

The Books of 1 and 2 Kings, Teacher's Guide

Lesson 2: Solomon Asks for Wisdom

1 Kings 3:1–4:34

Teaching Aim (Teacher Orientation)

The central doctrinal issue in 1 Kings 3–4 is the nature, source, and purpose of true wisdom. Solomon's request is extraordinary not because wisdom is a rare commodity but because Solomon knew where it came from and was willing to ask for it openly, honestly, and without grasping after lesser things. The teacher should establish clearly that biblical wisdom (the Hebrew *chokmah*) is not cleverness or intellectual ability. It is the practical, God-given capacity to navigate life in ways that align with God's own character and purposes. Its foundation, as Proverbs 9:10 declares, is the fear of the LORD. And its fullest expression, as the New Testament announces, is found not in any earthly king but in Jesus Christ, 'in whom are hidden all the treasures of wisdom and knowledge' (Colossians 2:3). The queen of Sheba came from the ends of the earth to hear Solomon's wisdom. Jesus said one greater than Solomon is here (Matthew 12:42), and we have access to Him.

But the lesson has a doctrinal sub-theme that the teacher must not overlook: the quiet warning in verses 2–3 about the high places. Solomon loved the LORD and yet worshiped in ways and places God had not designated. The narrator does not condemn him in thunderous terms here; the tone is almost excusing. But that very tone is the warning. Worship drift rarely announces itself as rebellion. It presents itself as reasonable, traditional, understandable. The eventual catastrophe of Solomon's idolatry in chapter 11 does not arrive fully formed; it is seeded in this early accommodation. For the church, the principle carries forward: God has told us in the New Testament how He is to be worshiped, and the desire to supplement or substitute our own preferences is as old as the high places. The teacher should draw this out clearly and gently, pressing students to examine where sincere love for God and unauthorized worship patterns can coexist dangerously in a life.

Spiritually, this lesson aims at transformation in two directions. First, it presses students toward the humility of Solomon's prayer: to come to God honestly naming what they cannot do, and asking for what only He can give. Second, it invites them to see Jesus as the one in whom that wisdom is found in full, and to pursue knowing Him not as a religious obligation but as the source of everything they genuinely need.

Question 1

Student Question:

Read 1 Kings 3:2–3. The narrator says the people sacrificed at high places because no house had yet been built for the Lord's name, and that Solomon loved the Lord but also sacrificed at the

high places. What does this brief note reveal about the relationship between sincere love for God and the pattern of worship He has authorized?

Commentary and Teaching Notes

Verses 2–3 function as a theological parenthesis, and they are easy to read past too quickly. The narrator offers what sounds like an explanation: the people sacrificed at high places ‘because no house had yet been built for the name of the LORD.’ This is not approval; it is context. The high places were ancient Canaanite worship sites that Israel had adopted or adapted. God had specifically commanded that sacrifices be made at the place He would designate (Deuteronomy 12:5–14). The centralized sanctuary was meant to protect the purity of worship and the unity of the people around the one God.

The phrase ‘Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places’ (verse 3) is structurally important. The word ‘only’ (Hebrew *raq*) is a qualification that interrupts an otherwise positive summary. It is as if the narrator says: everything was right, except this one thing. And the reader who continues through Kings knows that this ‘one thing’ will grow.

The principle at stake is not obscure. God cares not only that He is worshiped but that He is worshiped in the way He has revealed. The impulse to worship God sincerely and yet in unauthorized ways is one of the oldest patterns of human religious error. The golden calves of Jeroboam (1 Kings 12:28) were presented as worship of the God who brought Israel out of Egypt. Nadab and Abihu offered ‘strange fire’ that God had not commanded (Leviticus 10:1). Sincerity does not substitute for conformity to God’s revealed will.

For the church of Christ, this passage naturally raises the question of how God is to be worshiped in the New Testament age. The New Covenant has its own revealed pattern: the Lord’s Supper on the first day of the week (Acts 20:7; 1 Corinthians 11:23–26), singing (Ephesians 5:19; Colossians 3:16), prayer, giving, and the preaching of the word (Acts 2:42). Additions to or substitutions for that pattern are not made safer by being sincere. The teacher should draw the principle firmly but pastorally, without reducing the lesson to a checklist.

Doctrinal / Christian Living Issues

- The authority of God’s revealed will over the patterns of worship
- The danger of sincere love for God coexisting with unauthorized worship practices
- The principle that where Scripture speaks, we follow, and where it does not authorize, we do not add
- How worship drift begins in small accommodations before it becomes large rebellion
- The significance of the high places as symbols of unauthorized, culturally accommodated worship
- The New Testament pattern of worship as the standard for the church today

Discussion Prompts

- Why does the narrator frame Solomon's use of the high places as understandable (no temple yet) while still noting it as a qualification on his faithfulness? What is the text teaching through that careful construction?
- How does the principle 'God cares both that He is worshiped and how He is worshiped' apply to the worship practices of the New Testament church today?
- Where do you see the pattern of 'sincere love for God plus unauthorized practice' showing up in contemporary Christianity?

Question 2

Student Question:

Solomon's worship at the high places is described almost neutrally here, yet it foreshadows deeper compromise later in his life. In what area of your own spiritual life have you found it easiest to let 'almost right' become 'good enough,' and what are the long-term costs of that drift?

Commentary and Teaching Notes

The self-application here is not primarily about formal worship practices, though the teacher may choose to connect it. The deeper question is about the general human tendency to let 'almost right' drift into 'good enough.' Solomon is not worshiping Baal. He is worshiping the LORD. But he is doing it in a way that has not been authorized, and the narrator marks it quietly. The spiritual danger is not dramatic; it is incremental.

Students who have been Christians for a long time are particularly vulnerable to this pattern. Early on, faithfulness feels urgent. Over time, accommodations accumulate. Prayer becomes less frequent. Study becomes less disciplined. Attendance becomes less consistent. None of these is a crisis moment; each is a quiet high place that feels reasonable in the moment.

The long-term cost of this drift is illustrated by Solomon's own trajectory. The man who asked for wisdom with such humility in chapter 3 is the same man who, by chapter 11, has seven hundred wives and three hundred concubines who have turned his heart after other gods (1 Kings 11:3-4). He did not get there overnight. The high places were the seed.

Encourage students to be specific rather than general. The question is not 'do you sometimes drift?' (everyone does). The question is 'where, specifically, is the drift happening in your life right now, and what is the cost you are already beginning to pay?'

Doctrinal / Christian Living Issues

- The incremental nature of spiritual drift and how it begins in small accommodations
- The danger of 'almost right' becoming a settled pattern in discipleship

- Personal accountability for the trajectory of our spiritual lives, not just our current position
- The connection between early compromises and later catastrophic failures
- How long-term Christians can become more vulnerable, not less, to quiet drift

Discussion Prompts

- What does 'almost right' look like in your own spiritual life right now, and how long has that accommodation been in place?
- If you trace Solomon's later collapse in chapter 11 back to its earliest seeds, what do you find? How does that pattern appear in the lives of people you have known?
- What would it take for you to honestly name and address the area of drift you identified, and who could help you do that?

Question 3

Student Question:

Read 1 Kings 3:5–15. What does Solomon's request at Gibeon reveal about his understanding of his own adequacy for the task before him, and how does that self-assessment make his prayer a model for approaching God?

Commentary and Teaching Notes

God's invitation in verse 5, 'Ask what I shall give you,' is without parallel in the Old Testament. It is not a test in the sense of a trick; it is a genuine offer. And Solomon's response begins not with a request but with gratitude and an honest assessment of himself. He rehearses God's covenant faithfulness to David (verse 6), acknowledges his own youth and inexperience (verse 7), and then confesses the enormity of the task: 'Your servant is in the midst of your people whom you have chosen, a great people, too many to be numbered or counted for multitude' (verse 8). Only then does he ask.

The specific request is for a 'listening heart' (lev shomea in Hebrew, verse 9). The ESV renders it 'understanding heart'; NKJV says 'wise and understanding heart.' The root meaning is a heart that listens, that is attentive to God and to the needs of the people. This is not raw intelligence. It is attentiveness, discernment, the capacity to hear what is actually going on beneath the surface of a situation. It is the opposite of the confident self-reliance that says 'I already know what to do.'

God's response in verses 10–14 is remarkable on two levels. First, He is 'pleased' (verse 10) with the request. The word suggests delight, even surprise. God is pleased when we ask for what we actually need rather than what we merely want. Second, He gives not only what Solomon asked for but also what he did not ask for: riches and honor. The principle of Matthew 6:33 is already at work in the Old Testament: seek first what God values, and the other things are added.

The conditional note in verse 14 is significant and must not be glossed over: 'if you walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days.' The gift of wisdom is given freely. The experience of long life in covenant blessing is conditional on covenant faithfulness. This distinction between unconditional gift and conditional blessing runs through the entire book of Kings and reflects the structure of the Mosaic covenant under which Solomon lived.

For the teacher, the deepest application is this: Solomon's prayer is a model for how we should approach every task that exceeds our capacity. And every task of real significance will exceed our capacity. The question is whether we know it. The person who approaches God saying 'I am a little child' and means it is already in a position to receive wisdom. The person who approaches God saying 'I just need a little boost' is still trusting himself.

Doctrinal / Christian Living Issues

- Genuine humility before God as the posture that opens us to receive wisdom
- The nature of biblical wisdom as attentive, discerning listening rather than raw intelligence
- God's delight in requests that seek His purposes rather than merely personal advantage
- The principle that seeking God's kingdom first results in other blessings being added
- The distinction between unconditional gift and conditional covenant blessing
- How Solomon's prayer models approach to every task that genuinely exceeds our ability

Discussion Prompts

- What specific things does Solomon say about himself and his situation before he makes his request? Why is that preamble significant?
- God says He is pleased with the request because Solomon did not ask for riches, long life, or the death of his enemies. What does that tell us about what God values in our prayers?
- How does the 'listening heart' Solomon requested differ from mere intelligence or problem-solving skill? When have you seen a 'listening heart' at work in someone you know?

Question 4

Student Question:

Solomon describes himself as 'a little child' who does not know how to go out or come in (verse 7). Think of a responsibility you are currently carrying that genuinely exceeds your own capacity. What would it mean to pray about it with Solomon's level of honesty before God?

Commentary and Teaching Notes

This self-reflective question is designed to move the truth from Solomon's prayer into the student's present reality. It is not asking about prayer in the abstract but about a specific, named responsibility that feels too big right now. The teacher should give the group time to actually identify it.

Solomon's description of himself as 'a little child' (verse 7) is jarring when we remember that he has just executed three of his father's enemies and established his throne with considerable political shrewdness. He is not naive. He is choosing humility. There is a difference between feeling incompetent and confessing dependence, and Solomon models the latter. He knows what he can do. He is more clearly aware of what he cannot do.

For many students, the barrier to this kind of prayer is not theological but emotional. Admitting we do not know what to do feels like weakness. It feels like something that should be hidden, not named before God. But the prayer of Solomon teaches us that naming our insufficiency is not a confession of failure; it is the beginning of wisdom.

Encourage students to be very specific: not 'I need wisdom in my life' but 'I am facing this exact situation, I do not know what to do, and I am coming to you the way Solomon came, saying I am a little child here.' That specificity is what turns a vague sentiment into an actual prayer.

Doctrinal / Christian Living Issues

- The spiritual discipline of honest self-assessment before God
- The difference between feeling incompetent and choosing dependent humility
- How we bring specific, named responsibilities to God rather than vague prayer
- Vulnerability in prayer as strength, not weakness
- The connection between naming our need and receiving God's provision

Discussion Prompts

- What does it actually feel like to pray the way Solomon prayed, naming your own inadequacy specifically? What gets in the way of that kind of honesty?
- Is there a responsibility you are carrying right now that you have been handling primarily with your own wisdom? What would it look like to bring it to God the way Solomon did?
- Solomon asked for wisdom to serve others well, not to make his own life easier. How does the purpose behind his request shape how we think about what we should be asking God for?

Question 5

Student Question:

Read 1 Kings 3:16–28. How does the judgment of the two mothers demonstrate the kind of wisdom God gave Solomon, and what does the outcome reveal about the nature of true wisdom in action?

Commentary and Teaching Notes

The case of the two mothers is one of the most famous judgment scenes in all of ancient literature, and rightly so. Two women, both prostitutes, share a house. Both gave birth within

three days of each other. One child died in the night, and the surviving child was claimed by both women. There are no witnesses. There is no physical evidence. There is no way for a conventional court to rule. It is precisely the kind of case that would defeat ordinary judicial wisdom.

Solomon's solution is devastating in its simplicity and its insight into human nature. He does not examine evidence. He exposes motivation. By ordering the child cut in two, he creates a situation where the true mother will reveal herself not through argument but through action. The false mother agrees to the division (verse 26: 'Let it be neither mine nor yours; divide it'). The true mother gives up her claim rather than see the child harmed. Her love is stronger than her argument.

The wisdom here is not primarily intellectual; it is moral and relational. Solomon understood that the true mother's love would override her legal interest. He read human nature accurately because he was paying attention to what drives people at a deeper level than their stated claims. This is exactly the 'listening heart' he had asked for, a heart attentive to what is really going on beneath the surface.

For the class, it is worth noting that the people's response in verse 28 is 'they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice.' The wisdom is recognized as God's. Solomon does not take credit for it. The point is not that Solomon was brilliant; the point is that God gave what He promised and it showed.

The scene also carries a weight about the nature of love. True love gives rather than grasps. The false mother wanted to be right more than she wanted the child to be alive. The true mother wanted the child to be alive more than she wanted to win. That distinction runs through the whole of Scripture, from the cross of Christ to the smallest acts of sacrifice in a Christian household.

Doctrinal / Christian Living Issues

- Wisdom as attentiveness to human nature and motivation, not merely legal reasoning
- The character of true love as self-giving rather than self-protecting
- God's faithfulness in providing what He promised when His people ask rightly
- Justice as a primary purpose of God-given wisdom
- How wisdom in leadership serves the vulnerable and exposes the self-serving
- The witness that God-given wisdom creates in a watching community

Discussion Prompts

- Why does Solomon's solution work? What does it reveal about his understanding of human motivation that a more conventional approach would have missed?
- The text says the people perceived 'the wisdom of God was in him.' Why is it important that the wisdom is attributed to God rather than to Solomon's natural intelligence?

- How does the contrast between the two mothers illustrate the difference between love that gives and love that grasps? Where do you see that contrast in your own relationships?

Question 6

Student Question:

The true mother was willing to give up her son rather than see him harmed. Her love overcame her right. Is there a relationship, a situation, or a conflict in your life where the wise and loving thing to do would cost you something you feel entitled to? How does Solomon's story press you toward that?

Commentary and Teaching Notes

This self-reflective question draws out the cost dimension of wise love. The true mother gave up her right to the child rather than see him die. Her love was not cheap. It was not the kind of love that says 'I care about you' while protecting its own position. It was the kind of love that pays the price of the other person's wellbeing.

For students in the group, the application lands in different places. For parents, it might be the willingness to release a child to a difficult situation rather than maintain control in a way that harms them. For spouses, it might be the willingness to give up being right in order to preserve the relationship. For members of the congregation, it might mean stepping back from a position or a preference so that another person can flourish.

The phrase 'a relationship, a situation, or a conflict where the wise and loving thing would cost you something you feel entitled to' is designed to press past abstract spirituality into specific territory. Entitlement is the opposite of the love modeled by the true mother and ultimately by Christ. Jesus did not grasp equality with God but emptied Himself (Philippians 2:6-7). The giving-up is not weakness; it is the shape of wisdom when love is real.

Teachers should be sensitive to the fact that some students may be in situations where this question is urgent and painful. Give the group room to sit with it without rushing to a tidy conclusion.

Doctrinal / Christian Living Issues

- The cost of genuine love in relationships
- The difference between protecting our rights and protecting another person's wellbeing
- Self-giving love as the pattern of Christ and the call of discipleship
- Entitlement as the spiritual opposite of the love that wise judgment produces
- How wisdom in conflict sometimes means giving up rather than winning

Discussion Prompts

- Can you name a specific situation where the wise and loving thing would require you to give up something you feel you deserve?
- How does the self-giving of the true mother echo the self-giving of Christ? What does that connection tell us about the shape of true love?
- What is the hardest part of choosing the other person's good over your own position in a conflict?

Question 7

Student Question:

Read 1 Kings 4:20–25, 29–34. How does the description of Solomon's reign, the peace, the prosperity, the breadth of his knowledge, reflect God's faithfulness to His promise in 3:13–14, and what does it suggest about the connection between seeking God's wisdom first and receiving His other blessings?

Commentary and Teaching Notes

The descriptions in 1 Kings 4:20–34 are not incidental prosperity gospel material. They are the fulfillment of a specific promise God made in 3:13–14. He said, 'I give you also what you have not asked, both riches and honor.' And chapters 4 unfolds precisely that. Israel under Solomon's wise governance became a nation of such abundance that the people were as many as the sand, eating and drinking and happy (verse 20). This is what shalom looks like in the Old Testament narrative: peace, plenty, justice, and flourishing.

The breadth of Solomon's wisdom in verses 29–34 is staggering. He spoke three thousand proverbs, composed one thousand five songs, discoursed on trees, beasts, birds, reptiles, and fish. People came from all nations to hear him. This is not the self-promotion of a successful man; it is the testimony of God's faithfulness to give generously when His people ask rightly.

The connection between seeking God's wisdom first and receiving His other blessings is not a health-and-wealth formula. It is a covenant pattern. God does not promise that every faithful person will be materially prosperous. But He does promise that those who seek His kingdom first will find that He adds what they need (Matthew 6:33). Solomon's situation is a large-scale illustration of that principle, told through the life of a king under the Mosaic covenant, not a prescription for individual material wealth under the New Covenant.

For the teacher, it is worth helping students distinguish between the Mosaic covenant's connection of obedience with national prosperity (Deuteronomy 28) and the New Covenant's promises of spiritual blessing, provision, and ultimate inheritance. The pattern of 'seek God's wisdom first, and the other things follow' is genuine, but what 'follows' under the New Covenant may look very different from Solomon's palaces and proverbs. It may look like peace that passes understanding, contentment in all circumstances, and an eternal inheritance.

Doctrinal / Christian Living Issues

- God's faithfulness in delivering exactly what He promised to Solomon
- The difference between the Mosaic covenant's material prosperity framework and the New Covenant's promises
- The breadth and depth of God-given wisdom as a testimony to the watching world
- Seeking God's wisdom first as the foundation of every other blessing
- Shalom (peace and flourishing) as the fruit of wise, God-honoring governance
- How Solomon's prosperity functions as typology pointing to the fullness of blessing in Christ

Discussion Prompts

- Looking at 4:20–34, in what specific ways is God delivering exactly what He promised in 3:13–14? What does that faithfulness teach us about the reliability of God's word?
- How do you distinguish between the principle 'seek God's wisdom first and other things follow' and a prosperity-gospel formula? What is the same and what is different?
- When you have operated from genuine God-given wisdom rather than your own cleverness, what did that produce in your life or the lives of people around you?

Question 8

Student Question:

The passage says that 'Judah and Israel were as many as the sand by the sea. They ate and drank and were happy' (4:20). Joy and abundance flowed from wise, God-given governance. When you have operated from a place of genuine God-given wisdom rather than your own cleverness, what did that look like, and what did it produce in the people around you?

Commentary and Teaching Notes

This question invites students to move from observation to personal testimony. The word 'when' is important: not 'have you ever experienced' but 'when you have.' This assumes the experience is available and real, and asks the student to identify and name it.

Wisdom in action often looks quieter than we expect. It looks like a parent who knows when to speak and when to be silent with a struggling teenager. It looks like a leader who asks a question instead of giving an answer and watches the room find its way to the right conclusion. It looks like someone in conflict who suddenly sees the other person's position clearly and stops fighting to win. These are small-scale versions of what Solomon demonstrated in the courtroom: attentiveness to what is really going on, and the discernment to respond to that reality rather than to the surface noise.

The phrase 'what did it produce in the people around you' is designed to draw students out of self-focus and into relational observation. Wisdom is always relational; it shapes the environment around the wise person. When you carry God's wisdom into a difficult meeting, a hard family conversation, or a congregation decision, the effect is not just on you. It changes the room.

Encourage students to tell a specific story, not give a general principle. The specificity is what makes the group feel the reality of wisdom as a lived experience rather than an abstract virtue.

Doctrinal / Christian Living Issues

- Wisdom as a practical, relational capacity that changes the environment around us
- The testimony of personal experience as a confirmation of God's faithfulness to give wisdom
- Distinguishing God-given wisdom from natural cleverness or good luck
- The quiet, attentive character of true wisdom in everyday situations
- How sharing stories of wisdom in action builds the faith of the community

Discussion Prompts

- Can you tell the group about a specific time when you experienced what felt like God-given wisdom in a difficult situation? What happened, and how did you know it was more than your own cleverness?
- What did that wisdom produce in the people around you? How did the situation change?
- What conditions made you open to that wisdom? Were you desperate, humble, at the end of your own resources? What does that tell you about when we tend to receive wisdom most readily?

Question 9

Student Question:

Read Proverbs 9:10, Matthew 12:42, and Colossians 2:3 alongside 1 Kings 3:9–12. What is the source and ultimate purpose of true wisdom, and how does the wisdom God gave Solomon point forward to the one in whom all the treasures of wisdom and knowledge are hidden?

Commentary and Teaching Notes

This is the doctrinal summit of the lesson, and it must be handled with both theological precision and personal warmth. The fear of the LORD is the beginning of wisdom (Proverbs 9:10). That is not the starting point in the sense of a threshold you cross and leave behind; it is the founding orientation of an entire life. The person who lives in reverent, trusting dependence on God is positioned to receive and exercise true wisdom. The person who lives for self-sufficiency is, by that very orientation, cutting himself off from the source.

Solomon's wisdom was God-given, not self-generated. He asked, God gave. The purpose of that wisdom was justice and governance, the flourishing of God's people. Wisdom in the Bible is never merely personal; it is always oriented toward others and toward God's purposes. This is important to establish before moving to the New Testament fulfillment.

Jesus's statement in Matthew 12:42 is startling in its directness: 'The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the

earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.’ Jesus is not merely claiming to be wiser than Solomon; He is claiming to be the one in whom wisdom itself is embodied. Colossians 2:3 declares that ‘in him are hidden all the treasures of wisdom and knowledge.’ Not some wisdom, not a lot of wisdom, all the treasures of wisdom and knowledge, hidden in Christ.

This means that the ultimate answer to every quest for wisdom in the Old Testament is a person, not a curriculum. The queen of Sheba traveled thousands of miles to sit at Solomon’s feet. We have access to one greater than Solomon through prayer, through His word, through His body the church, and through the indwelling Spirit (1 Corinthians 2:10–16). To be in Christ is to have access to all the wisdom we will ever need for anything we will ever face.

The practical application for the church is significant. We do not need to manufacture wisdom for the hard decisions of our lives: how to raise children, how to navigate a marriage in crisis, how to handle finances, how to respond to injustice, how to lead a congregation well. We need to draw from the one who is wisdom. James 1:5 promises that if anyone lacks wisdom, let him ask God, who gives generously and without reproach. That promise is made to New Testament Christians in light of the one greater than Solomon who now reigns.

Doctrinal / Christian Living Issues

- The fear of the LORD as the foundation of all true wisdom, not merely the starting point
- The purpose of wisdom as oriented toward others and God’s purposes, not merely personal success
- Jesus as the fulfillment of all that Solomon’s wisdom pointed toward (Matthew 12:42)
- Christ as the one in whom all the treasures of wisdom and knowledge are hidden (Colossians 2:3)
- Access to Christ’s wisdom through prayer, Scripture, the Spirit, and the body of the church
- James 1:5 as the New Covenant promise of wisdom generously given to those who ask
- The contrast between self-sufficient cleverness and God-dependent wisdom

Discussion Prompts

- What is the difference between the ‘fear of the LORD’ as the foundation of wisdom and mere religious knowledge or moral behavior? How would you explain it to someone who had never heard the phrase?
- Jesus says something greater than Solomon is here (Matthew 12:42) and Paul says all the treasures of wisdom are hidden in Christ (Colossians 2:3). What does it mean practically, in your daily life, to draw from that source?
- If everything we need in terms of wisdom is already available to us in Christ, why do we so often live as though we have to figure things out on our own?

Question 10

Student Question:

Looking across 1 Kings 3–4, what is the one thing Christ is most pressing into your life through this passage, and what is one specific step you will take this week to pursue that wisdom rather than your own understanding?

Commentary and Teaching Notes

The capstone question brings the lesson home to a single, specific, personal commitment. The teacher should resist the urge to summarize the lesson one more time. This is a moment for silence, honest reflection, and actionable response.

Some students will land on the warning about the high places: they will name an area where they have been worshiping or living in ways that are ‘almost right’ and commit to bringing it into conformity with what God has actually said. Others will land on the humility of Solomon’s prayer and commit to bringing a specific situation to God with that kind of honest dependence. Others will be moved by the promise that all wisdom is hidden in Christ and commit to a practice of seeking Him more deliberately through Scripture and prayer.

The phrase ‘one specific step’ is deliberate. The goal is not an inspiring feeling at the end of the class but an observable change in behavior during the week. Encourage students to share their step with one other person in the room, creating a small layer of accountability.

As the teacher closes, it is worth drawing the two lessons together: we serve a God who secured the throne through Solomon so that the Son of David could reign forever, and who gave Solomon wisdom so that the world would know where all wisdom comes from. That Son is now on His throne. That wisdom is now available to us. And He gives it to all who ask without reproach.

Doctrinal / Christian Living Issues

- Integrating doctrinal insight with personal transformation
- The importance of specific, named steps of obedience over vague good intentions
- Accountability in the body of Christ as a support for personal growth
- The availability of Christ’s wisdom for every specific challenge we face
- Living out the truth that Jesus is greater than Solomon, not just as a doctrine but as a daily reality

Discussion Prompts

- What is the one thing from this passage that you most need to carry into your week, and can you name it specifically enough that someone else could check in with you about it?
- Is there someone in this room you can share your step with, so that you are not walking it out alone?

- What would it look like for you to approach this coming week the way Solomon approached the throne: knowing the task exceeds you, and asking God for the wisdom to do it well?