

# 1 Kings 01 - Adonijah's Attempted Coup; David Affirms Solomon as King; Solomon Anointed King

I. United kingdom under Solomon (1 Kings 1:1—11:43)

(1) Transfer of the kingdom from David to Solomon (1 Kings 1:1—2:12)

(A) David coronates Solomon despite Adonijah's power grab (1:1-53)

## 1 Kings 1

I. United kingdom under Solomon (1 Kings 1:1—11:43)

(1) Transfer of the kingdom from David to Solomon (1 Kings 1:1—2:12) (Cf. 1 Chr 28:21-30)

(A) David coronates Solomon despite Adonijah's power grab (1:1-53)

1 Now King David was old, advanced in age; and they covered him with **garments**, but he could not keep warm.

1 Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm.

1 When David had grown very old, they covered him with blankets, but he could not keep warm,

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

- David's many misfortunes at the hand of Saul before he came to the throne, and his 40-year reign over Israel, had left their indelible impressions upon him

— Yet, before death overtook him, the warrior-poet-king reached the age of 70 years (2 Sam 5:4), which his own writings had marked out as the ultimate bound of life

— The final blow that hastened the old man's death was Absalom's rebellion (2 Sam 15:1ff)

- "...garments" - the covers that David's servants placed over him to keep him warm were like sheets and blankets, not articles of clothing

2 So his servants said to him, "Have them search for a young virgin for my lord the king, and have her attend the king and become his nurse; and have her lie on your chest, so that my lord the king may keep warm."

2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the

king may keep warm."

2 so his servants suggested to him, "Let's look for a young virgin woman to take care of you, your majesty. She will be of use to you if you have her lie down near you so that your majesty may keep warm."

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.

- His inability to retain body heat led his attendants to search for a way to keep David warm, even with blankets

— Their decision to provide a young woman who could keep him warm by lying next to him in bed and also serve as his nurse was in harmony with medical customs of that day.

Josephus (37- ~100 AD), and Galen (ca. 130-200 AD), a Greek physician, both refer to this therapeutic practice, which continued into the Middle Ages.

— That a virgin should be sought was reasonable since an unmarried young woman would likely be in vigorous health, free from domestic responsibilities, and able to wait on David continually as his needs might demand

3 So they searched for a beautiful girl throughout the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

3 So they conducted a search throughout the territory of Israel for a beautiful young woman, and Abishag the Shunammite was located and brought to the king.

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.

- An attractive young woman was found in the town of Shunem, seven miles northwest of Nazareth, near the foot of Mount Tabor in the tribal territory of Issachar

— Abishag's beauty is attested to by the attraction of Adonijah, David's son, to her (2:17); another reason Abishag is introduced by name in the narrative is because she figured significantly in Adonijah's attempt to capture the throne

— There is no way of knowing if Abishag was the Shulamite Solomon loved and wrote of in Song of Solomon

— If Abishag were the Shulamite (or, Shunammite) who captivated Solomon's heart (Song 6:13) her beauty apparently attracted many men

4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not become intimate with her.

4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

4 The young woman was absolutely beautiful. She served the king and was very useful to him. The king was not sexually involved with her.

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

- The fact that David had no intimate (sexual) relations with his nurse Abishag shows that this was not her function, and that David was very weak

- The king's inability to withstand sexual temptation while in good health resulted in his committing adultery with Bathsheba; he also had a harem. But now, due to poor health and advanced age, his vigor was gone.

5 Now **Adonijah** the son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen, with fifty men to run before him.

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5 Meanwhile, about this time Haggith's son Adonijah began to seek a reputation for himself and decided, "I'm going to be king!" So he prepared chariots, cavalry, and 50 soldiers to serve as a security detail to guard him.

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" - "Yahweh is Lord"; he was David's fourth son (2 Sam 3:4) and probably the eldest of his brothers living at that time

- In David's weakness, Adonijah's selfish ambition is revealed

- The description of Adonijah's decision to seek the throne strongly suggests a selfish motive: he put himself forward and said determinedly, "I will be king"

- Perhaps he believed that as the eldest living son of David he had right to the throne, but if so he ignored the theological implications of God's having already chosen Solomon, David's son through Bathsheba, wife of Uriah the Hittite (2 Sam 12:24)

- God had identified Solomon as David's successor even before Solomon was born (1 Chr 22:9-10)

- Adonijah's preparation of chariots, horses, and 50 men to run ahead of him was probably intended to give him prestige in the people's eyes; it also helped ready his coup d'état against his father

- His revolt was primarily against the revealed will of God, secondarily against David, and finally, against Solomon

6 And his father had never **rebuked** him at any time by asking, "Why have you done so?" And he was also a very handsome man, and he was born after Absalom.

6 His father had never crossed him at any time by asking, "Why have you done so?" And he was also a very handsome man, and he was born after Absalom.

6 His father had never challenged him at any time during his life by asking him, "Why are you acting like this?" Adonijah was very handsome and had been born after Absalom.

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.

- "...rebuked" - more light is shed on Adonijah: he was a spoiled, undisciplined young man who had apparently received much admiration for his good looks ("he was a very goodly man") more than for the quality of his character

— From this it may be inferred that Adonijah was allowed to go unchecked and undisciplined; this betrays David's weakness in his unwillingness to cause his children any physical or mental discomfort

— Evidently Adonijah expected that his plot would succeed more because he was a popular figure than because he was a capable person championing a worthy cause

7 Now he had conferred with Joab the son of Zeruiah and with Abiathar the priest; and they allied themselves with Adonijah.

7 He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him.

7 He had the support of Zeruiah's son Joab and of Abiathar the priest, who followed Adonijah and assisted him,

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

- Among David's staff, both Joab and Abiathar forsook the king and sided with Adonijah

— Joab was David's nephew, a son of his half sister, Zeruiah (1 Chr 2:16), the brother of Abishai and Asahel

— He had served the king faithfully for many years—since David was pursued by Saul

— As chief-in-command of David's army, he proved himself a brilliant military strategist, valiant in battle, though not above cruelty and actual treachery in certain instances. His chief military accomplishments were the capturing of Jerusalem and the siege of Rabbah, of the Ammonites (Cf. 2 Sam 3:22-30; 18:5-15; 20:8-10).

— Joab evidently sided with Adonijah now because he realized he was out of favor with David; if Solomon acceded to the throne, he would, at the least, demote Joab

- Abiathar had been the leading priest in Israel until David began to give Zadok priority

— He had fled from Nob, after Saul massacred the priests there, to join David in the wilderness (1 Sam 22:18-20)

— He offered sacrifices at David's tabernacle in Jerusalem while Zadok served at the Mosaic tabernacle at Gibeon

- However, David had been showing increased favor to Zadok (Cf. 1 Chr 15:11; 2 Sam 15:24; 20:25)
- Abiathar probably saw Adonijah's rebellion as an opportunity to retain his position that he figured he'd lose if Solomon became king

However, Joab was brutal and used his position to murder at least three important men:

- Abner (2 Sam 3:22-30), Saul's commander-in-chief
- Amasa (2 Sam 20:8-10), who had slain Joab's brother fairly in battle
- When Absalom led a coup against David, Joab executed Absalom contrary to the king's orders (2 Sam 18:5-15)

Because he had needlessly shed the blood of Abner and Amasa, Solomon ordered Benaiah to put him to death. At his own request Joab was slain beside the altar of God in the Tabernacle, where he had taken refuge. Abiathar was the only priest who had escaped the brutal vengeance Saul took on the priestly order at Nob for extending aid to David (1 Sam 22:18-20). After fleeing to David, he had become spiritual adviser and friend to the fugitive warrior. Up to this point Abiathar had remained true to the king personally, but then he joined in the conspiracy of Adonijah against Solomon. His subsequent penalty was not the execution he deserved, but expulsion from the priesthood by Solomon.

8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah.

8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah.

8 but Zadok the priest, Jehoiada's son Benaiah, Nathan the prophet, Shimei, Rei, and David's personal elite forces would have nothing to do with Adonijah.

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 priest had joined David after Saul was killed in battle (1 Chr 12:28)

— He had supported David and had served as his spy during Absalom's rebellion, and acted as the king's spy (2 Sam 15:24-29; 17:15)

- Benaiah (Cf. 1 Kings 1:10) was one of David's mightiest warriors and commanders (2 Sam 8:18; 20:23; 23:20-23); he had been appointed captain of the king's bodyguard (2 Sam 8:18; 20:23; 1 Chr 18:17), and was regarded by Joab as a rival

- Nathan the prophet (Cf. 1 Kings 1:10) brought the word of the Lord to the king on at least two occasions (2 Sam 7:4-17; 12:1-14)

- If Shimei is the same man who cursed David (2 Sam 16:5-13) and was later forgiven by him (2 Sam 19:16-23), then Shimei's loyalty now to the king is understandable

## Prophet

The term "prophet" occurs 94x in Kings, and "man of God," a prophetic title, 60x. There are four varieties of prophets in Kings:

- (1) Lone figures who spoke for God (i.e., Elijah)
- (2) Court prophets (i.e., Nathan)
- (3) Writing prophets (writers of the inspired OT books)
- (4) Prophetic groups (i.e., schools of prophets, and sons of the prophets)

9 Adonijah sacrificed sheep, oxen, and fattened steers by **the stone of Zohemoth**, which is beside **En-rogel**; and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

9 Adonijah sacrificed sheep and oxen and fatlings by the stone of Zohemoth, which is beside En-rogel; and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

9 Adonijah sacrificed sheep, oxen, and fatted cattle by the Serpent Stone near En-rogel, inviting all of his relatives, the king's sons, and all of the men of Judah who worked for the king,

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

- Adonijah held a feast and tried to persuade others to join his cause. His sacrifice was evidently a feast rather than a religious offering.

- "...the stone of Zohemoth" - "the Serpent's Stone"; identified on the steep rocky corner that overlooks the plain where the Valley of Hinnom joins the Kidron Valley just south of Mount Zion where the City of David was situated

- "...En-rogel" - "Fountain of the treaders," or "the foot fountain"; it is one of the two main springs in the Kidron Valley that supplied water for Jerusalem

Adonijah invited to his feast all the important people in the government who were not firmly allied with his father or his brother Solomon, who was David's and God's chosen prince. Adonijah's actions have been duplicated by aspiring politicians for centuries.

10 But he did not invite Nathan the prophet, Benaiah, the mighty men, or his brother Solomon.

10 But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother.

10 but he did not invite Nathan the prophet, Benaiah, David's personal elite forces, or his brother Solomon.

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

- In that culture, if Nathan and David's other supporters had been invited and eaten with Adonijah, he would have been bound to protect them, having extended them the fellowship of such a meal

- Benaiah, son of Jehoiada the high priest (1 Chr 27:5), native of Kabzeel, head of David's police force, valiant in battle against man and beast, remained faithful to Solomon; hence he was not summoned in the rebellion of Adonijah

— Solomon, son of David through Bathsheba, the legitimate and God appointed heir to the throne, naturally was not summoned to Adonijah's feast

David had neglected to prepare and lead the transition to the next king. His imperfect but successful legacy was not threatened by his own deeds. Consider the years of indecisive actions regarding his sons. The consequences set the stage for potential disaster now that he seemed incapable of fulfilling his duties.

**11** Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it*?"

**11** Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it*?"

**11** "Haven't you heard?" Nathan asked Solomon's mother Bathsheba. "Haggith's son Adonijah has become king and David, our true king, isn't aware of it.

**11** Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

- Nathan the prophet first appears in Scripture to announce to David that he must defer building the Temple (2 Sam 7)

— Later he appears to reprove David for his double sin of murder and adultery in the matter of Uriah the Hittite (2 Sam 12; Ps 51)

— Nathan now secured the kingdom to David's son Solomon by exposing Adonijah's machinations to the proper authorities, in this case Bathsheba

— The fact that Nathan took the initiative in countering Adonijah's rebellion suggests that God may have moved His prophet to this action as He had done previously (2 Sam 12:1)

- Bathsheba enjoyed David's favor from the first moment he saw her until the end of his life

- Adonijah had become king in the sense that, for all practical purposes, he was the popular choice at the moment, though he had not been anointed or crowned

- Nathan's choice of words seems designed to shock Bathsheba into realizing the seriousness of the situation. Apparently David was ignorant of the plot until now (v18).

12 So now come, please let me give you advice, and save your life and the life of your son Solomon.

12 So now come, please let me give you counsel and save your life and the life of your son Solomon.

12 If you listen to me, you'll save your life and the life of your son Solomon.

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.

- Nathan was probably not overstating the danger to Bathsheba and Solomon by telling her that she needed to take steps to save her own life and Solomon's

— Customarily, new kings murdered or otherwise disposed of all possible rivals to their power

— Nathan was concerned for God's honor and for Bathsheba and Solomon's lives

— The fact that Adonijah did not invite Nathan to share food at his feast freed him from the duty of an oriental host to protect their lives

13 Go at once to King David and say to him, 'Have you not, my lord the king, sworn to your servant, saying, "Solomon your son certainly shall be king after me, and he shall sit on my throne"? Why then has Adonijah become king?'

13 Go at once to King David and say to him, 'Have you not, my lord, O king, sworn to your maidservant, saying, "Surely Solomon your son shall be king after me, and he shall sit on my throne"? Why then has Adonijah become king?'

13 Go right now to King David and ask him, 'Your majesty, you promised your servant that "Your son Solomon will certainly become king after me and will sit on my throne," didn't you? So why has Adonijah become king?'

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?

- David's promise to Bathsheba that he would make Solomon king after him, to which Nathan referred, does not seem to be recorded in Scripture. But in view of what Nathan told Bathsheba to say here, obviously David had made such a promise (Cf. 1 Chr 22:8-10).

— Variations of "swore" occur four times, emphasizing David's oath that Solomon would succeed him (v13,17,29,30)

14 Behold, while you are still there speaking with the king, I will come in after you and confirm your words."

14 "Behold, while you are still there speaking with the king, I will come in after you and confirm your words."

14 Then, while you are still talking to the king, I'll come in after you and verify your statement."

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

- That is, "I will appear in order to verify your words before David, to show that you are not a victim of fright or imagination"

— Nathan made sure that David's promise would be heard by two witnesses, Bathsheba and himself

— Under Mosaic Law at least two witnesses were required to make a charge stick

— The news of Adonijah's rebellion now fell upon David's ears, apparently for the first time. If David was becoming forgetful in his old age, a second witness (in this case Nathan) would also confirm that the king had indeed made such a pledge

**15** So Bathsheba entered to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was serving the king.

**15** So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was ministering to the king.

**15** So Bathsheba went to the king in his private room. Now the king was very old, and Abishag the Shunammite was attending to him.

**15** And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

- Evidently David was confined to his bed (v15,47)

16 Then Bathsheba bowed and prostrated herself before the king. And the king said, "What is on your mind?"

16 Then Bathsheba bowed and prostrated herself before the king. And the king said, "What do you wish?"

16 Bathsheba knelt and bowed down to the king, and the king asked her, "What do you wish?"

16 And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldst thou?

- Bathsheba treated David like the king he was by bowing and kneeling before him. She intended to call on him to act as he must in view of the situation. David invited her to explain what she wanted.

17 So she said to him, "My lord, you yourself swore to your servant by the LORD your God, saying, 'Your son Solomon certainly shall be king after me, and he shall sit on my throne.'

17 She said to him, "My lord, you swore to your maidservant by the LORD your God, saying, 'Surely your son Solomon shall be king after me and he shall sit on my throne.'

17 "Your majesty," she replied, "you promised your servant in the name of the LORD your God, 'Your son Solomon will certainly become king after me and will sit on my throne.'

**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.

18 But now, behold, Adonijah is king; and now, my lord the king, you do not know *it*.

18 Now, behold, Adonijah is king; and now, my lord the king, you do not know *it*.

18 Now look, Adonijah has become king, and your majesty is not aware of it.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 He has sacrificed oxen and fattened steers and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army, but he has not invited Solomon your servant.

19 He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant.

19 Adonijah has sacrificed myriads of oxen, fattened cattle, and sheep, and he has invited all of the king's sons, Abiathar the priest, and Joab the commander of the army, but he has not invited your servant Solomon.

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.

- Bathsheba stated the facts about Adonijah's uprising without exaggeration or embellishment

20 And as for you, my lord the king, the eyes of all Israel are upon you, to announce to them who shall sit on the throne of my lord the king after him.

20 As for you 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.

20 And as for you, your majesty, everyone in Israel is looking to you to tell them who will sit on your majesty's throne after you.

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.

21 Otherwise it will come about, as soon as my lord the king lies down with his fathers, that I and my son Solomon will be *considered* offenders."

21 Otherwise it will come about, as soon as my lord the king sleeps with his fathers, that I and my son Solomon will be considered offenders."

21 Otherwise, as soon as your majesty is laid to rest with his ancestors, my son Solomon and I will be branded as traitors."

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.

- She called on David to announce publicly who his successor would be by appealing to his sense of duty (v20), and his love for her and Solomon (v21)

— She pointed out that she and Solomon would be treated as political criminals by Adonijah

— Customarily in the ancient Near East a new monarch would purge his political enemies when he came to power, as Solomon did later (2:13-46). This was the basis of Bathsheba's fear.

**22** And behold, while she was still speaking with the king, Nathan the prophet came in.

**22** Behold, while she was still speaking with the king, Nathan the prophet came in.

**22** While she was still talking to the king, Nathan the prophet arrived.

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

- True to his promise, Nathan put in an appearance to support Bathsheba's account of Adonijah's rebellion, which otherwise might have appeared to the monarch as an exaggerated report

23 They informed the king, saying, "Nathan the prophet is here." And when he came into the king's presence, he prostrated himself before the king with his face to the ground.

23 They told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he prostrated himself before the king with his face to the ground.

23 They informed the king, "Nathan the prophet is here."

When he had been ushered into the presence of the king, Nathan bowed low in front of the king with his face to the ground

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.

- Nathan sought an audience with the king while Bathsheba was talking with David. He was admitted and reported the same facts Bathsheba had announced, with a bit more detail as would have been appropriate for a man in his position.

24 Then Nathan said, "My lord the king, have you yourself said, 'Adonijah shall be king after me, and he shall sit on my throne'?"

24 Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne'?"

24 and asked, "Your majesty, did you say 'Adonijah will be king after me and will sit on my throne'?"

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

25 For he has gone down today and has sacrificed oxen and fattened steers 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 in his presence; and they say, '*Long live King Adonijah!*'

25 For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and the commanders of the army and Abiathar the priest, and behold, they are eating and drinking before him; and they say, '*Long live King Adonijah!*'

25 Well now, he went down today and sacrificed lots of oxen, fattened cattle, and sheep, and has invited all the king's sons, the army commanders, and Abiathar the priest. They're having a party together and saying, '*Long live King Adonijah!*'

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.

- Nathan's news that Adonijah's feast was taking place as they spoke encouraged David to act immediately

26 But me, *even* me your servant, Zadok the priest, Benaiah the son of Jehoiada, and your servant Solomon, he has not invited.

26 But me, *even* me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited.

26 Of course, he never invited me, Zadok the priest, Jehoiada's son Benaiah, nor your servant Solomon.

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.

- Nathan's statement that Adonijah's feast was taking place at that very moment would have encouraged David to act at once

27 Has this thing been done by my lord the king, and you have not let your servants know who shall sit on the throne of my lord the king after him?"

27 Has this thing been done by my lord the king, and you have not shown to your servants who should sit on the throne of my lord the king after him?"

27 Were you behind this, your majesty, without letting your servants know who would sit on your majesty's throne after him?"

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 knew David had promised Bathsheba that Solomon would succeed him (v13), but apparently the prophet had learned this from others, not from David

— Rather than reminding David of his promise regarding Solomon which might have annoyed the king who may not have wanted many people to know of his choice, Nathan diplomatically asked David if he had planned the present circumstances. The prophet left the initiative with David rather than putting him on the defensive.

David's delayed obedience in following what he knew was God's will caused conflicts in his family and nation. Yet, in this shining moment, David rose up in God's strength to do the next right thing.

**28** Then King David responded and said, "Summon Bathsheba to me." And she came into the king's presence and stood before the king.

**28** Then King David said, "Call Bathsheba to me." And she came into the king's presence and stood before the king.

**28** "Call Bathsheba for me," King David replied. So she came in and stood in front of the king.

**28** Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

29 Then the king vowed and said, "**As the LORD lives**, who has redeemed my life from all distress,

29 The king vowed and said, "As the LORD lives, who has redeemed my life from all distress,

29 "As the LORD lives," the king said with an oath, "who has redeemed me from all sorts of troubles,

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

- The king invoked the sacred name of Yahweh, the living God who had delivered him from every one of his troubles. All debate was thus ruled out of order.

- "...As the LORD lives" - meant that David's intended action was as certain to take place as God's very existence

— These words occur frequently in the OT including 14x in 1 and 2 Kings (1 Kings 1:29; 2:24; 17:1,12; 18:10,15; 22:14; 2 Kings 2:2,4,6; 3:14; 4:30; 5:16,20)

30 certainly as I vowed to you by the LORD, the God of Israel, saying, 'Your son Solomon certainly shall be king after me, and he shall sit on my throne in my place'; I will indeed do so this day."

30 surely as I vowed to you by the LORD the God of Israel, saying, 'Your son Solomon shall be king after me, and he shall sit on my throne in my place'; I will indeed do so this day."

30 I certainly did tell you in the name of the LORD God of Israel, 'Your son Solomon will be king after me and will sit on my throne in my place.' I'm certainly going to make this happen today!"

30 Even as I swear unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

- In a total reversal of his physical weakness and his historical pattern of lenience toward Adonijah (v6), David immediately declared Solomon would become king that very day — David could not more forcefully have guaranteed that he would indeed do what he now said he would do. The God who had delivered David would now, through David, "deliver" Bathsheba and her son.

— David repeated his promise that Solomon, Bathsheba's son, would succeed him as king and sit on the throne that God had promised to bless

31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "May my lord King David **live forever.**"

31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "May my lord King David live forever."

31 "King David," Bathsheba said as she bowed low in front of the king with her face to the ground, "your majesty, may you live forever."

**31** Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

- "...live forever" - this phrase occurs often in the OT; it expresses the wish that, because the king had acted or would act righteously, God would bless him with long life

— It also expressed the desire that David might live forever through the lives of his descendants

— God promised righteous Israelites long life under the Mosaic Law

**32** Then King David said, "Summon to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." And they came into the king's presence.

**32** Then King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." And they came into the king's presence.

**32** "Get me Zadok the priest," King David said, "along with Nathan the prophet, and Jehoiada's son Benaiah." So they were ushered into the king's presence

**32** And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

- David's plans skillfully defused the rebellion which was building just south of Jerusalem at the spring of En Rogel (Cf. v9)

- Zadok, Nathan, and Benaiah were the ranking priest, prophet, and soldier respectively, who had remained unallied with Adonijah

— Their leadership in the events to follow would demonstrate to the general population that they were acting as the king's representatives

**33** And the king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to **Gihon**.

**33** The king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon.

**33** and David addressed them. "Take your lord's servants, have my son Solomon ride on my own mule, and take him down to Gihon.

**33** The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

- "...Gihon" - located east of the City of David in the Valley of Kidron just outside the city wall, was the main source of water for Jerusalem at this time

- The lord's servants were the Kerethites and the Pelethites (v38; Cf. 2 Sam 8:18), David's special military guards under Benaiah (2 Sam 23:22-23). They protected the king, his family, and his city.

— David told them to place Solomon on a mule and lead him through Jerusalem to the place of anointing. Kings rode on mules in the ancient Near East, symbolizing their role as the people's servants. The people would understand that Solomon's riding on a mule implied his kingship. The mule specified by David was to be his own personal animal. Perhaps the people would have recognized that mule by its trappings and concluded that David had given Solomon permission to ride it as his designated successor.

- The officials were to lead Solomon down to the spring of Gihon

— Two springs provided most of the water for Jerusalem: the En Rogel spring southeast of Jerusalem, not far from the city wall where Adonijah was feasting his guests (Cf. v9), and the Gihon spring about one-half mile north and directly east of Jerusalem also outside the city wall

— On that day two processions, one by rebels and one by the king's men, were going to two neighboring springs

34 And have Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, '**Long live King Solomon!**'

34 Let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, '*Long live King Solomon!*'

34 Have Zadok the priest and Nathan the prophet anoint him there as king over Israel. Then sound a trumpet and declare 'Long live King Solomon!'

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

- Both Zadok the priest and Nathan the prophet were to anoint Solomon.

- There was no prophet in Adonijah's camp. Nathan's presence symbolized the divine choice of Solomon as king in a way that Zadok's presence alone could not. The blast of the trumpets announced to the people that Solomon had now legally taken the throne of his father, even before the latter's death.

- Every king of Israel was anointed. The ceremony symbolized the coming of the Spirit of God on His chosen leader through pouring oil on his head.

- "...*Long live King Solomon!*" - a common expression found often in Scripture signifying a desire that God would bless a monarch by granting him long life

— It is a complimentary wish; God had promised to bless the righteous with length of days

— These words therefore implied that the king had acted righteously and was worthy of God's blessing

35 Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place; for I have appointed him to be ruler over Israel and Judah."

35 Then you shall come up after him, and he shall come and sit on my throne and be king in my place; for I have appointed him to be ruler over Israel and Judah."

35 After this, you are to follow him back here, and he is to come and sit on my throne and take my place as king, because I've appointed him to be Commander-in-Chief over Israel and Judah."

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

- The leaders had been instructed to return up Mount Zion to the city of David and place Solomon on David's throne. This would be the ultimate proof of his election.

— Solomon was to commence his rule at that moment; the official seating on the throne was to be perceived not as simply a symbolic act

— David clearly explained that he himself, by the authority of his kingly office, had appointed Solomon ruler over Israel and Judah effective immediately  
— Israel and Judah were distinguished (Cf. 4:20,25), probably because 1 Kings was written after the kingdom was divided in 931 BC (or because a rift was already evident between the northern and southern parts of the kingdom [Cf. 2 Sam 19:41-20:2])

36 Benaiah the son of Jehoiada answered the king and said, "Amen! May the LORD, the God of my lord the king, say the same.

36 Benaiah the son of Jehoiada answered the king and said, "Amen! Thus may the LORD, the God of my lord the king, say.

36 "Amen!" replied Jehoiada's son Benaiah to the king. "May the LORD God of your majesty make this happen!

**36** And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 Just as the LORD has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David!"

37 As the LORD has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David!"

37 As the LORD has been with your majesty the king, so may he be with Solomon. May he make his throne greater than the throne of your majesty, King David."

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

**38** So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to Gihon.

**38** So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to Gihon.

**38** So Zadok the priest, Nathan the prophet, Jehoiada's son Benaiah, the special forces and mercenaries went out and had Solomon ride the king's mule all the way to Gihon.

**38** So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

- The Kerethites and the Pelethites were the royal bodyguard troops under Benaiah's personal, veteran command (Cf. the "lord's [David's] servants," v33; 2 Sam 8:18).

39 And Zadok the priest then 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!"

39 Zadok the priest then 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!"

39 Zadok the priest brought from his tent a horn filled with oil and anointed Solomon, a trumpet was sounded, and everybody yelled out, "Long live King Solomon!"

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

- Zadok took the horn (perhaps an animal's horn used as a container) of oil that was used to anoint kings and priests from the sacred tent in Jerusalem and carried it to Gihon

— Perhaps this tent, set up by David (1 Chr 15:1), was similar to the Mosaic tabernacle

— This anointing symbolized Solomon's endowment with God's Spirit for service (Cf. 1 Sam 10:1; 16:3,12)

— At the same time, someone anointed Zadok as high priest (1 Chr 29:22)

— These anointings took place in 973 BC

40 And all the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

40 All the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

40 All the people followed after him, playing on wind pipes and so full of joy that the earth shook because of all the noise!

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

- A great throng of people followed the procession and witnessed the anointing. This was a glorious day in the history of Israel and the people celebrated enthusiastically, so much so that the ground shook.

**41** Now Adonijah and all the guests who *were* with him heard *this* as they finished eating. When Joab heard the sound of the trumpet, he said, "Why is the city making such an uproar?"

**41** Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. When Joab heard the sound of the trumpet, he said, "Why is the city making such an uproar?"

**41** Right about then, Adonijah and all of his guests were just finishing their meal when they heard all the noise. "Why is the city in such an uproar?" Joab asked as he heard the trumpet sounds.

**41** And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

- Adonijah's party was feasting only a half mile south of Gihon. They heard the celebration easily. But it was the blowing of the trumpet, the sign that an official function was taking place, that roused Joab to inquire about all the noise in the city.

42 While he was still speaking, behold, Jonathan the son of Abiathar the priest came. Then Adonijah said, "Come in, for you are a valiant man and you bring good news."

42 While he was still speaking, behold, Jonathan the son of Abiathar the priest came. Then Adonijah said, "Come in, for you are a valiant man and bring good news."

42 While he was still asking that question, Jonathan, the son of Abiathar the priest arrived, so Adonijah told him, "Come on in, since you're a worthy man and are bringing us good news!"

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. - Abiathar's son Jonathan had been in the city, and arriving at the feast just then, reported what was going on. Adonijah's optimism and complete ignorance of the plot to undercut his rebellion can be seen in his greeting of Jonathan.

43 But Jonathan replied to Adonijah, "On the contrary! Our lord King David has made Solomon king!

43 But Jonathan replied to Adonijah, "No! Our lord King David has made Solomon king.

43 "No," Jonathan answered. "Our lord King David has installed Solomon as king.

**43** And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 The king has also sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have mounted him on the king's mule.

44 The king has also sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule.

44 The king has sent Zadok the priest, Nathan the prophet, Jehoiada's son Benaiah, the special forces and mercenaries, along with Solomon, who is riding the king's personal mule.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to

ride upon the king's mule:

45 Furthermore, Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, so that the city is going wild. This is the noise which you have heard.

45 Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, so that the city is in an uproar. This is the noise which you have heard.

45 Zadok the priest and Nathan the prophet have anointed him in Gihon, and they just left from there rejoicing, and that's why the city is all in an uproar. That's the noise that you've been hearing!

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 Besides, Solomon has even taken his seat on the throne of the kingdom.

46 Besides, Solomon has even taken his seat on the throne of the kingdom.

46 Solomon now sits on the royal throne.

46 And also Solomon sitteth on the throne of the kingdom.

- Solomon now took his seat on Israel's throne as David's co-regent

— The exact relationship between David and Solomon during this time is unclear. Normally, the father remained in supreme command as long as he lived, with the son basically carrying out his directives

47 Moreover, the king's servants came to bless our lord King David, saying, 'May your God make the name of Solomon better than your name, and his throne greater than your throne!' And the king bowed himself on the bed.

47 Moreover, the king's servants came to bless our lord King David, saying, 'May your God make the name of Solomon better than your name and his throne greater than your throne!' And the king bowed himself on the bed.

47 In addition to all of this, the king's servants have come along to congratulate our lord King David. They've been telling David 'May your God make Solomon's reputation even more famous than yours, and may he make his throne greater than yours!' The king has himself bowed in worship on his own bed

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 The king has also said this: 'Blessed be the LORD, the God of Israel, who has granted one to sit on **my throne** today while my own eyes see *it*.'"

48 The king has also said thus, 'Blessed be the LORD, the God of Israel, who has granted one to sit on my throne today while my own eyes see *it*.'"

48 and said 'Blessed be the LORD God of Israel, who has provided someone to sit on my throne today. I've seen it with my own eyes!'"

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

- Jonathan had apparently penetrated the palace or at least obtained information from within it since he reported to Adonijah what David had said in his bedroom

- Characteristically David praised God for one more blessing: allowing him to live long enough to see his successor on his throne

- "...my throne" - the Davidic Throne

Solomon's succession was not a smooth transition. Solomon was God's choice to succeed David, but he was not the oldest son of David, so his succession was unnatural. Like so many others before him, God sovereignly chose to place an unusual choice in a position of blessing instead of what was traditional (Cf. Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, Ephraim over Manasseh). In all these cases, and in Solomon's, various individuals resisted the will of God because they wanted what was traditional (customary). Solomon's succession was also unusual in that Solomon was the son of Bathsheba, whom David should not have married. We might think that God would have punished David for his sin with Bathsheba by choosing one of David's sons by another wife, perhaps his first wife, to succeed him. But God's choices are sovereign. He sometimes chooses to bless greatly those who have sinned greatly, in spite of their sins. Indeed, He seems to delight in doing this (Cf. Moses, Paul). God's great grace to sinners stands out even more greatly when He blesses greatly those whom He has forgiven much. As Jesus said, it is those who have been forgiven much that love much (Luke 7:47). Perhaps we do not love the Lord as much as we could because we do not appreciate how much He has forgiven us.

**49** Then all the guests of Adonijah trembled and got up, and each went on his way.

**49** Then all the guests of Adonijah were terrified; and they arose and each went on his way.

**49** Terrified, all of Adonijah's guests jumped up and ran away.

**49** And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

- Adonijah's guests scattered as far from the traitor and as fast as they could so they would not be linked with him and dealt with as they felt surely he would be. Their association with

him marked them as enemies of the king and God's revealed plan.

— They feared, with reason, that they would be regarded as traitors against the state, and be summarily dealt with

50 Adonijah also was afraid of Solomon, and he got up, and went, and took hold of the horns of the altar.

50 And Adonijah was afraid of Solomon, and he arose, went and took hold of the horns of the altar.

50 Afraid of Solomon, Adonijah also jumped up and headed straight for the horns of the altar.

**50** And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

- Adonijah fled directly to the sanctuary courtyard, evidently the one in Jerusalem (Cf. 1 Chr 16:1,37), and took hold of the horns of the brazen altar

— This was regarded as a place of refuge (Ex 21:14; Cf. Ezek 21: 1-3)

51 Now it was reported to Solomon, saying, "Behold, Adonijah is afraid of King Solomon, for behold, he has taken hold of the horns of the altar, saying, 'May King Solomon swear to me today that he will not put his servant to death with the sword.'"

51 Now it was told Solomon, saying, "Behold, Adonijah is afraid of King Solomon, for behold, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.'"

51 "Hey look!" somebody informed Solomon. "Adonijah is terrified of King Solomon! He's gone out, grabbed hold of the horns of the altar, and now he's begging King Solomon, 'Swear to me that you won't put your servant to death with a sword!'"

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

- Terror at this prospect drove Adonijah to the tabernacle where he claimed refuge by grasping the horns on the brazen altar in the tabernacle courtyard

— Such a practice was common in Israel and in other neighboring nations (Cf. Ex 21:13-14) as a way of seeking God's protection

52 And Solomon said, "If he is a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die."

52 Solomon said, "If he is a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die."

52 "If he's done nothing wrong, not a hair of his head will be harmed," Solomon replied. "But if we find evil in him, he's a dead man."

**52** And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

- Solomon could have had Adonijah removed from the tabernacle and executed, but instead showed mercy; Solomon followed this pattern of graciousness throughout his reign — The new king simply asked for a promise from his half-brother that he would not rebel again but would show himself to be a worthy, loyal subject

53 So King Solomon sent *men*, and they brought him down from the altar. And he came and prostrated himself before King Solomon, and Solomon said to him, "Go to your house."

53 So King Solomon sent, and they brought him down from the altar. And he came and prostrated himself before King Solomon, and Solomon said to him, "Go to your house."

53 So King Solomon sent for him, and he was brought down from the altar. When he had arrived, he fell on his face in front of King Solomon, so Solomon told him, "Go home!"

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

- Adonijah promised and Solomon sent him home, but soon Adonijah conspired again and lost his life as a result (2:13-25)