

1/23/11

1Kings 1-2

The days of David are coming to a close. The mightiest of warriors, that strongest of youth will all grow old and experience old age and feebleness, in spite of their inability to imagine it so.

The transition of power is in affect, the most critical was that of anointing Solomon King, but there is a rival, Adonijah.

1:1-53 The anointing of Solomon as king to thwart the anointing of Adonijah.

1:1-4 The last days of David.

- 1) David had become bedridden. vs. 1
 - a) David was old, advanced in years, indicating his feeble state. vs. 1a-b
 - 1)) He was 70 or close to it, for he was 30 as he began to reign and he reigned for 40 years. 2Sam. 5:4-5, 1Kings 2:11
 - 2)) The years of war, the difficulties, his sin with Bathsheba, the murder of Uriah, the death of child, plus his troubles with Amnon, Tamar and Absalom, took a toll on him.

- b) David was covered with blankets but he could not get warm. vs. 1c-d
 - 1)) He loss his ability to stay warm
 - 2)) The inactivity did not help.
- 2) King David's servants suggested a young woman be sought to care for him and keep him warm. vs. 2
 - a) A young virgin be sought out, fitting the dignity of the King. vs. 2a-d
 - b) Her function to attend his needs. vs. 2c-f
 - 1)) To stand before the king. vs. 2c
 - 2)) To care for him. vs. 2d
 - 3)) To lie in his bosom, that our lord the king may be warm. vs. 2e-f
- 3) The search and found the woman and brought to David. vs. 3-4
 - a) They sought for a lovely "yapheh" means beautiful in Israel. vs. 3a
 - b) Her name was Abigshag "Abiyshag", means my father is a wonderer, from Shunam. vs. 3b-c
 - * She was a Shunam located in the tribe of Issachar, about 7 miles from Nazareth. Josh, 19:18
 - c) They entrusted King David to Abishag. vs. 4
 - 1)) She was very lovely "m@'od", emphasizing the magnitude and degree of her beauty, in face and from. vs. 4a

- 2)) She cared for the king, and served him; but the king did not know her. vs. 4b-c

1:5-10 The attempting of Adonijah to usurp the throne of his father David. vs. 5-10

- 1) Adonijah was a treacherous son, unfaithful. vs. 5
 - a) He was the fourth son of David born to him in Hebron.
 - b) The first was Amnon, the second Chileab, the third Absalom, all were now dead. 2Sam. 5:4-5
* Adonijah means my Lord is Yahweh.
 - c) By arrogant pride he declared, “I will be king” and prepared for himself chariots and horsemen, and fifty men to run before him.” vs. 5b-e
* Like his brother Absalom. 2Sam. 15:1
- 2) David was at fault, never rebuking him, like his brothers. vs. 6
* Adonijah was handsome, born after Absalom.
- 3) Adonijah conspired with Joab and Abiathar, to help him be king. vs. 7
 - a) Joab the son of Zeruah, David’s military general. vs. 7a

- b) Abiathar the priest, who help David spy against Absalom now was against David, to anoint Adonijah. vs. 7a
* David had already publicly stated Solomon would succeed him. 2Chron. 22:1-19, 28:1-8
- 4) The loyal servants of David. vs. 8
 - a) Zadok the priest, also spied against Absalom and was place above Abiathar, served at Gibeon. vs. 8a
* 1Chron. 24:1-6, 16:39
 - b) Benaiah the son of Jehoiada, a Levites of the family of Aaron head over David’s bodyguards, one of the greatest of David’s 30 mighty men. vs. 8b
* 1Chron. 27:5, 2Sam. 15:24-25
 - c) Nathan the prophet, prophesied and confronted David in his sin. vs. 8c
 - d) Shimei, Rei, two unknown. vs. 8d-e
 - e) The mighty men who belonged to David, those who fought with David against Saul. vs. 8f
- 5) The guest list for the treacherous feast. vs. 9
 - a) The feast location was by the stone of Zohelath, meaning serpent, which is by En Rogel, “fountain of the fuller”, at the junction of the Hinnom and Kidron valley close to the pool of Gihon. vs. 9a-b

b) The individuals Adonijah invited were all his brothers, the king's sons, and all the men of Judah, the king's servants. vs. 9c-f

6) Those marked for death at the take over. vs. 10

* The prophet who knew who really belonged on the throne, Benaiah the head of David's guards and Solomon. vs. 10a

1:11-21 The prophet Nathan and Bathsheba plan to thwart the anointing of Adonijah as king.

1) Nathan informed Bathsheba that Adonijah had usurped the throne and lays out a plan. vs. 11-14

a) Nathan knew Solomon would be the next King. vs. 11a

* 2Sam. 7:12-14

b) Bathsheba was Solomon's mother, but she was once the wife of Uriah, whom David had murdered to cover up his adulterous pregnancy. vs. 11a

* This is recorded. 2Sam. 11

c) Nathan expressed the impending danger. vs. 11b-d

1) Expressing the impending danger and his surprise at her ignorance of the fact, as well as David.,

2) Adonijah was the oldest living son of David and assumed he was the rightful heir to the throne.

d) Nathan entreated Bathsheba to listen to his council to protect her and Solomon from the impending danger. vs. 12

e) Nathan prompted her to confront King David right away about promising Solomon to reign. vs. 13

f) Nathan promised to arrive to validate her words about Adonijah. vs. 14

2) Bathsheba consented to the plan. vs. 15-21

a) The entrance of Bathsheba to the Kings chamber respectfully and addressed David. vs. 15-16

b) The words of Bathsheba to the King indicated great concern. vs. 17-19

1)) Bathsheba reminded him of his promise. vs. 17

* David knew what God chosen his son **Solomon** to sit on the throne of the kingdom. 1Chron 28:5

2)) At Solomon's birth, God sent word by the hand of Nathan the prophet to name him Jedidiah, "beloved of Yahweh". 2Sam. 12:25

- c) Bathsheba reproved David for being uninformed, related the treacherous details. vs. 18-19
 - 1)) Adonijah had sacrificed oxen and fattened cattle and sheep in abundance, and had invited all the sons of the king. vs. 19a-b
 - 2)) Adonijah had invited Abiathar the priest, and Joab the commander of the army. vs. 19c-d
 - 3)) Adonijah had not invited Solomon, “But Solomon your servant he has not invited.” vs. 19e
- d) Bathsheba asked David to give the people an answer before his death, lest her and Solomon be put to death. vs. 20-21

1:22-31 Nathan the prophet arrived to verified the plan and David promises Solomon will be king. vs. 22-27

- 1) He arrived as Bathsheba was speaking to the king, he was announced and entered reverently. vs. 22-23
- 2) The words of Nathan to the King validated the concern of Bathsheba, emphasizing a real danger. vs. 24-25
- 3) Adonijah had not invited those who would oppose him. vs. 26
 - a) The priest of God, Zadok.

- b) The head of the military of David, “Benaiah, the mighty men. 2Sam. 23:8, 1Chron. 11:15, 25, 29:24
- 4) Nathan asked King David if he had concealed this decision from him. vs. 27
- 5) The promise of King David to Bathsheba that Solomon would be the next King. vs. 28-31
 - a) David summoned Bathsheba and she presented herself again. vs. 28
 - b) David took an oath by Yahweh that Solomon would be the next King. vs. 29-30
 - c) Bathsheba did obeisance to David and blessed him. vs. 31

1:32-37 The pronouncement of King David to his heads of state to anoint Solomon King.

- 1) The anointing was to be made official by the three prominent officials of King David. vs. 32
 - a) Zadok the priest of God. vs. 32a-b
 - b) Nathan the prophet of God. vs. 32c
 - c) Benaiah the son of Jehoiada, the head of David’s bodyguards and future commander general of the armies of God. vs. 32d
 - d) The servants presented themselves. vs. 32e
- 2) The Kingly authority was to be visible to the people. vs. 33

- a) On king David's mule, succeeding him. vs. 33a-b
- b) Down by the city of Ophelat Gihon. vs. 33c
 - * The source of the Pool of Siloam, as Hezekiah would make a tunnel, in the Kidron Valley. 2Chron. 32:30
- c) Anointed by the men of God, blow the horn and shout out, "Long live King Solomon!" vs. 34
- d) He was then to be seated on David's throne, as the official king appointed by David. vs. 35
- 3) The confirmation of the pronouncement of King David. vs. 36-37
 - a) The affirmation. vs. 36a-b
 - b) The validation of God. vs. 36c
 - c) The benediction. vs. 37

1:38-40 The public procession ordered by King David was carried out establishing Solomon King.

- 1) The official procession. vs. 38
 - a) The Cherethites and Pelethites were David's elite bodyguards. 2Sam. 8:18, 15:18, 20:7, 231Chron. 18:17
 - b) The Cherethites were thought to be Philistines and Crete mercenaries
- 2) The official anointing and declaration of the new king. vs. 39
 - a) Just like Saul was anointed publicly.

- b) Just as David was anointed publicly.
- c) From the special anointing oil from the Tabernacle, not the one at Gibeon, but the tent set up by David for the ark. Ex. 30:25, 32, 2Sam. 6:17
- 3) The official celebration. vs. 40
 - * The sound of festivity was overwhelming!

1:41-53 The news of Solomon's anointing reached Adonijah.

- 1) Adonijah and all the guests the celebration as they finished eating, but Joab became very concerned. vs. 41
- 2) Jonathan, the son of Abiathar the priest, entered to declare the bad news for them. vs. 42-46
- 3) Jonathan the people and King David's joy. vs. 47-48
- 4) The entire conspiracy feared and fled. vs. 49-53
 - a) All the guests with Adonijah feared and fled to their homes. vs. 49
 - b) Adonijah feared Solomon and fled to lay hold of the horns of the altar. vs. 50
 - c) Adonijah sent word to Solomon to swear he would not kill him. vs. 51
And it was told Solomon, saying,

- d) Solomon agreed if he conducted himself right, otherwise he would die. vs. 52
- e) Adonijah was brought to Solomon, bowed reverently and was told to go to his house. vs. 53

2:1-46 The establishing of the kingdom of Solomon.

2:1-9 The last words of David to Solomon.

- 1) David told Solomon his death was near. vs. 1-2
 - * David had been bedridden due to being old and feeble, unable to keep warm, he is now on his deathbed. 1Kings 1:1-4
- a) David now is at the point is on his deathbed. vs. 1
 - * David charged “tsavah”, means a command, commission or order.
- 2) The urgency of his words were marked by the finality of his presence. vs. 2
 - a) A common phrase in the Bible to describe when a person dies.
 - b) David commanded Solomon to be a man of God. vs. 2b-d
 - 1)) 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, but a competent King over the nation.
- 3) The evidence of being a man of God was to obey the word of God. vs. 3
 - a) The phrase keep the charge “shamar shmereth”, means to keep guard or watch, observing the word of God.
 - b) The obligation was personally Solomon’s, “The Lord your God.”
 - c) To walk in His ways “Derek”, God’s road, path or direction, yielding the control of his life to God. vs. 3b
 - d) To keep God’s word, 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
- e) The purpose is stated third, “that you may prosper in all of life. vs. 3h
- 1)) The word prosper “sakal” means to have comprehension with prudent insight, to be wise in the decisions.
- 2)) The arena is in all areas of life, “in all that you do and wherever you turn.”
- 4) 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
- a) The promise was given to David by God through Nathan, after denying him to build a house for God, being a man of war and blood. 2Sam. 7:12-16
- b) But the good news that God would build him a house forever. 2Sam. 7:12-16
- c) The conditions for the continuance of David’s family was obedience and a committed heart.
- 5) David gave Solomon the charge to execute Joab. vs. 5-6
- a) David was speaking not out of bitterness or revenge, but justice, but guilt and blamed brought on him by

- Joab murdering to generals in a time of peace. vs. 5
- 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) Joab had murdered 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
- c) Amasa was Absalom’s General, so David in attempt to show good faith, after Absalom’s death replaced Joab with Amasa and Joab killed him also. 2Sam. 19:13, 20:8-10
- * David should have put Joab to death, but he did not!
- d) David pointed out to Solomon the obvious conclusion, the proper

solution, Joab had to be put to death.
vs. 6

- 1)) Joab was guilty of murder and it would attach guilt to the Kingdom of Solomon.
- 2)) Joab would be a potential traitor to Solomon, for Joab was guilty of having supported Adonijah to be King. 1Kings 1:7, 19, 41

- 6) David gave Solomon the charge to bless Barzillai's relatives. vs. 7
 - 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 too old, 86 years of age, and did not have many years left, but he asked David to bless his son Chimham and David did so. 2Sam. 19:34-38
 - d) David therefore expressed to Solomon that he continue that blessing to his children for they would be a great

loyal support and protection to him, though he was dead by now. vs. 7b-c

- 1)) Their presence at his table would indicate ongoing gratitude and protection, as loyal subjects of his kingdom.
 - 2)) His descendants are found in the book of Ezra. Ezra 2:61
- 7) David gave Solomon the charge to execute Shimei, a dangerous enemy of the house of Saul. vs. 8-9
 - 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. vs. 8a-c
* 2Sam. 16:5
 - 1)) Shimei had thrown rocks and pronounced to David a malicious curse "marats", indicating grievous and painful words, 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
 - 2)) 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

- b) David at his return to Jerusalem crossing the Jordan in a ferryboat was met by Shemei, who asked forgiveness and David granted it. vs. 8d-g
- 1) David rebuked Abishai again for wanting to put him to death. 2Sam. 19:19-23
- c) Shemei was still a threat to the kingdom and would cause problems for Solomon. vs. 9

2:10-12 The death of David and reign. vs. 10-12

- 1) His death and buried in the City of David.” vs. 10
* Peter attested to the tomb of David, presently with them, in the Day of Pentecost. Acts 2:29
- 2) His Kingly administration and reigned over Israel was forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.” vs. 11
- 3) His kingdom passed to his son Solomon and 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

2:13-25 **The second attempt of Adonijah to usurp the throne.**

- 1) The request of Adonijah to Bathsheba for Abishag. vs. 13-18
- a) Adonijah approach Bathsheba. vs. 13
- b) Adonijah revealed his unrepentant heart to Bathsheba, telling her the kingdom was really his. vs. 14-15a-d
- c) Adonijah at the same time knew God had given the kingdom to his brother Solomon. vs. 15e-h
* Adonijah’s true rebellion is against the Lord Yahweh!
- d) Adonijah presented his request to Bathsheba, that she ask Solomon for Abishag to be his wife. vs. 16-18
- a) Attempting to manipulate her by playing on her emotions, knowing it was wrong. vs. 16
- b) Trying to test the waters and exploit his brother’s love for his mother, Bathsheba. vs. 17
- c) In her consent to intercede for him, he was willing to chance all. vs. 18
- 2) The intercession of Bathsheba for Abishag was respectful and . vs. 19-21
- a) The entrance of Bathsheba to King Solomon was respectful and honored by Solomon. vs. 19

- b) The petition of Bathsheba to King Solomon. vs. 20-21
 - 1)) She used the same method of Adonijah trying to manipulate Solomon through emotions. vs. 20
 - 2)) She uttered the words. vs. 21
- 3) The consternation of Solomon over the request of Adonijah. vs. 22-25
 - a) Solomon interpreted for his mother Bathsheba the true intent of Adonijah, it was a claim to the throne. vs. 22
 - 1)) Abishag was considered a concubines of King David, even though he had not known her sexually.
 - 2)) 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
 - b) Solomon identified the evil intent of Adonijah, as a capital offence by an oath to Yahweh. vs. 23

- 1)) Adonijah had revealed he would never stop trying to dethrone Solomon.
 - 2)) Adonijah had condemned himself by his own words.
 - c) Solomon indicated the sentence of Adonijah. vs. 24
 - d) Solomon enacted the sentence by the head of his personal bodyguard. vs. 25
- 2:26-27** The priest Abiathar is removed from the priesthood.
- 1) Abiathar the priest was banished to Anathoth, a town 3 1/2 miles north of Jerusalem. vs. 26
 - a) A priestly town, Jeremiah was from that town. Jer. 29:27
 - b) He was spared, due to carrying the ark and being faithful to David during Absalom's rebellion.
 - 2) The removal of Abiathar fulfilled the prophecy to Eli, not one of his relatives would remain in the priesthood. 1Sam. 2:27-36
- 2:28-35** The execution of Joab for supporting Adonijah in his attempted to usurp the throne.
- 1) Joab heard of the execution of Adonijah, so he knew he was next, even though he

stood against the rebellion of Absalom.
vs. 28

- 2) In a desperate attempt Joab tried to seek refuge at the tabernacle by taking hold of the horns on the burnt offering altar. vs. 28
* Adonijah had done the same thing when his take over was thwarted. and Solomon spared him. 1Kings 1:50
- 3) The new reached King Solomon, so he sent Benaiah the son of Jehoiada, to go execute him. vs. 29
- 4) Benaiah went to the tabernacle and commanded Joab to come out, in the name of Solomon, refusing, Benaiah returned and told the King. vs. 30
- 5) Solomon commanded his execution, removing from the house of David innocent blood. vs. 31
- 6) Solomon declared it was the LORD's judgment on Joab for murdering two men more righteous than he, Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah, though David was innocent by not knowing. vs. 32
- 7) The descendants of Joab are also forever, but blessings on the house of David and throne, forever. vs. 33

- 8) Benaiah returned and struck Joab, dead, buried him in his house in the wilderness. vs. 34
- 9) Solomon replaced Joab with Benaiah over the army, and Zadok the priest in the place of Abiathar. vs. 35
* For his part with Adonijah, he was exiled to his city Anathoth. 1Kings. 2:26-28

2:36-46 The execution of Shimei for violating his limited boundaries of Jerusalem.

- 1) Solomon order Shimei to build a house and be sequestered to the city of Jerusalem. vs. 36
- 2) Solomon gave him the clear boundary of the Brook Kidron or he would die by his own doing. vs. 37
- 3) Shimei agreed to the conditions. vs. 38
- 4) Three years passed and Shimei went to Gath to retrieve two of his slaves and returned. vs 39-40
- 5) Solomon was told, he called Shimei and confronted him with his oath, asking him why he did not keep it? vs. 41-43
- 6) Solomon reminded Shimei of his wickedness to David and that God would repay him for the evil, while God would bless Solomon and the throne of David forever. vs. 44-45

- 7) Solomon commanded Benaiah to execute Shimei and the kingdom was established in the hand of Solomon. vs. 46