

CONCERNING THE WAY

November 25, 2008

LESSON 39: ISRAEL: 2 SAMUEL — 1 KINGS



We left the 12th chapter of 2 Samuel with Solomon born, but ahead of Solomon there are some other competitors to the throne. Amnon was the firstborn and is the prince; he is the one who would normally have the throne. Amnon is, as far as David or anyone else knows, the one who's the promised seed of the Davidic Covenant.

So from the human perspective Solomon doesn't have a chance to the throne. After Amnon is Absalom, after Amnon is killed Absalom becomes the leading prince, and in the eyes of the public surely Absalom is the fulfillment of God's plan. All the concentration is on Absalom. But Absalom dies and so he is replaced by Adonijah. Adonijah then becomes the man, but Adonijah too fades from sight and so the dark horse is Solomon. Solomon, the little boy who stayed inside the house and was never seen while his older brothers vied for the throne, nobody even thought of Solomon, and it was a shock, both to David and to his house, that Solomon had been chosen by God. It was going to be His plan, not the plans of men.

And so from chapters 13-20 we have a systematic elimination of all competitors, apparently through just "chance," just a happening here and a happening there. The whole result of these little incidents, are that everybody is eliminated except the sovereignly chosen seed, Solomon. Solomon doesn't get the throne by what his father does. His father dies as a senile impotent old man in 1 Kings 1; it's a very graphic illustration of a once proud royal king. Solomon attains the throne the same way all the elect attain their position, by grace and by grace alone.

Let's break chapters 13-20 into sections. There are three sections: chapters 13-14, 15-19 and chapter 20. Chapters 13-14 deal with seven years; chapters 15-19 deal with seven years; the first seven years are devoted to the Amnon incident. The first man, the leading contender, Amnon is eliminated and then as a result of that elimination various poisonous effects begin to work in the kingdom. So for seven years the nation is in turmoil over this one prince. And then when he drops from sight another prince rises to the limelight, and for seven years Absalom dominates the scene. And after David's sons, the prominent ones, are eliminated, then we have a man by the name of Sheba and he revolts, so these are going to be years of revolt, turmoil, carnality, and wreckage brought into David's house.

Chapter 13 tells the dark story of Amnon, David's son, who sinned against his own half-sister, Tamar. This resulted in a hatred born in Absalom, also David's son, against Amnon. In David's family, among his own sons, was spread a bitter spirit of rebellion and evil created by David's personal failure. The story of Amnon and his quarrel with Absalom, and finally the murder of Absalom at the hand of Joab, shows King David to be utterly helpless. He cannot even rebuke his own son, for Amnon simply follows in David's footsteps.

The Holy Spirit is also showing us the end result of polygamy; God went along with polygamy in the Old Testament dispensation because He had bigger and better things to deal with than monogamy. There were more important things to drill into the minds of the people. So while God was sanctifying the nation He kind of let this polygamy thing go. But just because God let it go did not mean that men weren't paying the price for it. Monogamy is the second divine institution, one man and one woman. The structure of the institution of marriage must always be respected. No matter how painful that structure may be at times, violation of that structure sows seeds of destruction.

Chapter 13 also has a lesson for women. This ought to be memorized, particularly by every teenage girl. If you think the way to be popular is to go to bed with some guy and you think you're going to hold on to him this way, you are wrong. Look at this.

2 Samuel 13:1-2 Now it was after this that Absalom the son of David had a beautiful sister whose name was Tamar, and Amnon the son of David loved her. (2) Amnon was so frustrated because of his sister Tamar that he made himself ill, for she was a virgin, and it seemed hard to Amnon to do anything to her.

I'm not sure it was really love that Amnon felt, as we'll see. Amnon plotted to get alone with Tamar. He pretended to be sick, and asked his father David to send Tamar to care for him.

2 Samuel 13:10-14 *Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." So Tamar took the cakes which she had made and brought them into the bedroom to her brother Amnon. (11) When she brought them to him to eat, he took hold of her and said to her, "Come, lie with me, my sister." (12) But she answered him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this disgraceful thing! (13) "As for me, where could I get rid of my reproach? And as for you, you will be like one of the fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you." (14) However, he would not listen to her; since he was stronger than she, he violated her and lay with her.*

And now here comes the lesson.

(2 Samuel 13:15-17) *Then Amnon greatly despised her. His disdain toward her surpassed the love he had previously felt toward her. Amnon said to her, "Get up and leave!" (16) But she said to him, "No, because this wrong in sending me away is greater than the other that you have done to me!" Yet he would not listen to her. (17) Then he called his young man who attended him and said, "Now throw this woman out of my presence, and lock the door behind her."*

That's the divine viewpoint of this kind of an affair, and that will always happen, girls. So don't think you're being popular, you're popular all right, but not the way you think, not the way you want to be. Now after this incident, Amnon sees Tamar around the court, all the time. What's going to happen every time Amnon sees Tamar? He doesn't love the girl in a true enduring sense, he's messed around and now every time he looks at her she reminds him of his sin. Tamar becomes his external conscience. And since Amnon is on negative volition and he hates external restraints, Tamar's very presence becomes offensive to him. He hates her.

2 Samuel 13:21-22 *Now when King David heard of all these matters, he was very angry. (22) But Absalom did not speak to Amnon either good or bad; for Absalom hated Amnon because he had violated his sister Tamar.*

And then it's Absalom that devises a plot. Two years later, after Absalom had convinced David to send Amnon with him on a sheepshearing trip:

2 Samuel 13:28-29 *Absalom commanded his servants, saying, "See now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' then put him to death. Do not fear; have not I myself commanded you? Be courageous and be valiant." (29) The servants of Absalom did to Amnon just as Absalom had commanded. Then all the king's sons arose and each mounted his mule and fled.*

2 Samuel 13:37-39 *Now Absalom fled and went to Talmai the son of Ammihud, the king of Geshur. And David mourned for his son every day. (38) So Absalom had fled and gone to Geshur, and was there three years. (39) The heart of King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.*

Next we have the uprising of Absalom (chap. 15). This handsome, brilliant, gifted son, whom David loved dearly, spread rebellion throughout the whole kingdom and secretly worked against his father in attempting to take the throne for himself. He was so successful that David, along with all his court, finally had to leave the city, fleeing as an exile. Weeping, David left the city, barefoot and with his head covered as symbolic of his penitent heart. He acknowledged the fact that these evil circumstances were the result of his own failures. But even in his humiliation and shame he had the presence of mind to send Abiathar and Zadok back into the city; he told his friend Hushai that he could serve him better by remaining behind, rather than accompanying him in his exile.

So David in chapter 15 establishes a spy net right in the heart of Absalom's camp. Why was David able to secure a base for his counter revolution? Because first he had that mental attitude we saw in Psalm 3, in the face of these kinds of disasters God can work quickly, right in the middle of the chaos, no matter what the problem is in your life. This was a dark hour in David's life, a dark hour in the lives of the people that loved him and cared for him, yet right there within minutes God was answering prayer... within minutes.

In Chapter 16, further trouble came to the fleeing king when Zeba, Mephibosheth's servant, met him with the false information that Mephibosheth had remained in Jerusalem with the expectation of seeing the house of Saul restored by Absalom (16:1-3). Also Shimei the Benjaminite and a relative of Saul openly mocked and cursed King David. But when Abishai, Joab's brother, asked permission to kill Shimei, David, with great generosity of spirit, restrained him, thinking that perhaps the Lord had sent Shimei to humble David even further (16:5-12). So he showed himself, even in his humiliation, as a man after God's own heart.

Meanwhile, back at Jerusalem, Hushai had won the confidence of Absalom and was invited to act as one of his counselors. Ahithophel, formerly David's advisor, suggested to Absalom that he immediately pursue and kill his father. Hushai was able to turn Absalom from that advice and persuaded him to wait until he could gather a large army from all of Israel and then go up against the king. In suggesting this, he was trying to give David time to gather men. Eventually the two forces came to battle in the forest of Ephraim. It was a tremendous conflict, resulting in the death of over 20,000 men. But before David's forces went out that day, he gave orders to his commanders:

2 Samuel 18:5-9 The king charged Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man Absalom." And all the people heard when the king charged all the commanders concerning Absalom. (6) Then the people went out into the field against Israel, and the battle took place in the forest of Ephraim. (7) The people of Israel were defeated there before the servants of David, and the slaughter there that day was great, 20,000 men. (8) For the battle there was spread over the whole countryside, and the forest devoured more people that day than the sword devoured.

Most commentators assume that verse 8 implies it was very dangerous terrain, and many men may have been killed as they were retreating through dense forest, underbrush, cliffs, ravines, even wild animals. In any case, when Absalom saw that his forces were defeated he tried to escape on a mule through the forest.

(9) Now Absalom happened to meet the servants of David. For Absalom was riding on his mule, and the mule went under the thick branches of a great oak. And his head caught fast in the oak, so he was left hanging between heaven and earth, while the mule that was under him kept going.

When Joab heard of this, he immediately went to the spot and, directly disobeying the orders of David who had commanded his men to spare Absalom's life:

2 Samuel 18:14-15 So he took three spears in his hand and thrust them through the heart of Absalom while he was yet alive in the midst of the oak. (15) And ten young men who carried Joab's armor gathered around and struck Absalom and killed him.

And the news was brought to David:

2 Samuel 18:31-33 Behold, the Cushite arrived, and the Cushite said, "Let my lord the king receive good news, for the LORD has freed you this day from the hand of all those who rose up against you." (32) Then the king said to the Cushite, "Is it well with the young man Absalom?" And the Cushite answered, "Let the enemies of my lord the king, and all who rise up against you for evil, be as that young man!" (33) The king was deeply moved and went up to the chamber over the gate and wept. And thus he said as he walked, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

So distraught was David that Joab ultimately scolded him for his mourning and warned him that he was in danger of

losing the support of his fighting men by apparently loving his rebel son above all his loyal supporters. The section ends with the account of the return of David in triumph to Jerusalem. Again he showed generosity to the now remorseful Shimei, who formerly had cursed him, and was gracious again to Mephibosheth, who explained that David had been deceived by Mephibosheth's servant.

David's return, however, was marred by the rebellion of Sheba, a Benjaminite, who wanted to take advantage of the situation by leading a rebellion against David's authority. Abishai and Joab were sent to suppress the outbreak and on their way they met Amasa, formerly Absalom's commander, at Gibeon. Joab, knowing that David had offered to make Amasa commander in his place, greeted Amasa with an apparently friendly kiss, but instead stabbed him with his sword and left his body wallowing in blood on the highway.

The insurrection ended when a woman in the city where Sheba had taken refuge convinced the townspeople to save their city from siege by beheading Sheba and throwing his head over the wall to Joab. Thus, through much humiliation, shame and bloodshed David was restored to his position as king, and the affairs of the kingdom were once again set in order.

David is the kind of individual that the Bible points to to show something about Jesus Christ. You see the failings of David, and you say, how can God pick out that kind of a man to be a type of Christ? Because He's gracious, that's why, and what you are seeing that so frustrates you when you see David fall down time and time again is the way God sees us time and time again, so don't look down your long spiritual nose at David. David has his problems but God is gracious, and in spite of David's problems, David is still God's man.

POSITION vs. EXPERIENCE

When we accept the Lord Jesus Christ we are in union with Him forever; **that is our position**. This position is yours forever when you are regenerated. Nothing can move you out of that position, it is totally certain, there's nothing that can change that. But that position is also part of a larger plan called the plan of grace. You see, sometimes we forget something. Salvation by grace means God did not have to save anyone. Jesus Christ did not have to go to the cross; He went to the cross simply because God chose to love people in spite of their sin, and that love is called gracious love.

Then there is our experience, what we're doing in actual experience; not our position, our experience. Experience is radically different from our position. David in experience has a mixture of righteousness and unrighteousness. In his position he has only righteousness, he has only the absolute righteousness of the then future Christ attributed to his account by God. David is justified, Psalm 32. But although David is justified in position the Holy Spirit makes clear that he is very, very fallible; the Holy Spirit, for the last few chapters of 2 Samuel is showing us David has many negative learned behavior patterns, he has many habitual sins in his life. He is very far away from being an ideal king. He fooled around in various ways and he sinned in various ways, and he made very poor political decisions, poor administrative decisions, so David did not, from the human point of view, deserve the throne.

Now why did the Holy Spirit do that? Because the Holy Spirit, from 2 Samuel 1 on through chapter 20 has been arguing politics by grace; that is, David's throne is secure not because of anything in David. Even after David sins and God disciplines him, the doctrine of 2 Samuel 7 and the Davidic Covenant is holding; that is, God says He has decreed absolutely infallibly with 100% certainty David's throne cannot be destroyed. David can make some of the poorest political decisions a man who is king could ever possibly make and he will still have his throne.

Now has this great Biblical hero become deflated in your eyes? To some this has been a discouragement; how, they ask, can the man who authored those great Psalms be doing some of the foolish things we find him doing in 2 Samuel? Do you want to know why? Because he's a sinner like you are and like I am, we all are making these kinds of mistakes. God is showing us something fantastic. Our position; just as David's throne was secure regardless of how many mistakes he made, our position in Christ is secure regardless of how many mistakes you make. You may have religious people, self-righteousness people looking down their long nose at you and saying in effect, though they never dare to say it to your face, they will say you don't deserve salvation, how'd you ever get in the kingdom, who opened the door for you? The same one that opened the door for everyone, the Lord Jesus Christ.

The position is certain; the experience, however, has its ups and its down and we've just looked at a lot of downs. So

the Holy Spirit is going to show us something about the heart of David. And what he shows us is, to my mind, one of the most important areas of the doctrine of sanctification. What is the aim of sanctification? The aim of sanctification, in other words, all the experiences that happen in your life, the discouragements, the encouragements, the adversities, the blessings, the cursings, does it all have a basic purpose? Why do things happen the way they do in your life?

First let's define three words again and get an accurate vocabulary. We use the word sanctification for that time in your life stretching from the time when you receive the Lord Jesus Christ as Savior until the time you die, or the rapture occurs, whichever occurs first. That phase is called sanctification. That's the way we're using the word, sometimes it's used differently, but we are using it that way so you understand what we're talking about. We're not talking about eternity, we are talking about time, now, historical experience. Now what's the aim of that historical experience? The aim can be summarized by the first and great commandment:

(Deuteronomy 6:5) You must love the LORD your God with your whole mind, your whole being, and all your strength.

The word "love" in the Bible, as we have learned before, means be loyal. The word "love" used in Moses day was used in many treaty documents. When you have Yahweh, the God of the Old Testament, asking Israel to love Him, He is asking Israel to serve Him, to be loyal to Him.

Now that shouldn't be too much of a strange interpretation of the word love; it's precisely what the Lord Jesus Christ said in the upper room discourse in John 14: He who loves Me keeps My commandments. In other words, the aim of sanctification is loyalty to God and we have to extend it because that by itself doesn't fully define what we are talking about, it allows too many people to slip away from the center of it. **Loyalty to what God has said, or God's Word, that is the aim of all experience that God the Holy Spirit brings into your life.** What does that tell you? That means God is not primarily after giving you a sweet experience. He is not primarily interested even in the issue of how well you do against sin. **Loyalty to God's Word is the number one point.**

Again, our experience is up and down. Now in the middle of all this chaos of experience there is a rhyme and reason to these things that are coming into your life; they don't happen by chance, there's no such thing as accidents in your life. All those things have something behind them, it's the training program that you are involved in. You may not have volunteered for it because when you accepted Christ you didn't know what you were getting in for and God deliberately kept it from you because He was interested in giving you the plan of salvation, He was interested that you accept Him just strictly on a grace basis. And then as you've grown in the Lord you suddenly discover that it isn't a bed of roses; you discover everything seems to get dumped on you, you can't understand why other Christians seem to be flourishing and prospering and you're struggling, it may seem like you just draw trouble like a lightning rod.

Why is all this going on? There is a reason behind it and it is to develop a mental attitude in your soul—loyalty, loyalty to God's Word no matter what happens. That's what the Holy Spirit is teaching you. He may do it with people you don't like, He may do it with people you do like; He may do it when you are poor, He may do it when you are rich; He may do it when you are without an education or He may do it after you've had an education; He may do it while you're getting an education. He is putting you through the grinder until your soul has within it a basic loyalty to the Word of God. That's what He is after, that is the aim of sanctification.

The classic three enemies to sanctification are: the flesh, the world system, and Satan. There's our enemy. Now usually in works on sanctification they followed the idea of frontal attack, the Christian is to attack his enemies, he is to attack Satan, he is to attack his flesh, he is to attack the world system in one massive frontal attack. And the result is nothing better than a microcosm of World War I with trench warfare where there is a high casualty rate with very low gain of land. God however, doesn't do this.

These enemies weren't there before the fall. They are something that came in later. If there had been no fall there still would have been a need of sanctification because sanctification does not primarily deal even with sin; **sanctification deals primarily with the development of a mental attitude of loyalty to God.** Jesus Christ had to be sanctified according to the epistle to the Hebrews, but Jesus Christ didn't have any sin. Jesus Christ wasn't fighting sin in the sense it was in His soul but Jesus had to be sanctified. So what does this mean? It means that Jesus Christ as a bona fide human being, having true humanity, had to learn loyalty Himself, Hebrews 5:8:

(Hebrews 5:8) *Although he was a son, he learned obedience through the things he suffered.*

So the strategy given in Scripture for sanctification is this: you pursue the aim of loyalty to the Word of God first, and doing so you out-flank the enemy. Now there are numerous illustrations that God has given in the history of Israel to show this point. The aim of sanctification is not the elimination of Satan, it is not the elimination of the world system, it is not the complete negation of the flesh, all of those things fail when we attempt them anyway. That is not the aim of sanctification; the aim is to develop a mental attitude of loyalty.

So in our day to day experience, obviously we fall far short of perfection. Orthodox Christian theology, from the New Testament on to the present day, teaches that perfection is never attained in this phase of our life (Proverbs 20:9; Ecclesiastes 7:20; James 3:2; 1John 1:8). The first phase is we trust in Christ; the second phase is from the time we trust in Christ to eternity, and the third phase is eternity. In the second phase, in the process of sanctification there is never perfection, and from time to time in history of the church, there have been men who have advocated a perfectionism, and they are always wrong and they have done more to mess up church doctrine in individual lives than any other single factor apart from outright heresy.

How did sanctification work in David's life? David is an illustration of a man, according to 1 Kings 11:6, who went fully after the Lord, yet we know from 2 Samuel that David wasn't perfect, he was far from perfect. And we know that he was indwelt with the Holy Spirit throughout his life. We have seen him make some very, very stupid decisions politically; we have seen that he had a very weak administration; we have seen that he had very poor insight at many points in his career. But these last few chapters, chapters 21-24, show us that beneath all of David's failure to deal with the flesh, the world system and Satan, David always had his eyes on loyalty to God. This is why God Himself took care of many of David's enemies. David didn't deserve that.

Beginning in chapter 21 and 22 you see another part of David's soul, that deep down within his soul, there is a tremendous positive volition toward God. He is going to do some things in the dying days of his administration reported in the book of Kings and Chronicles, which we will also study in this lesson. He let much of his administration go but the one thing that he did do was establish the temple and the worship there. And this shows you where David's heart was, even though he created political problems, he set up the nation to be successful for several decades. David, in the end, was loyal to God.

THE EPILOGUE

The epilogue to 2 Samuel, chapters 21 through 24, gathers up, though not in chronological order, some of the events and lessons which David experienced through his 40-year reign. The first is the story of the Gibeonites whom Saul had attacked, contrary to the covenant which Joshua had made with them when he first had conquered the land. The result of Saul's breach of faith was a continuing famine in that section of the country which could not be ended until amends were made by handing over to the Gibeonites seven of Saul's sons or grandsons. The lesson of this incident is that the past must be reckoned with. If there are things in our past which can still be corrected, we have a responsibility before God to go back and set these things straight. So, in the account of David and the Gibeonites, a correction was made of something which occurred under King Saul, and as Saul's heir to the throne, David had to set it straight.

Chapter 22 records one of David's most beautiful psalms. It appears again as Psalm 18. In it David recognizes all of the things that made for greatness in his kingdom. He acknowledged God as the source of all human strength and the One who alone can bring deliverance. He stated that what a man is to God, God will also be to that man. If one is open and honest and forthright with God, He will also be open and honest and forthright in return. But if a man insists on being crooked and perverse and deceitful, God will cause the circumstances of his life to deceive him. This reflects the same truth that Paul declares in Philippians 3:12, in which he says, in essence, about Christ, "what I am to Him, He will be to me."

The final chapter gives the account of David's final great sin as recorded in this book—his sin of numbering Israel. Many have wondered why God would view this as sin, since He Himself had commanded Moses to number the people, as recorded in the book of Numbers. But David's numbering was done from a quite different motive, as seen in the reprimand of Joab to the king. Apparently the king began to depend on his military might and the numbers of the people rather than wholly on the grace and power of God. For his sin, David was given a choice of three possible

punishments; wisely, he left the matter in the hands of the Lord. To indicate the seriousness of reliance on human strength, the angel of the Lord was sent among Israel for three days, and a pestilence took the lives of 70,000 men. The prophet Gad was sent to the king to tell him to erect an altar on the threshing floor of Araunah the Jebusite, where the plague was ended. This was later to be the site of the erection of the Temple in Jerusalem. And 2 Samuel closes with the man after God's own heart turning from his sin to the worship of the living God.

Now we will finish up various loose ends in David's life. There are some chapters in Kings and some in Chronicles that are necessary to study before we can conclude with the life of this man. The first two chapters of Kings complete historically David's life. By the time you finish with 1 Kings 2, Solomon's on the throne and the great dilemma of the book of Samuel will be solved. Remember Samuel ends with only the promise of God; the promise has not yet been fulfilled, and the mystery is in the ebb and flow of politics in the royal city of Jerusalem, which man among David's sons will replace him on the throne. We have seen how the tragic curse of Nathan upon David's family has come to pass. The unnamed child, the one who was born of the union with David and Bathsheba, died. Amnon was assassinated. Absalom was assassinated. Three times candidates for the throne have been picked off.

Now there is apparently only one man left that is apparent to the nation, Adonijah. He is the one who is in the public limelight. It certainly, from the human viewpoint, looks like Adonijah will be the man who sits on the throne; Adonijah, the brother of Absalom, Adonijah who was as handsome as his brother was, who has all the great leadership characteristics of Absalom, certainly Adonijah must be the one. So in 1 Kings 1 we have the great aborted coup of Adonijah, when Adonijah attempted to seize power and was defeated. And then to everyone's surprise, it wasn't Adonijah but it was a young boy by the name of Solomon. That's the historic situation when we begin 1 Kings 1.

(1 Kings 1:1) King David was very old; even when they covered him with blankets, he could not get warm.

David was seventy years old at this time. We can deduce his age from 2 Samuel 5:3 which tells us his age when he began to reign, and 1 Kings 2:11 which tells us how long he reigned. David had an impaired circulation throughout his body. It's a tragic picture, a picture that compares graphically and very sadly with David as a young man. Remember when we dealt with David as the young boy, that young, red-headed smart, intelligent, skilled soldier, with the Goliath episode in 1 Samuel 16-17, he was the picture of masculinity, the picture of handsomeness, the picture of physical strength. And from that glorious picture as the king, as the type of Christ, now in 1 Kings 1 we find him dying as a decrepit old man.

The first four verses of this chapter are deliberately designed to show us a no-holds barred picture of David's physical deterioration. These first four verses are an introduction to the attempted coup by Adonijah. They are put in here to explain what is going to happen beginning in verse 5, so take these verses as introductory material which must be covered in order to understand why the coup was attempted.

(1 Kings 1:2) His servants advised him, "A young virgin must be found for our master, the king, to take care of the king's needs and serve as his nurse. She can also sleep with you and keep our master, the king, warm."

This was a standard treatment in the ancient world for circulatory impairment. It sounds odd, but this was used and you can refer to it in the physician's book, Gallen, he along with Hippocrates, were one of the two most outstanding physicians of the ancient world. Their thinking was very simple, if you can't get circulation started, have a little sex, and that's the whole treatment pure and bluntly. Verse 2 is simply to get one of the best girls in all of Israel to seduce David and that way you'll improve his circulation. Now that sounds funny from our point of view, but it's true, obviously that's one way to get your circulation going.

They had a beauty contest, a sort of Miss Israel contest and any girl could enter from Dan to Beer-sheba, and she had to minister to him; and that included many things. It included sexual intercourse, that was one of her jobs, that was understood. If you entered this particular beauty contest you didn't get a scholarship, you got a pass to the king's harem, that was the prize, and most young girls liked it, not that she was so thrilled about David at age 70, but rather the idea was that by this she attained access to the royal court, and there were a lot of very healthy bachelor prospects in the royal court at this time; in fact, Adonijah gets very interested in this particular girl who wins the

beauty context.

David is bedridden at this point. So she is to take care of him and be his personal nurse and his mistress. It is total medical care.

(1 Kings 1:3) So they looked through all Israel for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king. (4) The young woman was very beautiful; she became the king's nurse and served him, but the king did not have sexual relations with her.

In other words, David is most likely impotent, that's the point of the passage, and that is why the first four verses are put in here. And this is what leads to the attempted coup. In the ancient world two things signaled the collapse of a regime; one was famine, if you study the Ugaritic literature, the king Keret, in the myth of Keret, has a famine and the famine shows that the king has collapsed in his ability to provide prosperity for the people, and a king that is impotent cannot carry a dynasty. And so the image of a famine and impotence is very, very important.

Remember David and Solomon and the men in his family were born with tremendous libidos. Solomon had a thousand women, it wasn't just politics; Solomon had one of the greatest harems of the ancient world. David obviously is pictured in Scripture with a great libido. Now here's the irony, because David would not sanctify himself in this area God took it away. David, at age 70, is a man who cannot be aroused by the most beautiful female girl in all of Israel. This is the sexual death of David and that is a mirror of his spiritual life. He is still a saved man, he hasn't lost his salvation but deep damage has been done to his physical body by his behavior pattern. And this is how God works, we see it in Romans 1, we see it in all areas, when particularly in the area of sex people do not conform to God's standards, they either wind up losing everything or going into abhorrent behavior patterns. And David dies impotent.

Now beginning in verse 5 you have the immediate reaction. The king has become impotent; this was a matter of public knowledge at that time. It would be voiced abroad; first the people in the court would know about it, then it would leak to the outside, and finally it would circulate through all the royal house and royal family.

1 Kings 1:5-6 Now Adonijah, son of David and Haggith, was promoting himself, boasting, "I will be king!" He managed to acquire chariots and horsemen, as well as fifty men to serve as his royal guard. (6) (Now his father had never corrected him by saying, "Why do you do such things?" He was also very handsome and had been born right after Absalom.)

That's exactly what his brother Absalom did. And David apparently did not know it. This is to dramatize how close God's promise came to not being fulfilled. It's just hanging here by a thread.

1 Kings 1:7 He collaborated with Joab son of Zeruiah and with Abiathar the priest, and they supported him.

Now you find these men, men that we have looked up to through this whole book, finally at the end, they too go into carnality. Abiathar was the man that he left in the temple to spy on Absalom when Absalom took over Jerusalem. So the man who was so loyal that he risked his life for David, he too has gone over; and Joab also.

1 Kings 1:8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's elite warriors did not ally themselves with Adonijah.

Verse 8 is given by the Holy Spirit to show us something; what must you have to have an authentic king, functioning under the Mosaic Law? You first have to have a prophet who is a king-maker. Notice lacking in verse 7 is a prophet; you have a priest there but you do not have any prophet. So the association of Nathan the prophet in verse 8 on the side of Solomon decides the issue; it is Nathan who will shift the scales in his favor. And Zadok chose to obey the Word and not go with the popular political uprising in his time.

1 Kings 1:9-10 Adonijah sacrificed sheep, cattle, and fattened steers at the Stone of Zoheleth near En Rogel. He invited all his brothers, the king's sons, as well as all the men of Judah, the king's servants.

(10) But he did not invite Nathan the prophet, Benaiah, the elite warriors, or his brother Solomon. Adonijah made a big, big mistake. By the way, this is always how God works, He works with Satan this way. Satan thought he could kill Christ and he tried it, and he did; there's only one problem, in killing Christ he undermined his whole kingdom, not real smart. This is how Satan always is thwarted under God's sovereignty. God just lets him, the classic idea is give a man enough rope and he hangs himself. Well, Adonijah is no exception to the rule.

This is the standard festival of coronation, but he made the big mistake of not inviting certain people who were looking down from the city of David, and heard all this going on. So of all people not to invite, he excludes Nathan the prophet. But you see, he's only standing hundreds of yards away, that's the point. This party is going on about two football fields length away from the city of David, not very smart.

1 Kings 1:11-15 Nathan said to Bathsheba, Solomon's mother, "Has it been reported to you that Haggith's son Adonijah has become king behind our master David's back? (12) Now let me give you some advice as to how you can save your life and your son Solomon's life. (13) Visit King David and say to him, 'My master, O king, did you not solemnly promise your servant, "Surely your son Solomon will be king after me; he will sit on my throne"? So why has Adonijah become king?' (14) While you are still there speaking to the king, I will arrive and verify your report."

So Nathan begins to take action, and at this point we want to explain something about a prophet. Notice Nathan doesn't appear to be getting any word from God about this. He acts like you and I would have to act, he uses the faith technique. The faith technique has a resting and a doing side. Nathan doesn't just rest, because if he did, Solomon isn't going to make it to the throne. So Nathan is going to do something, he's going to take specific steps with Solomon's mother, Bathsheba.

Now all this sounds just like some of the dealing that goes on in Washington, looks like lobbyists, and in fact that's what it is. This is nothing more than normal lobbying; and Nathan's using it here. He doesn't ask God, hey, hit David on top of the head with a bolt of lightning and wake him up that Adonijah is having a party.

1 Kings 1:15-16 So Bathsheba visited the king in his private quarters. (The king was very old, and Abishag the Shunammite was serving the king.) (16) Bathsheba bowed down on the floor before the king. The king said, "What do you want?"

Bathsheba, probably about a 50 year old woman at this point, walks into the bedroom of this impotent old man, so different from the man who was her lover many years ago, and what does she see, Abishag, the most beautiful girl in Israel, in with her husband, and this reminds her that her husband is impotent. Bathsheba must have bit her lip when she walked in to that room, and she was pleading for her son, and she goes on.

1 Kings 1:17-21 She replied to him, "My master, you swore an oath to your servant by the LORD your God, 'Solomon your son will be king after me and he will sit on my throne.' (18) But now, look, Adonijah has become king! But you, my master the king, are not even aware of it! (19) He has sacrificed many cattle, steers, and sheep and has invited all the king's sons, Abiathar the priest, and Joab, the commander of the army, but he has not invited your servant Solomon. (20) Now, my master, O king, all Israel is watching anxiously to see who is named to succeed my master the king on the throne. (21) If a decision is not made, when my master the king is buried with his ancestors, my son Solomon and I will be considered state criminals."

David is dying and he still hasn't officially made Solomon king; he's waiting, maybe he forgot about it. See, the man has just lost all political sense, he lets dangerous political movements build up in the nation, doesn't do anything about them, doesn't even make clearly and officially Solomon as king. David is obviously not in control of his faculties, and obviously therefore not in control of the kingdom. And so who is in control? Only the sovereign God who gave him the Davidic Covenant. The argument here is that God is the King of Israel, not David.

1 Kings 1:22-27 Just then, while she was still speaking to the king, Nathan the prophet arrived. (23)

The king was told, "Nathan the prophet is here." Nathan entered and bowed before the king with his face to the floor. (24) Nathan said, "My master, O king, did you announce, 'Adonijah will be king after me; he will sit on my throne'? (25) For today he has gone down and sacrificed many cattle, steers, and sheep and has invited all the king's sons, the army commanders, and Abiathar the priest. At this moment they are having a feast in his presence, and they have declared, 'Long live King Adonijah!' (26) But he did not invite me — your servant — or Zadok the priest, or Benaiah son of Jehoiada, or your servant Solomon. (27) Has my master the king authorized this without informing your servants who should succeed my master the king on his throne?"

Nathan has come into the bed chamber, and apparently during Nathan's discourse Bathsheba has removed herself. After David makes the decision, who does he call into the room first? The woman to whom he swore that Solomon would be king.

1 Kings 1:28-31 *King David responded, "Summon Bathsheba!" She came and stood before the king. (29) The king swore an oath: "As certainly as the LORD lives (he who has rescued me from every danger), (30) I will keep today the oath I swore to you by the LORD God of Israel: 'Surely Solomon your son will be king after me; he will sit in my place on my throne.' " (31) Bathsheba bowed down to the king with her face to the floor and said, "May my master, King David, live forever!"*

Now the ceremony follows and we'll just briefly look at a few points to show you what, probably, will happen when the Lord Jesus Christ comes again. Jesus Christ will come back to this earth and He will be physically installed as the King of Israel. And the ceremony of installation will undoubtedly parallel the ceremony of his great, great, great, great ancestor, David. Let's look at who will be present.

1 Kings 1:32-34 *King David said, "Summon Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." They came before the king, (33) and he told them, "Take your master's servants with you, put my son Solomon on my mule, and lead him down to Gihon. (34) There Zadok the priest and Nathan the prophet will anoint him king over Israel; then blow the trumpet and declare, 'Long live King Solomon!'*

Apparently there will be a functioning priesthood at Christ's coronation, Christ has been coronated at the Father's right hand but He's also going to be coronated the King of Israel, "Nathan the prophet," which shows you there will be a living prophet when Christ returns, in this ceremony, "Zadok the priest and Nathan the prophet will anoint him there king over Israel," and the word "anoint" is mashach, from which we get the word Messiah. This is the word from which we get the Greek Christos, it means let us make him Christ. The trumpet is the shophar, the Jewish trumpet, and they would blow it all over the land, it's not just one trumpet, they have a system of hills throughout the land, this is part of the defense system around the city of Jerusalem, you have these various fortress cities on hills, and they would blow the horn and the guards on the next hill would hear the horn and they'd blow theirs, and finally it would just propagate all through the land. So from this one place the horn started blowing and then these horns would blow all over the nation, every village would hear it within a matter of hours.

1 Kings 1:35-40 *Then follow him up as he comes and sits on my throne. He will be king in my place; I have decreed that he will be ruler over Israel and Judah." (36) Benaiah son of Jehoiada responded to the king: "So be it! May the LORD God of my master the king confirm it! (37) As the LORD is with my master the king, so may he be with Solomon, and may he make him an even greater king than my master King David!" (38) So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites went down, put Solomon on King David's mule, and led him to Gihon. (39) Zadok the priest took a horn filled with olive oil from the tent and poured it on Solomon; the trumpet was blown and all the people declared, "Long live King Solomon!" (40) All the people followed him up, playing flutes and celebrating so loudly they made the ground shake.*

And before we leave this passage I want to point out something else that David tells the people to do; in verse 33

Solomon is not riding a horse. You see, Adonijah has all the horsemen, he follows the tradition of the Ancient Near East, all the Gentile nations would exalt their king with horses. David would never ride, as king, in a celebration on a horse; he always rode on a mule. Do you know why? He was told to do so in Deuteronomy 17, the King of Israel was never to have horses of his own, he was to ride a mule, and the reason is that the mule was looked down upon, and the king had to humble himself to ride the mule; the rest of the kings would all be riding horses; the king of Israel, he rides a mule; ha-ha everybody would say, and the king would have to humble himself to ride this mule. And this is why in the New Testament, what does Jesus pick to enter the city of Jerusalem? He rides a mule. The claim that Christ was making as He rode the mule into Jerusalem was that He was the Son of God, that was a Messianic claim, not just that Jesus said He was the Messiah, but the fact that he rode the mule should have tipped off anyone wise in the Old Testament that Jesus Christ was right there, claiming to be the king of the nation as he rode the mule.

1 Kings 1:41-53 Now Adonijah and all his guests heard the commotion just as they had finished eating. When Joab heard the sound of the trumpet, he asked, "Why is there such a noisy commotion in the city?" (42) As he was still speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, "Come in, for an important man like you must be bringing good news." (43) Jonathan replied to Adonijah: "No! Our master King David has made Solomon king. (44) The king sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites and they put him on the king's mule. (45) Then Zadok the priest and Nathan the prophet anointed him king in Gihon. They went up from there rejoicing, and the city is in an uproar. That is the sound you hear. (46) Furthermore, Solomon has assumed the royal throne. (47) The king's servants have even come to congratulate our master King David, saying, 'May your God make Solomon more famous than you and make him an even greater king than you!' Then the king leaned on the bed (48) and said this: 'The LORD God of Israel is worthy of praise because today he has placed a successor on my throne and allowed me to see it.' " (49) All of Adonijah's guests panicked; they jumped up and rushed off their separate ways. (50) Adonijah feared Solomon, so he got up and went and grabbed hold of the horns of the altar. (51) Solomon was told, "Look, Adonijah fears you; see, he has taken hold of the horns of the altar, saying, 'May King Solomon solemnly promise me today that he will not kill his servant with the sword.' " (52) Solomon said, "If he is a loyal subject, not a hair of his head will be harmed, but if he is found to be a traitor, he will die." (53) King Solomon sent men to bring him down from the altar. He came and bowed down to King Solomon, and Solomon told him, "Go home."

Now at this point, if you can free yourself from your over familiarity with the story of David and Solomon, and you can free yourself enough from your familiarity to recreate in your own mind the tension that has just been solved by this chapter, you will see a graphic picture of the sovereignty of God's Word. God promised a son of David would reign of God's own choosing. That boy had been picked out as a child in his eighth day, when he was circumcised, he received his name. Since Solomon was eight days old he was named to be the king. No one, including even his father David, apparently realized it until this last hour, or at least until the closing hours of his life when he made the first oath to Bathsheba. And by 1 Kings 1 God's promise has been fulfilled. It's not yet secure, chapter 2 is going to deal with Solomon cleaning house a little bit to solidify his position, but here again we have testimony that when God makes a promise to you, that promise will come to pass, regardless of how it looks at the moment.

Now in 1 Kings 2:1 we find the official selection of Solomon. Solomon has been anointed before but now David charges Solomon. This is the deathbed scene of David, he was utterly incapable of handling the kingdom, he was senile in other words, and it's imperative that the hands of power be transferred quickly and publicly into Solomon's hand. Incidentally, Solomon is very young at this point; it's not an ideal transfer of power. So we're going to note certain interesting things, but to get perspective on all that is involved in David's charge to Solomon requires going to another book of Scripture that parallels Kings, and that is 1 Chronicles 23, and from chapters 23-29 we have what has gone on up to this point in David's life that we haven't even studied about. There are many, many things we probably will be learning in heaven, about what went on in David's life and the lives of others that just simply never was recorded in canonical Scripture. Remember Scripture is selective, it doesn't tell us everything that happened, it tells us things that happened that are sufficient for faith and that's all.

1 Chronicles 23:1-3 *When David was old and approaching the end of his life, he made his son Solomon king over Israel. (2) David assembled all the leaders of Israel, along with the priests and the Levites. (3) The Levites who were thirty years old and up were counted; there were 38,000 men.*

1 Chronicles 23:6 *David divided them into groups corresponding to the sons of Levi: Gershon, Kohath, and Merari.*

And then you can read about all the divisions David made in the following chapters. It was those divisions that were being used into the time of Jesus Christ, all the way to Zechariah, father of John the Baptist, in the first part of Luke when the announcement comes that he is the bearer of John the Baptist. So it goes all the way back to David; David was the one who organized the priesthood.

And so to diagram this from 1 Chronicles 23:3 through 1 Chronicles 26:28, we have the organization of the Levites. We are just going to skim parts of this to show you how instrumental David was in organizing the kingdom. If you don't read 1 Chronicles 23-29 you are going to get a false impression later on when you study Solomon. The impression you'll get is that Solomon, being the great king, the great administrator, that he was the one who basically designed the kingdom in its most powerful form. These chapters conclusively prove that Solomon did not originate the organization. The organization of the priesthood, the civil government, and the temple were all spelled out in blueprints given to Solomon before David, died. Solomon only administered what his father had already outlined.

1 Chronicles 23:24-26 *These were the descendants of Levi according to their families, that is, the leaders of families as counted and individually listed who carried out assigned tasks in the LORD's temple and were twenty years old and up. (25) For David said, "The LORD God of Israel has given his people rest and has permanently settled in Jerusalem. (26) So the Levites no longer need to carry the tabernacle or any of the items used in its service."*

David is changing the order of the Levites. So from chapter 23 through chapter 26 you find David acting as king, ordering the Levites and amending the Mosaic Law to go from the tabernacle over to the temple. Remember the temple will shortly be established in Jerusalem, and so the organization is going to be changed from that of the Mosaic Law. By the way, it shows you the flexibility, the Mosaic Law was not applied rigidly in Israel. The Law was given as a general guideline and then the people used their common sense in applying it.

1 Chronicles 24:1 *The divisions of Aaron's descendants were as follows: The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.*

You wonder why is all this detail included in Scripture. This is because the book was written by priests. And it was important for previous generations of believers to know this and may be important for us to know it later on, we don't know why. But as you look through chapters 24-26, you're seeing listing after listing; this is the administration that David set up over the Levites. And then finally we come to the end, 26:28...

1 Chronicles 26:28 *They were also in charge of everything dedicated by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah; Shelomith and his relatives were in charge of everything that had been dedicated.*

In other words, they had a museum, in which was preserved the great artifacts of Israel; and it would be just wonderful if modern archeology found that some place around Mount Zion. That would be one of the most fantastic discoveries ever made because you would have actual artifacts that we can place into the chronology of the Bible, and it would probably be very clearly labeled.

1 Chronicles 28:1-3 *David assembled in Jerusalem all the officials of Israel, including the commanders of the tribes, the commanders of the army divisions that served the king, the commanders of units of*

a thousand and a hundred, the officials who were in charge of all the property and livestock of the king and his sons, the eunuchs, and the warriors, including the most skilled of them. (2) King David rose to his feet and said: "Listen to me, my brothers and my people. I wanted to build a temple where the ark of the LORD's covenant could be placed as a footstool for our God. I have made the preparations for building it. (3) But God said to me, 'You must not build a temple to honor me, for you are a warrior and have spilled blood.'

What's the significance of this? In the Ancient Near East, in Egypt, or Assyria, you'll find the custom is that when a king wins his battle and he's finished his campaign, he will build a new temple or he will refurbish an old one. This is his way of expressing gratitude to his gods; so the sequence is victory in war and then temple building. You can see this in Thutmose III, you can see this in many of the Pharaoh's, who would dedicate the temples to the gods who supposedly gave them victory. David is no exception. He's thinking in the Ancient Near Eastern culture, obviously purged of human viewpoint, but the form remains the same; David at the end of his series of victories wants to do something for God. God refuses to allow this to happen. We studied that in 2 Samuel 7.

1 Chronicles 28:4-7 *The LORD God of Israel chose me out of my father's entire family to become king over Israel and have a permanent dynasty. Indeed, he chose Judah as leader, and my father's family within Judah, and then he picked me out from among my father's sons and made me king over all Israel. (5) From all the many sons the LORD has given me, he chose Solomon my son to rule on his behalf over Israel. (6) He said to me, 'Solomon your son is the one who will build my temple and my courts, for I have chosen him to become my son and I will become his father. (7) I will establish his kingdom permanently, if he remains committed to obeying my commands and regulations, as you are doing this day.'*

1 Chronicles 28:11 *David gave to his son Solomon the blueprints for the temple porch, its buildings, its treasuries, its upper areas, its inner rooms, and the room for atonement.*

Verse 11 shows you that Solomon did not design the temple, David did. We could go on in chapter 29, but our objective isn't to study it in detail, just to draw out a principle. The civil government under Solomon is Davidic. The temple under Solomon is Davidic. The Levitical priestly structures under Solomon are Davidic. Now what does that tell you about the nature of the kingdom? Even though David must die, David patterns the kingdom. Solomon becomes greater than his father in immediate power but the design and the flavor and the orientation, and the attitudes are all Davidic. So, we call this the Davidic Kingdom. Such things as David rides on a mule when all the other kings in the Ancient East rode on horses. And he insisted that Solomon ride a mule, not a horse. Why? Because the Davidic character must be imposed on the kingdom. Wherever you see the kingdom in the Old Testament it must have that Davidic flavor to it.

This means, furthermore, that when Jesus Christ is born, Jesus Christ will not only have the nature of David, legally and through his mother the genes of David, but in His character, when He reigns as King it will be in the spirit of David. In fact, the Messiah is called David in passages in the Old Testament. Jesus Christ will conform to a certain Davidic character of humility. **This is why David's life is so important. The kingdom is Davidic in design, Davidic in character. Jesus Christ, as king of that kingdom, will also be Davidic.**

Jesus Christ in His person summarizes David and Solomon. Both of their lives tie together and picture parts of Jesus Christ. You and I as believers operating at this point in history see only the Davidic side of Christ. David was anointed before he became king; David struggled and was essentially an outcast for many years even though he had been previously anointed. Jesus Christ was anointed by John the Baptist 19 centuries ago and He still doesn't have the throne of Israel. Jesus Christ, identified with the Church, is still suffering, in the sense that He is not completely reigning in His full glory and power. He's identified with the Church, the Church is being persecuted, Jesus Christ is being persecuted, even though Jesus Christ, like David, was anointed a long time ago.

So at this point in Christ's life it is very parallel to David's. But there will come that time when Jesus Christ, in His life, will parallel Solomon. Solomon takes over the kingdom and the first thing he does, as we're going to see in 1 Kings

2, is conduct a series of what looks like gross executions. He is going to slaughter people; his kingdom starts off with judgment. Jesus Christ's kingdom will also start off with judgment, and then He will take over the throne of Israel and His glory and power will enlarge. Solomon did the same thing, so keep these two in mind; David is the pre-advent picture of Christ; Solomon is the advent and post-advent picture of Jesus Christ. You can't press this too far, but these two characters present these general sides of the life of Christ.

Now we're ready for 1 Kings 2. The first 11 verses of this chapter deal with David's charge to Solomon. They explain certain things; after David dies he wants certain things done.

1 Kings 2:1-2 *When David was close to death, he told Solomon his son: (2) "I am about to die. Be strong and become a man!"*

The King James version says, "I go the way of all the earth;" this is a Hebrew idiom that beautifully pictures death. In our dispensation when someone dies we say they went to be with the Lord, which is our idiom, borrowed from Pauline Scripture in 2 Corinthians and other passages. But in the Old Testament they would say "I go the way of all the earth" because resurrection had not yet occurred; Jesus Christ hadn't risen from the dead, and when a person died their body literally laid in the earth, and in the Old Testament the picture is that their souls went to hell, to a place called Sheol, except hell in that time didn't have the connotation it does to you in the New Testament era. Sheol was divided into two parts: one, Abraham's bosom and the other place the place of Torments. And there was a solid division between the saved and the unsaved. So when a believer died they went to Abraham's bosom, a virtual paradise, and they would later go to heaven with the Lord Jesus Christ, but at this time, they went into the earth. And so when David says "I go the way of all the earth," he's simply saying I, in my own person, eventually must submit to the curse upon the physical universe. God cursed it in Genesis 3, my body bears the mark of physical suffering, I'm deteriorating and I go the way of all the earth. This is the outworking of the fall.

What follows is a Biblical definition of Christian manhood, and it's very interesting that David, he has to teach his son this because his son is a young boy and from the human point of view doesn't have it to take over as king. So he says, "be strong and become a man." And here's how.

1 Kings 2:3 *Do the job the LORD your God has assigned you by following his instructions and obeying his rules, commandments, regulations, and laws as written in the law of Moses. Then you will succeed in all you do and seek to accomplish,*

Please notice, as against liberal professors who teach otherwise, that Moses wrote the Law and it was believed to be written by him by David himself. Both Jesus Christ and David testified to the Mosaic authorship of the Pentateuch. We have self-appointed experts who deny this, I guess they know more than David and Jesus.

If Solomon is to obey the Mosaic Law he will have to study the Word, which means he himself probably had to attend Levite Bible classes. And he must have done it daily because in Deuteronomy where the instructions are to the king, he had to take in the Word over and over. You cannot stray away from the Word of God more than 24-48 hours before you're going to be in trouble spiritually, that's just the way it works; you can't afford not to take in the Word of God. Not with the pressures we must face in the world. It's a struggle; the world will pull you down to its own level and the only way you can tolerate that kind of pressure is to fortify your soul with the Word, over and over. That's what he's telling Solomon here, that's where manhood begins, taking in Bible doctrine.

1 Kings 2:4 *and the LORD will fulfill his promise to me, 'If your descendants watch their step and live faithfully in my presence with all their heart and being, then,' he promised, 'you will not fail to have a successor on the throne of Israel.'*

This is about continuing to fulfill the Davidic Covenant.

1 Kings 2:5-6 *"You know what Joab son of Zeruiah did to me — how he murdered two commanders of the Israelite armies, Abner son of Ner and Amasa son of Jether. During peacetime he struck them*

down like he would in battle; when he shed their blood as if in battle, he stained his own belt and the sandals on his feet. (6) Do to him what you think is appropriate, but don't let him live long and die a peaceful death.

You say how cruel of David; keep in mind the typology. When Solomon takes his throne he begins peace with judgment. You see, Jesus Christ will have blood on His garments when He comes back in Revelation 19; then when Jesus sets up the millennium He's the man of peace. Now what separates the period of war from the period of peace? Judgment; **evil has to be eliminated or you can't have peace.** David is the bloody man, the man who is known for his battles and his wars; Solomon's is going to be the man of peace, but to be the man of peace he's going to have to get rid of the obstructionists. All this theologically fits and prepares you for what's going to happen in the New Testament.

1 Kings 2:7-9 "Treat fairly the sons of Barzillai of Gilead and provide for their needs, because they helped me when I had to flee from your brother Absalom. (8) "Note well, you still have to contend with Shimei son of Gera, the Benjaminite from Bahurim, who tried to call down upon me a horrible judgment when I went to Mahanaim. He came down and met me at the Jordan, and I solemnly promised him by the LORD, 'I will not strike you down with the sword.' (9) But now don't treat him as if he were innocent. You are a wise man and you know how to handle him; make sure he has a bloody death."

There are probably many people like this but these are the only three the Holy Spirit picked out. Shimei was the guy that cursed David, on a day when they were marching out in columns and as they were marching along this guy was throwing rocks at them, and one of the generals said hey, do you want me to go over and lift his head off, and David said no, just keep on, we'll take care of it later. And this is the later. Shimei is one of these bums who can't stand authority; any man who is going to throw rocks at king David, is also going to potentially throw rocks at Solomon. He has in his soul learned behavior patterns of disobedience and rebellion against instituted authority, and that kind of a person has to be removed. They either get straightened out or get rubbed out.

1 Kings 2:10-11 Then David passed away and was buried in the city of David. (11) David reigned over Israel forty years; he reigned in Hebron seven years, and in Jerusalem thirty-three years.

Acts 2:19 tells us the place David was buried, it was available in Peter's day, so when the early Christians went out to preach the gospel of Jesus Christ they could say David is buried over there. It's possible that someday his tomb will be found again. As I write this, it looks like archeologists may have found David's palace in Jerusalem.

1 Kings 2:12 Solomon sat on his father David's throne, and his royal authority was firmly solidified.

This is a summary statement, as often in Hebrew literature, always remember you have the general before the specific in a text; this is what Genesis 1-2 controversy is all about, Genesis 1 is general, Genesis 2 is specific. His authority was established firmly because he got rid of the people who might possibly oppose him, that's the whole point of this chapter. From verses 13-25 we have the removal of Adonijah.

1 Kings 2:13-17 Haggith's son Adonijah visited Bathsheba, Solomon's mother. She asked, "Do you come in peace?" He answered, "Yes." (14) He added, "I have something to say to you." She replied, "Speak." (15) He said, "You know that the kingdom was mine and all Israel considered me king. But then the kingdom was given to my brother, for the LORD decided it should be his. (16) Now I'd like to ask you for just one thing. Please don't refuse me." She said, "Go ahead and ask." (17) He said, "Please ask King Solomon if he would give me Abishag the Shunammite as a wife, for he won't refuse you."

Remember she won the Miss Israel contest, and she was apparently quite an attractive female, she was picked of all the virgins in Israel to service David, and so Adonijah said hmmm, she's pretty good looking so maybe I can just move

in here. So he's going to arrange this little thing, except it's a little more complicated than you think. In our day we just think oh, he's getting a hot little romance going. It's more than that; when you lay claim to any woman that has been associated with the king and his harem, that is tantamount to declaring you want the throne. That is the custom. Now Bathsheba, obviously, this doesn't dawn on her what this guy is really doing. She reacts emotionally, oh, isn't that sweet, I'll go talk to him, they'd make such a beautiful couple. That's all she's thinking of, when as a matter of fact he probably could care less for Abishag, he wants the throne, and this is his second attempt. Remember in chapter 1 he was headed off at the pass once and now he's trying to come in the back door.

1 Kings 2:18-25 *Bathsheba replied, "That's fine, I'll speak to the king on your behalf." (19) So Bathsheba visited King Solomon to speak to him on Adonijah's behalf. The king got up to greet her, bowed to her, and then sat on his throne. He ordered a throne to be brought for the king's mother, and she sat at his right hand. (20) She said, "I would like to ask you for just one small favor. Please don't refuse me." He said, "Go ahead and ask, my mother, for I would not refuse you." (21) She said, "Allow Abishag the Shunammite to be given to your brother Adonijah as a wife." (22) King Solomon answered his mother, "Why just request Abishag the Shunammite for him? Since he is my older brother, you should also request the kingdom for him, for Abiathar the priest, and for Joab son of Zeruiah!" (23) King Solomon then swore an oath by the LORD, "May God judge me severely, if Adonijah does not pay for this request with his life! (24) Now, as certainly as the LORD lives (he who made me secure, allowed me to sit on my father David's throne, and established a dynasty for me as he promised), Adonijah will be executed today!" (25) King Solomon then sent Benaiah son of Jehoiada, and he killed Adonijah.*

You could sound a gong with the end of verse 25, because you have the fulfillment of Nathan's prophecy, given many chapters ago, when Nathan walked into David and confronted him with his sin with Bathsheba and Uriah. He said, David, you're going to lose four, and so this is the fourth son to die. And isn't it ironic, poetic and a sign of God's sovereignty; how did this last man die? By the very woman who David brought in when that prophecy was made.

1 Kings 2:26-27 *The king then told Abiathar the priest, "Go back to your property in Anathoth. You deserve to die, but today I will not kill you because you did carry the ark of the sovereign LORD before my father David and you suffered with my father through all his difficult times." (27) Solomon dismissed Abiathar from his position as priest of the LORD, fulfilling the decree of judgment the LORD made in Shiloh against the family of Eli.*

Some more unfinished business. Remember Abiathar is the Levite who turned traitor to Solomon in chapter 1. A second gong would sound here as we have the fulfillment of another prophecy, way, way back, two generations. This is a prophecy against Eli; Eli's great descendent is Abiathar. God has sovereignly promised this family will be removed, but the promise comes to pass by this man's own negative volition. He has chosen in 1 Kings 1 to rebel.

1 Kings 2:28 *When the news reached Joab (for Joab had supported Adonijah, although he had not supported Absalom), he ran to the tent of the LORD and grabbed hold of the horns of the altar.*

This is a rather tragic end to one of the great heroes of Israel, for a man who in his later years rejected the word of God. Back in his early days he was David's right hand man, he was a man that saved David's life on occasion after occasion. He saved David in the Absalom revolt and the last years of his life, boom, he turned against David.

1 Kings 2:29-35 *When King Solomon heard that Joab had run to the tent of the LORD and was right there beside the altar, he ordered Benaiah son of Jehoiada, "Go, strike him down." (30) When Benaiah arrived at the tent of the LORD, he said to him, "The king says, 'Come out!'" But he replied, "No, I will die here!" So Benaiah sent word to the king and reported Joab's reply. (31) The king told him, "Do as he said! Strike him down and bury him. Take away from me and from my father's family the guilt of Joab's murderous, bloody deeds. (32) May the LORD punish him for the blood he shed; behind my father David's back he struck down and murdered with the sword two men who were*

more innocent and morally upright than he — Abner son of Ner, commander of Israel's army, and Amasa son of Jether, commander of Judah's army. (33) May Joab and his descendants be perpetually guilty of their shed blood, but may the LORD give perpetual peace to David, his descendants, his family, and his dynasty." (34) So Benaiah son of Jehoiada went up and executed Joab; he was buried at his home in the wilderness. (35) The king appointed Benaiah son of Jehoiada to take his place at the head of the army, and the king appointed Zadok the priest to take Abiathar's place.

The rest of the chapter is about how Solomon deals with Shimei, but I'll let you read that on your own. We've come full circle now and you've seen that Solomon, the man who was prophesied way, way back in Samuel, has now attained the throne, all secure for about fifty more years and then after that we have another problem that arises, which is another story for another day.

The Continuing Davidic Dynasty

First and Second Kings cover about 400 years of history (14 centuries). Solomon was the wealthiest and most powerful king Israel ever had. Even Jesus spoke of the glory of Solomon's kingdom in Matthew 6:29! After Solomon the kingdom was divided into two parts:

1. **THE NORTHERN KINGDOM** under King Jeroboam. Its capital came to be located in SAMARIA. This kingdom is called the kingdom of ISRAEL.
2. **THE SOUTHERN KINGDOM** under King Rehoboam (Solomon's son). Its capital was located in JERUSALEM. This kingdom is called the kingdom of JUDAH.

Note: All the kings of Judah descended from King David.

The Conquered Kingdoms

The people living in both of these kingdoms turned their hearts away from the Lord and God had to judge them. God first judged the wicked northern kingdom of Israel by sending the Assyrians.

In 722 B.C. the Assyrians conquered Israel and carried away the people as captives. Later God judged the southern kingdom of Judah by sending the Babylonians under King Nebuchadnezzar. In 586 B.C. the city of Jerusalem and the temple were destroyed by the Babylonians and the Jews were carried away to Babylon as captives. In the book of 2 Kings we learn how both of these kingdoms fell and were conquered.

In these two books we learn all about the kings of Israel and Judah from Solomon to the Babylonian Captivity. When a king is introduced, the following information is given:

1. The name of the king is given.
2. We are told whether he was a king of Judah or a king of Israel.
3. We are told how old he was when he began to reign.
4. We are told how many years he reigned as king.
5. We are told whether he was a BAD king ("did evil") or a GOOD king ("did right").

The United Kingdom

Saul (Bad)

David (Good)

Solomon (Good and Bad)

THE KINGDOM OF ISRAEL

(THE NORTHERN KINGDOM)

Jeroboam I (Bad)

Nadab (Bad)

Baasha (Bad)

Elah (Bad)

Zimri (Bad)

Omri (Bad)

Ahab (Bad)

Ahaziah (Bad)

Jehoram (Bad)

Jehu (Bad)

Jehoahaz (Bad)

Jehoash (Bad)

Jeroboam II (Bad)

Zachariah (Bad)

Shallum (Bad)

Menahem (Bad)

Pekahiah (Bad)

Pekah (Bad)

Hoshea (Bad)

ASSYRIAN CAPTIVITY

(722 B.C.)

THE KINGDOM OF JUDAH

(THE SOUTHERN KINGDOM)

Rehoboam (Bad)

Abijah (Bad)

Asa (Good)

Jehoshaphat (Good)

Jehoram (Bad)

Ahaziah (Bad)

Athaliah (Bad)

Joash (Good)

Amaziah (Good)

Azariah or Uzziah (Good)

Jotham (Good)

Ahaz (Bad)

Hezekiah (Good)

Manasseh (Bad)

Amon (Bad)

Josiah (Good)

Jehoahaz (Bad)

Jehoiakim (Bad)

Jehoiachin (Bad)

Zedekiah (Bad)

BABYLONIAN CAPTIVITY

(586 B.C.)

The accompanying chart lists the kings, when they ruled, Bible references to them, and prophets who ministered during their reigns. You'll see many famous names in that column, like Elijah and Elisha. Most of the prophetic books were written by prophets who lived in these 400 years, including Obadiah, Joel, Isaiah, Jonah, Amos, Hosea, Micah, Zechariah, Nahum, Jeremiah, Zephaniah, and Habakkuk. Then, of course, both Ezekiel and Daniel wrote from Babylon after the exile.