

The only thing that matters is that you are reading God's word regularly. While that is still true with this schedule, the goal with this one is to get a better understanding of the entire story of the bible. There is no substitute for reading God's word. Keep reading! My website is at <http://graceofourlord.wordpress.com>. I encourage you to get the actual reading plan I am currently following. You can get it from the same place I do - at [this link](#). They have some great guidance for the reading plan there as well, and they have it all in both PDF and in Kindle format!

June 2012						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
May Week 5 (Week 22)					1 2 Sam 19	2
3 (Week 23)	4 1 Kings 1	5 1 Kings 2	6 1 Kings 3	7 1 Kings 6	8 1 Kings 8:1 – 1 Kings 9:9	9
10 (Week 24)	11 1 Kings 11	12 1 Kings 12	13 1 Kings 16:30 – 17:24	14 1 Kings 18	15 2 Kings 2	16
17 (Week 25)	18 2 Kings 4	19 2 Kings 5	20 2 Kings 9	21 2 Kings 10	22 2 Kings 17	23
24 (Week 26)	25 2 Kings 18	26 2 Kings 19	27 2 Kings 20	28 2 Kings 21	29 2 Kings 22	30

**Note:** This bible reading schedule was not designed by me. I am simply following it this year. This schedule skips some chapters in order to accommodate the goal of "getting the big picture" of the whole Bible as the story of God's plan of salvation.

## June Week 1 (Week 24) Summary

**1 Kings 1, 2, 3, 6, 8:1 - 9:9 - Click the chapter below to go to the ESV Bible passage for that chapter and read or listen.**

[1 Kings 1](#) – David had become old and could not get warm, so his servants provide a beautiful girl named Abishag to keep him warm. The scripture says that he was only "of service" to him for that purpose, and attending to him (verse 4). But she will become important later because of this service anyway. David's son Adonijah was the next one born after Absalom (verse 6), and must have supposed that entitled him to succeed David. Verse 5 says that he "exalted himself, saying 'I will be king.'" In

verses 9-10, Adonijah only invited royal officials to his feast and sacrificing ceremony - carefully excluding David's "mighty men" and his brother, Solomon. Nathan has enough of this, and talks to Bathsheba. One at a time, they let him know that Adonijah has done this under his very nose, even though David had already determined that Solomon would be king. David finally takes action and has Solomon anointed as king, giving explicit instructions on parading him on David's own mule with much fanfare (verses 32-35). When Solomon shows up announced, the guests scattered, leaving Adonijah (verse 49). At this point they were guilty of treason without question. The matter is settled though, and Solomon showed forgiveness and mercy - but strength as well, with a warning accompanying the forgiving gesture in verse 52.

[1 Kings 2](#) – As David drew near to death, he gave Solomon his final instructions. The first part, in verses 2-4, contains instructions on how to conduct himself, and on remaining faithful to God. The words are just as God spoke to Joshua in his charge in Joshua 1:6-9. The second part contains specific instructions on housekeeping. Some of this concerned the fact that Abiathar must be dealt with, as well as Joab. Both had been treasonous concerning Adonijah, and could not be trusted. Then there was Shimei, the Benjaminite of the house of Saul that had cursed David so grievously during his flight from Absalom (2 Samuel 16:5-8). David dies in verse 10; and verse 11 says that he had been king for 40 years. In verse 12, Solomon's "kingdom was firmly established." In verses 26-27, Solomon does deal with Abiathar, and he is removed from the priesthood. As he was in the line of Eli, through Ithamar, this fulfills the prophecy to Eli in 1 Samuel 2:31-33 that his house and priestly line would be done away with. Joab fled to the tent, grabbing the horns of the altar - thinking he would be safe there (verses 28-30). But Exodus 21:12-14 makes it clear that is not the case for someone who had done willful murder, Solomon commands Shimei not to ever leave Jerusalem, or else he would be put to death. This was presumably to keep him from returning to incite the Benjaminites to rebellion. But verses 39-40 tell us that he violated that oath, and Solomon had him killed. Adonijah had his mother request Abishag for his wife. But Solomon sees what his mother apparently chose not to. Abishag was technically part of David's royal harem. Adonijah had clearly not given up on his quest for the throne, and likely never would. So Solomon wisely had him done away with (verses 22-25).

[1 Kings 3](#) – The marriage alliance in verse 1 with Egypt does show the power that Solomon and his kingdom commanded now (Egypt rarely made such alliances), but what about the command not to intermarry with foreigners because they will lead the people to serve other gods (Deuteronomy 7:3-4)? The Hebrew verb in verse 1 is translated "intermarry" in Deuteronomy. Then there is the matter of the people sacrificing at the "high places" in verse 2. These are simply publicly accessible places to worship or sacrifice, and likely had been used in idol worship. This is in direct conflict with what is commanded in Deuteronomy 12:1-5. Allowing this to happen is certainly not what David meant when he admonished Solomon to "keep the charge of the Lord your God..." in 1 Kings 2:1-5. And it foreshadows the great fall Solomon would take to idol worship in 1 Kings 11:4-8. This is so far from the Solomon that we know and that pleased God so much in verse 9 by asking for an understanding mind to govern God's people - to be able to discern between good and evil when God said "Ask what I shall give you." He

could have asked for anything, but he chose that kind of wisdom - for an honorable purpose; and as a result, God gave him the riches and honor he did not ask for (verse 13).

[1 Kings 6](#) – The significance of verse one is that it gives us the ability to date the time of the Exodus - 480 years prior to the fourth year of Solomon's reign. The accepted date for that year of Solomon's reign is 966-967 BCE. Although there is some argument for the application of the number of years, the more credible date for the Exodus seems to be about 1466-1467 BCE. The detail of the temple's construction is pretty specific, and was quite expensive (not all the gold used - most of it captured in the victorious the Israelites had over the various Canaanite cities). The exact dimensions are somewhat disputed due to the variance of the length of a cubit at different time, but as temple's go, it would not have been the huge building that some of us might imagine. But the description is of a grandly beautiful temple for the Lord's house. God restates (in verse 11-13) the promises He made to David in 2 Samuel 7:11-16, but it is not an unconditional promise. Note in verse 12, that God makes no promise to "hang around" if they are disobedient. A beautiful structure indeed, but that obedience is more important to Him than the grandest of temples. Remember that people (including the apostles) were very impressed with the temple that existed when Jesus was in Jerusalem. But he foretold its utter destruction (as in Luke 21:5-6).

[1 Kings 8:1 – 9:9](#) - Sometime after the completion of construction of the temple, Solomon has the ark of the covenant, the tent of meeting (tabernacle), and all the holy vessels within brought from the old city of David so that the ark could be brought into the temple. Like in the tabernacle (see Exodus 40), the inner sanctuary - or most holy place - is where the ark would be kept. Only the priests could enter there (verse 6), and only they could "take up" the ark (verse 3). Missing from the description of the contents of the ark are Aaron's rod (Numbers 17:10-11) and the jar of manna (Exodus 16:32-34) that we are told were kept there at one time (Hebrews 9:1-5). We are not told what had become of them. After the priest's came out, a cloud filled the temple as the glory of the Lord described in Exodus 40:34-38 - so that the priests were not able to even stand (verses 10-11). Solomon's speech and his prayer to the Lord make up the rest of the chapter. The prayer is beautiful and significant in that the people would eventually need all of the petitions of this prayer to be granted. Solomon acknowledges in verses 27 and 29-30 that God cannot be contained in an earthly dwelling, but that as the Lord had said, His name shall dwell there - the word "name" in biblical terms meaning all that constitutes the character and essence of all that He is. And in place toward which His eyes are open. The prayer consists of several petitions concerning granting mercy to the people when they repent of their sins during and after times including war, famine, drought, exile, and captivity - that the Lord would once again regard them as His people after repentance and "maintain their cause" (verse 49). The Lord answers Solomon in 9:1-9 with a promise and a warning of what would happen if they turn aside, with a particular emphasis on warning against idolatry in verse 9.