

## 21. Solomon Becomes King and David Dies

(1 Kings 1-2)

### 9 Controversy Arises Over Who Will Replace David

(1 Kings 1)

#### 9.1 David is cared for in his old age (1 Kings 1:1-4)

- 1:3 - **Abishag** - A young woman from Shunem in northern Israel, Jezreel Valley. Later in 2:13–25, Adonijah will ask for her as wife which Solomon interprets as a political claim to the throne like Absalom's acts in 2 Sam 16:21–22.

#### 9.2 Adonijah Proclaims Himself King (1 Kings 1:5-9)

- **Adonijah** (“My Lord is YHWH”) - He is next in the line of birth succession after Absalom and assumes he will be the next king (see 2:15 - “The Kingdom was mine and all Israel expected me to reign”) *But he represents self-exaltation in the absence of the LORD's and David's blessing.*
- 1:5 Adonijah begins amassing military power to reinforce his claim.
- 1:6 - might be paraphrased as “**daddy never told him ‘NO’**” - again we get a glimpse into David's weakness as a father.
- 1:7 - The Rift - Joab and Abiathar side with Adonijah, but Zakok, Benaiah and Nathan remain loyal to David and Solomon.

*\*Although Adonijah has the support of the military and the priesthood, he is not supported by a Prophet. The true king is confirmed by prophetic word and priestly anointing, not by popularity or power.*

#### 9.3 Nathan and Bathsheba Counsel David (1 Kings 1:11-27)

- Again we see the LORD often works through **wise, faithful intermediaries** to bring about His purposes.
- 1:13 - **David's Oath** - Although this is the first mention of it, David had sworn to Bathsheba that Solomon would be the next King (see also 1:17). This is confirmed by David's words in 1:30.

#### 9.4 David Announces Solomon as King (1 Kings 1:28-40)

- 1:33 - **Gihon** - Jerusalem's primary water source, located just outside the city. This public, accessible place would allow many to witness

Solomon's anointing. A Spring - associated with life and provision - is also a fitting setting symbolically for a king's inauguration. *\*Solomon's very public anointing is in contrast to Adonijah's private party.*

9.5 **Adonijah Gets Word of Solomon's Ascension Begg for Mercy**  
(1 Kings 1:41-53)

- 1:52 - Solomon's condition - "if he shows himself to be a worthy man..." is not met when Adonijah asks for Abishag which is interpreted as a claim to the Throne (see 2:13-25)

10 **David Counsels Solomon Before His Death** (1 Kings 2:1-12)

- In this section, David exhorts Solomon to: 1) Walk in the Ways of the LORD (Torah) and 2) Act wisely regarding **unresolved justice**.

10.1 **David Instructs Solomon [and His Sons] to Keep the Teaching [Torah] of the LORD** (1 Kings 2:1-4)

- 2:3 - "as it is written in the Law of Moses..." - the word "Law" in many translations is the word **Torah** which simply means instruction or teaching.
- 2:4 - "**If your sons pay close attention to their way...**" This is a great example of the Davidic promises being *unconditional* in terms of the fulfillment as whole, but *conditional* in terms of individual participation, like the Abrahamic Promises before. Being a "seed" of David is not enough; the Kings would also need to be faithful as their Father had been to participate in the blessings.

10.2 **David Counsels Solomon Concerning Joab, Barzillai, and Shimei** (1 Kings 2:5-9)

- David's counsel to Solomon concerning these men are concerned with issues of mercy and justice. **Joab** has unresolved bloodguilt for the murder of Abner and Amasa. **Shimei** has unresolved offense against David and his line and may pose a threat to Solomon. **Barzillai's** sons have a claim to continued blessing because of loyalty - giving David shelter when he was fleeing from Absalom.

10.3 **David Dies and Solomon Takes the Throne** (1 Kings 2:10-12)

- 2:10 - "**slept with his fathers**" - is used throughout Kings and Chronicles to describe the death of kings. The idiom implies both **rest** (not annihilation) and being **gathered** to ancestors and the covenant community.