

Dr. John Oswalt, 1 & 2 Kings, Session 12.1, 1 Kings 14-15, Part 1 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Oswalt, 1 & 2 Kings, Session 12.1, 1 Kings 14-15, Part 1, Biblicalelearning.org, BeL

Dr. Oswalt's lecture examines 1 Kings 14-15, focusing on the reigns of Jeroboam and Rehoboam and the division of Israel. The lecture explores Jeroboam's idolatry and disobedience, highlighting his intentional deviation from God's commands. **It contrasts Jeroboam's actions with those of David, emphasizing the importance of following God's heart and instructions.** The consequences of Jeroboam's sins are revealed through a prophecy delivered by Ahijah, foretelling disaster for his house and exile for Israel. **Despite the grim predictions, the lecture underscores the possibility of repentance and changing course, a central theme in prophetic ministry.** This session emphasizes that while choices have predictable outcomes, the power of the Holy Spirit enables individuals to alter their paths and destinies.

2. 14 - minute Audio Podcast Created on the basis of Dr. Oswalt, 1 & 2 Kings, Session 12.1 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Kings).



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on12_1.mp3**

3. Briefing Document: Oswalt, 1 & 2 Kings, Session 12.1, 1 Kings 14-15, Part 1

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpt of Dr. John Oswalt's lecture on 1 Kings 14-15.

Briefing Document: Oswalt on 1 Kings 14-15 (Beginnings and Endings)

Source: Excerpts from "Oswalt_Kings_EN_Session12_1.pdf" (Dr. John Oswalt, Kings, Session 12, Part 1, 1 Kings 14-15, Part 1)

Overview:

Dr. Oswalt's lecture focuses on the beginnings of the divided kingdom under Jeroboam in the North (Israel) and Rehoboam in the South (Judah) and foreshadows the eventual consequences of their actions, especially for the North. He highlights the encounter between Jeroboam's wife (disguised) and the prophet Ahijah and uses this narrative to explore themes of sin, idolatry, divine judgment, and the conditional nature of prophecy. A central message is the idea of choice and the possibility of changing course, even in the face of seemingly predetermined consequences.

Key Themes and Ideas:

- **Beginnings and Endings:** The lecture title highlights the dual focus on the start of the divided kingdom with Jeroboam and Rehoboam *and* the seeds of its eventual destruction. This sets the stage for understanding the consequences of choices made at the outset.
- **Jeroboam's Sin and its Consequences:** Jeroboam's actions, particularly the creation of golden bulls and the alteration of the sacred calendar, are presented as a deliberate rejection of Yahweh and a form of idolatry. Oswalt emphasizes: "You've done more evil than anybody else. You've led my people to believe that I'm part of this world, and I'm not part of this world."
- **The Stupidity of Sin:** Oswalt argues that sin blinds people to obvious truths, using Jeroboam's attempt to deceive Ahijah as an example: "Now, it's fascinating to me that sin makes you stupid. I mean, if the man is a seer, if the man can see the future, if he can see whether their son is going to die or not, then surely, he can see who this woman is who's coming in to talk with him. But that's what sin does. It blinds us."

- **God's Standards: Keeping Commands, Following with all your Heart, and Doing what is Right in His Eyes:** Oswalt contrasts Jeroboam with David, emphasizing that David "kept my commands, followed me with all his heart, doing what was right in my eyes." He elaborates that following God's commands aren't for God's benefit, but to help us thrive. Following with all your heart means loving what God loves and hating what God hates.
- **Idolatry and Pride:** Oswalt extends the concept of idolatry beyond literal idols to include making God a means to an end, a "little blessing producer." He links this to the sin of pride, "me, myself, and I," arguing that centering the world on oneself and one's needs is a profound form of evil. "To try to make him into my servant can be, in fact, the most evil thing of all as I make myself God, as I center the world on myself and my needs. It's no accident that the historic church has said the deadliest of the deadly sins is pride."
- **Prophecy and Conditionality:** While the prophecy of judgment against Jeroboam is stark ("I'm going to bring disaster to the house of Jeroboam"), Oswalt stresses that this is conditional. He emphasizes the possibility of repentance and change: "Continue in the way you're now continuing, and I can tell you what the end of the story will be. But here's the good news. You don't have to continue in the way you're going."
- **Choice and Change:** The lecture concludes with an appeal to personal responsibility and the power of choice, empowered by the Holy Spirit, to alter one's path. "Whatever has been your path, whatever the conditioning, whatever your genes, whatever it is that would say, you don't have a choice. I'm here to say you have a choice. By the power of the Holy Spirit, you can change your path."
- **Foreshadowing of Exile:** The lecture points to the future exile of Israel, emphasizing that God will "uproot Israel from this good land that he gave to their ancestors and scatter them beyond the Euphrates River." This highlights the long-term consequences of the nation's idolatry and disobedience.

Quotes:

- "You've done more evil than anybody else. You've led my people to believe that I'm part of this world, and I'm not part of this world."
- "Now, it's fascinating to me that sin makes you stupid."
- "To try to make him into my servant can be, in fact, the most evil thing of all as I make myself God, as I center the world on myself and my needs."
- "Continue in the way you're now continuing, and I can tell you what the end of the story will be. But here's the good news. You don't have to continue in the way you're going."
- "Whatever has been your path, whatever the conditioning, whatever your genes, whatever it is that would say, you don't have a choice. I'm here to say you have a choice. By the power of the Holy Spirit, you can change your path."

4. Study Guide: Oswalt, 1 & 2 Kings, Session 12.1, 1 Kings 14-15, Part 1

The Kingdoms Divided: A Study Guide to 1 Kings 14-15

Key Concepts & Themes

- **The Division of the Kingdom:** Understand the context of the split between Israel (North) and Judah (South) with Jeroboam and Rehoboam.
- **Jeroboam's Sin:** Identify the specific actions Jeroboam took that were considered sinful, and why they were significant (golden calves, changed calendar).
- **Prophetic Ministry:** Understand the role of prophets like Ahijah and how God communicated through them. Note the confirmations given to authenticate their messages.
- **Consequences of Disobedience:** Explore the consequences God imposes on Jeroboam's dynasty and the nation of Israel for their idolatry.
- **The Nature of God's Judgment:** Consider Oswalt's interpretation of God's judgment, particularly his emphasis on idolatry as centering the world on oneself and one's needs.
- **The Possibility of Repentance:** Recognize the "yes and no" aspect of God's judgment – the idea that while consequences are predictable, repentance can change the future.
- **David as a Model:** Analyze why David is held up as a model of obedience.

Quiz

Answer each question in 2-3 sentences.

1. Why did Jeroboam send his wife to Ahijah in disguise?
2. What were the three things that God said David did that Jeroboam did not do?
3. What specific actions did Jeroboam take that are considered sinful in the text?
4. What is the significance of Ahijah being blind?
5. How does the text explain the concept of God's "anger"?
6. How does Oswalt describe the Assyrian's methodology for managing different cultures?

7. What is the significance of the Asherah poles?
8. Why was Jeroboam's sin considered worse than those before him?
9. What is the "good news" regarding the path the Israelites are walking?
10. Explain the concept of pride in the context of this reading.

Quiz Answer Key

1. Jeroboam sent his wife in disguise because he knew Ahijah was a prophet of God and would likely disapprove of Jeroboam's idolatrous practices. He hoped to deceive the prophet and receive a favorable prophecy regarding his son's illness.
2. God says that David kept His commands, followed Him with all his heart, and did what was right in God's eyes. Jeroboam did not do these things, instead creating idols and leading the people astray.
3. Jeroboam's sinful actions included building two golden calves for the people to worship, changing the sacred calendar, and leading the people to believe that Yahweh was part of the world. These actions were considered sinful because they violated God's commands and promoted idolatry.
4. Ahijah being blind is meant to show that Jeroboam's sin is irrational. Jeroboam thinks Ahijah will not recognize his wife and is blind to the obvious because his own sin has blinded him.
5. God's "anger" is aroused when people try to reduce Him to a servant who fulfills their needs and desires, rather than recognizing Him as the transcendent and holy God. This is a form of idolatry that places oneself at the center of the universe.
6. The Assyrians would "mix them all up together" in a "mix master" and homogenize them. In other words, they practiced exile by mixing the various cultures, religions, and languages from the lands they conquered.
7. The Asherah poles were symbols of the Canaanite goddess of fertility and represented the worship of fertility and earthly abundance. Erecting them symbolized the Israelites' turning away from God and embracing pagan practices.
8. Jeroboam's sin was considered worse because he intentionally made an idol of Yahweh, leading the people to believe that God was part of the world and could be controlled, thus distorting the true nature of God.

9. The "good news" is that despite the predictable consequences of their sinful path, the Israelites have the choice to repent and turn back to God, which can change their future and avert the impending disaster.
10. Pride, in this context, is about centering the world on oneself and one's needs, making oneself God. This is the deadliest sin and the reverse of David's example.

Essay Questions

1. Compare and contrast the reigns of Rehoboam in Judah and Jeroboam in Israel, focusing on the factors that contributed to their differing legacies as described by Oswalt.
2. Analyze the role of prophets in 1 Kings 14-15, considering their authority, the nature of their messages, and the impact they have on the kings and the people.
3. Discuss the concept of idolatry as presented by Oswalt, explaining why he considers it a particularly insidious sin and providing examples from the text.
4. Explore the "yes and no" aspect of God's judgment in 1 Kings 14-15, examining the balance between predictable consequences and the possibility of repentance.
5. Evaluate the significance of David as a model for kingship in the context of 1 Kings 14-15, considering the specific qualities that made him exemplary and the reasons why Jeroboam failed to emulate him.

Glossary of Key Terms

- **Ahijah:** A prophet of God who played a significant role in both Jeroboam's rise to power and the pronouncements of judgment against him.
- **Asherah Pole:** A symbol associated with the Canaanite goddess Asherah, often erected as part of fertility worship, which was forbidden by God.
- **Bethel & Dan:** Two cities where Jeroboam set up golden calves to prevent the northern kingdom from traveling to Jerusalem for worship.
- **Golden Calf:** An idol made of gold, symbolizing a false representation of God, which Jeroboam used to lead the people of Israel into sin.
- **Idolatry:** The worship of idols or false gods, a central sin condemned in the Old Testament, and in this reading described as centering the world on oneself.
- **Jeroboam:** The first king of the northern kingdom of Israel after the division, known for his idolatrous practices.
- **Judah:** The southern kingdom ruled by Rehoboam, consisting primarily of the tribe of Judah.
- **Israel:** The northern kingdom ruled by Jeroboam, consisting of ten of the twelve tribes.
- **Prophet:** A person who speaks on behalf of God, conveying messages of warning, judgment, or hope.
- **Rehoboam:** The king of Judah after the division of the kingdom, son of Solomon.
- **Repentance:** Turning away from sin and turning back to God, acknowledging one's wrongdoing and seeking forgiveness.
- **Shiloh:** A city that once housed the tabernacle, a place of religious significance.
- **Tirzah:** The capital of the northern kingdom of Israel under Jeroboam.

5. FAQs on Oswalt, 1 & 2 Kings, Session 12.1, 1 Kings 14-15, Part 1, Biblicalelearning.org (BeL)

FAQ on 1 Kings 14-15

1. Why did Jeroboam send his wife in disguise to the prophet Ahijah?

Jeroboam's son was ill, and he wanted to know if his son would survive. However, Jeroboam sent his wife in disguise because he knew Ahijah, a prophet of Yahweh, would not be pleased with Jeroboam's idolatry (the golden bulls he erected) and his changes to the sacred calendar. He hoped to deceive the prophet, but this plan was foolish, as sin blinds people to the truth.

2. What was the message Ahijah delivered to Jeroboam through his wife?

Ahijah reminded Jeroboam that God had given him the kingdom, but Jeroboam had not followed God's commands like David. Because Jeroboam had made idols and led the people astray, God would bring disaster to his house, cutting off every last male descendant. Ahijah prophesied that Jeroboam's son would die upon his wife's return to Tirzah and receive a proper burial, unlike Jeroboam's successors.

3. What three things characterized David's walk with God that Jeroboam lacked?

David 1) kept God's commands (recognizing them as instructions for a successful life), 2) followed God with all his heart (devotion), and 3) did what was right in God's eyes (aligning his will with God's).

4. In what way did Jeroboam's actions represent a greater evil than mere immorality?

Jeroboam's actions were evil because he willingly and intentionally made an idol of Yahweh. By fashioning golden bulls, he reduced God to something that could serve his own ends, making God part of the world rather than other than it, a "blessing producer" rather than the sovereign Lord. He thrust God behind him to serve his own goals. This reflects the sin of pride.

5. What was the prophecy regarding Israel's future as a result of Jeroboam's and the people's actions?

The Lord would strike Israel, making them like a reed swaying in the water. They would be uprooted from the land and scattered beyond the Euphrates River (exile) because they aroused God's anger by making Asherah poles (worship of a Canaanite fertility goddess).

6. What is the significance of the phrase "you thrust me behind your back?"

This phrase signifies that Jeroboam reversed the proper relationship with God. Instead of following God's lead, Jeroboam placed himself and his goals at the forefront, expecting God to follow him and serve his purposes.

7. What crucial principle is highlighted about prophecy and consequences in this passage?

The prophecy emphasizes that while actions have predictable consequences, the future is not rigidly fixed. The people had the choice to repent and turn away from their sinful path, which could alter the predicted negative outcomes. It highlights the tension between divine judgment and human agency.

8. What hope does the message of Ahijah and the coming exile offer to readers today?

The message offers hope by underscoring the power of choice and repentance. Even when facing seemingly inevitable consequences, individuals have the agency, through the power of the Holy Spirit, to change their path and alter their future.