

**A WALK THROUGH THE OLD TESTAMENT**  
**TIME FRAME #5 (Pt. 2)– THE UNITED KINGDOM – DAVID AND SOLOMON**  
**READING NOTES**  
**1010 BC TO 931 BC**  
**SELECTED CHAPTERS IN 2 SAMUEL, 1 KINGS, 2 KINGS**

**SUMMARY**

The reigns of David and Solomon span some 80 years, and are the true Glory Years of the nation of Israel. We see their strengths and victories and their weaknesses and failures. We see David’s heart for God and Solomon’s great wisdom. And under Solomon, Israel reaches the peak of her strength, territory and wealth. Yet, as Solomon dies, the days of this United Kingdom are numbered.

**MAJOR EVENTS**

EVENT # 47	SCRIPTURE
<b>DAVID ESTABLISHES HIS RULE</b>	<b>2 SAMUEL 2; 4:1-5:16</b>
<b>NOTES</b>	
<ol style="list-style-type: none"> <li>1. The character of David is revealed in the way he responds to the deaths of Saul and his sons. Instead of rejoicing that his adversary Saul is finally dead, he goes into mourning. The fact he mourned the death of his close friend Jonathan is not surprising. That he also mourns and honors Saul is. <b>See 2 Samuel 1</b></li>   <li>2. While David no longer needs to run for his life, the full Kingdom is not going to be his for another several years. He will establish his rule over all Israel in steps.</li>   <li>3. David first asks God where he and his followers should go to live. Note that here we see David’s practice of seeking God’s guidance before taking action. God instructs David to go to the city of Hebron in Judah. Hebron was the most important city in southern Judah and was a Levitical city. It was closely associated with Abraham and was only 10-12 miles from David’s home town of Bethlehem.  <b>2 Sam. 2:1-2</b></li>   <li>4. The men of Judah came to David at Hebron and anoint him their king. Throughout the history of Israel, Judah is at once part of the nation and a powerful and at times independent Tribe. Even in the time of Saul, Judah formed a separate part of his army (<b>1 Sam. 11:8</b>). They determine to make one of their own the king. There are a few reasons they make this decision: <b>2 Sam.4</b> <ul style="list-style-type: none"> <li>• They may well be aware that David was anointed by Samuel to be Saul’s successor.</li> <li>• David was a local man who was also a national hero, who had won many victories over the Philistines.</li> <li>• God’s hand was undoubtedly in this decision by these men. This fulfills His anointing of David years earlier. It also moved the kingly line to Judah, as Jacob had predicted in <b>Gen. 49:8-12</b>.</li> </ul> </li>   <li>5. David is told about the faithful and brave actions of the men of Jabesh-giliad is rescuing the bodies of Saul and his sons and giving them a proper burial. David’s message to them shows his appreciation for what they did. He also includes an invitation to show him the same devotion as king as they had shown the house of Saul. <b>2:5-7</b>. However, they will give allegiance to another king, Ish-Bosheth.</li>   <li>6. At the same time the men of Judah were declaring David king, the last surviving son of Saul, Ish-Bosheth, was set-up as a rival king by Abner, commanding general of Saul’s army. <b>2 Sam. 2:8-11</b> <ul style="list-style-type: none"> <li>• Abner was Saul’s uncles, and had served as his commanding general throughout Saul’s reign. (<b>1 Sam. 14:50-51</b>) He was not about to allow the family line of Saul to be robbed of the monarchy.</li> </ul> </li> </ol>	

- This coronation takes place in Mahanaim, located across the Jordan River. Apparently this is where the shattered remnants of Saul's army had gone after the defeat that saw Saul and his other sons die (**1 Sam. 31**). The river afforded them safety from both the Philistines and David.
  - The other 11 Tribes of Israel declare their support of Ish-Bosheth. The text clearly indicates he is a weak puppet of Abner. It is important to note that David does not initiate any fighting against them, but is content to wait for God to act. While he never recognizes Ish-Bosheth as a king, he does treat him with respect, undoubtedly a carryover of his attitude towards Saul and his love for Jonathan (**2 Sam. 4:11**).
  - There are two thoughts about the years given for the two reigns in **2:11**:
    - Ish-Bosheth ruled for two years before the fighting broke out in **2:12-17**. He then reigned an additional 5 ½ years as this civil war played out. His total reign was 7 ½ years, the same as David. This seems the most likely explanation.
    - Ish-Bosheth ruled two years. It then took David another 5 ½ years to consolidate his rule and move his capital to Jerusalem.
7. Abner takes the initiative against David's territory. Joab, commander of David's army moves to meet them. They do so outside the city of Gibeon, located some 6 miles north-west of Jerusalem. They sit opposite each other across a large pool of water, probably a cistern carved out of the rock. **2:12-13**
    - This is the first mention of Joab, who is the nephew of David. He has probably served in Saul's army when David was one of his generals. Joab and his brothers were then one of David's first followers as he ran for his life from Saul. He will be frequently mentioned throughout 2 Samuel, usually as a catalyst for action.
    - Abner feels confident his army is ready to push back against David, ultimately defeating him and consolidating the rule of Ish-Bosheth. This proves to be a grave miss-judgement.
  8. The two generals agree to have a fight of champions. Perhaps this was to be the alternative to a general all-out battle. Or perhaps simply a prelude to that battle. In any case, nothing is settled as the 24 men succeed in killing each other. **2:14-16**
  9. A full scale battle then takes place, with the forces of David under Joab routing Abner's. **2 Sam. 2:17-32**
    - Despite his attempts to spare his life, Abner eventually has no choice but to defend himself against Joab's younger brother Asahel (**2:18-23**). This creates a blood feud between Abner and Joab.
    - Abner appeals to Joab to stop the bloodshed between brother Israelites. Joab agrees and withdraws, allowing Abner to cross the Jordan and go back to the safety of Mahanaim. **2:24-32**
  10. Over the next five years David will grow progressively stronger while Ish-Bosheth becomes weaker. In time, Abner will desert him to join forces with David. (see **2 Sam. 3:1-12**) The blood feud with Joab comes to its expected conclusion, as he kills Abner (**3:26-30**)
  11. After all of this takes place, Ish-Bosheth is assassinated by two of Saul's former captains. Their intent was to end the fighting while also ingratiating themselves with David. Their first goal will be met. However David sees their actions as evil and instead of extending gratitude he has them executed. **2 Samuel 4**
  12. David is then anointed king by the Tribes who formally had followed Ish-Bosheth. This consolidates Israel under David's rule. He will do so for another 33 years. When you add the 7 years he ruled over Judah, he is king for a total of 40 years.
  13. David sets his eyes on Jerusalem as his capital. Jerusalem was considered unbeatable because of its location and fortifications. Its weakness however was its water shaft. Joab takes a small force up this shaft and opens the gate so David's army is able to enter and take the city. **4:6-10 (see 1 Chronicles 11:4-9)**

14. David quickly became greater and greater through the blessing of The LORD. **2 Sam.5:10**

PERSONAL OBSERVATIONS:

EVENT # 48	SCRIPTURE
<b>THE ARK RETURNS TO JERUSALEM</b>	<b>2 SAMUEL 6:1-7:17</b>
<b>NOTES</b>	
<p>1. Having made Jerusalem his capital, David now moves to make it the center of worship as well. There was one essential step that had to be taken in order for that to happen. The Ark of the Covenant, where the actual presence of God was, had to be taken to Jerusalem. There it would take its proper place in the Holy of Holies. It had been over 40 years since the Ark had been in that rightful place.</p> <ul style="list-style-type: none"><li>• In <b>1 Samuel 4</b> Eli's two reprobate sons had been instructed to carry the Ark into a battle between Israel and Philistine. The result was the death of the sons and the capture of the Ark by the Philistines. This was done by God to fulfill the prophecy regarding Eli and his family.</li><li>• <b>1 Samuel 6-7</b> describes how the Philistines tried to put the Ark in three different temples in three different cities with the same result. God manifested His power and afflicted the people. In desperation, the Philistines make sin offerings to this terrifying God and place it on a cart driven by two milk cows. The cows take the Ark back into Israel where it is kept at the house of Abinadab for 20 or even 40 years.</li><li>• By the time of Saul, the Ark was brought with the army in its various battles. We are not told where it was kept at other times, but as we will see, it appears to not have been kept at the Tabernacle. It is possible it was kept at the house of Abinadab (<b>1 Samuel 14:18</b>).</li><li>• As we come to <b>2 Samuel 6</b>, the Ark is being kept at Baale-judah. It is possible this is where the house of Abinadab is located, with the nearby town having been given a new name. It has now been at least 40 years since Eli's sons had taken it into battle.</li></ul> <p>2. David makes arrangements to bring the Ark to Jerusalem. As we will see, David has had a new tent put up to house the Ark, and probably the Tabernacle as a whole. This first attempt ends in failure as the result of faulty research. <b>2 Sam. 6:1-11</b></p> <ul style="list-style-type: none"><li>• David organizes a huge procession to accompany the Ark (<b>6:1</b>)</li><li>• He makes a serious error however. The Law stipulated that the Ark was to be carried by Levites using poles placed through the rings on the outside of the Ark. (<b>Ex. 25:14-15; Numbers 4:15</b>). This insured that human hands would not touch this most sacred piece of furniture. Instead, David follows the example of the Philistines in using a cart.</li><li>• Uzzah and Ahio are from the house where the Ark has been kept, and have been helping their dad look after the Ark. It may have been their idea to use the cart since that is how it had arrived. As Uzzah reaches out to steady the Ark, God strikes him dead. This serves as a reminder of how seriously God takes His holiness and His Word. (<b>6:6-7</b>)</li><li>• David is filled with a mixture of anger at what God has done and fear because of what God had done. One can imagine the frustration and confusion David experiences, for he has no idea why God did this. With that in mind, we can understand why David was afraid to proceed any further with the mission. (<b>6:8-11</b>)</li></ul>	

3. David, hearing that God was blessing the household where the Ark had been placed, goes down to bring it to Jerusalem. **6:12-15**
  - We can assume David brings the same group of soldiers, priests and musicians with him.
  - David has learned how to properly transport the Ark, “those who bore the Ark” indicates it is being carried properly.
  - David leads the procession. In humility, he has worn the simple white linen garment (ephod) instead of his royal robes. In addition he is dancing in celebration, again, very unkingly! A king always walked slowly, never running. The word ‘danced’ (**vs.14**) pictures twirling around. Also, David had an ox and fattened animal sacrificed after the procession took just 6 steps. It is unclear whether this was done just once or every six steps all the way to Jerusalem. Note the vast number of animals Solomon will sacrifice when the Temple is dedicated (**1 Kings 8:63**). The procession is summarized in **verse 15** as they arrive in Jerusalem with shouting and horns blaring.
  
4. As David and the procession pass by David’s house, his wife, Michal, looks out with at his simple attire and is filled with despite. She sees him as ‘naked’ since he is now wearing the royal robes. His twirling around is a far cry from the dignified walk she would have expected to see. Being Saul’s daughter, she might have been comparing David to Saul’s tall, regal bearing. Or she might be bitter over the destruction of her family and the ascension of David. One thing is certain, she shared her father’s lack of spiritual life and discernment. Her sarcasm is a far cry from the celebration of David over God’s presence entering Jerusalem. David’s sharp rebuke undoubtedly cut deep (**vs. 21-23**). One result of her never bearing children is that there was no relative of Saul in David’s blood line. This would be part of the judgement brought on Saul. (**vs.24**)

PERSONAL OBSERVATIONS:

EVENT # 49	SCRIPTURE
<b>GOD ESTABLISHES HIS COVENANT WITH DAVID</b>	<b>2 SAMUEL 7</b>
<b>NOTES</b>	
<p>David intended to replace the Tent containing the Ark with a permanent Temple, whose magnificence would reflect God’s glory. God has other plans however. God relays those plans to David through Nathan the prophet, including a promise we know as “The Davidic Covenant”. <b>2 Samuel 7:1-17</b></p> <ol style="list-style-type: none"> <li>1. As David settles into his home in Jerusalem, he determines to build God a Temple that reflects His glory. One motivation for doing this is David’s awareness of God’s blessings in his life. ‘Lived in his house’ and ‘given him rest’ has added meaning when we remember that from the moment a 15-16 year old David killed Goliath, he has been: <b>7:1-3</b> <ul style="list-style-type: none"> <li>• Fighting the Philistines for Saul</li> <li>• Running for his life from Saul</li> <li>• Patiently waiting for God to solidify his kingdom as he fought Ish-Bosheth.</li> <li>• Then once again confronted the threat of the Philistines in a series of battles.</li> </ul> </li> </ol>	

2. Through Nathan the prophet, God tells David He has other plans for the Temple and a Promise/Covenant to make David.
  - God first points out that He has never instructed any of the previous leaders of Israel to construct a Temple. Instead, God has dwelt in a tent, traveling with the people from place to place. **(vs. 4-7)** Now, however, God was going to give David rest from his enemies and rest for his people Israel in the land **(vs.8-10)**. Having settled in the land and in Jerusalem, David's son will build the LORD a Temple **(vs.12-13)**.
  - God makes a covenant with David, promising to never take the scepter from his family line. **(vs.12-16)**. When the son of David sins, God will discipline, but will not remove them as He did Saul **(vs.14-15)**. David's throne (line of kings) will last forever **(vs.16)**. This 'Davidic Covenant' is very important, for the ultimate fulfillment will come when Jesus Christ rules during the Millennial Kingdom. **(Luke 1:32)**
  
3. David responds with humble gratitude, giving God all the credit and glory for what he, David, has accomplished, as well as the accomplishments of his heirs to come. **7:18-29**
  - David acknowledges he did not earn this promise and blessing from God **(vs.18-19)**.
  - It is God who has given David his accomplishments and this promise of future rule, so it is to God's glory, not David's. **(vs.20-22)**
  - David then takes the attention off himself and his family line and puts it on Israel as the people of God **(vs.23-24)**.
  - David prays this promise back to God on behalf of the generations to come **(vs.25-29)**.  
**NOTE:** *This is a great model of how parents should pray the promises of God over their children, grandchildren and those born after our time on earth.*

PERSONAL OBSERVATIONS:

EVENT # 50	SCRIPTURE
DAVID'S FAILURE AND REPENTANCE	2 SAMUEL 11-12
<p><b>NOTES</b></p> <ol style="list-style-type: none"> <li>1. The story of David and Bathsheba shows David at his worst moment and failure in his life. However, his response to being confronted by God shows his heart for the LORD, and one of the best examples of true repentance in the Bible. Finally, the story reveals the love and mercy of God in balance with His holiness. While David does receive forgiveness and mercy as he is allowed to remain on the throne, God's holiness does not allow David to avoid all of the consequences of his sin. Never again will David be free of turmoil and grief, often rising from his own fractured family.</li>   <li>2. David makes the decision to not join his army for the Spring Campaign against the Ammonites. <b>2 Samuel 11:1</b> makes it clear that this is very unusual. Though we are not told why David decides to stay in Jerusalem, it is clear he should have been with his army. Perhaps after so many years of leading in battle, David is getting tired. As events will show, not only is David's passion for fighting dulled at this moment, so is his passion for God.</li>   <li>3. On a warm afternoon, David takes time to walk on the upper terrace (roof) of his palace. Archeologists have discovered evidence that David's palace was the highest building in Jerusalem at the time, giving him a view looking down on the city. David was probably warm but also bored. While on the terrace,</li> </ol>	

David looks down on Bathsheba, who is bathing on her roof below. David arranges a meeting that leads to a sexual tryst that results in Bathsheba becoming pregnant. **11:2-5**

- Bathsheba had just concluded her menstrual cycle (**vs.4**). Her bathing was an act of religious cleansing as well as for physical hygiene. She would have thought that her roof top provided the needed privacy. King David would have been one of if not the only one able to look down and see her.
- David is captured by her beauty and makes inquiries about her. The servants quickly identify her as the wife of Uriah the Hittite. This should have stopped David from pursuing her further. Uriah was one of David's 'Mighty Men', a distinguished soldier and leader of his army who had served David for many years. He is listed as one of the 33 most decorated soldiers in David's army. This is a man David would have known personally. (**2 Samuel 23:39**)
- Ignoring what he had been told David sends for Bathsheba. While she is not innocent in this affair, the greater responsibility is David's. She could have refused his advances, but he held a very powerful position and was the initiator of the affair. It appears this was to be a 'one night stand'. Clearly, David's relationship with God is a distant one at the moment.
- When Bathsheba reveals she is pregnant, David has a dilemma. He has many rights as King but adultery is not one of them! The Law demanded they both be stoned to death for this sin, though it is doubtful that would have happened.

4. David could have chosen to come out into the open, taken responsibility for everything and asked for forgiveness from God as well as Uriah. Instead, David's first response is to use deceit to cover-up the affair. He does this by trying to make Uriah believe the child is his. **11:6-13**

- As we read these verses, one cannot fail to see the contrast between Uriah and his integrity and David and his weakness. Uriah comes in from the battlefield and despite the temptation it must have been to spend the night with his wife, he refuses. There are two reasons he does so:
  - Though not commanded in Scripture, soldiers believed refraining from sexual relations while at war kept them spiritually clean and more apt to receive God's blessing. This certainly distinguished the soldiers of Israel from the Pagan nations around them!
  - Uriah would not use this opportunity while his brother soldiers were on the field in tents. It was a matter of honor.

**NOTE:** *In contrast, David had violated the Law, committed adultery with this honorable man's wife and chosen the comforts of his palace while his army was in the field.*

- Because of Uriah's integrity, David's plan fails. One would think David's heart would have been convicted by Uriah's actions. Instead, David decides to take a desperate action.

5. Having engaged in adultery and deceit, David makes plans to add murder to this list of sins. He makes arrangements for Uriah to be left exposed on the battlefield, insuring his death. That David uses Uriah to take his own death warrant to Joab shows how callous his heart is at this moment. He is desperate to avoid discovery and the dishonor it would bring. **11:14-25**

- There is no evidence Bathsheba ever knew of David's actions. Leaving Uriah exposed alone near the wall of a fortified city virtually guaranteed his death (**vs.15**).
- Joab complies with the order. His message back to David shows he is nervous about doing so, for it was against all protocol, both tactically and of course morally. In addition, Uriah is not the only man who dies that day in order for David to avoid discovery (**vs.18-21**).
- David's response to Joab assures him that no repercussions would come as a result of this skirmish at the wall.

6. After Bathsheba mourns for 30 days, David takes her as his wife. For the next few months, it will appear that David has succeeded in avoiding detection and consequences for his sin. However, God knew all, and His displeasure with David's sin would soon lead to David being exposed and confronted. **11:26-27**

7. God uses Nathan the Prophet to confront David with his sin. It is important to note that the purpose of this confrontation is not punishment but repentance. There will be severe consequences but there will also be forgiveness. Nathan uses a story to confront David with his sin. **2 Samuel 12:1-9**
  - David is represented by the rich man, with his riches, wives and servants. Uriah, the poor man. Bathsheba was his one, treasured wife.
  - David had stolen Bathsheba just as the man in the story stole the poor man's sheep.
  - The story is effective. David quickly sees the evil and injustice in the story. Thinking Nathan is telling about an actual situation, he gives quick judgement. The man deserves death for what he has done, but the Law states the penalty is to forfeit four times the value of what he stole. This is what David declares is to be done. Note that in David's case, the Law declared he should die. **(vs.5-6)**
  
8. Having lured David into his trap, Nathan now tells David he is that man. In an instant, David realizes God knows what he did, and is about to confront and discipline him for it. Through Nathan, God first confronts and condemns David for what he has done. **12:7-9**
  - God had blessed David many times over. He anointed David king; delivered him out of Saul's hand; and gave him the whole of Israel to rule over. We have no record David took Saul's wives as his own, but he could have done so. **(vs.7-8)**
  - Note in **verse 9** that David sinned against God and despised God's Word. David knew what he was doing was wrong. Also, God clearly holds David responsible for Uriah's death, referring to the Ammonites as a sword. It is David's hand that killed him.
  
9. God then tells David the consequences of his sin. Continuing the image of the sword, He declares that there will be violent turmoil and strife within David's family. **12:10-12**
  - One of David's daughters, Tamar will be raped by her half-brother Amnon; he will be murdered by Absalom; Absalom will lead a revolt against David, which is detailed in **verse 11**; and at the end of David's life his son Adonijah will try to set himself up as king over Solomon.
  - What David did had been done in secret. However, all of these acts will be done in full view of the people. We cannot imagine the pain David will experience as his family is destroyed right before his eyes.
  
10. Having been confronted by God, and having heard the coming consequences, David responds with simple repentance. There are no excuses given. No begging for God to lift the consequences. David simply owns his actions. He has sinned against God. True repentance in any of our lives starts with that simple sentence. **12:13-14**
  - David deserved to die for what he had done, but God extends mercy and forgiveness. It is interesting to note that David wrote **Psalms 103**, a great song about God's mercy. **Verse 12** of that Psalm says, "as far as the east is from the west, so far does He remove our transgressions from us".
  - There is one more consequence for David to experience: the death of the child conceived by Bathsheba.
  
11. As David watches his child die, he provides an example of how to handle the consequences of our sin. **12:15-23**
  - When the child becomes ill, David goes to the Lord in prayer, asking Him to spare the life of the boy. This prayer is earnest, and includes humility (laying on the floor before God) and fasting. This continues for seven days. **(vs.16-17)**
  - When the child dies, the court officials fear David will not be able to handle it. However, David recognizes that God's will has been done. **(vs.20-21)**
    - Washing and anointing himself represented cleansing himself before going to worship.
    - He worships God at the Tabernacle.
    - David then breaks his fast.
  - When asked about his actions, David gives us great wisdom in handling consequences:

**(vs.22-23)**

- There is a time for asking God for mercy, to soften or remove the consequences. This is especially true of the consequences that will affect others.
- However, when God's will regarding the consequences is revealed, we are to accept them as just. We then pursue an ongoing relationship with the Lord.
- The meaning of the words, "I shall go to him" in **verse 23** are not totally clear. David could be saying that like the child, he too will die one day. However, the words could also point to a time when they will be united in the future life after death.

12. David and Bathsheba then have another child, Solomon. God's favor rests on this boy, and he will be David's successor on the throne. **12:24-25**

13. In **12:26-31** Joab shows an example of great humility regarding himself and respect for David and his position. Having brought the city of Rabbah to the point of defeat, he calls for David to come and actually take the city.

PERSONAL OBSERVATIONS:

<b>EVENT # 51</b>	<b>SCRIPTURE</b>
<b>DAVID'S DEATH AND SOLOMON ESTABLISHED AS KING</b>	<b>1 KINGS 1,3</b>
<b>NOTES</b>	
<p>1. As we move into the book of 1 Kings we find an old King David who is fast approaching the end of his life. There are several things revealed in the first four verses that provide background for the events about to unfold. <b>1 Kings 1:1-4</b></p> <ul style="list-style-type: none"><li>● David's servants arrange to bring a young, attractive virgin to David. This was not only to help keep him warm, but to engage him sexually. The terms 'wait on the king' and 'be in his service' carry sexual as well as other overtones. Abishag was intended to be a concubine as well as a servant. Perhaps they hoped this would increase David's energy. However, David is no longer able to have sex with her or any other woman. This story is here perhaps to emphasis David's aging and weakening state.</li><li>● Also, there is no mention in the Bible that David had given instructions regarding who would succeed him as king. His oldest son, Amnon is dead, as is his third son, Absalom. His second son, Chileab is only mentioned once and is also presumed to have died. The oldest surviving son is Adonijah.</li></ul> <p>2. Adonijah, seeing his father's weak condition, decides to take advantage of the moment and declare himself king of Israel. It is probable he sees this as his right, since he is the oldest living son. However, unlike his father, Adonijah takes matters into his own hands rather than wait for God to reveal His will and timing. He quickly gains powerful allies. <b>1:5-10</b></p> <ul style="list-style-type: none"><li>● The chariots, horsemen and runners were all part of a royal procession for a king.</li><li>● "His father had never displeased him" (<b>vs.6</b>) indicates David's parental neglect. The meaning is David never disciplined him.</li></ul>	



- Joab, David's commanding general and Abiathar, the head priest both agree to back Adonijah. Both of these men have deep roots with David. Their support lends legitimacy to Adonijah's actions. **(vs.7)**
  - The sacrifices are intended to add spiritual legitimacy to Adonijah. **(vs.9)**. The invitation list does not include people who might try to stop Adonijah from moving forward with his plan. **(vs.8)**
3. It is Nathan who sounds the alarm in the Royal Palace, going first to Bathsheba. He advises her on how to approach David to gain his support for Solomon. If Adonijah is successful, it is probable that he will have Bathsheba and Solomon killed, removing them as rivals. **1:11-14**
    - There is no record of David naming Solomon as his successor. Perhaps he had done so in a private conversation.
    - After she initiates the conversation, Nathan will arrive and reinforce the issue.
  4. Bathsheba, and then Nathan, come into David's chamber and appraise him of the situation with Adonijah. They approach him from different perspectives. **1: 15-27**
    - Bathsheba approaches David by reminding him of this promise he had apparently made to name Solomon as the next king. In the process, she reveals all that had happened regarding Adonijah's actions. She reminds David that he is the one who the nation is looking to clarify who is to succeed him. If he fails to act, she and Solomon will be killed. **(vs.15-21)**
    - Nathan then comes in and plays a bit ignorant. As if he doesn't know, Nathan asks if David has authorized the actions of Adonijah. He ends with a question that will lead David to act, "Did you name your successor without telling any of us?" While Adonijah could make a good argument for being named successor, he did not have the right to declare himself king. That right belonged to David for as long as he was alive. **(vs.22-27)**
  5. David acts decisively, going beyond naming Solomon his successor and naming him the new King of Israel despite the fact he, David, was still alive. **1:28-40**
    - David tells Bathsheba he will honor his promise to make Solomon king that very day **(vs.28-30)**.
    - David's donkey was the animal he used when traveling during peace time. This animal would have been as recognized as Airforce One is to us. This clearly indicates David's blessing on Solomon. **(vs.32-33)**
    - The anointing meant Solomon was assuming the throne right then. That is why they are to declare Solomon king, and then bring him back to Jerusalem to sit on the royal throne. **(vs.34-35)**. David has left no room to doubt he is the one who has declared Solomon king. **(vs.35)**
    - The men do exactly as David instructed. **(vs.38-40)**
  6. As a result, Adonijah's attempt to claim the throne fails. **1:41-53**
    - Note that as Jonathan gives Adonijah and his followers a report concerning Solomon that David is the key to them knowing their attempt has failed. **(vs. 48)**
    - Solomon would have been expected to kill Adonijah for trying to take the throne. Instead, Solomon decides to give Adonijah the opportunity to prove himself loyal. He will fail, and later be executed for trying yet again to out maneuver Solomon and assume his throne. **(vs.50-53; see 1 Kings 2:13-25)**
  7. After his father's death **1 Kings 2:10-12)** Solomon continued to establish his reign. However, Solomon does not possess the undivided heart for God that David had. We see this in two things Solomon does in **1 Kings 3:1-4**:
    - He entered into a marriage alliance with Egypt by marrying the daughter of Pharaoh. Many passages had warned against this kind of intermarrying with non-Jews. **(Duet.7)** The reason for this was the tendency these foreign women would have in pulling Israelites into idolatry. This will become all too true in Solomon's life. He loves the LORD **(vs.3)** but chooses to disregard

this command. There is a ‘double mindedness’ in Solomon that will get more pronounced over time.

- He made offerings at High Places. These were alters and small ‘temples’ where people offered sacrifices to God. Scripture is not clear why Israel started this practice, but it violated the Scripture that stated there would be one central location for worship in Israel in **Deut. 12**. While there was not yet the mixed worship of the LORD with other Pagan god’s yet, these High Places would, in Solomon’s lifetime, become just this, a place where worshipping Yahweh and other gods would take place. What we see in **1 Kings 3** is the first step of compromise that will, some 300 years later, result in the people being so idolatrous that God brings heavy judgement on them.

8. Solomon has one of his high moments, as he asks God for the wisdom he will need to rule over the people. **1 Kings 3:5-15**

- Solomon is still a younger man, and recognizes the complexity of ruling as king. The events surrounding his coronation and the establishing of his rule had shown that! So when God asks what Solomon wants Him to give him, he asks for wisdom. We see here the heart of Solomon to rule well. **(vs. 6-9)**
- God is pleased with the request. In addition to granting Solomon’s request, he adds riches and honor. **(vs. 10-13)**
- Then God addresses something Solomon’s personal walk with Him. If Solomon follows the Lord and obeys the Law as David had done, then Solomon will be blessed with a long reign. **(vs.14)**. Time will reveal the fact Solomon is inconsistent in doing this as he grows older. His reign is a mixture of godly living and ruling with sin, abuse of power and eventually idolatry.

9. Solomon demonstrates his wisdom by ruling over a difficult case. **1 Kings 3:16-28**

PERSONAL OBSERVATIONS:

EVENT # 52	SCRIPTURE
<b>SOLOMON BUILDS THE TEMPLE</b>	<b>1 KINGS 6,8</b>
<p><b>NOTES</b></p> <p>1. <b>1 Kings 6</b> contains details of the Temple as Solomon built it. Here are some of the highlights about this magnificent building.</p> <ul style="list-style-type: none"> <li>• The actual Temple, containing the Holy Place and Holy of Holies was located, was 90 feet long; 30 feet wide and 45 feet high. It was in a larger courtyard where the Altar and Bronze Basins were located.</li> <li>• Great reverence was kept while building the Temple. This included bringing in every stone pre-cut so there would not be loud noises at the site. <b>(vs.7)</b></li> <li>• As the Temple is built, God appears to Solomon. If Solomon walks faithfully with God, the Lord will bless him, and through Solomon will bless the people of Israel <b>(vs.11-13)</b></li> <li>• It will seven years to complete <b>(6:38)</b></li> </ul> <p>2. After the completion of the Temple, the Ark is brought and placed in the Inner Chamber (Holy of Holies). <b>1 Kings 8:1-11</b></p> <ul style="list-style-type: none"> <li>• The Tabernacle had been set-up in the City of David, located in a section of Jerusalem. Special mention is given the Ark, but it and the other furnishings are brought to the Temple. <b>(vs.1-4)</b></li> </ul>	

- It is September or October, and they are observing the Feast of Booths, which celebrated the harvest.
  - The Ark is then placed in the Holy of Holies. Immediately the Temple is filled with the presence of God. **(vs.6-11)**
3. The presence of God confirms His acceptance of the Temple as the place He will be worshipped. In response, Solomon prays a blessing over the people while also thanking God for keeping His promise to David. **8:12-21.**
- The Temple was the answer to God's promise to make Israel His chosen people. **(vs.15-16a)**
  - The Temple was the answer to God's promise to bless David, and to allow his son Solomon to build the Temple **(vs.16b-21)**
4. Solomon then prays a prayer of dedication over the Temple. **8:22-53**
- The prayer begins with worship, then gratitude for God's kept promises, and then a request for God's continued blessing. **(vs.22-26)**
  - Solomon then acknowledges that God is not confined to dwelling in the Temple! However, he asks that God will look upon the Temple with grace, and to listen to the people as they pray there. **(vs.27-30)**
  - When there is a legal case too difficult for man to discern, then may God reveal who is wicked and who is righteous. **(vs.31-32)**
  - When Israel losses a battle because they have sinned against God, Solomon asks that the Lord hear their confession. **(vs.33-34)**
  - When there is drought because of sin, may God hear their confession and send rain. **(vs. 35-36)**
  - If there is famine because of sin, may God hear their prayer of repentance. **(vs. 37-40)**
  - Solomon then prays for the foreigner (non-Jew) who hears of God and comes to the Temple to pray. May God answer that prayer so the peoples of the earth will know and fear God. **(vs.41-43)**
  - May God hear the army of Israel when they pray during battle. **(vs.44-45)**
  - Solomon looks to the future, and the real possibility the people will turn from God, be defeated and deported. Solomon asks that when they call to Him, God will return them to the land. **(vs. 46-53)**
5. Solomon then closes with a benediction. **8:54-61**
- May God be near to and attentive to the people of Israel **(vs.56-57)**
  - May God incline their hearts to walk in obedience to His Law **(vs.58)**
  - May God listen to and bless Solomon's prayer of dedication **(vs.59)**
  - That the nations will know He is God as the people of Israel have hearts that are true to God and walk in obedience **(vs.60-61).**

PERSONAL OBSERVATIONS:

EVENT # 53	SCRIPTURE
SOLOMON TURNS FROM THE LORD	1 KINGS 11
<b>NOTES</b>	
<p>1. Solomon experienced a steady spiritual decline during the latter part of his life. The book of Ecclesiastes, which he wrote, reveal his thirst for wealth, power and women. However, nothing was able to satisfy that thirst. This pursuit led him to turn from God. <b>1 Kings 11:1-8</b></p> <ul style="list-style-type: none"> <li>• There were different reasons Solomon had so many wives and concubines. Some were undoubtedly like Pharaoh’s daughter, political marriages to insure peace between the countries. Many of these women probably slept with Solomon once or twice and then spent the rest of their lives in the Palace but not with him. <b>(vs.1-3)</b></li> <li>• These women turned his heart from God as he built high places for the worship of their various gods. Then he took the step of joining them in their worship. His love for these women was greater than his love of God. <b>(vs.5-8)</b></li> </ul> <p>2. God then begins to discipline Solomon for this spiritual drift. <b>11:9-40</b></p> <ul style="list-style-type: none"> <li>• God states that because of this sin, the Kingdom of Israel will be split in two, with half kept by his son and the other half going to a servant of Solomon. <b>(vs. 9-13)</b></li> <li>• God raised up Hadad the Edomite as an adversary against Solomon. Now Solomon, who had experienced a prolonged time of peace had an enemy at his southern border. <b>(vs.14-22)</b></li> <li>• Then God raised up Rezon as an adversary to the north, in Syria. <b>(vs.23-28)</b></li> <li>• Most importantly, God chose Jeroboam, a very capable servant of Solomon, to be given the 10 northern Tribes of Israel. However, this would not happen until the death of Solomon. <b>(vs.26-40)</b> <ul style="list-style-type: none"> <li>○ God will not take Judah from David’s descendent. In addition, this judgement will not last forever.<b>(vs.34-36,39)</b></li> <li>○ If Jeroboam will walk faithfully with God as David had done, the Lord will bless his house as well. <b>(vs.38)</b></li> <li>○ After hearing of this prophecy Solomon seeks to kill Jeroboam, who escapes to the safety of Egypt.</li> </ul> </li> </ul> <p>3. Solomon reigns for 40 years and then dies. His son Rehoboam ascends the throne. The days of the United Kingdom of Israel are numbered. <b>11:41-43</b></p>	
<p>PERSONAL OBSERVATIONS:</p>	