

**"He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa\_53:3)  
(1Ki 1:19-27)**

**1Ki 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.

**1Ki 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.

**1Ki 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.

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

**1Ki 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.

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

**1Ki 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.

**1Ki 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.

**1Ki 1:27** Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

The last part of that verse in (Isa\_53:3) that our title for tonight's

study is taken from says "and we hid as it were *our* faces from him; he was despised, and we esteemed him not". It was by hiding our face from the truth in our former conversation because of our blindness ([Eph 2:1-3](#) , [2Co 4:4](#)), that we demonstrated that we despised and rejected Christ who was a man of sorrows, and acquainted with grief.

[Isa 53:3](#) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

[Eph 2:1](#) And you *hath he quickened*, who were dead in trespasses and sins;

[Eph 2:2](#) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

[Eph 2:3](#) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

In this section of 1Kings1 we will learn through the example of Adonijah how, by our self-righteous religious actions, we were all guilty of rejecting Christ by holding fast to his name but not his doctrine ([Isa 4:1](#)), and conversely how, when we were given to know the truth, that we then began to be rejected and hated by all men for His name's sake becoming as he is in this world, "rejected of men; a man of sorrows, and acquainted with grief". It is by living by the faith of Christ that we can go through the crushing and dying daily experiences ([Gal 2:20](#)) of this life which are **precious** in the sight of God ([1Pe 1:7](#)) who is preparing the bride through those trials to become saviours ([Mar 13:13](#) , [1Jn 4:17](#) , [1Pe 2:6-9](#) , [Psa 116:15](#) , [Col 1:24](#)).

[Isa 4:1](#) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

**1Pe 1:7** That the trial of your faith, being much more **precious** than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

**Mar 13:13** And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

**1Jn 4:17** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

**1Pe 2:6** Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

**1Pe 2:7** Unto you therefore which believe *he is* **precious**: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

**1Pe 2:8** And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

**1Pe 2:9** But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

**Psa 116:15** **Precious** in the sight of the LORD *is* the death of his saints.

**Col 1:24** Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Before Solomon, a type of the elect in this instance, can be appointed king by King David who represents Christ, we need to see the extent of

our own pride and self righteousness that wants to do good and offer sacrifices as Adonijah did, and how we naturally forget these words: "Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams"(1Sa 15:22-23). That obedience is something we learn through the things that we suffer as we go from glory to glory (2Co 3:18) beholding the glory of Christ our hope of glory within (Col 1:27) who gives us the power to be able to be obedient, until ultimately we will no longer "hid(e) as it were our faces from him" but rather see him face to face (1Co 13:12 , Joh 17:3-4).

1Sa 15:22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, *to obey is better than sacrifice, and to hearken* than the fat of rams.

1Sa 15:23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

1Co 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Joh 17:4 I have glorified thee on the earth: **I have finished the work which thou gavest me to do.** (Rom 4:17 , Eph 2:10)

**Rom 4:17** (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

**Eph 2:10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

*Our first verse:*

**1Ki 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.

As we just read in (**1Sa 15:22-23**), these sacrifices of "**oxen and fat cattle and sheep in abundance**" which were slain demonstrate the stubbornness in Adonijah's heart and the extent that he and all flesh will go to in order to get our own way that seems right unto us (**Pro 14:12**), as we do many wonderful 'religious' works (**Mat 7:22-23**) without truly knowing that Christ is the one who is working in us both to will and to do all those works (**Php 2:12-13**).

**Mat 7:22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

**Mat 7:23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (*our own righteousness of **Php 3:9***)

**Eze 18:26** When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

*The righteousness being spoken of that we turn away from in Ezekiel is typical of the righteousness of Christ who is our righteousness ([1Co 1:30](#)) and when God causes us to err by hardening our hearts ([Isa 63:17](#)), we die in our own works that Christ likened unto the dead burying the dead ([Luk 9:60](#)). God is in the process of burning all this self-righteousness out of Christ's bride as we're led unto repentance ([Rom 2:4](#)). God is working with the elect in this age to bring about mature sons who will glorify Him as vessels that have been made unto honour, through a sanctification process, that makes us meet for the master's use, being prepared unto every good work ([2Ti 2:21](#) , [Rev 19:7](#) , [Eph 2:10](#) , [Mat 3:8](#))*

**1Co 1:30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**Isa 63:17** O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

**2Ti 2:21** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

**Eph 2:10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**Mat 3:8** Bring forth therefore fruits meet for repentance:

This is the blindness that is caused and is typified by Jacob who for seven years served the tender eyed **H7390** firstborn Leah who represents our completely blind flesh that cannot see (seven years), until we are given Rachel who represents the gift of God's grace given



to us through faith ([Gen 29:17-20](#) , [Eph 2:8](#)).

[Gen 29:16](#) And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

[Gen 29:17](#) Leah *was* tender eyed; but Rachel was beautiful and well favoured.

[Gen 29:18](#) And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

[Gen 29:19](#) And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

[Gen 29:20](#) And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

Adonijah was in no way following the principle that Christ tells us in ([Luk 14:12-15](#)) and had chosen rather to invite those people who would best advantage his goal of securing his position as king via "**Abiathar the priest, and Joab the captain of the host**". In Adonijah's mind, these were the most likely people who would "**bid thee again, and a recompence be made thee**", which was his way of seeking political advantage.

[Luk 14:12](#) Then said he also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.**

[Luk 14:13](#) But when thou makest a feast, call the poor, the maimed, the lame, the blind:

[Luk 14:14](#) And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. [[Rev 20:6](#)]

[Luk 14:15](#) And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

The banquet that God's elect are called to is the "marriage supper of

the Lamb" ([Rev 19:9](#)) and so we only need to look at Christ's example here to know who it is that has been determined to be called from the foundation of the world: "[the poor, the maimed, the lame, the blind](#)" -- those who have been brought to see that they are unworthy ([Luk 15:19](#) , [Luk 17:10](#)) and see the hope in these trustworthy statements found in ([1Ti 1:15-16](#) , [1Co 1:26-29](#)) that are worthy of all acceptation.

[Rev 19:9](#) And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[Luk 15:19](#) And am no more worthy to be called thy son: make me as one of thy hired servants.

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[1Ti 1:15](#) This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

[1Ti 1:16](#) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

[1Co 1:27](#) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

[1Co 1:28](#) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

[1Co 1:29](#) That no flesh should glory in his presence.



**"The king, and Abiathar the priest, and Joab the captain of the host"** represent the mighty and the noble of this world who will, in God's time, see the order of His plan that was determined to be that way so that "no flesh should glory in his presence".

**"But Solomon thy servant hath he not called"** reminds us that Adonijah was not given to receive the wisdom that was needed in order to become the true king of Israel as it was too high for him ([Pro 24:7](#)). Adonijah typifies our flesh trying to find some other way into the kingdom of God ([Joh 10:1](#)), that some other way being our own works, our own righteousness ([Php 3:9](#)).

[Pro 24:7](#) Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

[Joh 10:1](#) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

[Php 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

**1Ki 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.

**1Ki 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.

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

This verse, "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",** has its fulfillment for God's elect in ([Mal 3:18](#)), which is when the eyes of "**all Israel**" who represents the world ([Rev 5:10](#) , [1Co 6:3](#)), will look to mount Zion that represents the elect who will judge the mount of Esau ([Oba 1:21](#)). We are all offenders, but for the grace of God our offences as a kind of first fruits are given an accounting in this life which is represented by the actions of Bathsheba and Nathan who are disclosing the facts about Adonijah whose life represents our former conversation ([Eph 2:1-3](#)). That is the reason we ought to come boldly before the throne of grace to obtain grace in "time of need" ([Heb 4:16](#) , [1Pe 4:17](#)) along with this attitude of humbling ourselves before the king ([1Ki 1:16](#) , [1Ki 1:23](#)) who represents Christ who already knows we are the man of ([2Sa 12:7](#)) and that we have all forsaken Christ in our time ([Mat 26:22](#) , [Mar 14:50](#)). In other words, if Christ does not set us free from sin ([Joh 8:36](#)), "**I and my son Solomon shall be counted offenders**".

[Mal 3:18](#) Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

[Rev 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

[Joh 8:36](#) If the Son therefore shall make you free, ye shall be free indeed.

Verse twenty one is accompanied with an admonition for us right after verse twenty stating "**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"**, telling us also that unless our witness does not truthfully go forth through Christ who is our hope of glory represented by King David, that their blood will be upon our head and we "**shall be counted offenders**" ([Eze 3:18-19](#) , [1Ti 4:15-16](#)). The solution to being able to heed this admonition of being a faithful witness is given to us in the form of a parable represented by Nathan who in verse twenty two appears on the scene, stated this way: "**while she yet talked with the king, Nathan the prophet also came in**".

Our hope is not in this life alone because we know Christ is raised, and although it is true "**my lord the king shall sleep with his fathers**", our hope is that Christ our king is raised now and that we are raised with him in earnest making it possible for us to be true witnesses who are not experiencing any condemnation in Christ ([Rom 8:1](#)). If God so allows, then we are being blessed to demonstrate our discipleship through obedience to God's commands as we experience His love being shed abroad in our hearts for that very reason of giving us the power to be obedient and faithful witnesses ([Rev 11:3](#)) to the end of this life ([1Co 15:14](#) , [Eph 2:6](#) , [Rom 5:5](#)).

[Eze 3:18](#) When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

[Eze 3:19](#) Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

[1Ti 4:15](#) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

[1Ti 4:16](#) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**1Co 15:14** And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

**Eph 2:6** And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Bathsheba is a type of the church whose witness to the king is going to be confirmed by the prophet Nathan. We are dragged to the king (**Joh 6:44**) to make these requests and are accepted in the beloved through God's holy spirit (**Eph 1:6**). Nathan is the second person to confirm (*witness*) what was being brought to the king, and Nathan is a type of the spirit of God that will bear witness that we are his sons in this age who have been given the power to testify, while others deny Christ who won't deny himself, if He is abiding in us and saving us by grace through faith (**Mat 10:19** , **Rom 8:14-16** , *the spirit of God is not bound* **2Ti 2:10-13** , **Joh 6:63** , **2Co 3:17** , **Rom 8:9** , **Eph 2:8**).

**Mat 10:19** But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

**Rom 8:14** For as many as are led by the Spirit of God, they are the sons of God.

**Rom 8:15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

**Rom 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

**1Ki 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.

Christ, unlike David, knows what is going on all the time and

everywhere in the earth ([2Ch 16:9](#) , [Jer 1:12](#)), and this statement **"and they told the king"** is typical of the statement found in the book of Job where Christ asks this question that would generate an answer: "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."([Job 1:7](#)). That question was not for His benefit but for ours to remind us that we are constantly dealing with a roaring lion seeking whom he may devour, and yet he will not prevail or catch God's elect off guard if we are granted to resist him stedfastly in the faith ([1Pe 5:8-9](#) , [Mat 16:18](#) , [Luk 22:31](#)).

[1Pe 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

[1Pe 5:9](#) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

[Luk 22:31](#) And the Lord said, Simon, Simon, behold, Satan hath desired *to have you*, that he may sift *you* as wheat:

[Luk 22:32](#) But I have prayed for thee, that thy faith fail not: [[1Jn 5:4](#)] and when thou art converted, strengthen thy brethren.

What we hope to see in all our dealings with Christ in each other is this spirit of humility that Nathan brought forth: **"and when he was come in before the king, he bowed himself before the king with his face to the ground"** ([Php 2:3](#)). Having our **"face to the ground"** is a symbolic gesture that reminds us who we are to be in the presence of our King

[1Ki 1:23](#) And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself<sup>H7812</sup>

before the king with his **face**<sup>H639</sup> to the ground.

bowed himself **H7812** shâchâ *shaw-khaw'* - **Strong's:** A primitive root; to *depress* that is *prostrate* (especially reflexively in homage to royalty or God): - bow (self) down crouch fall down (flat) humbly beseech do (make) obeisance do reverence make to stoop worship.

**Total KJV Occurrences:** 171

**Zep 2:3** Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S **anger**<sup>H639</sup>.

**face ; anger H639** From <sup>H599</sup>; properly the *nose* or *nostril*; hence the *face*, and occasionally a *person*; also (from the rapid breathing in passion) *ire*: - anger (-gry), + before, countenance, face, + forbearing, forehead, + [long-] suffering, nose, nostril, snout, X worthy, wrath.

**Total KJV Occurrences:** 276:

anger 171, angry 4, face 19, faces 3

**1Pe 3:4** But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

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

**1Ki 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.

The discerning mind of Christ represented by King David is going to make a declaration very shortly after all the facts are stated by Bathsheba and Nathan (<sup>1Co 2:15-16</sup>).



**1Co 2:15** But he that is spiritual judgeth all things, yet he himself is judged of no man.

**1Co 2:16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Bathsheba and Nathan have gone about to establish this witness with humility in their approach stating only the facts of the matter that the king will base his arbitration on (**Pro 18:13**). Nathan starts off by asking king David are these his words "**Adonijah shall reign after me, and he shall sit upon my throne**" to immediately establish that Adonijah's actions were self-willed, boastful (**Pro 25:14**), and not ordained by the king which Nathan and Bathsheba wanted to be sure was the case (**1Jn 4:1**).

**Pro 18:13** He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

**1Jn 4:1** Beloved, believe not every spirit, but try the spirits whether they are of God: **because many false prophets are gone out into the world.**

If this is the case that David has approved Adonijah to be king then surely David would have been the one putting all of these things together (**Luk 15:27**) that Adonijah took upon himself to do, "**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**". These were all normal preceding for someone who has been ordained to be a king but in Adonijah's case it was all a demonstration of the flesh wanting to be acknowledged and given approval for his own personal gain (**Mat 6:2**).

**Luk 15:27** And he said unto him, Thy brother is come; and thy

father hath killed the fatted calf, because he hath received him safe and sound.

**Mat 6:2** Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

These were the matters that Bathsheba and Nathan were searching out in order to preserve the true lineage of the king, and it demonstrates a typical lesson that we are called to learn by looking well unto ourselves and the church ([1Pe 1:12](#) , [Act 20:28](#)) so that by the grace of God no man will take our crown ([Pro 25:2](#) , [Jer 17:10](#) , [Rev 2:2](#) , [Rev 3:11](#)).

**Act 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

**Pro 25:2** *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

**Jer 17:10** I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

**Rev 2:2** I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

**1Ki 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.

**1Ki 1:27** Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne

## of my lord the king after him?

Nathan's statement had the veiled understanding that Adonijah was conveniently calling who he wanted in order to get approval for his actions, even as he steered away from calling on Nathan "**thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called**".

Calling ZadokH6659 would have brought condemnation to Adonijah, just as would calling NathanH5416 along with BenaiahH1141 son of JehoiadaH3077 and SolomonH8010 .

### ZadokH6659

**H6659** tsâdôq tsaw-doke'

From H6663; *just*; *Tsadok*, the name of eight or nine Israelites: - Zadok.

**H6663** tsaw-dak'

A primitive root; to *be* (causatively *make*) *right* (in a moral or forensic sense): - cleanse, clear self, (be, do) **just** (-ice, -ify, -ify self), (be, turn to) **righteous** (-ness).

### NathanH5416

**H5416** nâthân naw-thawn'

From H5414; *given*; *Nathan*, the name of five Israelites: - Nathan.

**H5414** nâthân naw-than'A primitive root; to *give*, used with great latitude of application (*put, make, etc.*): - add, apply, **appoint**, ascribe, assign, X **avenge**, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit consider, count, + cry, deliver (up), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, **ordain**, pay, perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter,

+ weep, X willingly, + withdraw, + would (to) God, yield.

## **Benaiah**[H1141](#)

**H1141** *ben-aw-yaw', ben-aw-yaw'-hoo*

From [H1129](#) and [H3050](#); ***Jah has built***; *Benajah*, the name of twelve Israelites: - Benaiah.

**H1129** *baw-naw'*

A primitive root; to *build* (literally and figuratively): - (begin to) build (-er), obtain children, make, repair, set (up), X surely.

**H3050** *yaw*

Contracted for [H3068](#), and meaning the same; *Jah*, the sacred name: - Jah, the Lord, most vehement. Cp. names in “-iah,” “-jah.”

## **Jehoiada**[H3077](#)

**H3077** *yeh-ho-yaw-daw'*

From [H3068](#) and [H3045](#); *Jehovah-known*; *Jehojada*, the name of three Israelites: - Jehoiada. Compare [H3111](#).

**H3068** *yeh-ho-vaw'*

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

**H3045** *yaw-dah'*

A primitive root; **to know (properly to ascertain by seeing)**; used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including *observation*, *care*, *recognition*; and causatively *instruction*, *designation*, *punishment*, etc.): - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self)

known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

## **Solomon**[H8010](#)

**H8010** *shel-o-mo'*

From [H7965](#); *peaceful*; *Shelomoh*, David's successor: - Solomon.

**H7965** *shâlôm shâlôm shaw-lome', shaw-lome'*

From [H7999](#); *safe*, that is, (figuratively) *well, happy, friendly*; also (abstractly) *welfare*, that is, health, prosperity, peace: - X do, familiar, X fare, favour, + friend, X greet, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ly), salute, welfare, (X all is, be) well, X wholly.

**H7999** *shâlam shaw-lam'*

A primitive root; to *be safe* (in mind, body or estate); figuratively to *be* (causatively *make*) *completed*; by implication to *be friendly*; by extension to *reciprocate* (in various applications): - make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, X surely.

Twice now Nathan is used to bring this question to the king, once through his counsel given to Bathsheba, and then from his own mouth ([1Ki 1:13](#) , [1Ki 1:27](#)): **"Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?"**. Nathan respectfully puts this question before the king because none of this appears right in the heart and minds of him and Bathsheba, and the Lord is showing us that a witness will always be established against our old man, typified here by Adonijah: "Surely the Lord GOD will do

nothing, but he revealeth his secret unto his servants the prophets".

We will all feel that rejection that will cause us to groan in our spirits as we long with all the saints for his vindication on our lives that have become like Christ "despised and rejected of men; a man of sorrows, and acquainted with grief" ([Rev 6:10](#) , [Isa 53:3](#)).

[Rev 6:10](#) And they cried with a loud voice [[Heb 5:7](#)], saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

[Isa 53:3](#) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Next week Lord willing we will see the type and shadow answer to this question "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" as we look at the response that King David gives that brings us into remembrance of these verses ([Hab 2:3](#) , [1Co 15:52](#)).

[Hab 2:3](#) For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, **it will not tarry.**

[1Co 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.