

1/23/11

Solomon's Kingdom Established
1Kings 2:1-25

All kingdoms and ruling leaders, be they ancient or modern, go through a transition of power,

It is in this critical transition that those who are opposed to the present administration and leader must be identified, neutralized or eliminated, in order to insure the effective rule of the reigning king or leader.

David the sweet psalmist of Israel understood this, therefore he gives to Solomon a very specific charge for a smooth change of the guard.

David had commanded Nathan, Zadok and Benaiah to anoint Solomon King of Israel, in order to overthrow the attempted take over of the kingdom by Adonijah and his sympathizers.

Then David must of got a last spurt of energy after Solomon was anointed King of Israel because the book of First Chronicles tells us that David gathered together all the leaders of Israel, with the priests and Levites and set up the duties of the Levites, the 24 divisions, the musicians and singers, gatekeepers and the captains.

Then David addressed everyone collectively and charged Solomon **publicly** with the charge of serving God loyally and to build the temple, followed by encouraging the people to contribute and help Solomon in this great task. 1Chron. 23-29

What we have before us is the **private charge** of David to Solomon as he is about to die, along with the unfinished business of Adonijah.

Our text contains the important transition to insure the smooth transfer of power to the reign of Solomon, laid out in three movements:

- I. The faithful obedience to God's word, in order for God to bless the kingdom. vs. 1-4
- II. The foes and friends attended to, in order to strengthen the kingdom. vs. 5-12
- III. The family usurper removed, in order to secure the Kingdom. vs. 13-25

I. The faithful obedience to God's word, in order for God to bless the kingdom. vs. 1-4

- A. The personal charge of David was given close to his death. vs. 1-2
 - 1. The time period is described, "Now the days of David drew near that he should die." vs. 1a
 - a. David had been bedridden due to being old and feeble, as his servants

attempted to keep him warm,
ultimately seeking out Abishag to
provide some body heat for the king.

1Kings 1:1-4

- b.** David now is at the point is on his deathbed.

* I just went to the city of hope a week and a half to see our sister Jesse, as she was on her deathbed, the Lord took her home this week!

- 2.** The importance of his words were marked by being his last. vs. 1b
 - a.** David charged “tsavah”, means a command, commission or order.
 - b.** David is addressing his son Solomon, the one God chose to sit on the throne of Israel.
- 3.** The urgency of his words were marked by the finality of his presence. vs. 2
 - a.** David told Solomon, “I go the way of all the earth.” vs. 2a
 - 1)** A common phrase in the Bible to describe when a person dies.
 - 2)** The implication is that all humans ultimately die.
 - b.** David commanded Solomon to be a man of God. vs. 2b-d
 - 1)** He command him to be strong “chazaq”, not in a physical way, but rather in a courageous and

prevailing manner as the King of Israel in the difficult tasks.

- 2)** He stated the purpose was to prove himself not just a man as a competent King.
- 3)** But a man, King and head of the nation of God, being lead by God, as verses 3-4.

- B.** The personal charge of David to prove himself a man of God was to obey the word of God. vs. 3
- 1.** The general command is stated first. “And keep the charge of the LORD your God.” vs. 3a
 - a.** The phrase keep the charge “shamar shmereth”, means to keep guard or watch, observing the word of God.
 - b.** The obligation is due to Solomon’s personal relationship to Yahweh, “The Lord your God.”
 - 2.** The specifics commands are stated second. vs. 3b-g
 - a.** First to walk in His ways “Derek”, God’s road, path or direction, yielding the control of his life to God. vs. 3b
 - b.** Second to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses.” vs. 3c-g

- 1) Statutes “chuqqah”, means ordinance, something already prescribed in the law.
 - 2) Commandment “mitzvah”, mean an order from God, like the Ten Commandments. Ex. 20, Deut. 5
 - 3) Judgments “mishat”, means the decided cases dealing with justice and what is right, morally or ethically.
 - 4) Testimonies “eduwth”, means those thing recorded a true in the Scriptures, past, present or future.
 - 5) Written in the Law of Moses, the Pentateuch, the first five books. Deut. 17:18-20
3. The purpose is stated third, “that you may prosper in all that you do and wherever you turn.” vs. 3h
- a. The word prosper “sakal” means to have comprehension with prudent insight, to be wise in the decisions.
 - b. The arena is in all areas of life, “in all that you do and wherever you turn.”
 - * “When I was my father’s son, Tender and the only one in the sight of my mother, He also taught me, and said to me: “Let your heart retain my words; Keep my commands, and live.” Prov. 4:3-4

- C. The personal charge had a greater goal than just the life of Solomon, that the kingdom remain in the line of David for future generations. vs. 4
1. The promise was given to David by God, “that the LORD may fulfill His word which He spoke concerning me.” vs. 4a
 - a. The promise came as David wanted to build God a house and Nathan told him to do as he pleased.
 - b. But God spoke to Nathan after he left the presence of David and told him David could not build a house for God, due to the fact that he was a man of blood and war.
 - c. When Nathan returned to tell David, he declared the bad news, but also the good news that God would build him a house forever. 2Sam. 7:12-16
 - 1) The succeeding generation, if they walked in obedience.
 - 2) The ultimate fulfillment that the Messiah would come through his line, to sit on the throne of David.
 2. The conditions are stated by David to Solomon, “saying, ‘If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,’ He said, ‘you shall not lack a man on the throne of Israel.’” vs. 4b-f

- a. The condition was based on their obedience.
- b. The condition was based on their total commitment of heart.

Illustration

The training imparted to a dog for obedience paid off when the dog obeyed the command to sit or would have been hit by a car.

Application

1. What are the words that you will impart to your children on your deathbed?
 - a. Will they be to make a lot of money in life, so they don't suffer like you economically?
 - b. Will it be to make sure they get a good education and a recognized University?
 - c. Will it be that they be a man and woman of God, above all things?
 - 1) Nothing wrong with making money, being educated, but without God, they are meaningless!
 - 2) Jesus said, "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' "For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry

about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." Matt. 6:31-34
 "As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it."
1Chron. 28:9-10

2. The only thing that will assure my good in life is walking in obedience to God, not only for myself, but my family and others.
 - a. "This Book of the Law shall not depart from your mouth, but you shall **meditate** in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success." Josh. 1:8
 - b. "Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to

yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” 1Tim. 4:12-16

The faithful obedience to God’s word, in order for God to bless the kingdom was the essential foundation!

II. The foes and friends dealt with, in order to strengthen the kingdom. vs. 5-12

A. David gave Solomon the charge to execute Joab. vs. 5-6

1. David was speaking not out of bitterness or revenge, but justice. vs. 5a-c
 - a. He pointed out to Solomon the personal guilt and blamed that had been brought on himself, the King of Israel, “Moreover you know also what Joab the son of Zeruiah did to me.” vs. 5a
 - 1) Joab, Abishai and Asahel were the three sons of David’s sister.
 - 2) Joab was David’s nephew, who took Jerusalem. 1Chron. 11:6, 8
 - b. He pointed out to Solomon the heinous crime of murder by Joab, and what he did to the two commanders of the armies of Israel, to Abner the son of Ner and Amasa the son of Jether, whom he killed.” vs. 5b

- 1) Joab had murder Abner, the General of Saul and Ishbosheth, because he had killed his younger brother Asahel in battle. 1Sam. 14:50, 2Sam. 2:23
 - a) David had made a covenant with Abner to unite Israel to David, but when Joab arrived at the camp, he was outraged at David’s decision and sent a message for Abner to return and killed him treacherously. 2Sam. 3:23-27
 - b) David proclaimed his innocence from any guilt, faulting Abner and lamenting Abner, but he did not put him to death. 2Sam. 3:27-37
- 2) Amasa was Absalom’s General, so David in attempt to show good faith, after Absalom death replaced Joab with Amasa and Joab killed him also. 2Sam. 19:13, 20:8-10
 - * David should of put Joab to death, but he did not!
- c. He pointed out to Solomon the evidence, Joab committed these murders in time of peace, not war, “And he shed the blood of war in peacetime, and put the blood of war on his belt that was around his waist,

and on his sandals that were on his feet.” vs. 5c-e

- d.** He pointed out to Solomon the obvious conclusion, the proper solution, Joab had to be put to death, “Therefore do according to your wisdom, and do not let his gray hair go down to the grave in peace.” vs. 6
- 1) Joab was guilty of murder and it would attach guilt to the Kingdom of Solomon.
 - 2) Joab deserved death and David was guilty of not performing his duty.
 - 3) Joab would be a potential traitor to Solomon, for Joab was guilty of had supported Adonijah to be King. 1Kings 1:7, 19, 41
 - 4) Joab was put to death at the tabernacle as he fled to seek protection by taking hold of the horns on the alter, but Benaiah slew in that place. 1Kings. 2:28-34

B. David gave Solomon the charge to bless Barzillai’s relatives. vs. 7

1. David in sharp contrast reminded Solomon about the faithful service of Barzillai, at the time of Absalom’s rebellion, “But show kindness to the sons of Barzillai the Gileadite.” vs. 7a

- a. Barzillai was from Gilead from Rogelim and he supplied provisions to David when David fled across the Jordan, due to Absalom’s rebellion. 2Sam. 17:27-29
 - b. When David was returning, after the defeat of Absalom, he offered Barzillai to return with him and he would care for him in Jerusalem. 2Sam. 19:33
 - c. But Barzillai said he was to old, 86 years of age, and did not have many years left, but he asked if David would do so for his son Chimham and David did so. 2Sam. 19:34-38
- 2.** David therefore expressed to Solomon that he continue that blessing to his children for they would be an great loyal support and protection to him, though he was dead by now, “and let them be among those who eat at your table, for so they came to me when I fled from Absalom your brother.” vs. 7b-c
- 1) Their presence at his table would indicate ongoing gratitude and privilege for their family loyalty to the kingdom.
 - 2) Their ongoing presence at his table would indicate ongoing protection for the kingdom.

3) His descendents are found in the book of Ezra. Ezra 2:61

C. David gave Solomon the charge to execute Shimei. vs. 8-9

1. David returned to point out one more dangerous person to the kingdom, Shimei. “And see, you have with you Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim.” vs. 8a-c
 - a. Shimei was of the house of Saul, a Benjamite from Baharim, located on the east side of the city, on the south side of the Kidron Valley. 2Sam. 16:5
 - b. Shimei had thrown rocks and pronounced to David a malicious curse “marats”, indicating grievous and painful word, that he was a bloodthirsty and worthless man and that God was repaying David back for having taken the kingdom from Saul, through the rebellion of his son Absalom. 2Sam. 16:6-8
 - c. Abishi wanted to take Shimei’s head off and called him a dog, but David told him to leave him alone for God had sent him to curse David. 2Sam. 16:10

2. David at his return to Jerusalem crossing the Jordan in a ferryboat was met by Shemei, “But he came down to meet me at the Jordan, and I swore to him by the LORD, saying, ‘I will not put you to death with the sword.’” vs. 8d-g
 - a. Shemei fell down on his face and asked forgiveness, admitting his sin and promised he would not die and rebuked Abishai again for wanting to put him to death. 2Sam. 19:19-23
 - b. Shemei was still a threat to the kingdom and would cause problems for Solomon, “Now therefore, do not hold him guiltless, for you are a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood.” vs. 9
 - 1) The reference to “what you ought to do”, is in terms of wisdom regarding his kingdom.
 - 2) Solomon placed Shemei under house arrest in Jerusalem and if he ever left and crossed over the Kidron to go to his home in Bahurim, he would be put to death. 1Kings 2:36-38
 - 3) At the end of three years Shemei went to Gath, to return two of his runaway slaves and Solomon put

him to death by the hand of
Benaiah. 1Kings 2:39-46

D. David gave up his last breath and died. vs. 10-12

1. His life terminated, “So David rested with his fathers, and was buried in the City of David.” vs. 10
 - a. David rested with his fathers, simply indicating he no longer was alive in this earthly realm, not that he was resting literally. vs. 10a
 - b. David was buried in the City of David. vs. 10b
 - * Peter attested to the tomb of David, presently with them, in the Day of Pentecost. Acts 2:29
2. His Kingly administration, “The period that David reigned over Israel was forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.” vs. 11
 - a. A total of 40 years as king. vs. 11a
 - b. Seven year in Hebron, where the kingdom was united to David. vs. 11b
 - c. Thirty-three in Jerusalem, the neutral place for the united kingdom. vs. 11c
3. His kingdom passed to his son Solomon, “Then Solomon sat on the throne of his father David; and his kingdom was firmly established. vs. 12

- a. God had kept His word to David for the next generation. vs. 12a
- b. God established the kingdom of Solomon through the wise council of his father David. vs. 12b
 - * Confirms it. 1Chron. 29:23-25

Illustration

The Chinese character for crisis means danger and opportunity, danger if I make the wrong decision, opportunity if I make the right decision!

Application

1. The Christian is not to build a kingdom here on earth or to attempt to rule by human power alone, but nevertheless he is to use common sense and wisdom for critical decisions.
 - a. Whenever there are those who would harm us and then ask forgiveness, we are obligated to forgive.
 - * “For if you **forgive** men their trespasses, your heavenly Father will also **forgive** you. But if you do not **forgive** men their trespasses, neither will your Father **forgive** your trespasses.” Matt. 6:14-15
 - b. We can only forgive by depending and trusting the Lord, as we walk in the Spirit.
 - * “Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving

one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.” Col. 3:12-13

- c. But this does not mean that we are to be foolish and expose ourselves at risk, if a person is untrustworthy or means harm to us, be they believers or unbelievers.

* “I wrote to the church, but Diotrefes, who loves to have the preeminence among them, does not receive us. Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the church. Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God. Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.” 3Jn. 9-12

2. The Christian is to value friendship in Christ.
- a. Christian friends are third best thing God gives to us.
 - b. The first is our mates.
 - c. The second our children.
 - d. The third our godly friends that we go through life with, the good and bad times.

- 1) “A man who has friends must himself be friendly, But there is a **friend** who sticks closer than a brother.” Prov. 18:24
- 2) “As iron sharpens iron, So a man sharpens the countenance of his **friend**.” Prov. 27:17

The foes and friends attended to, in order to strengthen the kingdom, was the essential discretion!

III. The family usurper removed, in order to secure the Kingdom. vs. 13-25

- A. The request of Adonijah to Bathsheba for Abishag. vs. 13-18
1. Adonijah’s approach is question by Bathsheba, “Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, “Do you come peaceably?” And he said, “Peaceably.” vs. 13
 - a. He had attempted to usurp the kingdom, as David was old and sick.
 - b. He had been allowed by Solomon to return to his house and not be put to death, as long as he would show himself a worthy man, but if evil was found in him, he would die . 1Kings 1:51-52

2. Adonijah revealed his unrepentant heart to Bathsheba. vs. 14-15
 - a. He wanted Bathsheba to understand something, “Moreover he said, “I have something to say to you.” And she said, “Say it.” vs. 14
 - b. He still believed he should be King of Israel, “Then he said, “You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign.” vs. 15
 - c. He believed this, even though he knew God had given the kingdom to his brother Solomon, “However, the kingdom has been turned over, and has become my brother’s; for it was his from the LORD.” vs. 14-15
* Adonijah’s true rebellion is against the Lord Yahweh!
3. Adonijah presented his request to Bathsheba. vs. 16-18
 - a. In asking not to be denied he was attempting to manipulate her by playing on her emotions, knowing it was wrong, “Now I ask one petition of you; do not deny me.” And she said to him, “Say it.” vs. 16
 - b. In asking he was trying to test the waters and exploit his brother’s love for his mother, Bathsheba, “Then he said, “Please speak to King Solomon,

- for he will not refuse you, that he may give me Abishag the Shunammite as wife.” vs. 17
- c. In her consent to intercede for him, he was willing to chance all, “So Bathsheba said, “Very well, I will speak for you to the king.” vs. 18
- B.** The intercession of Bathsheba for Abishag. vs. 19-21
1. The entrance of Bathsheba to King Solomon. vs. 19
 - a. In place of Adonijah, “Bathsheba therefore went to King Solomon, to speak to him for Adonijah.” vs. 19a-b
 - b. In a reverent manner, “And the king rose up to meet her and bowed down to her.” vs. 19c
 - c. In a position of honor, “and sat down on his throne and had a throne set for the king’s mother; so she sat at his right hand.” vs. 19d-e
 2. The petition of Bathsheba to King Solomon. vs. 20-21
 - a. She used the same method of Adonijah trying to manipulate Solomon through emotions, “Then she said, “I desire one small petition of you; do not refuse me.” And the king said to her, “Ask it, my mother, for I will not refuse you.” vs. 20

- b. She uttered the words, “So she said, “Let Abishag the Shunammite be given to Adonijah your brother as wife.” vs. 21

C. The consternation of Solomon over the request of Adonijah. vs. 22-25

- 1. Solomon interpreted for his mother Bathsheba the true intent of Adonijah, it was a claim to the throne, “And King Solomon answered and said to his mother, “Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also--for he is my older brother--for him, and for Abiathar the priest, and for Joab the son of Zeruiah.” vs. 22
 - a. Abishag was considered a concubines of King David, even though he had not known her sexually.
 - b. Abishag becoming the wife of Adonijah would be equivalent to declaring he was the real King.
 - * Succeeding Kings would lay sexually with all the women in the harem of the conquered King, this is what Absalom die in the roof top by the council of Ahithopel, to insure there would be not reconciling with David. 2Sam. 16:21-22

- 2. Solomon identified the evil intent of Adonijah, a capital offence by an oath to Yahweh, “Then King Solomon swore by the LORD, saying, “May God do so to me, and more also, if Adonijah has not spoken this word against his own life!” vs. 23
 - a. Adonijah had revealed he would never stop trying to dethrone Solomon.
 - b. Adonijah had condemned himself by his own words.
- 3. Solomon indicated the sentence of Adonijah. vs. 24
 - a. The sentence was by the authority of Yahweh who put him on the throne, “Now therefore, as the LORD lives, who has confirmed me and set me on the throne of David my father.” vs. 24a-c
 - b. The sentence was by Yahweh who had established his house, “and who has established a house for me.” vs. 24d
 - c. The sentence was by as sure as Yahweh who kept His promise, “as He promised, Adonijah shall be put to death today!” vs. 24e-f
- 4. Solomon enacted the sentence by the head of his personal bodyguard, “So King Solomon sent by the hand of

Benaiah the son of Jehoiada; and he struck him down, and he died.” vs. 25

Illustration

How many parents have had to turn their own sons and daughter to authorities in our modern day, due to their evil and selfish destructive life-styles that have only themselves in mind!

Application

1. The Christian home is always capable of manifesting carnality, so parents need to identify it and deal with it Scripturally.
 - a. Children will lie, exaggerate and manipulate, they are little sinners.
 - b. Brothers and sister will be envious, jealous and even malicious to each other, particular if one is not a Christian.
 - c. The standard is one for the home, the Bible and the solution to correct, instruct or discipline must come from it.
 - 1) And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.” Eph. 5:4
 - 2) Fathers, do not provoke your children, lest they become discouraged.” Col. 3:21
2. The Christian has to make wise decisions in his home and regarding his family.
 - a. If family members who are not Christians are constantly criticizing and undermining

our Christian life-style, we certainly would not go to them for council.

- b. I certainly would not place worldly family over critical decision concerning my children or wife, in the event of something happened to me.
- c. I would not go into a business venture, to be unequally yoked with friends or family member that were not Christian.
 - * “Do not be unequally **yoked** together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” 2Cor. 6:14
3. The Christian has to make some very difficult and hard decision with his family at times.
 - a. A young teen who will not submit to the rules of the home.
 - b. A teen who is involve in drugs or alcohol.
 - c. A teen who is involved in sexual promiscuity.
 - d. An unbelieving husband or wife who is constantly being irresponsible to the marriage and even unfaithful
 - e. A believing husband or wife that turns away from God.
 - * “Open rebuke is better Than love carefully concealed. Faithful are the wounds of a friend, But the kisses of an enemy are deceitful.” Prov. 27:5-6

The family usurper removed, in order to secure the Kingdom was the essential protection!

Conclusion

The important transition to insure the smooth and effect reign of Solomon in the kingdom, consisted of three movements or scenes:

- I.** The faithful obedience to God's word, in order for God to bless the kingdom was the essential foundation!
- II.** The foes and friends attended to, in order to strengthen the kingdom was the essential discretion!
- III.** The family usurper removed, in order to secured the Kingdom was the essential protection!