

1 Kings Chapter 1

The first and second books of Kings are sometimes thought of as one book.

They originally were one book.

It is not known who the penman was.

It is well accepted that they are both from one pen.

We see the rise and fall of Solomon in these books.

We also see the building of the temple by Solomon.

In 2 Kings, we will see the division of Israel and Judah.

The highlight of 1 Kings is the prayer of Solomon at the dedication of the temple (in chapter 8).

We will also get acquainted with Elijah and Elisha.

From verses 1:1 – 11:43

The first division of Kings chronicles the reign of Solomon.

The literary structure is centered around the building activities of Solomon (6:1-9:9), and climaxes with the failure of Solomon to follow the LORD wholeheartedly (1:1–11:43).

Verses 1-4

The phrase “David was old and stricken in years” implies he was failing physically.

Although the expression “lie in your bosom” often indicates sexual intimacy, here it means the young woman kept him warm by providing body heat, a common practice in that day.

David did not have physical relations with (“knew”) the young girl.

This is a reflection of his impotence, signaling that he was vulnerable to a hostile takeover of his throne.

1 Kings 1:1 "Now king David was old [and] stricken in years; and they covered him with clothes, but he gat no heat."

“Stricken in years”:

David was 70 years old (2 Sam 5:4-5).

“But he gat no heat”:

By them; having no natural heat in him, clothes could not communicate any to him, only keep the cold from him (see Haggai 1:6).

There are many persons at the age he was, that are lively, healthful, and robust, comparatively speaking at least.

But David's strength was impaired, and his natural force abated by his many wars, fatigues by night and day in campaigns, and the many sorrows and afflictions he met with from his family and his friends.

As well as enemies; which exhausted his natural moisture, weakened his nerves, and drank up his spirits, and brought upon him the infirmities of a decrepit old age very soon.

This is just another way of saying that David was extremely sick with old age diseases.

He was cold because the circulation in his body was poor.

The cover did not help him because the heat of his body was not enough to warm him up.

Verses 2-4

These verses describe a type of technique widely practiced in ancient times, in which the body of a healthy person was used to help a sick one.

1 Kings 1:2 "Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat."

“That my lord the king may get heat”:

In his old age, circulatory problems plagued King David so he had trouble keeping warm.

The royal staff proposed a solution that a young virgin nurse watch over him, and at night, warm him with her body heat.

This was in harmony with the medial customs of that day.

Both the Jewish historian Josephus (first century A.D.), and the Greek physician Galen (second century A.D.), record such a practice.

In this particular instance, the servants are possibly speaking of his physicians.

The youth of this virgin would cause her to be vitally alive.

When she lay under the covers with David, her body would put off heat.

A person in the condition of David, would welcome death to this old worn out body.

This vibrantly, alive, young girl, prescribed by David's physician, was supposed to revitalize whatever life was left in David.

1 Kings 1:3 "So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king."

“Abishag a Shunammite”:

Abishag was a very beautiful teenager from the town of Shunem, in the territory of Issachar located 3 miles north of Jezreel (Joshua 19:18; 1 Sam. 28:4; 2 Kings 4:8).

Though from the same town, she is not to be identified with the Shunammite in the Song of Solomon (6:13).

Abishag was from the tribe of Issachar.

She was there to nurse David back to health.

She had no choice in the matter.

The king needed her and she came.

She slept with him to warm his body up.

He never knew her in a personal relationship however.

The name, "Abishag" means father of error.

1 Kings 1:4 "And the damsel [was] very fair, and cherished the king, and ministered to him: but the king knew her not."

“But the king knew her not”:

Although apparently joining David's harem (2:17; 22-24), Abishag remained a virgin.

She was there as his nurse.

She did sleep with him, but had no sexual relations with him.

Verses 5-6

David's fourth son, "Adonijah ... exalted himself"; that is, he stepped forward to be king, breaking the Israelite tradition of God choosing the king.

This is ironic, given that the name "Adonijah" means "Yahweh is My LORD."

The Bible is clear that God does not like people to exalt themselves (James 4:6, 10).

Adonijah chose "fifty men to run before him" in order to look like a king before he was one.

That "his father had not rebuked him at any time" speaks to David's failure to discipline his son, leading Adonijah to attempt to gain the throne.

1 Kings 1:5 "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him."

"Adonijah":

Adonijah was the fourth son of David (2 Sam. 3:4), and probably the oldest living son, since Amnon (2 Sam. 13:28-29), and Absalom (2 Sam. 18:14-15), had been killed, and Chileab apparently died in his youth, since there is no mention of him beyond his birth.

As David's oldest surviving heir, Adonijah attempted to claim the kingship.

"Chariots and horsemen": Like Absalom (2 Sam. 15:1), Adonijah sought to confirm and support his claim to kingship by raising a small army.

David's first four sons were Amnon, Chileab, Absalom and "Adonijah" (compare 2 Sam. 3:2-4).

Amnon and Absalom had suffered violent deaths (2 Sam. 13:28-29; 18:14).

Chileab must have died in childhood.

Therefore, Adonijah would assume that he had a legitimate right to the throne.

However, even Adonijah knew that the LORD had selected Solomon as David's successor (2:15).

Adonijah was the fourth son of David and the oldest living son.

He was in line to be king, he thought.

With the Hebrews, the king was whoever God chose to be king.

God had not spoken of him being king; however, he elevated himself to that position.

David is not even dead and he wants to be king now.

He got support from some of the people, and was doing the very same things that Absalom had done.

The runners and the chariots and horses were to make him appear to be the next king.

1 Kings 1:6 "And his father had not displeased him at any time in saying, Why hast thou done so? and he also [was a] very goodly [man]; and [his mother] bare him after Absalom."

David had again failed to discipline a son properly (see the note on 2 Sam. 13:39).

We can understand why he wanted to be like Absalom, since he was the younger brother of Absalom.

David either had not heard of what he had done, or was too sick to pay much attention to it.

He had not told him not to do this.

Adonijah was not an evil man.

"Adonijah" means my LORD is Jehovah.

Amnon had been his older brother.

Verses 7-10: "Adonijah's" plot began with the gaining valuable allies: "Joab," who "David" was unable to control (2:5-6), and "Abiathar the priest."

Adonijah's plan next took the form of a feast for his supporters at which he would declare his kingship.

1 Kings 1:7 "And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped [him]."

"Joab":

David's nephew (1 Chron. 2:16), the commander of the army of Israel (2 Sam. 8:16), and a faithful supporter of David's kingship (2 Sam. 18:2; 20:22).

He was guilty of the illegal killings of Abner and Amasa (2:5; compare 2 Sam. 3:39; 20:10).

Adonijah wanted his support in his bid for the throne.

“Abiathar”:

One of the two High-Priests serving concurrently during David’s reign (2 Sam. 8:17), whose influence Adonijah sought.

They automatically assumed that he would be the next king, because he was the oldest living son of David.

Joab has decided if he is to be accepted by the new king, he must help establish him now.

Joab had been faithful to David in the past, but had not always done things exactly as David had commanded, if he thought it would help his position to do otherwise.

Abiathar had been loyal to David as well.

It is difficult to understand why he would follow Adonijah, against the wishes of David.

At this point, David had not made it clear that this was against his wishes, however.

Abiathar could have been jealous of the relationship Zadok had with David.

Verses 8-10

The lists of those who “were not with Adonijah” and those he “did not invite”, are telling.

He had neither his father’s approval nor God’s.

Priestly sacrifices always accompanied anointing’s or coronations in Israel, but this time, the self-appointed king was directing the action rather than allowing God to direct it.

1 Kings 1:8 "But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which [belonged] to David, were not with Adonijah."

“Zadok”:

The other High-Priest serving during David’s reign (2 Sam. 8:17), whose ancestors will serve the millennial temple (see Ezek. 44:15).

He had been High-Priest in the tabernacle at Gibeon under Saul (1 Chron. 16:39).

“Benaiah”:

The commander of the Cherethites and Pelethites (verse 44).

David’s official guards distinguished for bravery (see Sam. 23:20; see note on 1 Sam. 30:14).

He was regarded by Joab as a rival.

“Nathan”:

The most influential prophet during David’s reign (2 Sam. 7:1-17; 12:1-15, 25).

“Shimei” (compare 4:18).

A different individual than the Shimei referred to (in 2:8, 36-46; 2 Sam. 16:5-8).

“The mighty men”:

See 2 Sam. 23:8-39.

Nathan had been there, and actually named Solomon Jedidiah.

He knew Solomon was to be the king after David.

Usually there was just one High Priest, but at the time this is speaking of, both Zadok and Abiathar were priests.

The mighty men had been with David through most of his trials.

They were loyal and stayed with David against Adonijah.

Benaiah was a Levite, and his father had been high priest.

He was David's bodyguard however.

It is believed that Shimei and Rei were brothers of David.

1 Kings 1:9 "And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which [is] by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:"

“Zoheleth”:

Or “Serpent Stone,” a standard landmark identified with a previous Jebusite snake worship location.

“En-rogel”:

Literally “the spring of the fuller.”

This is typically identified as being located at the northwest confluence of the Kidron and Hinnom Valleys.

Here Adonijah held a political event to court popularity and secure his claim to the throne.

This was very similar to what Absalom had done.

This was for sacrificing and the sacrificial feast that went along with it.

This is a way of getting his men to vow their loyalty to him.

It appears that the other sons of David are invited to the feast, except Solomon.

1 Kings 1:10 "But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not."

“Solomon”:

Was the third and last king of “united” Israel, and he reigned 40 years (970-930 B.C.).

He is also known as Jedidiah (“Yahweh’s Beloved,” 2 Sam. 12:25).

He was David’s son by Bath-sheba.

Solomon extended the kingdom to its greatest geographical limits, and achieved its greatest material prosperity.

Though very intelligent (3:4-15; 4:29-34; 2 Chron. 9:1-12), Solomon in his later years lost his spiritual discernment.

For the sake of political advantage and sensual living he succumbed to apostasy, for which he was severely chastened by God (11:1-28).

His policies of oppression and luxury brought the kingdom to the verge of dissolution; when his son Rehoboam came to the throne, the kingdom divided (Chapter 12).

Solomon is noted for many different accomplishments:

- (1) He built the temple in seven years;
- (2) He built the temple complex (a series of five structures), in 13 years;
- (3) He built many cities to further the expansion of his trade empire;

- (4) He made cities of storage and cities for his chariots and cavalry throughout the realm;
- (5) He pioneered trade routes linking Africa, Asia, Arabia, and Asia Minor;
- (6) He entered the horse trade based in Asia Minor;
- (7) His naval fleet sailed from Ezion-geber in the Gulf of Aqabah to Ophir on the coast of the Red sea;
- (8) He wrote Proverbs, Ecclesiastes, the Song of Solomon, Psalms 72 and 127, and over one thousand songs;
- (9) He had seven hundred wives and three hundred concubines;
- (10) He built shrines for worshipping false gods, to satisfy his heathen wives.

The main reason he did not call them, is because he was aware of their loyalty to David.

He was aware that Solomon would be his rival for the kingdom.

He had probably, heard about Nathan giving Solomon a special name.

He probably had heard talk also, that David would name Solomon king.

Perhaps, that is what the rush is all about here.

“Solomon” was the tenth son of David and the second son of “David” and “Bath-sheba.”

Their first son died within days of being born (2 Sam. 12).

Verses 11-27

The revolt of Adonijah was defeated by Nathan, who knew the LORD’s will (see 2 Sam. 7:12; 1 Chron. 22:9).

And acted quickly, by having Bath-sheba go to David first to report what was happening, after which he would follow (verse 23).

1 Kings 1:11 "Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth [it] not?"

“Bath-sheba the mother of Solomon”:

The mothers of the kings of the Davidic line are continually noted (2:13-19; 14:21; 15:2; 2 Kings 8:26; 12:1; 14:2; 15:2, 33; 18:2; 21:1-19; 22:1; 23:31, 36; 24:8).

The queen mother held an influential position in the royal court.

For the story of how David sinfully took her (see 2 Sam. Chapter 11).

“Nathan” learned of “Adonijah’s” plans to claim the throne and persuaded “Beth-sheba” to help him convince “David” that he should issue a public proclamation that “Solomon was king.

Nathan knew the great love that David had for Bath-sheba.

He knew if anyone could influence David, it would be Bath-sheba.

She was the mother of Solomon, so it would be to her best interest for Solomon to be king.

Probably, she had not heard about Adonijah trying to seize the kingdom.

David would let Bath-sheba approach him and tell him this, when he possibly, would not allow Nathan or anyone else, to tell him.

1 Kings 1:12 "Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon."

“Save ... the life of thy son”:

If Adonijah had become king, the lives of Bath-sheba and Solomon would have been in jeopardy, because often in the ancient Near East potential claimants to the throne and their families were put to death (15:29; 16:11; 2 Kings 10:11).

Since Solomon had not been invited to the feast of Adonijah, it is obvious he is counted a rival.

If Adonijah were to become king, he would kill Solomon and Bath-sheba.

This was done many times, to keep the brother from seizing control.

1 Kings 1:13 "Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?"

“Didst not thou ... swear”:

This oath was given privately (un-recorded in Scripture), by David, perhaps to both Nathan and Bath-sheba.

Solomon’s choice by the Lord was implicit in his name Jedidiah, meaning “beloved of the Lord” (2 Sam. 12:24-25).

And explicit in David’s declaration to Solomon (1 Chron. 22:6:13; also compare verses 17, 20, 35).

This oath that David had made to Bath-sheba had obviously been well known by Nathan.

It had, possibly, been known by Adonijah too.

Nathan knows that David will keep his oath, if he can remember it.

David was so feeble; it seemed it had not come to his attention what was going on.

1 Kings 1:14 "Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

I will also come in after thee”:

Directly into the king's chamber.

"And confirm thy words”:

As he could very well do, if he was present as a witness of the oath he had made to her, as well as he could confirm the truth of Adonijah's usurpation.

And could plead the will and promises of God he had formerly notified to him: or, "fill up thy words", make up what might be wanting in her address to him, in her account of things, or in the arguments used by her;

He means that he would second her in her motion in favor of Solomon, and press the king to take some steps for the security of the succession to him.

Nathan knew it was the will of God that Solomon should succeed in the kingdom; he had promised it by him (see 2 Sam. 7:12).

Yet, as a wise and good man, he thought it right to make use of all proper means to attain the end.

Nathan had been afraid to go in unto the king without Bath-sheba.

The plan is that he will confirm the things that Bath-sheba tells David.

1 Kings 1:15 "And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king."

Where he lay, being bedridden; she took Nathan's advice, and directly went to the king's apartment.

"And the king was very old”:

And decrepit, borne down with the infirmities of old age, though but seventy years of age.

"And Abishag the Shunammite ministered unto the king":

She was then waiting upon the king, and serving him with what was necessary and proper for him; and perhaps there was no other in the chamber at that time.

1 Kings 1:16 "And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldst thou?"

Not only as being her husband, but her sovereign; and this behavior might intimate, that she had something to say to him, and more than to inquire of his health.

"And the king said, wouldst thou?"

What hast thou to say to me?

Or to ask of me?

What is thy will and pleasure, or thine errand to me?

David was so feeble, that he could not leave his chambers.

Abishag was nurse to him, because of his terrible weakness.

He possibly, was too weak to dress himself or do any of the ordinary things a person must do.

The bowing here, was just a sign of great respect for David.

She loved and respected him as her husband, but she also respected his authority.

1 Kings 1:17 "And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, [saying], Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne."

Which was a very solemn oath, and binding, and which she puts David in mind of, knowing that as conscientious a man as he was would religiously observe it.

"Saying, Assuredly Solomon thy son shall reign after me":

And shall sit upon my throne; be his successor in it, and established on it.

1 Kings 1:18 "And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest [it] not:"

Has set up himself as king, and is by some saluted as such; but lest it should be thought by David that she suggested by this that he was guilty of the breach of his oath, or on any account to be blamed, she adds.

"And now, my lord O king, thou knowest it not":

Which as it acquitted him from all blame, so it made the sin of Adonijah the more heinous, that he should do this without consulting his father about it.

And was not only neglect of him as a father, and an act of disrespect and disobedience to him as such, but even of high treason, to assume the throne in his father's lifetime, without his consent.

1 Kings 1:19 "And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called."

Has made a grand entertainment, and is feasting and rejoicing; which was another instance of irreverence and disrespect to his aged father, laboring under the infirmities of old age, and on his dying bed.

And he carousing, and showing all the tokens of pleasure in the view of his death, and wishing for it.

"And hath called all the sons of the king":

Invited them to his entertainment, in order to gain them to his interest.

"And Abiathar the priest, and Joab the captain of the host":

Two persons, though of eminent rank, she knew David had no respect for, and therefore it would not be pleasing to him to hear that they were invited, had this affair been more acceptable than it was.

Bath-sheba, considering the shortness of the time she had to think, and the flurry she must be in, very artfully threw together the most material things that might work upon the mind of David in her favor.

"But Solomon thy servant hath he not called":

Which made it a plain case that it was not a feast of a peace offering, nor a common friendly entertainment, but a feast made on account of his accession to the throne.

And that he looked upon Solomon as his rival, and bore an ill will to him on that account, and bade a design upon him.

We see in this, Bath-sheba makes David aware of exactly what his oath had been to her, and also the fact that Adonijah is trying to take the kingdom, even before the death of David.

1 Kings 1:20 "And thou, my lord, O king, the eyes of all Israel [are] upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him."

The generality of the people is in suspense, whether Adonijah's practices be with thy consent or not, and wait for thy sentence, which they will readily embrace.

"Who shall sit on the throne of my lord the king":

She speaks only in general, as owning my king's prerogative to give the crown to which of his sons he pleased, if he had not restrained himself by his oath to Solomon.

"After him":

I.e. after thy death; whereby she questions Adonijah's ambition, who usurped the crown whilst his father lived.

In a sense, Bath-sheba is reminding David of the power within his hands to stop this struggle for power before there is bloodshed among his sons.

She says the entire nation is looking to you, to name a king.

She feels if David would announce who the king is to be, the entire nation would be loyal to him.

She reminds David, that the Hebrew throne does not necessarily go to the oldest son, but to the one God has chosen through David.

1 Kings 1:21 "Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders."

That is, shall die, and be buried in the sepulcher of his ancestors, where he shall lie till he awakes in the morning of the resurrection.

"That I and my son Solomon shall be counted offenders":

Or "sinners"; not as if she would be reckoned an adulteress, and her son as illegitimate, as some think.

And so be branded and treated as such; but as being traitors, making pretensions to the throne.

She on the behalf of her son, and he for himself, when he had no right to it, being the younger son, and not declared successor by his father.

Bath-sheba knew of David's love for her.

He would not let her and her son be destroyed.

Bath-sheba's plea to David touches on that point.

She feels that Adonijah would have her and Solomon killed if he becomes king.

It is in the power of David to change this.

1 Kings 1:22 "And, lo, while she yet talked with the king, Nathan the prophet also came in."

Just as she was concluding her speech to him.

"Nathan the prophet also came in":

As he promised he would.

Perhaps was at the chamber door all the while Bath-sheba was speaking, and when he perceived she was just finishing, he entered in without ceremony.

As he had used to do, being the king's seer and counsellor, and a prophet, who had admittance to the king at any time.

Probably, Nathan had been in the hall waiting.

He now comes in to confirm what Bath-sheba has said.

1 Kings 1:23 "And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground."

Some who were attending at the door, or were in the chamber.

"Saying, Behold Nathan the prophet":

Or he is in the room, which the king through his infirmities might not be sensible of.

"And when he was come in before the king":

Nearer to him, and as to be properly in his presence.

"He bowed himself before the king with his face to the ground":

Showing him the same reverence (though in bed), as if on his throne.

Nathan is a man of God.

He had spoken boldly to David, when he had sinned before the LORD.

David was aware that the words that came from Nathan were not Nathan's words, but the words of the LORD, so he was not angry with Nathan.

Nathan is showing respect for David as king by bowing.

1 Kings 1:24 "And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?"

He addresses him as with great veneration and respect due to his office, so as if he knew nothing of Bath-sheba's supplication to him; and therefore begins and tells his story, as if the king had never heard anything relative to it.

"Hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?"

Surely it can never be, because of the notice which he himself had given him from the LORD, that one to be born should succeed him, plainly pointing to Solomon.

And also because of the oath which he had sworn, to which Nathan was privy, that Solomon should reign after him.

And yet if he had not given such orders, it was exceeding strange that Adonijah should presume to do what he had done.

1 Kings 1:25 "For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah."

From Jerusalem which lay high, to the stone of Zohemoth, in En-rogel, which lay in the valley (1 Kings 1:9).

"And hath slain oxen and fat cattle and sheep in abundance":

Not by way of sacrifice, but for a feast, on account of his coming to the kingdom.

"And hath called all the king's sons":

Invited them to the entertainment.

"And the captains of the host":

Or army; not only Joab it seems, the general of it, but the captains of thousands and hundreds under him.

Being desirous of engaging the militia in his favor, and which was not an impolitic step.

"And Abiathar the priest":

To consult with by Urim and Thummim, and to anoint him, and use his interest with the populace for him, who might be supposed a man of influence, being the High Priest of the nation.

"And, behold, they eat and drink before him":

They were now at it, at this time.

They were not only invited, but they accepted the invitation and came.

Which is afore than what was before related.

And they say:

"God save King Adonijah":

They proclaimed and saluted him as king, and drank his health, and wished him all prosperity; and so the Targum, "may King Adonijah prosper!"

1 Kings 1:26 "But me, [even] me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called."

Meaning himself, Nathan the prophet, who was David's servant, his seer, and his counsellor.

"And Zadok the priest":

For whom David had a great respect.

"And Benaiah the son of Jehoiada":

Who was captain of his bodyguards.

Here Nathan observes more than Bath-sheba had, and supplies what she had omitted, and so filled up her words (as in 1 Kings 1:14).

"And thy servant Solomon, hath he not called":

Which showed his ill intention.

Nathan has given him an accurate explanation of what has happened.

Nathan knows that David has the power to change this.

Adonijah has neglected to include these people, because he knows their loyalty is not with him.

1 Kings 1:27 "Is this thing done by my lord the king, and thou hast not showed [it] unto thy servant, who should sit on the throne of my lord the king after him?"

With his knowledge and consent, and by his orders.

"And thou hast not showed it unto thy servant":

Meaning himself, who had brought him a message from the LORD, signifying that Solomon should succeed him.

And therefore if that had been countermanded, it seemed strange that he should not have acquainted him with it.

Or "to thy servants", as the Arabic version.

For the word has a plural ending, though pointed as singular.

And so, it may mean not only himself, but the rest of David's faithful servants that were about him at court, as Kimchi observes.

"Who should sit on the throne of my lord the king after him?":

If he had altered his mind, or had had any direction from the LORD to make any change, he wondered at it that he should neither acquaint him, nor any of his trusty friends, with it.

Nathan is absolutely assured that David would have told him, if Adonijah had been his choice for king in his stead.

He says, have you chosen Adonijah and not told me?

1 Kings Chapter 1 Questions

1. Who was the penman of Kings?
2. What are some of the things contained in Kings?
3. Describe the condition of David in verse 1?
4. What suggestion did his servants make to improve his condition?
5. Who are the servants of verse 2?
6. Who was the young virgin girl they found?
7. Did David know her as a wife?
8. What does "Abishag" mean?
9. Which son of David took advantage of David's feeble condition, and exalted himself, saying he would be king?

10. How many men did he prepare to run before his chariot?
11. What made Adonijah think he should be the next king?
12. What is wrong with this?
13. What would the chariots, and the runners before him, make him appear to be?
14. Who were Adonijah's brothers?
15. Why had David not stopped Adonijah before now?
16. Who were two of David's men, who followed Adonijah?
17. Why had Joab followed him?
18. Who were some, who had not followed him?
19. What name had Nathan given to Solomon?
20. Who was David's bodyguard?
21. What did Adonijah do, when he met with his followers?
22. Who were not invited to the feast?
23. Who did Nathan get to go and talk to David about, what was going on?
24. What did Nathan tell her to say to David?
25. How did Bath-sheba show her respect for David?
26. In verse 20, how does she explain to him the importance of his decision?
27. When did Nathan come in and speak to David?
28. What did Nathan tell David?
29. What question did Nathan ask David in verse 27?