**A picture containing text

Description automatically generatedI Kings Introduction and Chapter 1**

**The Self-Proclaimed King**

The Old Testament breaks into five different sections. The Law, History, Poetry and Wisdom, Major Prophets, and Minor Prophets. Kings belongs to the history section of the Old Testament, a section that covers from the conquest of the Promised Land, the united kingdom, the divided kingdom, the Babylonian exile, and the return from exile.

**1 and 2 Kings** (originally one book) cover about 370 years of history starting with the end of David’s reign. The message of Kings is one of rebellion and decline. A decline that ends in the judgement of both the northern ten tribes (collectively known as Israel) and the two southern tribes collectively known as Judah. If we were to boil the book down to just a few words, those words would be:

**Worship –** This is the great message of Kings; God’s people were called to worship God and God alone. Solomon builds this amazing temple to Yahweh, yet even he falls into idolatry. In fact, the kingdom ultimately splits, due to idolatry.

**Word –** Much of the content of the first five books of the Bible (the Pentateuch)(the Law) is referred to in Kings (esp. Deuteronomy). God’s people were supposed to live by God’s word, but for the most part the King and the people failed to do that.

**Weakness –** This is the story of Kings, it shows us a human king is not the answer to our needs, even ones like David and Solomon. All the kings of the North will be adulterous rebels. Following Solomon two kings in the Southern Kingdom prove to be exemplar: Hezekiah and Josiah. Six kings of Judah are praised, but with the caveat, “the high places were not taken away.” These are Asa Jehoshaphat, Joash, Amaziah, Azariah, and Jotham. The other kings are condemned. It is obvious another king, a better king, a different kind of king is needed.

In the book of Kings, we will find all the intrigue that we find in our modern-day nation like political maneuvering, material prosperity, power plays between nations, compromise, alliances, violence, injustice, war, international trade, compromised worship, dying children, etc.

In the midst of all of this, God’s people are confused, weary, worn out, and like sheep without a shepherd. **As we finish, I Kings your heart will be crying out for the Messiah.**

**Author and Title:** As the titles of the books indicate, 1–2 Kings describe the period of the monarchy in ancient Israel (971–586 B.C.), excluding most of the reigns of King Saul and King David (which are mainly described in 1–2 Samuel, with the conclusion to David’s reign appearing in [1 Kings 1:1–2:11](https://www.esv.org/1+Kings+1%E2%80%932%3A11/)). Ancient Jewish tradition attributes this account to the prophet Jeremiah, although the books themselves do not specify the author.

**Date:** In their present form, 1–2 Kings could not have been written before the sixth century B.C., since [2 Kings 25:27–30](https://www.esv.org/2+Kings+25%3A27%E2%80%9330/) describes the release of King Jehoiachin from prison in Babylon in 561 and the books must therefore date from some time after that. It is possible (and some scholars certainly believe) that this late exilic or postexilic version of Kings builds on earlier editions dating from before the exile of many Judeans to Babylon in 586 B.C..

**Literary Features:** Iand II Kings are written in the form of historical narrative—specifically, a record of monarchical succession. The main rhetorical format of this court history is the summary of individual kings’ careers, consisting of the name of each king, what kingdom he ruled (Israel or Judah), the date of his accession to the throne, the length of his reign, his religious and other policies, the details of his death, and the name of his successor.

Yet the authors are as much theologians as historians. It is not their intention to provide every historical detail, and on occasion they direct readers who want more information to consult other sources. The authors’ main intention is to interpret the history of Israel along theological lines, showing that what happens when political and spiritual leaders foolishly choose to worship false gods instead of wisely choosing to worship the one true God.

**The dominant theme of chapter 1** is **“kingship.”** The seventy instances of the noun king or the related verb form are the most in any chapter in the Bible. A crisis about the king immediately presents itself.

***“1 ¶ Now King David was old and advanced in years. And although they covered him with clothes, he could not get warm. 2 Therefore his servants said to him, "Let a young woman be sought for my lord the king, and let her wait on the king and be in his service. Let her lie in your arms, that my lord the king may be warm." 3 So they sought for a beautiful young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not.***

**Vs 1 -** So David is nearing the end of his life. He is old and cold. Now to be honest, he is not that old. He is seventy. We can assume he had many hard years, and those have taken their toll.

David has walked with God, but now David is about to go the way all men go.

As you might imagine, David’s death could potentially throw the rightful kingship into question. We cannot help but speculate that: Who is going to be the next King was the question that was on the mind of everyone in the kingdom.

**Vs 2 -** His servants thought a human heater, who could both wait on his needs, and could lie in his arms, to help him stay warm is just what the doctor ordered. This idea of lying in her arms takes on a sexual flare and one cannot wonder if the point was that she was meant to excite David sexually.

Most versions describe this young woman, that they are looking for with the additional requirement of being a virgin. This is based on the use of the Hebrew word: **בתולה** (beth-oo-law’) which is normally translated **virgin**.

**Vs 3 –** They go searching throughout the entire territory of Israel for a beautiful young virgin woman. This is like the first ***Miss Israel*** contest, although we all have doubts about this being the will of God.

You can see that they searched throughout the territory of Israel for the perfect woman. They ultimately found a beautiful woman. Her name was **Abishag**, (keep that in your mind, we will see her again later on).

By the way she was a (Shunammite). Which means she was from Shunem. Shunem was a city in the tribe of Issachar. Her name means: **“my father is a wandered.”**

**Vs 4 -** She was beautiful, and she attended to the King. But the writer is clear, the king did not “know” her, he did not have sexual relations with her. This picture is a sad picture of the human condition and also serves as a picture of the decline of the nation itself.

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***5 Now Adonijah the son of Haggith exalted himself, saying, "I will be king." And he prepared for himself chariots and horsemen, and fifty men to run before him. 6 His father had never at any time displeased him by asking, "Why have you done thus and so?" He was also a very handsome man, and he was born next after Absalom. 7 He conferred with Joab the son of Zeruiah and with Abiathar the priest. And they followed Adonijah and helped him. 8 But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and David’s mighty men were not with Adonijah. 9 Adonijah sacrificed sheep, oxen, and fattened cattle by the Serpent’s Stone, which is beside En-rogel, and he invited all his brothers, the king’s sons, and all the royal officials of Judah, 10 but he did not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother.***

**Vs 5 -** Adonijah, sees all of this happening, and he exalts himself and decides on his own: **“I will be king!” Adonijah (Name = my Lord is Jehovah).**

The form of the verb may indicate a continuous action. Pointing to the fact that this may not have been a onetime action but was likely what his whole life was about: **“I will be King.”**

Israel was a theocracy; God is the King, and if a human king is to be placed, God is the one who picks that King **(Deut 17:14-15).**

Adonijah is the fourth son of David, born in Hebron, more than likely at this time the oldest surviving son of David.

*“****2*** *And sons were born to David at Hebron: his firstborn was Amnon, of Ahinoam of Jezreel;* ***3*** *and his second, Chileab, of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;* ***4*** *and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;* ***5*** *and the sixth, Ithream, of Eglah, David’s wife. These were born to David in Hebron.” (2Sa 3:2-5 ESV)*

**Amnon,** who is dead now. By the way he was killed by Absalom’s servants at Absalom’s command because Amnon (David’s oldest son) raped Absalom’s sister, Tamar. For the story see: **II Sam 13.**

**Chileab,** who is presumed dead now. Looks like he died young, we know nothing about him. This is the only place where he is mentioned.

**Absalom,** who is dead now. He had previously launched a successful coupe against David, took over the kingdom for a short period, but was killed by Joab, David’s general. It is worth noting that David had given command to ***“deal gently”*** with Absalom. For more information, please see **II Sam 18.**

**Adonijah the son of Haggith.** We know nothing of Haggith, other than she was one of David’s wives and the mother of Adonijah.

**Vs 5** – This is exactly what older brother Absalom did we he launched a coupe against his Father, King David.

To be king you need to look the part, you need chariots, horsemen, you need men to run before you. Thus, in an attempt to look the part, Adonijah hires all the correct actors!

You can read about this in **II Sam 15**, key point is Adonijah had observed how to launch a successful coupe, and that is exactly what he is doing.

So Adonijah is the oldest surviving son of King David. He is also a proud, arrogant, ambitus, usurper, who is a **threat to David’s kingdom**.

He sees his father bed-ridden, weak, near the end-of-life and decides this is the perfect time for him to promote himself to the place of the King of Israel.

Adonijah could not even wait for his father to die, to get the kingdom. He lacked even the tact to ask the father to give him the kingdom (prior to his imminent death), but instead decided to seize the kingdom while his father was still living. At least the younger son in **Luke 15**, went to the father and asked for his inheritance in advance. Here Adonijah simply decided to seize it.

**Vs 6 –** David had allowed Adonijah to act and behave however he liked. David had never so much as asked him: ***"Why have you done thus and so?"***

Philip Graham Ryken in his commentary wrote this***:*** *“This is a terrible indictment of David for his failure in fatherly discipline. It also happens to be one of the most important comments made anywhere in the Bible on the subject of raising children.”*

Adonijah, like older brother Absalom (from a different mother) is very handsome, very industrious, and a traitorous threat to his own father and the kingdom.

**Vs 7 -** Here we see the plot thickens and Adonijah confers with Joab and Abiathar the priest.

Joab, was and had been for years, the commander of Israel’s army. He had served for many years as David’s right-hand man. He was instrumental in helping conquer Jerusalem.

Abiathar was a priest, but he was not the high priest. Maybe he wanted more power and position and he saw this as his opportunity to advance.

What is important, and the text is about to note them, is who Adonijah did not confer with:

1. **The King** (David) – By the way who was also his father
2. **The High Priest** (Zadok) who was a direct descendant from Aaron (I Chr 6:49-53)
3. **The Prophet** (Nathan)
   1. God

These are who he should have conferred with. But it is likely that he knew they would not support or endorse his power grab!

**Vs 8 -** Here we have a list of those who were not invited and who did not participate in the coupe:

1. **Zadok -** High Priest (Zadok) again, he was a direct descendant from Aaron (I Chr 6:49-53)
2. **Benaiah –** Was the captain of the king’s bodyguard **(II Sam 23:20-23)** and also a captain of citizen’s militia (third month) **(I Chr 27).**
3. **Nathan –** The prophet and the man that had the brass to confront David in his sin with Bathsheba! **(II Sam 12).**
4. **Shimei –** He was one of David’s mighty men. This is not the same Shimei who cursed David when he fled from Absalom.
5. **Rei –** This is all we know about Rei, he was probably prominent in David’s kingdom, but we lack additional information. This is the only place in the OT his name is mentioned.
6. **David’s mighty men.** These are the inner circle of soldiers. They are outlined in **(II Sam 23:8-38).** Two men of note in the list are Benaiah and Uriah the Hittite.

**At this point a great question is: Who knew what about the next king?**

***6*** *¶ Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel.* ***7*** *David said to Solomon, "My son, I had it in my heart to build a house to the name of the LORD my God.* ***8*** *But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth.* ***9*** *Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days.* ***10*** *He shall build a house for my name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever.’” (1Ch 22:6-10 ESV)*

**Vs 9** - So Adonijah makes sacrifices at the Serpent’s Stone, which is beside En-rogel.

Here we see that Adonijah wants his supporters to know that he is wealthy, and he is spiritual. After all, he is sacrificing numerous sheep, oxen, and fatted cattle to Yahweh.

He invites ***“all his brothers”*** this would be the royal family, these are all sons of David, as well as all the royal officials.

**Vs 10 -** The author now provides a list of people, Adonijah did not invite:

1. **Nathan the prophet**
2. **Benaiah**
3. **Mighty Men**
4. **Solomon** – Invited all of David’s sons, but one. Interesting (why)?

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***11 Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it? 12 Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon. 13 Go in at once to King David, and say to him, ‘Did you not, my lord the king, swear to your servant, saying, "Solomon your son shall reign after me, and he shall sit on my throne"? Why then is Adonijah king?’ 14 Then while you are still speaking with the king, I also will come in after you and confirm your words."***

**Vs 11 -** Nathan approaches Bathsheba to ensure she is aware and it is clear he recognizes that David does not have a clue!

**Vs 12 –** At a critical moment in the life of Israel, one man, sees and perceives what is at stake and he acts.

We see the prophet offers advice that will save both Solomon and Bathsheba. Now this is more than a family crisis, or even a kingdom crisis. God had declared that Solomon was to be the next king. What Adonijah was doing was an open attack against Yahweh and His kingdom.

Bathsheba is now, by the grace of God of woman of dignity and influence. This one-time adulterer is now being used by God for the glory of His kingdom.

**Vs 13 –** Go in “at once.” This cannot wait.

Now why does Nathan want her to go first, likely she has the most direct access, and she has the greatest interest in what is happening.

Do you see the question that Nathan tells her to ask David. It is not a question that that will be seeking an answer, but instead a question that is asking David to act! This question is meant to be a call to action!

**Vs 14** – Nathan says, I will arrive and verify what you are saying is true. This ensuring that in the mouths or two or three witnesses every word may be established **(Deut 19:15)**.

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***15 So Bathsheba went to the king in his chamber (now the king was very old, and Abishag the Shunammite was attending to the king). 16 Bathsheba bowed and paid homage to the king, and the king said, "What do you desire?" 17 She said to him, "My lord, you swore to your servant by the LORD your God, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne.’ 18 And now, behold, Adonijah is king, although you, my lord the king, do not know it. 19 He has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army, but Solomon your servant he has not invited. 20 And now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it will come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon will be counted offenders."***

**Vs 15 -** So Bathsheba does what Nathan tells her to do.

**Vs 16** - Bathsheba treats the king like he is the king. David asks: ***“What do you desire?”***

**Vs 17 -** In a very direct fashion, wasting no time, she reminds David of his promise to her.

Notice, she refers to David, not as her husband, but as the King, as Lord. Then she reminds David, not only did he swear, ***but you swore by the Lord (Yahweh).***

**Vs 18 -** She breaks the news, bluntly with detail, factual and right to the point. Adonijah has declared himself to be the King of Israel. You do not even know it!

**Vs 19 -** She now provides some of the details.

**Vs 20 - *The eyes of Israel are looking to you****.* The die has been cast; you must make a decision. You are the King, the nation is looking to you!

**Vs 21 -** To decide, not to decide, will result in my death and the death of Solomon. We will be seen as a ***threat to the throne*.**

Can you imagine what it was like in the chamber, this is a life and death moment that requires an immediate decision of some kind.

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***22 While she was still speaking with the king, Nathan the prophet came in. 23 And they told the king, "Here is Nathan the prophet." And when he came in before the king, he bowed before the king, with his face to the ground. 24 And Nathan said, "My lord the king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’? 25 For he has gone down this day and has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the king’s sons, the commanders of the army, and Abiathar the priest. And behold, they are eating and drinking before him, and saying, ‘Long live King Adonijah!’ 26 But me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon he has not invited. 27 Has this thing been brought about by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?"***

**Vs 22 -** With the words, hot in her mouth, while she was still speaking, Nathan enters the chamber of the King. On perfect queue…

**Vs 23 -** Nathan is announced by the guards as he enters the chamber. He bows, paying the traditional honor to the king. His face is to the ground. Although we do not see it yet, at this point, it appears, that Bathsheba was escorted out of the King’s chamber while he confers with Nathan.

**Vs 24 - Nathan asks direct question #1.** Prior to Bathsheba coming in this question would have made no sense to David. At this point, this question makes all the sense in the world.

Previously, Nathan had told David a story (a parable) that generated great deal of anger in David over the supposed injustice (you can read about that in (**II Sam 12**). Here he asks David a question. Both were meant to create a response.

**Vs 25 -** He rehearses what Bathsheba has already told the king. With some surprising additional details. They are eating and drinking and saying: ***‘Long live King Adonijah!’***

**Vs 26 -**  Nathan lets David know clearly who was not invited and thus not involved.

**Vs 27 - Direct question #2.** Did you direct this and you simply did not tell us your plan to exalt Adonijah as the next king?

Imagine all the emotions in the room as the older King David is confronted with a **real disaster**, in progress, that threatens his wife, one of his sons, and his legacy.

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***28 Then King David answered, "Call Bathsheba to me." So she came into the king’s presence and stood before the king. 29 And the king swore, saying, "As the LORD lives, who has redeemed my soul out of every adversity, 30 as I swore to you by the LORD, the God of Israel, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne in my place,’ even so will I do this day." 31 Then Bathsheba bowed with her face to the ground and paid homage to the king and said, "May my lord King David live forever!" 32 ¶ King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king. 33 And the king said to them, "Take with you the servants of your lord and have Solomon my son ride on my own mule, and bring him down to Gihon. 34 And let Zadok the priest and Nathan the prophet there anoint him king over Israel. Then blow the trumpet and say, ‘Long live King Solomon!’ 35 You shall then come up after him, and he shall come and sit on my throne, for he shall be king in my place. And I have appointed him to be ruler over Israel and over Judah." 36 And Benaiah the son of Jehoiada answered the king, "Amen! May the LORD, the God of my lord the king, say so. 37 As the LORD has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord King David."***

**Vs 28 -** Interesting… This first words out of David’s lips. Call Bathsheba.

**Vs 29 -** The king now speaks and makes a promise, directly to Bathsheba.

As the LORD lives, and as I swore to you, by the name of the LORD, the God **אלהים** (*el-o-heem’) of Israel.*

I will keep my promise. In fact, I will do so today, right now!

**Vs 31** - Bathsheba bowed, paid homage to the king. ***May my Lord*** **אדון** (aw-done’) (master, sovereign, lord) ***live forever***.

**Vs 32 -** Now it appears David is speaking to a guard or assistant in his chamber. Call to me, Zadok, Nathan, and Benaiah.

**Vs 33 -** He speaks now directly to them once they have assembled. Go grab other servants of the King and Solomon and place Solomon on my own mule. This was a mark of kingship that marked Solomon as the favored son and next King. Then bring him down to Gihon.

I am reminded of the prophecy of the Messiah:

*“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.” (Zec 9:9 ESV)*

**Vs 34** - Zadok the priest and Nathan the prophet are to anoint him, as the King of Israel. They are to blow the trumpet and they are to shout: “LONG LIVE KING SOLOMON!”

**Vs 35 -** They are to escort Solomon in, sit him on the throne, for He is now King of Israel and Judah. I have appointed him to be king…

**Vs 36 -** Benaiah. AMEN. As you declare, may God confirm.

**Vs 37 –** Then Benaiah, pronounces a blessing. As Yahweh has been with you King David. May he be so with your son and our new King, Solomon. May Yahweh, make Solomon’s throne greater than even yours King David!

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***38 So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David’s mule and brought him to Gihon. 39 There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!" 40 And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise. 41 ¶ Adonijah and all the guests who were with him heard it as they finished feasting. And when Joab heard the sound of the trumpet, he said, "What does this uproar in the city mean?" 42 While he was still speaking, behold, Jonathan the son of Abiathar the priest came. And Adonijah said, "Come in, for you are a worthy man and bring good news." 43 Jonathan answered Adonijah, "No, for our lord King David has made Solomon king, 44 and the king has sent with him Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites. And they had him ride on the king’s mule. 45 And Zadok the priest and Nathan the prophet have anointed him king at Gihon, and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. 46 Solomon sits on the royal throne. 47 Moreover, the king’s servants came to congratulate our lord King David, saying, ‘May your God make the name of Solomon more famous than yours, and make his throne greater than your throne.’ And the king bowed himself on the bed. 48 And the king also said, ‘Blessed be the LORD, the God of Israel, who has granted someone to sit on my throne this day, my own eyes seeing it.’"***

**Vs 38 –** They carried out David’s orders. In what appears to be a festive parade, they brought Solomon to Gihon.

**Vs 39 -** Then Zadok the priest, took a horn of oil from the tent (likely the tent tabernacle) and anointed Solomon King of Israel. Blew the trumpet… ALL the people present SHOUTED: ***"Long live King Solomon!"***

This must have been quite a celebration; God has provided a new king for the nation of Israel.

**Vs 40 -** But it is more than shouts. It is people playing on pipes, it is people rejoicing, with a GREAT noise. The noise is so loud, the writer of Kings declares it **“split the earth.”** Now of course this is hyperbole, but the writer wants us to understand this was not only a celebration, but a loud celebration!

Now from En-rogel to Gihon is about ½ of a mile.

**Vs 41 -** Adonijah, and his guests who were with him, as they were finishing the feast, heard the noise, heard the shouts from Gihon. Likely they could not make anything out, but they heard it.

Then Joab, the general, heard the sound of the trumpet. He is the first, to at least ask with his outside voice, **"What does this uproar in the city mean?"**

**Vs 42 -** Jonathan, the son of Abiathar, shows up at the feast in En-rogel. Adonijah, says: ***"Come in, for you are a worthy man and bring good news."*** Wishful thinking, me thinks!

**Vs 43 -** NO… quite the opposite, **our Lord, King David, has made Solomon king.**

You can imagine how the life drained out of the party.

**Vs 44 -** Further… The king sent Zadok, Nathan, Benaiah, the Cherethites, and the Pelethites, and Solomon has been placed and rode on the King’s mule. Declaring that Solomon is the new king of Israel.

**Vs 45-46 –** Further, the city has gone crazy with joy! And ***Solomon sits on the royal throne.***

**Vs 47 -** As if any more was needed. The servants are congratulating David and saying: ***‘May your God make the name of Solomon more famous than yours, and make his throne greater than your throne.’*** The king has bowed himself (worshipping God) on his bed.

**Vs 48 -** This is a done deal! Solomon is king and the whole kingdom recognizes it and David has gotten to see it!

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***49 Then all the guests of Adonijah trembled and rose, and each went his own way. 50 And Adonijah feared Solomon. So he arose and went and took hold of the horns of the altar. 51 Then it was told Solomon, "Behold, Adonijah fears King Solomon, for behold, he has laid hold of the horns of the altar, saying, ‘Let King Solomon swear to me first that he will not put his servant to death with the sword.’" 52 And Solomon said, "If he will show himself a worthy man, not one of his hairs shall fall to the earth, but if wickedness is found in him, he shall die." 53 So King Solomon sent, and they brought him down from the altar. And he came and paid homage to King Solomon, and Solomon said to him, "Go to your house."***

**Vs 49 -** From stone drunk to cold sober in a second! Like a dog with their tales tucked between their legs each leaves the party and heads his own way.

**Vs 50 -** Adonijah, rightly fears the new king because what he attempted is insurrection, it is mutiny, it is to go against God’s appointed king. He fleas to the tabernacle and grabs the horns of the brazen altar.

**Vs 51 -** Word arrives to Solomon that Adonijah has laid hold of the horns of the altar and is saying, I will stand down and go home, but only if Solomon **“swears to me”** that he will not kill me.

**Vs 52 -** Solomon states: If he will show himself a worthy man, (man of honor, or a man of character) then and only then will I spare his life.

**Vs 53 -** He came down from the altar, he came and paid homage to Solomon, as the new king. This is likely what Solomon meant.

He sinned, if he repents and gets on to God’s agenda, then he shall live.

He paid homage to Solomon as the legitimate king and Solomon said: **"Go to your house."**

What a day in the life of Adonijah, what a day in the life of Bathsheba, what a day in the life of Solomon, what a day in the life of the nation of Israel. What a day!

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**Points of Application**

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**Pictures of the Messiah and/or the Gospel**

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