

## 1 Kings 1

First and Second Kings were originally considered one text in the Hebrew writings. They were split into two books by those who authored the Septuagint, a pre-Christ Greek translation of the Old Testament.

“Septuagint (Latin, *septuaginta*; “70”). The translation of the Old Testament into Greek; read in the early church and often quoted by the New Testament writers. The Septuagint often is represented as Roman numerals: “LXX” (L [50] + X [10] + X [10] = 70). According to Philo, Josephus, the Letter of Aristeas, and rabbinic sources, King Ptolemy II Philadelphus (285–247 bc) assembled 70 (or 72) translators to render the Law of Moses into Greek. In the most limited sense, “Septuagint” refers just to this project, which covered the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.” Johnston, J. W. (2016). [Septuagint](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

First and Second Samuel, First and Second Kings, and First and Second Chronicles are interrelated.

First and Second Samuel cover the waning period of the Judges in Israel; Israel's longing for a King to be like the nations around them; the selection of Saul as King over Israel; the anointing of David by God to serve as King over Israel; and the subsequent development of the monarchy through civil war, subversion, and rebellion.

The events of First and Second Samuel are accounted for in the book of First Chronicles.

First Kings begins with the ascension of Solomon, one of David's sons, to the throne over a united Israel and ends with the division of the nation.

So when we look holistically at Israel as a unified nation we find that they were only unified for a very short time during part of David's life and Solomon's life. Before and after those periods there was much turmoil and division among God's people.

Second Kings accounts for the parallel histories of the northern and southern kingdoms of Israel after the nation split.

First and Second Kings are accounted for in the book of Second Chronicles and covers a span of about 400 years (970 BC - ~586 BC) - with the exception that Second Chronicles omits the history of the Northern Kingdom.

These books collectively record the disaster of God's people attempting to govern themselves. This all started with the elders of Israel deciding that they wanted a King like all of the other nations rather than being ruled by God as their King.

[Jdg 21:25 NKJV] 25 In those days [there was] no king in Israel; everyone did [what was] right in his own eyes.

[1Sa 8:4-8 NKJV] 4 Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations." 6 But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Heed the voice of

the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.  
8 "According to all the works which they have done since the day that I brought them up out of Egypt, even to this day--with which they have forsaken Me and served other gods--so they are doing to you also.

What we see is that God's special people...[Rom 9:4-5 NKJV] 4 who are Israelites, to whom [pertain] the adoption, the glory, the covenants, the giving of the law, the service [of God], and the promises; 5 of whom [are] the fathers and from whom, according to the flesh, Christ [came]...these same people -- devolve into infighting, worshipping false gods/godesses, polygamy, and every form of sin under the imaginable.

Their government, close in proximity to God's word and God's promises, fails. They need a more faithful King. They need God to rule over them. They, and we, need a true King of Kings. What we see in these books is the futility of man's effort intersecting with the grace and wrath of God - and the need for a perfect King to establish a perfect Kingdom.

So we turn to 1 Kings where King David is aged and in declining health. The royal family and even David's own trusted advisers are divided over who will be King after David dies.

Incidentally, this is a problem solved in the resurrection - there is no more wondering who will be the next king because our king lives forevermore.

V.1-4 David's declining health.

David is essentially in hospice care. He is technically the King but his health and age prohibit him from being active in the affairs of the nation.

He needs a live-in nurse, so to speak, to care for him and even to keep him warm.

I imagine this would have been incredibly awkward for the young woman who was selected for this task.

Her job included lying in bed with the aged king in order to help him stay warm. This was not a sexual relationship yet - though some remark that she was made David's concubine.

So we see that this man after God's own heart, this mighty man of valor, is just a human. His body is failing. He will go to the grave like all men AND he still has a blind spot when it comes to other women besides his own multiple wives - a sin in itself.

So while we see this young virgin keeping this old, failing king warm - we shall see another virgin called by God Himself to bring forth the King of all Kings, of the seed of David.

V.5-10 Adonijah exalts himself as King over Israel.

David's legacy, while often painted as supremely righteous is one of complexities and failings along with sensitivity, seeking God, and repentance.

Part of David's legacy is his tendency toward disconnected parenting. He had many wives, and many children and his involvement with them is recorded as merely cursory.

The relationships between his own children were in fact fraught with catastrophe including rape, murder, and rebellion against the king. All of this among David's children!

We see here in v.5 that David's son, Adonijah, EXALTED HIMSELF, saying, "I will be king."

Adonijah had an older brother, Absalom, who likewise exalted himself - which led to rebellion and ultimately death.

[2Sa 15:1, 4, 6 NKJV] 1 After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. ... 4 Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice." ... 6 In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

Absalom waged a vicious rebellion against his own Dad, David, and was eventually killed by David's commander Joab.

Adonijah, in his pride, in his over valuation of himself, begins to do something similar. He may in fact be “in line” for the throne but David isn’t even dead yet!

So Adonijah decides that he is in charge - he’s the man, he’s the king, regardless of what his father says, regardless of what God says.

And we so often do the same. In fact this is quite common. We build up chariots, and horses, and cabinet advisors, and allies and we exalt ourselves very often and say, “I will be king.”

In a shrewd move Adonijah even enlists the support of Joab, the commander of the Army, and Abiathar, one of the priests. In doing so, Adonijah has (in his mind) consolidated civic power through gaining the support of the Army and the Religious institution.

BUT, he did not have full support. Jehoida was also a commander in Israel’s Army, Zadok was also a priest, Shimei was actually from the house of Saul and really didn’t have a good relationship with David but even he doesn’t support Adonijah.

So it appears that there is a whole contingent of people who see what is going on and they know that this isn't right - not to mention that Adonijah does not have the blessing from his own dad. But he feels like, "Well - I'm just going to take it, I deserve it."

And haven't we heard that lie as well? It sounds like this: "Go get it, it's yours for the taking, take care of yourself, step on necks if you have to." That way is vanity, pride, rebellion and ultimately destruction.

God's word teaches us to humble ourselves: [1Pe 5:5-7 NKJV] 5 Likewise you younger people, submit yourselves to [your] elders. Yes, all of [you] be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you.

V.11-14 Nathan informs Bathsheba that this silent revolution is taking place with some pretty high-profile guys in the kingdom - David didn't even know!

But why did this concern Bathsheba and Solomon? Who said Solomon should be king? Why isn't Adonijah allowed to be king if he is the oldest living heir? Certainly, Solomon is not the oldest living heir.

Here's why, God declared it: [1Ch 22:6-11 NKJV] 6 Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. 7 And David said to Solomon: "My son, as for me, it was in my mind to build a house to the name of the LORD my God; 8 "but the word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. 9 'Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. 10 'He shall build a house for My name, and he shall be My son, and I [will be] his Father; and I will establish the throne of his kingdom over Israel forever.' 11 "Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you.

In this we find the heart of God which is different from our hearts!  
Our logical reasoning says that the oldest, the heir, the  
most-deserving in our eyes are the ones who are chosen.

But in God's economy it is not so. Consider David's anointing - he  
was the eighth son in his house! Consider Cain the firstborn to  
Adam and Eve but it was his younger brother accepted by God.  
Consider Ishmael the firstborn by the flesh but Isaac the younger  
was the child of promise. Consider Esau the firstborn but it was  
Jacob, the second, chosen by God. Consider Joseph, the  
eleventh son of Jacob by Rachel. Consider Joseph's sons,  
Manasseh and Ephraim born of an Egyptian woman who was the  
daughter of an Egyptian priest to their sun god.

This is great news! It demonstrates God's heart for the  
undeserving, those who are not qualified, those who are not born  
according to the flesh, but according to the Spirit.

[Jhn 1:12-13 NKJV] 12 But as many as received Him, to them He  
gave the right to become children of God, to those who believe in  
His name: 13 who were born, not of blood, nor of the will of the  
flesh, nor of the will of man, but of God.

## V.15-31 Bathsheba and Nathan approach King David

David is made aware of this attempted snatching of the crown by his son Adonijah - remember what was said of David's relationship with him v.6, "his father had not rebuked him at any time..."

So now, having not corrected his son, having not led him in God's ways he is left with a monumental, kingdom shaking problem.

There is the saying, "Little kids, little problems; big kids, big problems." So not only is this a family issue but now it's a kingdom issue!

This has spiritual implications as well. As children of God we need all of the things that Paul says are profitable for: [2Ti 3:16-17 NKJV] "... doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work." -- that includes correction.

So now the whole kingdom is looking at David - saying what is he going to do? Is he going to follow through on his proclamation that Solomon shall follow after him and build this temple or is he going to allow Adonijah to take the reins in his own strength?

Unfortunately while this problem is solved here satisfactorily, Solomon is appointed as the next king over Israel, this principal doesn't not hold true for the rest of Israel's history.

V.32-40 David's command to ordain Solomon and the people's response

While Adonijah's false coronation was done underhandedly we see that Solomon's true coronation was done publicly with the full endorsement of the king and the people.

While Adonijah's exaltation of himself was met with concern and anxiety, Solomon's ordination and coronation were met with rejoicing!

This is as it should be - any man who exalts himself gives cause for concern.

David demonstrates the fullness of his command by having Solomon ride on his own mule - the people would have understood that Solomon was truly the king, inheriting all of his Dad's authority and the kingdom.

Bear in mind that the true King of kings came to Jerusalem also riding a mule: [Zec 9:9 NKJV] 9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He [is] just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

The differences are staggering and yet the imagery is intentional!

V.41-49 Adonijah and his conspirators receive news that Solomon is King.

THERE ARE DIFFERENT RESPONSES TO THE TRUE KING - SOME REJOICE, SOME REJECT.

Adonijah and his men are completely thrown by this! They moved first, they unified, they sacrificed, they set out to establish their

kingdom but it was all for naught. God's plan will come to pass by His hand. He will establish His throne, He will accomplish His word as He promised.

We see this paralleled in the lives of the Pharisees too! They sought to set up their kingdom, they sacrificed, they had a plan, a temple, a system - but God's King, Jesus Christ, was the true King which they did not recognize. He did not exalt Himself, He humbled Himself and yet was rejected - and YET, His Kingdom has been established forevermore!

While the people rejoice to see Solomon on the throne of David there are those who find themselves on the other side of the kingdom who are rightly afraid because of their treachery and conspiracy.

Ultimately the same is true for Christ's kingdom. He is the one true King. It is impossible to be indifferent to that. We are either members of His kingdom rejoicing that He is over all or we are conspirators gnashing our teeth that Christ is above all and we seek to establish our own kingdom to oppose him.

The cross is a paradox of sorts. It reconciles man to God and brings eternal peace to those who are called saints. And it is supremely divisive/offensive- foolishness to those who are perishing.

[Mat 10:34-36 NKJV] 34 "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 "For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 36 "and 'a man's enemies will be those of his [own] household.'

V.50-53 Solomon rules on Adonijah's conspiracy

Adonijah has been found out. If he were true, if his claim were true then he would have a right to oppose Solomon. But what we find is that he is condemned by his own guilt. He behaves as if he has been caught in conspiracy - like his life is on the line, because it is.

And for the time, Solomon is merciful - Adonijah lives...for now. But, as we will see his treachery is far more deep seated and will need to be dealt with.

The same is true for us - “if wickedness is found within us we shall die,” and yet we cling to the altar. We are not Solomon! We have far more in common with Adonijah - seeking to establish our own kingdoms, to build up for ourselves supporters and co-conspirators, to take the throne by force, to ignore the wishes of our Father.

BUT...we cling to the altar, the cross, and we pray that our Lord, our King, will wash us clean of our treachery. Christ promises to do so.