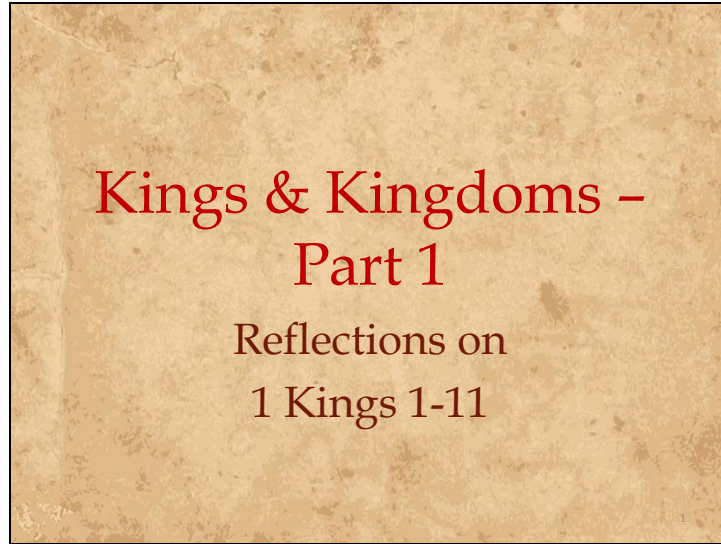


Slide 1



## **The Big Picture**

- One Kingdom: Solomon & his reign - 1 Kings 1:1-11
- Divided Kingdom: Judah & Israel - 1 Kings 12- 2 Kings 17
- One Kingdom - Judah - 2 Kings 18-25

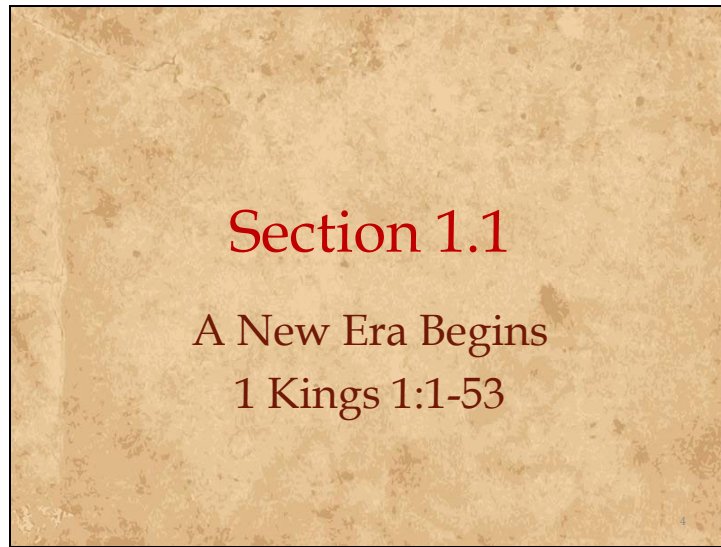
## The Big Idea

As Creation ends in **Fall** ... and **deliverance**...

As the Patristic period ends in **captivity** ... and **deliverance**...

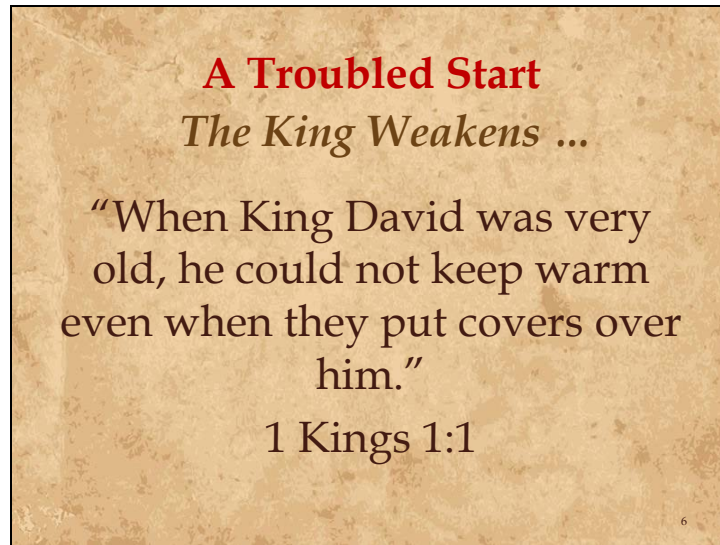
As the period of Judges ends in **defeat & decay** ... and **deliverance** ...

How will the period of the Kingdom end?

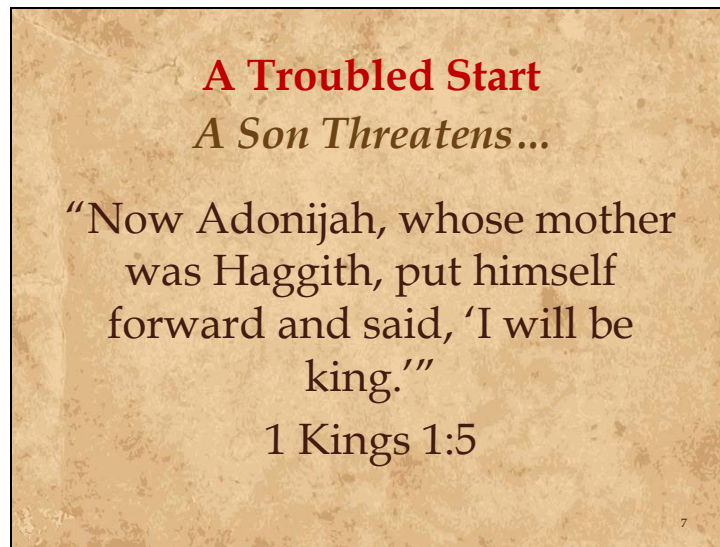


## A New Era Begins

- A Troubled Start
- A New King Crowned
- A Rejected King Defeated



- David's weakness is highlighted by his inability to stay warm. He is probably in his 70's by now.
- Abishag was found, not only to be David's nurse, but also to keep him warm at night by lying next to him. The servant therefore looked for "a beautiful young woman". (1:3) Perhaps Abishag was to be David's new wife or concubine, which may be why the author mentions the fact that David did not have relations with her, and which may explain the tension later caused over her. (see below)
- The sexual drive that inflamed David's sin against Bathsheba no longer controls him; he is no longer a threat.
- Abishag will soon appear in this story as a point of contention between King Solomon, his mother, Bathsheba, and his older brother, Adonijah. (1 Kings 2:17-22)



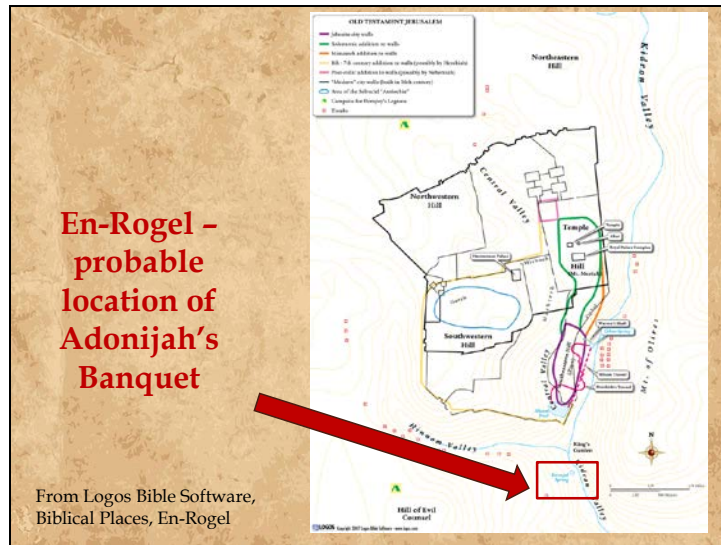
- According to 2 Samuel 3:4, Adonijah was David’s fourth son by Haggith, one of David’s six wives at the time, “when David was in Hebron”. Solomon would later be born to Bathsheba, whom David married after he had Uriah killed. (2 Samuel 11:27; 12:24 ) Bathsheba is the seventh wife mentioned in 1 Chronicles 3:1-8, not counting “his concubines”.
- As the fourth son, Adonijah would have been next in line for the throne, since Absalom had killed Amnon, the eldest son, and now Absalom himself, the third son of David, was dead after his rebellion. We are not sure what happened to David’s second son, Kileab the son of Abigail, but he is apparently out of the picture by now.
- By now David would have publicly declared his plans for succession, which Adonijah now wished to reject. Recall this statement of David, recorded in 1 Chronicles 28:5-7 : “Of all my sons—and the LORD has given me many—he has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. He said to me: ‘Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time.’” According to 1 Chronicles 28:1, David made this statement publicly, when he “summoned all the officials of Israel to assemble at Jerusalem.” This assembly apparently took place earlier, before David was confined for his room, for the text tells us that, at he “rose up to his feet, and said ...” (1 Chronicles 28:2). This phrase may indicate, however, that, David’s decision to stand and speak was a notable event precisely because of his weakness. In any case, David’s wished were apparently clear now to his officials and advisors.

- The gathering of a chariot and horsemen apparently constituted a symbolic claim to be next in line to the throne. Note that this is how Absalom began his rebellion (1:5; cf. 2 Samuel 15:1)
- When the author mentions that Adonijah was “also very handsome” (1:6), we are reminded of the “handsome appearance” of both young David (1 Samuel 16:12) and Absalom (2 Samuel 14:25).
- Apparently David had not learned his lesson from Absalom’s rebellion, because, especially now in his weakened condition, he “never rebuked” Adonijah’s actions. (1:6)
- As Absalom had done before him, Adonijah tries to recruit some of David’s advisors to seal his claim to the throne.
- David’s tumultuous relationship with Joab has been well documented; he was a logical choice for Adonijah to recruit to his side (1:7)
- We have also noted that two individuals shared the role of High Priest at this time. Abiathar was the sole survivor after Saul’s massacre of the priests at Nob, and seems to be a descendent of Eli (1 Samuel 21-22). He was the one who brought the ephod with him into David’s service. (1 Samuel 23:6-11) Zadok also seems to be a descendent of Eli, and Chronicles explicitly traces his lineage back to Eleazar, son of Aaron (compare 1 Samuel 14:3 with 2 Samuel 8:17; also see 1 Chronicles 6; Ezra 7:1-5). The two sons of these priest had worked together to support David from inside Absalom’s camp: 2 Samuel 15:36; 17:15–22.
- The text does not make clear why Abiathar chooses to follow Adonijah at this point, but this decision paves the way to consolidate the high priesthood again into one family line for the next 700 years.
- We are also given a quick summary of the leaders who “did not join Adonijah”, most of whom would eventually rise to prominence in Solomon’s reign. (1:8) They include:
  - Zadok (note, above);
  - Benaiah, the head of David’s body guard, “went down into a pit on a snowy day and killed a lion.” 2 Samuel 23:20
  - Nathan, the prophet, who had replaced Samuel as David’s primary spiritual advisor; the one through whom God’s eternal promise to David was spoken (2 Samuel 7), and who confronted David in his sin against Bathsheba and Uriah (2 Samuel 12).
  - Shimei who became one of Solomon’s 12 provincial governors (1 Kings 4:18)
  - Rei (about whom we know nothing else)
  - David’s special guard, mentioned earlier in 2 Samuel 23.
- Adonijah resorts to the same ruse employed by Absalom, when he plotted the assassination of his brother, Amnon— a banquet outside of the city. (1:9-10; compare 2 Samuel 13:23-38) Note that Nathan, Benaiah and Solomon were not invited, further showing that Adonijah was aware of David’s preference for Solomon.



**En-Rogel -  
probable  
location of  
Adonijah's  
Banquet**

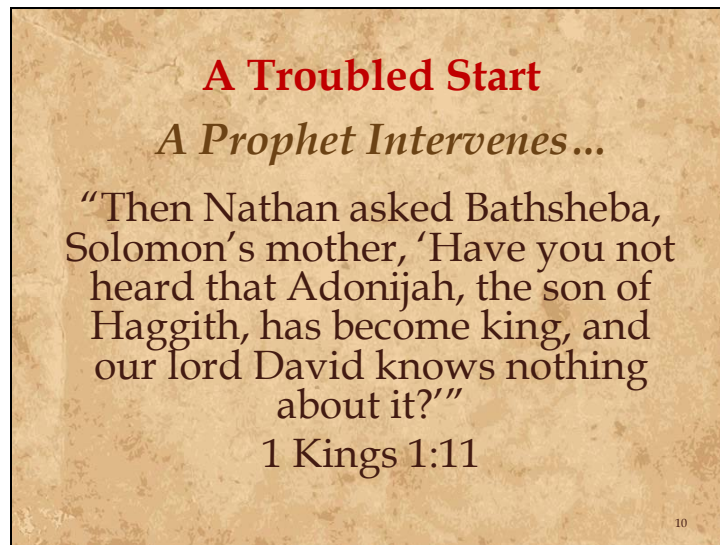
From Logos Bible Software,  
Biblical Places, En-Rogel



**En-Rogel - A modern view**



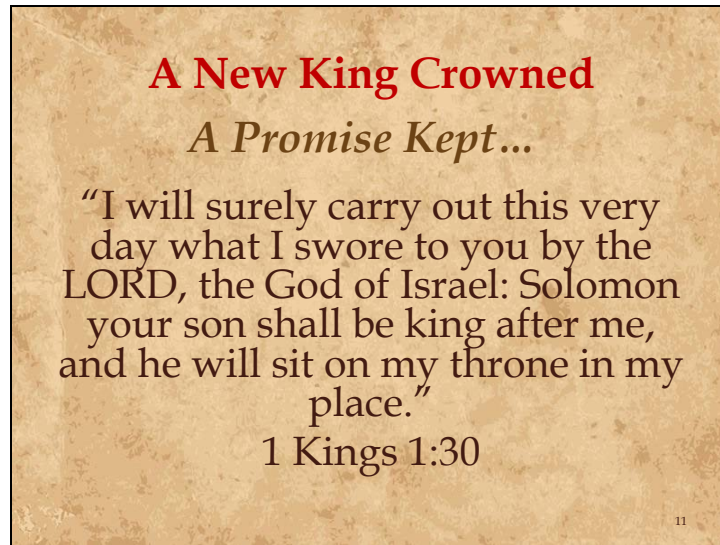
<http://lajupaulk3.blogspot.com/2009/09/biblical-ein-rogel-jerusalem.html> <sup>9</sup>



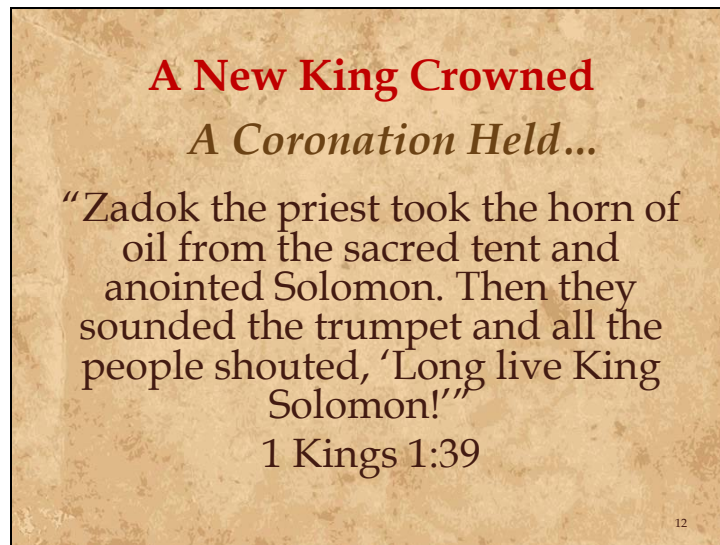
- Nathan views Adonijah’s move as a clear and blatant attempt to take the throne; it is Absalom’s rebellion reincarnated ...
- He also understands the immediate threat to Bathsheba and to Solomon, aware that Adonijah would want to eliminate quickly any other pretenders to the throne. (1:12)
- Nathan decides that Bathsheba still held influence on David’s opinion; apparently she was not aware of Adonijah’s scheme.
- On a side note, this raises the interesting question as to why the beautiful Bathsheba, David last wife, who was the object of his lustful desire, was not currently attending the King in his old age. Why was she now replaced with the younger, “beautiful” Abishag? Very sad ...
- Nathan wanted to leverage whatever authority the weakened king still possessed, by allowing Solomon to be publicly and immediately named co-regent, before David’s death. With Solomon named co-regent, Adonijah’s efforts could be declared treasonous.
- Aware of David’s weakened resolve, and his infamous indulgence when it came to his rebellious sons, Nathan had to raise the level of urgency in David’s mind. He enlisted the aid of Bathsheba to that end.
- According to 1:13, David at some point had promised Bathsheba that Solomon would be king after him, but we do not have a separate record of that conversation. However, see our comments above, under 1:5, regarding David’s public announcement of his successor recorded in 1 Chronicles 28.
- Bathsheba gives David the benefit of the doubt here, saying that he did “not know about” Adonijah’s actions (1:18). However, note the authors earlier comment, as Adonijah was

gathering his chariots, that “His father had never rebuked him by asking, “Why do you behave as you do?” (1:6)

- Bathsheba appeals both to David’s sense of responsibility and divine calling, “the eyes of all Israel are on you”, as well as to personal affections:, “I and my son Solomon will be treated as criminals.” (1:20-21)
- Nathan raises the urgency of the situation by a well timed visit to reinforce Bathsheba’s pleas.
- He likewise gives David the benefit of the doubt, that he was probably not aware of Adonijah’s actions. Yet explicitly declares that Adonijah, at this very moment had gathered the king’s other sons, commanders of the army and Abiathar the priest, and “Right now they are eating and drinking with him and saying, ‘Long live King Adonijah!’” (1:25)
- He reinforces this message, by noting that neither he as prophet, Zadok as priest, or Benaiah, as commander, had been invited as part of the assembly. (1:26)
- Nathan ends with a cleverly worded call to action, “Is this something my lord the king has done without letting his servants know who should sit on the throne of my lord the king after him?” (1:27)

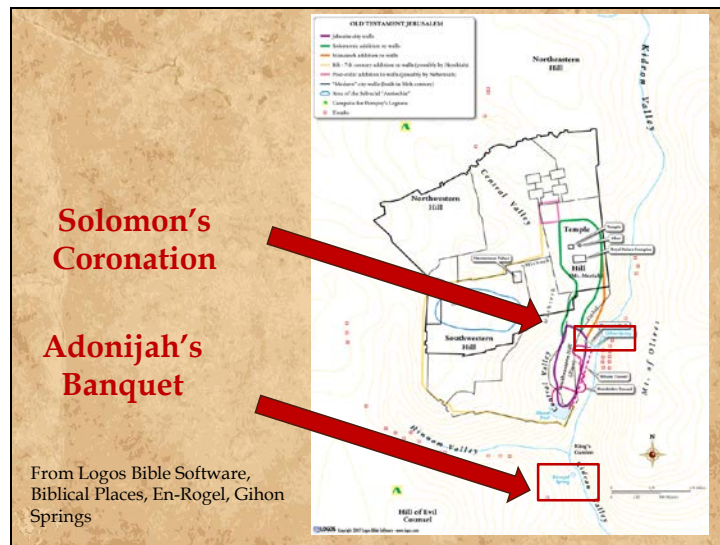


- Even in his weakened condition, David is thinking clearly enough to take action.
- Nathan’s decision to enlist Bathsheba was a wise one; it produced the desired result.



NOTE:

- David significantly calls the prophet, priest and military commander to perform the coronation (1:32)
- Solomon is symbolically placed on David’s own mount (1:33) We shall later see another king of Israel arriving on a colt!
- Recall the words that God spoke to Eli: instead of the unfaithful sons of this priest, “I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his priestly house, and they will minister before my anointed one always.” 1 Samuel 2:35
- By now, the rite of anointing the king of Israel was firmly established; see 1 Sa 9:16; 10:1; 16:13; 2 Sa 2:4; 12:7; 23:1; 1 Ki 1:34; Ps 89:20.
- Recall how Absalom sought to overthrow David: “Then Absalom sent secret messengers throughout the tribes of Israel to say, ‘As soon as you hear the sound of the trumpets, then say, “Absalom is king in Hebron.”’ ” (2 Samuel 15:10; compare 1 Kings 1:34)
- David explicitly names Solomon as his successor, “I have appointed him ruler over Israel and Judah.” 1 Kings 1:35
- The three primary witnesses – military, priest and prophet – proceed to name Solomon as King. (1:38ff)
- They hold the coronation in a place known as the Gihon Springs. (1:38) We will later see this spring mentioned in the stories of Hezekiah (2 Chronicles 32:30) and Manasseh (2 Ch. 33:14).
- Note that David does not make the journey to attend the coronation



- The distance between these locations is about half a mile
- Check out this short little video regarding these two locations:  
<http://www.youtube.com/watch?v=vN-3Rijs81g>

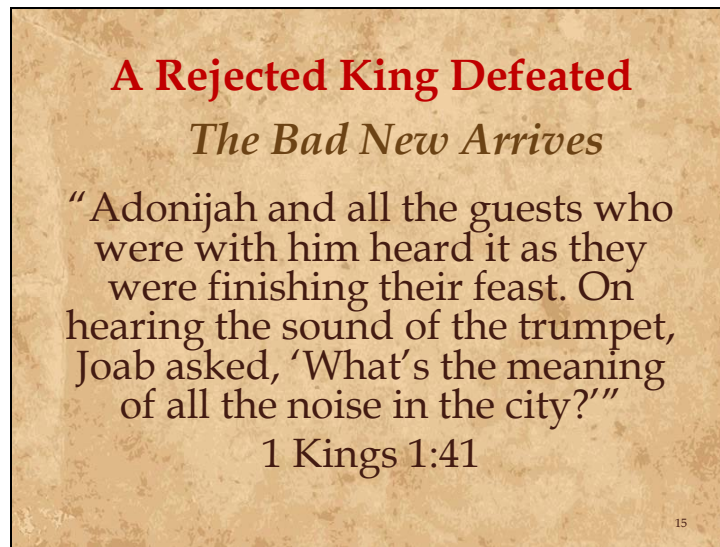


## Springs of Gihon



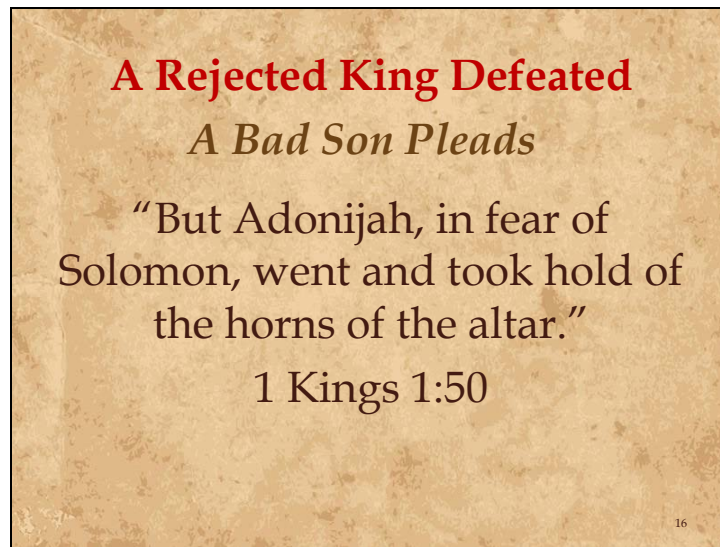
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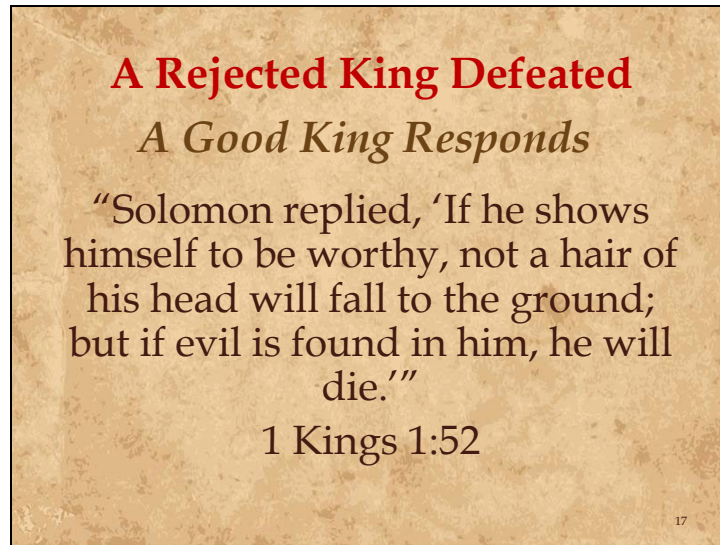
Note:

- Recall that the two locations were only about a half-mile apart
- Joab draws attention to the noise; one can almost hear the nervous tone in his voice
- Jonathan, son of Abiathar who supports Adonijah’s claim to the throne, is the one who delivers the bad news (1:42)
- Jonathan then provides a fuller account of the coronation and surrounding events (1:43-48)  
The Hebrew mounts up one phrase after another to make the emphatic point that the deal is done.
- The report culminates with the actions of David: “And the king bowed in worship on his bed and said, ‘Praise be to the LORD, the God of Israel, who has allowed my eyes to see a successor on my throne today.’ ” (1:47-48)



Note:

- This news causes everyone to scatter for their own protection (1:49). So much for their undying loyalty!
- Adonijah naturally fears Solomon’s reprisal.
- The practice of taking hold “of the horns of the altar” is not well documented prior to this event; however, many suggest that we can look at Exodus 21: 14: “But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death.” Perhaps this verse implies a practice of laying hold of the sacred horns as a way protesting innocence in the case of unintentional manslaughter. More generally, however, it is probably represents a plea for mercy. The altar was certainly seen to be a place where atonement for sin is accomplished.
- The text is not entirely clear as to which altar was involved here, but there was probably a central altar associated with the “tabernacle” that David built in Jerusalem. See 1 Chronicles 6:31-32: “These are the men David put in charge of the music in the house of the LORD after the ark came to rest there. They ministered with music before the tabernacle, the tent of meeting, until Solomon built the temple of the LORD in Jerusalem.”
- We will soon see these horns of the altar revisited



Note:

- This is the first we hear from Solomon;
- We are not sure exactly how old Solomon was at this time, but our best guess is that he was probably in his twenties.
- We see David’s merciful example in this decision.
- We will see a different response in the near future.