12). He has already left his old life behind and an inheritance with it; and a first son would expect a double portion in his inheritance.

Elisha tearing his clothes before he takes the cloak that Elijah left behind (verse 12-14) appears to have a double meaning. The tearing of one's own clothing in the Old Testament was an act of mourning or deep dismay, but it also seems to symbolize the transformation of Elisha to Elijah's role. Upon Elisha's return, the other prophets can tell that Elijah's spirit "rests on Elisha" (verse 15). And in verses 19-22, he makes it clear that he has the favor of the Lord. The fate of the "boys" in verses 23-24 when they were disrespectful to Elisha may seem harsh, but remember that Bethel was at the center of Israel's apostasy; and traveling in a gang of around 50 (or possibly many more), their behavior and intentions were likely more threatening than mere taunts.

