



the throne. Until David's death, it might be said of Solomon, as of many an adolescent, that he lived by his father David's God. During Solomon's reign the kingdom of Israel took its place among the great monarchies of the East. Large treasures, accumulated through many years, were at his disposal. He "reigned for forty years in the second third of the tenth century BC." (*Ibid*)

Solomon's Prayer for Wisdom. "Solomon was, in fact, unprepared and unqualified to rule." (*All the People in the Bible*) "Solomon came to the throne probably at the age of twenty or twenty-one and ruled for forty years (971-931 BC). In his first year as king, Solomon traveled to Gibeon where the Tabernacle was located." (*Kings of the Old Testament*)

God revealed Himself to Solomon in a dream and asked Solomon what he most desired. Instead of asking for material riches, comfort, or pleasure for himself, Solomon prayed above all things that God would equip him for his task of leadership. "The wisdom granted to Solomon in I Kings 3 is very specific: it is the understanding of how to rule and judge the nation, and it is probably the wisdom for which Solomon was at first remembered." (*The Complete Bible Handbook*)

"One of Solomon's first major feats was the construction of the Temple in Jerusalem as a place for worship of the God of Israel. The task was enormous, involving much planning and many workers." (Who Was Who in the Bible) "No remains of these [Temple and palaces] have been found." (*Oxford Guide to Ideas & Issues*) "He arranged for Hiram [King of Tyre] to provide architects and artisans, as well as the gold and fine cedar and hardwoods that would so handsomely grace the completed buildings (I Kings 5:10ff.). In return he paid Hiram a huge fee in wheat and oil, and he also ceded to Hiram twenty cities on the western border of Galilee." (*All the People in the Bible*)

Solomon's "prosperity is portrayed in the fulsome description given in I Kings 4: 20-28 and 10: 14-29, in the marriage with Pharaoh's daughter (and there was a considerable harem), in the international role indicated by his dealings with Hiram of Tyre and the visit of the Queen of Sheba, as well as the extensive international trade (a fleet at Eziongeber; "Tarshish" ships; trading in horses and chariots)." (*Oxford Guide to People & Places*)

The Dedication of the Temple (I Kings 8: 22-53/II Chron 6: 12-42) The dedication feast coincided with the Feast Of Tabernacles. It was fitting that the temple was dedicated during one of the three yearly festivals, the Feast of Tabernacles. "Immediately after the dedication, the Lord appeared to Solomon once again. He assured the king that his prayers had been heard and that the Temple had been blessed." (Who Was Who in the Bible)

Solomon formed alliances with other countries that improved the economic success of the kingdom. The most significant were with Egypt and Tyre. "Solomon's control of the southern trade routes eventually gave him control over Arabian commerce as well. This was a commerce in rare spices and exotic textiles and was extremely profitable. It was through this enterprise that he came to know the Queen of Sheba." (*All the People in the Bible*)

However, Solomon is best known for taking action on a dream of repentance when he chose wisdom as the gift of God in preference to wealth or long-life.

He was the author of much of the Book of Proverbs and perhaps also the author of the Song of Solomon and Ecclesiastes.

Jesus refers to Solomon in Matthew (6:29) *Even Solomon in all his glory ...* - The common dress of Eastern kings was purple, but they sometimes wore white robes. It is to this that Christ refers. Solomon, says he, the richest and most magnificent king of Israel, was not clothed in a robe of "so pure a white" as the lily that grows wild in the field." (*Barnes' Commentary*)

## Hiram (mentioned in 1 Kings 5)

[High'rum] ("high-born")

"Hiram was the king of the city of Tyre and thus effectively the king of the whole Phoenician confederation in the period 981-947 [BC]." (*All the People in the Bible*)

"Hiram...lived on friendly terms with both David and Solomon." (*Eerdmans Dictionary*) He entered into an alliance with David, and assisted him in building his palace by sending him able workmen, and also cedar-trees and fir-trees from Lebanon. "As a result of this peaceful interlude, the Phoenicians prospered." (*All the People of the Bible*)

After the death of David he entered into a similar alliance with Solomon, and assisted him greatly in building the temple. He also took part in Solomon's traffic to the Eastern Seas.

## Nathan the prophet (mentioned in 2 Chronicles 9)

[Nay'thun] ("he gave")

**Nathan** = ?

Zabad

Azariah

"In ancient times all courts had resident prophets or, in pagan courts, court seers and magicians." (*All the People in the Bible*) "Nathan was a prophet in the reigns of David and Solomon (2 Chron 9:29)." (*Easton Dictionary*) "Nathan told David that he would not be the one to build the temple (1 Chron 17:1-15)." (*Who Was Who in the Bible*) "He next appears as the reprover of David on account of his sin with Bathsheba." (*Easton Dictionary*) "Rather than confront the king directly, he leads David to convict himself by telling a juridical parable, a fictitious case that asks the king to pronounce judgment in his capacity as judge." (*Eerdmans Dictionary*)

"In 1 Kings 1, readers are afforded a rare behind-the-scenes view of the machinations of royal succession. Here, Nathan, without hint of divine instruction, is the king-maker, setting the stage and directing dialogue (vv.13-14)." (*HarperCollins Dictionary*)

"He was charged with the education of Solomon, at whose inauguration to the throne he took a prominent part." (*Easton Dictionary*) His two sons, Zabad and Azariah occupied places of honor at the king's court. He last appears in assisting David in reorganizing the public worship. He seems to have written a life of David, and also a life of Solomon.

## Ahijah the Shilonite (mentioned in 2 Chronicles 9)

[ah-hi' jah] ('Yah is brother')

"A prophet from Shiloh who tore his garment into twelve pieces in order to demonstrate visually the coming dissolution of the United Monarchy. The prophet from Shiloh also foretold Jeroboam's (ca. 924-903 b.c.) rise to power (1 Kings 11:29-31; 12:15; 2 Chron. 10:15). This same prophet later predicted the death of Jeroboam's son (1 Kings 14:2-18; 15:29)" (*HarperCollins Bible Dictionary*) "For his subsequent apostasy Ahijah pronounced doom upon his house (1 K. 14). In 2 Ch. 9:29 the "prophecy of Ahijah" is listed as one historical source for the Solomonic period." (*International Standard Bible Encyclopedia*)

### **Iddo the seer** (mentioned in 2 Chronicles 9)

“Iddo (id’ oh), the English form of several different Hebrew names. **1** The father of Abinadab, one of Solomon’s twelve district administrators (1 Kings 4:14). This is the only occurrence in pre-exilic literature.” (*HarperCollins Bible Dictionary*) “A seer and prophet who provided one of the Chronicler’s sources for the reigns of Solomon (2 Ch. 9:29), Rehoboam (12:15), and Abijah (13:22). He may have been the prophet who denounced Jeroboam (1 K. 13), whom Josephus and Jerome call Jadon or Jaddo. Jerome makes Iddo and Oded the same.” (*International Standard Bible Encyclopedia*)

### **Jeroboam (King) the son of Nebat** (mentioned in 2 Chronicles 9)

[jehr uh boe’ahm] (“increase of the people”)

TIME LINE: 931-909 BCE

Nebath=Zeruah of Zereda

#### **Jeroboam I**

Abijah

Jeroboam I was son of Nebat, "an Ephrathite," the first king of the ten tribes, over whom he reigned twenty-two years (B.C. 976-945). He was the son of a widow of Zereda, and while still young was promoted by Solomon to be chief superintendent of the "burden", i.e., of the bands of forced laborers. Influenced by the words of the prophet Ahijah, he began to form conspiracies with the view of becoming king of the ten tribes; but these having been discovered, he fled to Egypt, where he remained for a length of time under the protection of Shishak I. On the death of Solomon, the ten tribes, having revolted, sent to invite him to become their king. The conduct of Rehoboam favored the designs of Jeroboam, and he was accordingly proclaimed "king of Israel." He rebuilt and fortified Shechem as the capital of his kingdom. He at once adopted means to perpetuate the division thus made between the two parts of the kingdom, and erected at Dan and Bethel, the two extremities of his kingdom, "golden calves," which he set up as symbols of Jehovah, enjoining the people not any more to go up to worship at Jerusalem, but to bring their offerings to the shrines he had erected. Thus he became distinguished as the man "who made Israel to sin." This policy was followed by all the succeeding kings of Israel.

While he was engaged in offering incense at Bethel, a prophet from Judah appeared before him with a warning message from the Lord. Attempting to arrest the prophet for his bold words of defiance, his hand was "dried up," and the altar before which he stood was rent asunder. At his urgent entreaty his "hand was restored him again;" but the miracle made no abiding impression on him. His reign was one of constant war with the house of Judah. He died soon after his son Abijah.

### **Peter** (mentioned Acts 3)

[Sī' muhn Pee'tuhr] (Gr. *Petros*, a "rock")

[Click here for complete notes on Simon Peter](#)

The original name of this disciple was Simon. According to the Gospels, Cephas was a Syrian surname given by Jesus to Simon (John 1:42), meaning "rock." The Greeks translated it by *Petros*, and the Latins by *Petrus*; Jesus called him Peter.

Simon Peter was the most prominent of Jesus' twelve apostles. The Bible gives a more complete picture of Peter than any other disciple, except Paul. He is often considered to be a big, blundering fisherman and is attractive for his constant mistakes and forgiveness, his boisterous and impetuous enthusiasm, and for his good

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intentions and self-confidence that so soon seemed to disappear. He became one of Jesus' closest friends and was the first to recognize Jesus as the Messiah.

Part of the rhetorical structure of the Acts of the Apostles is the portrayal of both Peter and Paul as imitators of Jesus. After Jesus' ascension, at which he "sent out" his apostles into the world, Peter at once assumed the leadership of the apostles. He suggested the choice of a replacement for Judas. The earliest information about the early church comes from the Book of Acts. "During the period of approximately fifteen years which is covered by the first twelve chapters of Acts, Peter was the dominant leader of the church. Undoubtedly the other apostles were faithful, but nine of them Acts never mentions as active individual leaders." (*Interpreter's Dictionary*) "Peter is a miracle worker and, as in the case of Paul, some of these miracles resemble those of Jesus as presented in the gospels (Acts 3:1-10; 5:1-11,15; 9:32-42)." (*Anchor Bible Dictionary*)

"John the son of Zebedee accompanied Peter to the temple (3:1), was imprisoned with Peter (4:3), and later went to Samaria with him (8:14), but he was a secondary figure who never took the initiative." (*Interpreter's Dictionary*) Peter was the first of the apostles to perform a miracle in the name of Jesus—healing the cripple at the Beautiful Gate of the Temple.

### **John** (mentioned in Acts 3)

[Click here for the complete notes on John the beloved Disciple](#)

"Peter and John are the leaders of the community"[v.1]. (*Peake's Commentary*) "John is the son of Zebedee, brother of James (Luke 5:1-11). Only Luke has Peter paired with John (Luke 22:8; Acts 3:1; 4:13,19; 8:14). Here and elsewhere, Peter is the spokesperson, John is the silent partner." (*People's NT Commentary*) The reference to both Peter and John illustrates Luke's fondness for two witnesses.

The apostle John frequently accompanied Simon Peter in his healing and missionary travel.

"The prophetic deed (healing the 'man lame from his mother's womb) occurs at the hands of the apostolic pair Peter and John, but the central character here (Acts 3 vv.6-7) and later (chaps 3-5) is clearly Peter." (*HarperCollins Bible Commentary*) "As Peter and John [fastening (their) eyes upon him, v.4]...they sidestep [the previous almsgiving] responsibility, for the focus in this account is to be on their exercise of divine power." (*Eerdmans Commentary*)

### **"certain man lame from his mother's womb"** (mentioned in Acts 3)

"The story of the lame man healed occurs in a speech of Peter's in the 3<sup>rd</sup> chapter of Acts. "The speech contains key elements of the template established in Peter's Pentecost speech." (*Eerdmans Commentary*) "Luke has already told us that the apostolic band has the power to work miracles (Acts 2:43)." (*Oxford Commentary*) "Here Luke singles out from the multitude of 'wonders and signs done by the Apostles,' the one which led to the first persecution." (*Dummelow Commentary*) "The juxtaposition of the lame man and the temple setting is striking. Lame animals were decreed to be unsuitable as offerings to God (Deut 15:21; Mal 1:8,13), and lame people were among those forbidden from drawing near to offer sacrifice in the temple (Lev 21:18; 2 Sam 5:8)." (*Eerdmans Commentary*) "In the East it was the custom for beggars to sit at the entrance to a temple or a shrine. Such a place was considered the best of all stances because when people are on their way to worship God they are disposed to be generous to their fellow men." (*Daily Study Bible*)

"The Jews had three daily times of prayer (Ps 55:17)" (*MacArthur Commentary*)

The third hour was when the morning sacrifice was offered (9:00am).

the sixth hour was at noon (12:00pm), and

the ninth hour was the time of evening sacrifice (3:00pm).

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"In relating the miracle Luke stresses the seriousness of the illness and the immediacy of the cure" [vv.3-10]. (Interpreter's One-volume Commentary) "As Peter raises up the lame man [v.7], he is healed and strengthened, and enters the temple [v.8]." (*Eerdmans Commentary*) "This vivid detail [*leaping up*, v.8] not only expresses the exuberance and joy of the man who has been healed but recalls Isa.35.6, "the lame shall leap like a deer," part of the imagery of the messianic age that Luke sees as now fulfilled in the time of the church (3:24)." (*People's NT Commentary*)

"The man is healed in the 'name of Jesus of Nazareth' [v.6], whose power Peter later proclaims and defends (3:16; 4:10)." (*HarperCollins Bible Commentary*)

It is significant that, whereas Jesus worked miracles in His own name, the Apostles only did so in dependence on him. However, "neither the apostles nor Jesus is praised [*praising God*, v.8]." (*People's NT Commentary*)

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