1. How is I Kings 1:1 (Now King ***David was old, advanced in years***) thematically connected to the Torah portion?[[1]](#endnote-1)
2. How is I Kings 1:2 (***Let a young woman***, a virgin ***be sought for our lord the king***) thematically connected to the Torah portion?[[2]](#endnote-2)
3. How is I Kings 1:2, 4 (Let a ***young woman, a virgin*** be sought . . . The ***young woman was very lovely***) thematically connected to the Torah portion?[[3]](#endnote-3)
4. How is I Kings 1:22 (***And just then while she was talking to the King***, Nathan the prophet also came in) thematically connected to the Torah portion?[[4]](#endnote-4)
5. How is I Kings 1:2 (And let her ***care for him***; and let her ***lie in your bosom***, that our lord ***the king may be warm***) thematically connected to the Torah portion?[[5]](#endnote-5)
6. How is I Kings 1:30 (Just as I swore to you by the Lord God of Israel . . . ***Assuredly Solomon will be king after me*** . . . so I certainly will do this day) thematically connected to the Torah portion?[[6]](#endnote-6)
7. How is I Kings 1:13 (Go immediately to King David and say to him, ‘Did you not, my lord, O king, ***swear to your maidservant, saying, “Assuredly your son Solomon shall reign after me, and he shall sit on my throne“?***)thematically connected to the Torah portion?[[7]](#endnote-7)
8. How is I Kings 1:16 and 23 – (And ***Bathsheba bowed and did homage*** to the king; And when he came in before the king, ***he bowed down before the king*** with his face to the ground) thematically connection to the Torah portion? [[8]](#endnote-8)
9. How is I Kings 1:30 (Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,’ ***so I certainly will do this day***.) thematically connected to the Torah portion?[[9]](#endnote-9)
10. How is I Kings 1:31 (Then Bathsheba bowed with her face to the earth, and paid homage to the king, and said, “***Let my lord King David live forever***!”) thematically connected to the Torah portion?[[10]](#endnote-10)
11. How is I Kings 1:3 (and found Abishag the Shunammite, and ***brought her to the king***) thematically connected to the Torah portion?[[11]](#endnote-11)
12. How are Keturah’s children thematically connected to the Haftarah reading?[[12]](#endnote-12)
13. How is the fact that Abraham gave “all that he had” to Isaac thematically connected to the Haftarah?[[13]](#endnote-13)
14. How is the fact that Abraham sent his sons (from Keturah) away from Isaac thematically connected to the Torah portion?[[14]](#endnote-14)
15. How is I Kings 1:20 (and as for you, my lord, O king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him) thematically connected to the Torah portion?[[15]](#endnote-15)

1. Genesis 24:1 - Now Abraham ***was old, well advanced in years***. [↑](#endnote-ref-1)
2. Genesis 24:4 – And ***take a wife for my s***on Isaac. [↑](#endnote-ref-2)
3. Genesis 24:16 – Now ***the young woman was very beautiful to behold, a virgin***. [↑](#endnote-ref-3)
4. Genesis 24:15 - . . . ***before he had finished speaking*** that behold Rebecca . . . came out. [↑](#endnote-ref-4)
5. Genesis 24:20 and 67 - Then ***she quickly emptied her pitcher into the trough, ran back to the well to draw water***, and drew for all his camels; So ***Isaac was comforted*** after his mother’s death [↑](#endnote-ref-5)
6. Genesis 25:6 - . . . ***he sent them eastward away from Isaac*** his son to the country of the east. [↑](#endnote-ref-6)
7. Genesis 24:3-4 - and ***I will make you swear*** by the Lord, the God of heaven and the God of the earth, ***that you will not take a wife for my son from the daughters of the Canaanites*** among whom I dwell; ***but you shall go to my country and to my family, and take a wife for my son Isaac.”*** [↑](#endnote-ref-7)
8. Genesis 23:7 and 24:52 (Then Abraham stood up and ***bowed himself to the people*** of the land; And it came to pass, when Abraham’s servant heard their words, that he worshiped the Lord, ***bowing himself to the earth***). [↑](#endnote-ref-8)
9. Genesis 24:54 and 56 – Then they arose in the morning, and he said, “***Send me away to my master***.” . . . And he said to them, “***Do not hinder me***, since the Lord has prospered my way; ***send me away*** so that I may go to my master.” [↑](#endnote-ref-9)
10. Genesis 24:60 – “Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them.” The connection being a verbal blessing given after securing a promise. [↑](#endnote-ref-10)
11. Genesis 25:1 – ***Abraham again took a wife***, and her name was Keturah. [↑](#endnote-ref-11)
12. They represented threats to the blessing Abraham gave to Isaac. So likewise, Adonijah, who was born to another mother other than Solomon’s mother, represented a threat to the promise David gave to Solomon for kingship. [↑](#endnote-ref-12)
13. Abraham gave all that he had to Isaac because Isaac inherited the promises Adonai made to Abraham about the future nation. So likewise David gave Solomon the kingship because Solomon inherited the promises Adonai made to Abraham about the future nation. [↑](#endnote-ref-13)
14. Abraham sent his other sons away from Isaac because he did not want them to try to usurp Isaac’s position as inheritor of the promises of the future nation. So likewise, David, by crowning Solomon and rejecting Adonijah ensured that Solomon received the promised kingship he rightfully deserved. [↑](#endnote-ref-14)
15. So likewise, the Torah portion answers the question pertaining to which one of Abraham’s sons (Isaac, Ishmael or Keturah’s sons) will inherit the promises concerning the future nation. [↑](#endnote-ref-15)