

1 Kings 1 Commentary

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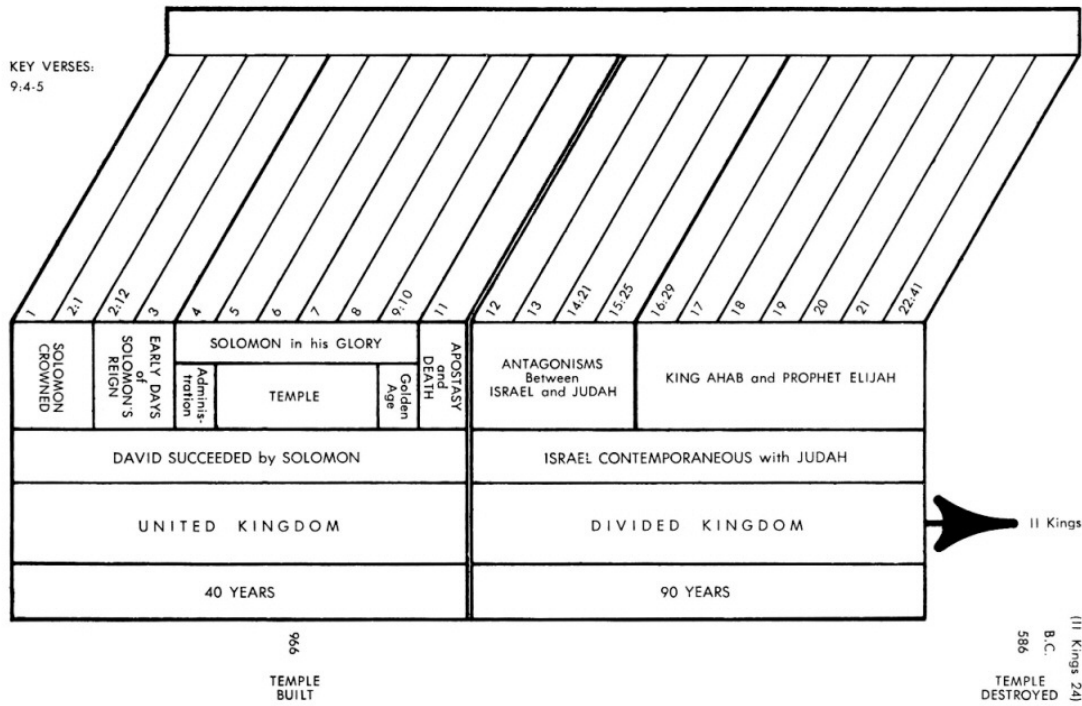


Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES								
1107	1011			971	931	853	722	586
1 Samuel		2 Samuel			1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2Chronicles 1-9	2Chronicles 10-20	2Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

THE DOWNWARD SPIRAL

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Comparison of 1 Samuel thru 2 Chronicles

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

- **old:** 2Sa 5:4 1Ch 23:1 29:27,28 Ps 90:10
- **advanced in age:** Heb. and entered into days, Ge 18:11 24:1 Jos 23:1-2 Lu 1:7

DAVID - OLD & COLD

Now King David was old, advanced in age David was probably about sixty-nine years of age. He was thirty years old when he began to reign, reigned forty, and died in his seventieth year; and the transactions mentioned here supposedly transpired about a year before his death. Sixty-nine was not an advanced age (see Moses' words on age Ps 90:10+ even though he lived to 120 years), but he had been exhausted by various fights (wars), fatigues and family afflictions, so that he was in effect older in constitution than in years.

and they covered him with clothes, but he could not keep warm - Hey, I understand this as I am 77 and get cold when no one else feels cold (and on top of that I get bad [Raynaud's phenomenon](#) and cannot even type - [this is what my fingers look like!](#)) But praise God for the invention of heating blankets so I do not have to seek a young virgin to stay warm!

[Guzik](#) - David was about 70 at this time. He seems even older than his years; but for David, it wasn't just the years – it was the mileage. He seemed to live the lives of four or five men in his lifetime.

Matthew Henry Concise - Verses 1-4. We have David sinking under infirmities. He was chastised for his recent sins, and felt the effects of his former toils and hardships.

1 Kings 1:2 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."

BGT 1 Kings 1:2 κα επον ο παδες ατο ζητησωσαν τ κυρ μν τ βασιλε παρθνον νε νιδα κα παραστσεται τ βασιλε κα σται ατν θ λπουσα κα κοιμηθσεται μετ ατο κα θερμανθσεται κριος μν βασιλες

LXE 1 Kings 1:2 And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my lord the king shall be warmed.

KJV 1 Kings 1:2 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.

NET 1 Kings 1:2 His servants advised him, "A young virgin must be found for our master, the king, to take care of the king's needs and serve as his nurse. She can also sleep with you and keep our master, the king, warm."

CSB 1 Kings 1:2 So his servants said to him: "Let us search for a young virgin for my lord the king. She is to attend the king and be his caregiver. She is to lie by your side so that my lord the king will get warm."

ESV 1 Kings 1:2 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."

NIV 1 Kings 1:2 So his servants said to him, "Let us look for a young virgin to attend the king and take care of him. She can lie beside him so that our lord the king may keep warm."

NLT 1 Kings 1:2 So his advisers told him, "Let us find a young virgin to wait on you and look after you, my lord. She will lie in your arms and keep you warm."

- **young virgin:** De 10:8 1Sa 16:21,22 2Ch 29:11
- **nurse:** Heb. be a cherisher unto him
- **lie:** Ge 16:5 De 13:6 2Sa 12:3 Mic 7:5
- **keep warm:** Ec 4:11

DAVID'S UNIQUE WAY OF STAYING WARM!

So - For this reason. Therefore. Term of conclusion. What is the conclusion and why did they reach this unusual conclusion?

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 ("caregiver"; Lxx - thalpo = tenderly care for, keep warm); **and let her lie in your bosom, that my lord the king may keep warm** - This **young virgin** was not just David's heating blanket, but was to **attend and nurse** David. Ancient historians record that this was kind of therapy was practiced into the Middle Ages.

Utley - The practice of a young person providing warmth to an old person was known (It was proper because it was a *recognized medical treatment* in the ancient world.). - Galen, *Method of Medicine* 8.7, [Josephus, Antiq. 7.14.3](#).

[Josephus, Antiq. 7.14.3](#) - 3. David was now in years, and his body by length of time was become cold, and benumb'd: insomuch that he could get no heat by covering himself with many cloths. And when the physicians came together (**NOTE HE CALLS THE SERVANT IN VERSE 2 "PHYSICIANS!"**), they agreed to this advice, that a beautiful virgin, chosen out of the whole country, should sleep by the King's side; and that this damsel would communicate heat to him, and be a remedy against his numbness. Now there was found in the city one woman, of a superior beauty to all other women: her name was *Abishag*: who sleeping with the King, did no more than communicate warmth to him; for he was so old that he could not know her, as a husband knows his wife. But of this woman we shall speak more presently.

Virgin (01330) [bethulah](#) is a feminine noun meaning virgin, a mature young woman that has never had sexual intercourse, and under the authority and protection of the father (translated as such 49x and once as maiden in the NAS). Judges 21:12 describes "400 young virgins who had not known a man by lying with him." So while the meaning of bethulah is unquestionably a virgin, that is not always the case for in Joel 1:8 we read "Wail like a virgin girded with sackcloth for the bridegroom of her youth," which suggests the bethulah is mourning for her husband. Bethulah also refers to cities or countries that are personified as females (Isa. 37:22; 47:1; Jer. 18:13; 31:4, 21; Amos 5:2). Swanson adds that bethulah also means "young women, i.e., a class of young female, though the class may be virgins, the focus is on the youth group (Dt 32:25; Ps 148:12; Jer 31:13; Am 8:13)." Swanson adds that a third meaning of bethulah is "dear one, one cared for, loved one, formally, virgin daughter, a young woman who is loved by the father, with the associated meaning of being pure, innocent, and under the protection and care of the father (2Ki 19:21; Isa 23:12; 37:22, 22; 47:1, 1; Jer 46:11; La 1:15; 2:10, 13)." The first use in Ge 24:16 describes "a virgin, and no man had had relations with her." The Lxx translates **bethulah** with the Greek noun [parthenos](#) which generally refers to a young woman of marriageable age with a focus on her virginity.

1 Kings 1:3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

- **So**: Es 2:2,4
- **Abishag**: 1Ki 2:17-25
- **Shunammite**: Jos 19:18 1Sa 28:4 2Ki 4:8,25

Related Passages:

1 Kings 2:21 So she (BATHSHEBA ADDRESSING KING SOLOMON WITH ADONIJAH'S REQUEST) said, "Let **Abishag** the Shunammite be given to Adonijah your brother as a wife."

ABISHAG A BEAUTIFUL VIRGIN TO WARM DAVID

So - For this reason. What reason? What had the servants just concluded?

they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king - There was not electricity and thus no heating blankets. I am surprised there were no "comforters" for the king other than a human comforter. Abishag would comfort David but be the "Achilles' heel" for Adonijah.

Guzik has an very interesting observation - It was proper because David almost certainly *made this young woman his concubine*

While it was unwise for David to take more than one wife, it was not at that time illegal or specifically prohibited by God. Later, Adonijah would condemn himself to death by asking for Abishag as a wife. His request would only be so outrageous if Abishag had belonged to David as a concubine.

1 Kings 1:4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

- **did not cohabit with her** knew her not: Mt 1:25

Related Passage:

Matthew 1:25+ but kept her a virgin (LITERALLY - DID NOT KNOW [\[ginosko\]](#) HER) until she gave birth to a Son; and he called His name Jesus.

BEAUTIFUL GIRL PLATONIC

The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her- NET = "but the king was not intimate with her." Literally this reads "did not know her" where the verb [yada](#) (Lxx - [ginosko](#) - know experientially) meaning "to know" is used as a euphemism for sexual relations. In Ge 4:1+ "the man had relations ([yada](#)) with his wife Eve and she conceived." It is interesting that the first time "**very beautiful**" was used in the life of David was in description of Bathsheba with whom he did cohabit! (2Sa 11:2, 3-5+).

1 Kings 1:5 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.

- **Adonijah:** 2Sa 3:4 1Ch 3:2
- **exalted:** 1Ki 1:11 2:24 Ex 9:17 Pr 16:18 Pr 18:12 Lu 14:11 Lk 18:14
- **I will:** De 17:15 Jdg 9:2 1Ch 22:5-11 28:5 29:1
- **he:** De 17:16 2Sa 15:1 Isa 2:7

Related Passages:

Proverbs 16:18 Pride goes before destruction, And a haughty spirit before stumbling.

Proverbs 18:12 Before destruction the heart of man is haughty, But humility goes before honor.

Psalm 75:6-7 For not from the east, nor from the west, Nor from the desert comes **exaltation**; 7 But God is the Judge; He puts down one and exalts another.

James 4:6,10 But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."....Humble yourselves in the presence of the Lord, and He will exalt you.

Deuteronomy 17:15+ (GOD CHOOSES THE KING) you shall surely set a king over you **whom the LORD your God chooses**, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.

ADONIJAH MAKES A BAD UPWARD MOVE

Now - This is used, especially in conversation, to draw attention to a particular statement or point in a narrative.

Adonijah the son of Haggith exalted himself, saying, "I will be king" (literally "will reign") - And he followed through on his desire (1Ki 1:11). It is always a dangerous thing to exalt self, for as Jesus repeated "everyone who exalts himself will be humbled" (Lk 14:11+, Lk 18:14+) Haggith was the fifth wife of David and the mother of his fourth son, Adonijah who was born in Hebron David's capital at the time (2Sa 3:4-5+, 2Ch 3:2). Adonijah was David's oldest living son (2Sa 3:2-4; 2Sa 13:28, 2Sa 18:14) and so in theory was next in line to the throne, but as discussed below that was not God's will or David's desire.

Adonijah was David's fourth son (2Sa 3:4) and, after the deaths of Amnon, Absalom, and presumably Chileab (child with Abigail), would have expected to be next in line for the throne. However, Adonijah knew that David was determined to make Solomon king and that Solomon was God's choice to rule (1Ki 2:15) and thus he tried to seize the throne. Sin is a perversion of God's will and this was willful sin because Adonijah knew God's will! Furthermore, the wages of sin are death, a price Adonijah would soon pay for his sin! Do not be deceived. God is not mocked and if we sow to the flesh we are guaranteed to reap corruption (Gal 6:7-8+). Adonijah felt "entitled" and that he should succeed his father, even though both David and God Himself had chosen Solomon, the son of David's favorite wife, Bathsheba, as the next king (1Ch 22:9,10; 1Ki 1:13).

So - For this reason. What reason? What was his concluding action?

he prepared for himself chariots and horsemen with fifty men to run before him- This should "ring a bell" if you have been reading about David's life. Absalom had manifested his rebellious spirit when he "provided for himself a chariot and horses and fifty men as runners before him." (2Sa 15:1+) This parallel between Absalom and Adonijah is played out in that both sought to be king against the will of God and both lost their lives.

Wiseman on prepared for himself chariots and horsemen - "In effect this was a personal military force designed to anticipate Solomon's claim by a *coup d'etat*. (Out) runners were part of a close royal bodyguard."

IVP Background Commentary - It was common practice for persons of high political status to display their authority by riding in a chariot, accompanied by an entourage of runners

Matthew Henry Concise - Verses 5-10. Indulgent parents are often chastised with disobedient children, who are anxious to possess their estates. No worldly wisdom, nor experience, nor sacredness of character, can insure the continuance in any former course of those who remain under the power of self-love. But we may well wonder by what arts Joab and Abiathar could be drawn aside.

Josephus, Antiq. 7.14.4 - 4. Now the fourth son of David was a beautiful young man, and tall; born to him of Haggith his wife. He was named *Adonijah*, and was in his disposition like to Absalom; and exalted himself, as hoping to be King; and told his friends that he ought to take the government upon him. He also prepared many chariots, and horses, and fifty men to run before him. When his father saw this, he did not reprove him, nor restrain him from his purpose: nor did he go so far as to ask wherefore he did so? Now Adonijah had for his assistants Joab, the captain of the army; and Abiathar the High Priest. And the only persons that opposed him were Zadok the High Priest, and the Prophet Nathan, and Benaiah, who was Captain of the guards, and Shimei, David's friend: with all the other most mighty men. Now Adonijah had prepared a supper, out of the city, near the fountain that was in the King's paradise, and had invited all his brethren except Solomon; and had taken with him Joab, the Captain of the army, and Abiathar, and the rulers of the tribe of Judah; but had not invited to this feast neither Zadok the High Priest, nor Nathan the Prophet, nor Benaiah, the Captain of the guards, nor any of those of the contrary party. This matter was told by Nathan the Prophet to Bathsheba, Solomon's mother; that Adonijah was King; and that David knew nothing of it: and he advised her to save her self, and her son Solomon; and to go by her self to David, and say to him, that "He had indeed sworn that Solomon should reign after him; but that, in the mean time, Adonijah had already taken the Kingdom." He said, that he, the Prophet himself, would come after her, and, when she had spoken thus to the King, would confirm what she had said. Accordingly Bathsheba agreed with Nathan, and went in to the King, and worshipped him, and when she had desired leave to speak with him, she told him all things in the manner that Nathan had suggested to her; and related what a supper Adonijah had made, and who they were whom he had invited; Abiathar the High Priest, and Joab the General, and David's sons, excepting Solomon, and his intimate friends. She also said, that "All the people had their eyes upon him, to know whom he would choose for their King." She desired him also to consider, how, after his departure, Adonijah, if he were King, would slay her, and her son Solomon.

QUESTION - [Who was Adonijah in the Bible?](#)

ANSWER - Adonijah was the fourth son of King David. Adonijah's mother was Haggith, one of David's wives. Adonijah is best known for his failed attempts to usurp the throne of Israel after his father's death.

Adonijah was "a very handsome man" (1 Kings 1:6) with a flair for showmanship (1Ki 1:5), but he was also badly behaved. Scripture indicates that the reason for Adonijah's misbehavior was that King David had neglected his discipline: "His father had never rebuked him by asking, 'Why do you behave as you do?'" (1Ki 1:6). When David was old and on his deathbed, Adonijah—like his brother Absalom before him (2 Samuel 15)—gathered an army and put himself forward as king, regardless of the fact that David's chosen successor was Solomon. Some influential men supported Adonijah's move, including Joab, the captain of the army; and Abiathar the priest. But others opposed Adonijah's plans, including Nathan the prophet, Zadok the priest, and David's wife Bathsheba (1 Kings 1:8).

Adonijah assembled his followers and offered a great number of sacrifices as part of his coronation ceremony (1 Kings 1:9). Nathan heard of Adonijah's activity, and he approached Solomon's mother and David's wife, Bathsheba, encouraging her to go before the aged, ailing king and apprise him of the situation (1Ki 1:11–13). King David responded by ordering that Solomon be taken immediately to Gihon to be anointed by Nathan and Zadok as king. After Solomon was anointed, all the people rejoiced with trumpets, music, and shouts of praise so loud that "the ground shook with the sound" (1Ki 1:40).

As Adonijah's crowd was finishing their feast, they heard the trumpets sounding in Gihon, and Adonijah asked what was the meaning of the noise. A priest named Jonathan gave Adonijah the news of Solomon's anointing (1Ki 1:41-48). Adonijah's supporters quickly dispersed, and, fearing for his life, Adonijah fled to the temple and appealed for clemency by taking hold of the horns of the altar (1Ki 1:49-50). Solomon allowed Adonijah to come before him peaceably and promised him safety, as long as he was found worthy; however, Solomon warned, "If evil is found in him, he will die" (1Ki 1:52). Adonijah was then allowed to return home.

In spite of receiving mercy, Adonijah did not stop scheming. After King David's death, he approached Bathsheba and implored her to ask Solomon to give him the hand of David's former nurse, [Abishag](#), in marriage (1Ki 2:13-17). This request showed that Adonijah still had designs on the throne, and Solomon was enraged. He ordered Adonijah to be executed, and the sentence was carried out that same day (1Ki 2:23-25). Solomon also dealt with Adonijah's allies, removing Abiathar from the priesthood and executing Joab. [GotQuestions.org](#)

Getting What We Want

Adonijah . . . put himself forward and said, "I will be king." 1 Kings 1:5

Today's Scripture & Insight: 1 Kings 1:5, 32–37

Aaron Burr anxiously awaited the result of the tie-breaking vote from the US House of Representatives. Deadlocked with Thomas Jefferson in the 1800 race for the presidency, Burr had reason to believe that the House would declare him the winner. However, he lost, and bitterness gnawed at his soul. Nurturing grievances against Alexander Hamilton for not supporting his candidacy, Burr killed Hamilton in a gun duel less than four years later. Outraged by the killing, his country turned its back on him, and Burr died a dour old man.

Political power plays are a tragic part of history. When King David was nearing death, his son Adonijah recruited David's commander and a leading priest to make him king (1 Kings 1:5–8). But David had chosen Solomon as king (v. 17). With the help of the prophet Nathan, the rebellion was put down (vv. 11–53). Despite his reprieve, Adonijah plotted a second time to steal the throne, and Solomon had him executed (2:13–25).

How human of us to want what's not rightfully ours! No matter how hard we pursue power, prestige, or possessions, it's never quite enough. We always want something more. How unlike Jesus, who "humbled himself by becoming obedient to death—even death on a cross"! (Philippians 2:8).

Ironically, selfishly pursuing our own ambitions never brings us our truest, deepest longings. Leaving the outcome to God is the only path to peace and joy. By: Tim Gustafson ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What do your desires and goals tell you about your heart? What do you need to give to God today?

Dear God, please help me fill the role You've given me and not to covet more. Help me trust You in everything.

Power Struggle

The Most High God rules in the kingdom of men, and appoints over it whomever He chooses. —Daniel 5:21

Today's Scripture: 1 Kings 1:15-31

The president of a company in Michigan had suffered a minor stroke, and he was not spending much time at the office. He didn't know that one of his sons, with the help of two vice presidents, was scheming to take over the firm. He learned of their plot just in time, though, and was able to retain control.

In some parts of the world, power struggles result in assassinations, bloody coups, or civil wars. We see power struggles in politics all the time. They also occur in neighborhoods, families, and even in churches.

Adonijah made a power move to grab the throne of Israel (1 Ki. 1:5-10). But God had other plans. Bathsheba (David's wife) and Nathan the prophet were able to stop the takeover (vv.11-31), and God's appointed leader, Solomon, soon became king (vv.38-40;

2:12).

We need to remember that God rules over the kingdoms of earth (Dan. 5:21). He raises up leaders and brings them down, whether in politics or in the church. Sometimes it's necessary to replace an ineffective leader, but we must pursue that option only after careful thought and earnest prayer for God's direction. We should never become part of a move that serves the ambition of some power-hungry person instead of honoring the Lord who rules over all. By: David C. Egnor ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The Most High still rules over kingdoms of men,
He gives the control to whomever He will;
All people must bow to His sovereign plan,
And know that His purposes He will fulfill.
—Hess

The most powerful position on earth is kneeling before the Lord of the universe.

1 Kings 1:6 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.

BGT 1 Kings 1:6 κα ο κ πεκ λυσεν α τ ν πατ ρ α το ο δ ποτε λ γων δι τ σ πο ησας κα γε α τ ς ρ α ο ς τ ψει σφ δ ρ α κα α τ ν τεκεν π σω Αβεσσαλωμ

LXE 1 Kings 1:6 And his father never at any time checked him, saying, Why hast thou done thus? and he was also very handsome in appearance, and his mother bore him after Abessalom.

KJV 1 Kings 1:6 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.

NET 1 Kings 1:6 (Now his father had never corrected him by saying, "Why do you do such things?" He was also very handsome and had been born right after Absalom.)

CSB 1 Kings 1:6 But his father had never once reprimanded him by saying, "Why do you act this way?" In addition, he was quite handsome and was born after Absalom.

ESV 1 Kings 1:6 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.

NIV 1 Kings 1:6 (His father had never interfered with him by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.)

NLT 1 Kings 1:6 Now his father, King David, had never disciplined him at any time, even by asking, "Why are you doing that?" Adonijah had been born next after Absalom, and he was very handsome.

- had not: 1Sa 3:13 Pr 22:15 Pr 23:13,14 29:15 Heb 12:5,6
- very: 1Sa 9:2 1Sa 10:23 2Sa 14:25
- bare him: 2Sa 3:3,4 1Ch 3:2

Related Passages:

Proverbs 22:15 Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.

Proverbs 23:13 Do not hold back discipline from the child, Although you strike him with the rod, he will not die.

Proverbs 29:17 Correct your son, and he will give you comfort; He will also delight your soul.

ANOTHER FRUIT OF FAILURE TO DISCIPLINE

His father had never crossed him at any time by asking, "Why have you done so?" - NET - "his father had never corrected him by saying, "Why do you do such things?" Why this detail? It explains why he would dare seek to make himself king against his

father's wishes. His father had not kept anything from him before, so why would he keep the monarchy from him now? David had essentially "inverted Pr 22:6 and had not trained up Adonijah in the way he should have gone, and now he was old and would not follow his father's will but his own! Much of what David suffered at the hands of his children was the consequence of his failure to be a good father by properly disciplining his children (Heb. 12:5-11). Note the same failures in Eli and Samuel (1 Sam. 3:13). David was a wonderful King but a poor father.

THOUGHT - To be sure David was a man after God's own heart (Acts 13:22+), but clearly not in every respect, for God is a loving Father Who disciplines His children that they might share His holiness (Heb 12:10+) and bring forth the peaceful fruit of a righteous life (Heb 12:11+).

Trapp - David was ever too fond a father, and he smarted for it."

And he was also a very handsome man - Saul and Absalom were also handsome (1Sa 9:2, 2Sa 14:25) and look where it got them!

and he was born after Absalom - In other words, Absalom had been the eldest but was now dead so Adonijah was in theory the next in line to be king.

1 Kings 1:7 He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him.

- **conferred:** Heb. his words were, 2Sa 15:12 Ps 2:2
- **Joab:** 1Ki 2:28 2Sa 8:16 20:23
- **Abiathar:** 1Sa 22:20-23 2Sa 15:24-29,35 20:25
- **helped him:** Heb. helped after Adonijah, 1Ki 2:22,26-35

Related Passages:

1Ki 2:5-6 "Now you also know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. 6" So act according to your wisdom, and do not let his gray hair go down to Sheol in peace.

CO-CONSPIRATORS WITH ADONIJAH, JOAB AND ABIATHAR

He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him - To be sure there is wisdom in an abundance of counselors but not if they are not godly, wise counselors which clearly Joab and Abiathar were not. They knew that David's (God's) choice to succeed him was Solomon, not Adonijah. How foolish they both were to go against God's choice and God's will. It is always a costly mistake to go against the will of God which is good, acceptable and perfect! David's nephew, and commander of David's army (2Sa 2:13) so this act by Joab was in a sense rebellion against the king. With David's favor turned against him (2Sa 19:13), Joab found it easy to follow Adonijah. Abiathar also joined the conspiracy, apparently judging that Adonijah, as the logical successor to David, could muster sufficient strength to win the crown.

Maclaren - "Joab and Abiathar tarnished a life's devotion and broke sacred bonds, because they thought of themselves rather than of God's will."

Abiathar, was co-priest with Zadok under David, a descendant of Eli and the only survivor of the slaughter at Nob (1Sa 22:20). However because of his treachery in following Adonijah, Abiathar would be the end of the lineage of Eli in the priesthood, just as had been foretold to Eli because of his sins and sins of his sons as priests - see 1Sa 2:27-36+

QUESTION - [Who was Joab in the Bible?](#)

ANSWER - Joab was a son of Zeruiah, King David's sister (1 Chronicles 2:13-17) and was therefore one of David's nephews. Joab's brothers were two of David's brave warriors, Abishai and Asahel. Joab was positioned as commander of David's armies because of his victory over the Jebusites, resulting in the possession of the city of Jerusalem. It was through this victory that Jerusalem became "the city of David" (1 Chronicles 11:4-9).

Joab fought and won many battles for the king, but his personal lack of self-control was problematic. In a war against the forces of

Ish-Bosheth, Joab's brother Asahel was killed by [Abner](#), the commander of Ish-Bosheth's armies. Joab was furious and pursued Abner to kill him, but Abner escaped (2 Samuel 2:12–32). Later, after Abner swore allegiance to David, Joab's fuse blew, and his desire to avenge his brother's blood drove him to deceive and murder Abner (verses 26–27). This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab (verse 39). Instead, David pronounced a curse over Joab and his future descendants: "May his blood fall on the head of Joab and on his whole family! May Joab's family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food" (verse 29).

As the commander of David's armies, Joab was provided many victories by God, but Joab caused much grief to the king and to Israel. His anger and perhaps the power of his position drove him to poor decisions at times. In addition to his murder of Abner, Joab killed his own cousin, Amasa—and his betrayal was Judas-style, accompanied by a kiss: "Joab said to Amasa, 'How are you, my brother?' Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died" (2 Samuel 20:9–10). Joab disobeyed King David's command to spare Absalom's life, himself striking Absalom with three javelins (2 Samuel 18:1-33). David mourned the death of his son Absalom, a response that was sternly reprimanded by Joab (2 Samuel 19:1–8). It was also Joab who, in accordance with David's command, placed Uriah the Hittite at the front of the battle to be killed, so that David could feel justified in marrying [Uriah's widow](#) (2 Samuel 11:1-27).

Joab, for all his faults, was obviously a capable man of war and valiant on the battlefield. And he ought to be given credit for his loyalty to David for almost four decades. Joab also counseled David when David sinfully desired to take a census; if David had heeded Joab's advice, he could have spared his nation the plague that befell Israel (2 Samuel 24:1-25).

When David was on his deathbed, Joab conspired with [Adonijah](#) to install Adonijah as the next king, instead of Solomon (1 Kings 1). This action, plus Joab's other rash decisions, vengeful murders, and inability to take certain important orders, finally drove David over the edge. David commanded Solomon to ensure Joab's execution, an act that was carried out by Benaniah as Joab was clinging to the [horns of the altar](#) in hopes of finding clemency (1 Kings 2:5–6, 28–34). [GotQuestions.org](#)

1 Kings 1:8 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.

- Zadok: 1Ki 2:35 2Sa 8:17,18 20:25 1Ch 27:5,6 Eze 44:15
- Nathan: 2Sa 7:2-4 12:1-15
- Shimei: 1Ki 4:18 Zec 12:13
- the mighty: 2Sa 23:8-39 1Ch 11:10-47

CONTRASTING BEHAVIOR THOSE LOYAL TO DAVID

But - This term of contrast introduces a dramatic contrast in the players in this unfolding drama.

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 - This **Shimei** is not the one mentioned in 2Sa 16:5-8; 1Ki 2:36-46 and no more is known about him.

Zadok - He is first mentioned in 2 Sam. 8:17. His ancestry is given in 1 Chr. 6:4-6. He was son of Ahitub and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar the son of Aaron, (1 Chronicles 24:3) and eleventh in descent from Aaron. (1 Chronicles 12:28) He joined David at Hebron after Saul's death, (1 Chronicles 12:28) and thenceforth his fidelity to David was inviolable. When Absalom revolted and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him. When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return. (2 Samuel 19:11) When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room. (1 Kings 1:34) For this fidelity he was rewarded by Solomon who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room. (1 Kings 2:27,35) From this time, however, we hear little of him. Zadok and Abiathar were of nearly equal dignity. (2 Samuel 15:35,36; 19:11) The duties of the office were divided, Zadok ministered before the tabernacle at Gibeon, (1 Chronicles 16:39) Abiathar had the care of the ark at Jerusalem.

Benaiah, the son of Jehoiada of Kabzeel (compare Josh 15:21), was a man of "mighty deeds" and was more honorable than any of the mighty men of David except the three chiefs. Therefore David made him his chief counselor (2 Sam 23:23 m; compare 1 Ch 27:34 where the order of names seems to be reversed) and set him over the Cherethites (compare Carites, 2 Ki 11:4 ff and margin)

and Pelethites and he was made the 3rd captain of the host and chief over the course of the 3rd month (1 Ch 27:5 f; 2 Sam 8:18; 20:23; 1 Ch 18:17; 2 Sam 23:20 ff; 11:22 ff). Being a true friend of David (compare 2 Sam 15:18) he did not take part in the usurpation of Adonijah (1 Ki 1:8,10,26), and was therefore with others chosen by the king to proclaim Solomon king over Israel (1 Ki 1:32 ff) and later by Solomon to execute Adonijah (1 Ki 2:25), Joab (1 Ki 2:29 ff), and Shimei (1 Ki 2:46). In recognition of his services Solomon appointed him over the host in Joab's place (1 Ki 2:35; 4:4).

QUESTION - [Who was Zadok in the Bible?](#)

ANSWER - Zadok son of Ahitub was a Levite priest during the time of [King David](#). For a long time, he was co-high priest with [Abiathar](#). Zadok was a descendant of Aaron and a leader over his family of Levites (1 Chronicles 27:17).

When Absalom conspired against his father, David, David was forced to flee from Jerusalem (2 Samuel 15:13–14). Zadok and his son Ahimaaz, and his co-priest Abiathar and his son Jonathan accompanied David, with Zadok leading a procession of Levites who carried the ark of the covenant. As the people exited the city, Zadok's Levites set down the ark, and Abiathar offered sacrifices (verse 24). Once the people had vacated Jerusalem, David ordered Zadok and Abiathar, along with their sons, to return with the ark to Jerusalem (verse 25). Zadok was to send word to David with any news of what was happening in the kingdom under Absalom.

David had also sent his friend Hushai back to Jerusalem to listen in on Absalom's plans, and it was through him that Zadok and Abiathar heard that Absalom planned to seek out David and destroy him and the people who were with him. Hushai, Zadok, and Abiathar sent Ahimaaz and Jonathan to find David. After hiding in a well from Absalom's men, Ahimaaz and Jonathan were able to escape the city and bring the message to David: "Do not spend the night at the fords in the wilderness; cross over without fail, or the king and all the people with him will be swallowed up" (2 Samuel 17:16). David escaped, and it wasn't much longer before David's commander, Joab, killed Absalom (2 Samuel 18:1–15). Heartbroken at the death of his son, David returned to Jerusalem.

Years later, when King David was very old, his son Adonijah set himself up as king, even though David's other son [Solomon](#) was to take the throne at David's death (1 Kings 1:5). Adonijah had some supporters, including Abiathar the priest, but Zadok, Nathan the prophet, and several other important men supported David's choice and opposed Adonijah (verse 8). Nathan told David's wife Bathsheba what Adonijah was planning and advised her to apprise King David of the situation. She did so, and David ordered that Zadok and Nathan immediately take Solomon to Gihon and anoint him as king (verses 32–34).

When Zadok the priest anointed Solomon's head with oil at Gihon, a trumpet was sounded, and all the people assembled began to shout and rejoice (1 Kings 1:39–40). The noise was so great that Adonijah, who was feasting nearby, heard it and wondered what was happening. At that moment, Abiathar's son Jonathan arrived and told Adonijah that Solomon had been anointed king (verses 41–45). Adonijah fled to the temple and grabbed the horns of the altar, begging Solomon to spare his life (verses 50–51). Solomon did so, but Adonijah later renewed his designs on the throne, forcing Solomon to execute him (1 Kings 2:13–25).

Even though Abiathar had spurned King David's wishes and supported Adonijah, Zadok stayed true to David and supported Solomon. Abiathar lost his priesthood as a result, but Zadok was rewarded with a position as one of Solomon's chief officials (1 Kings 4:4) as well as being recognized as the sole high priest.

There are several other men named Zadok in the Bible, but they are only mentioned in one or two verses apiece. They can be found in 1 Chronicles 6:12 (Zadok the descendant of Zadok the priest), 1 Chronicles 9:11 and Nehemiah 11:11 (Zadok the Levite), 2 Kings 15:33 and 2 Chronicles 27:1 (Zadok the father of Jerusha), Nehemiah 3:4 (Zadok the son of Baana), Nehemiah 3:29 (Zadok the son of Immer), Nehemiah 10:21 (Zadok the Israelite leader), Nehemiah 13:13 (Zadok the scribe), and Matthew 1:14 (Zadok, an ancestor of Jesus Christ). [GotQuestions.org](#)

QUESTION - [Who was Nathan in the Bible?](#)

ANSWER - Nathan was a prophet in the Bible who lived during the reign of [King David](#) in Israel. God spoke to David through Nathan on several occasions. Nathan was a member of David's royal court and one of his closest advisers. Nathan apparently also knew Bathsheba well enough to speak to her about [Adonijah's](#) attempt to usurp David's throne from her son, Solomon (1 Kings 1:11) and to enlist her help in bringing the matter to the king. There are three or four stories in the Bible featuring Nathan that occurred during some of the darkest and most emotional times in David's life.

The first mention of Nathan establishes his relationship with David as a trusted adviser. David decides to build God a house, because the king is living in a beautiful cedar palace and thinks it wrong that the Ark of the Covenant should be housed in a lowly tent (the tabernacle). David tells Nathan about his plans to build a house for God, and Nathan says he should go ahead and do it because the Lord is with him (2 Samuel 7:2–3). Then God visits Nathan in a vision and tells him to return to David and inform him that God doesn't need the king to build him a house; rather, God would establish David's dynasty, through his son, forever. His son Solomon would be the one to build God's house (2 Samuel 7:4–17). Nathan relays this important message to the king, and David

utters a grateful and beautiful prayer to God for His grace (2 Samuel 7:18–29).

The next time Nathan is mentioned, it is after David had committed adultery with [Bathsheba](#) and brought about her husband's death to hide her pregnancy (2 Samuel 12:1). At that point, David had made Bathsheba his wife and had seemingly gotten away with his sin, but the Lord knew about it and told Nathan to rebuke David. Nathan went to David and wisely told the king a fable about a rich man and a poor man: the rich man was visited by a traveler, so he took the poor man's only possession, a little ewe lamb that he loved as a pet, to feed his guest—rather than taking a lamb from his own extensive flocks. David was enraged at the story and declared that the rich man had no pity and deserved to die. Nathan then points to David and says, "You are the man!" (2 Samuel 12:7). Nathan reveals that David's sin was like that of the rich man, because David took away Uriah's wife. Nathan then prophesies to David, in God's own words: "I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife" (2 Samuel 12:7–10). David confesses to Nathan that he has sinned against the Lord, and Nathan comforts him, saying that the Lord has forgiven his sin and that David's life will not be required of him. Nonetheless, David's child by Bathsheba was to die. David, under inspiration of the Holy Spirit, pens Psalm 51 after this encounter with Nathan the prophet.

After the death of David's child, his wife Bathsheba became pregnant again, this time with a son whom they named [Solomon](#). The Lord sent Nathan to David again, this time to say that the Lord loved his son Solomon, and they called Solomon "Jedidiah," a name that means "beloved of the Lord" (2 Samuel 12:24–25). Solomon later built God's house, the temple, and became an ancestor of the Lord Jesus Christ.

1 Chronicles 3:5 reveals the fact that King David and Queen Bathsheba named one of their sons born to them in Jerusalem "Nathan." No doubt, the child's name is a reflection of the royal couple's appreciation for the prophet Nathan's faithfulness, friendship, and tough love through the years. [GotQuestions.org](#)

QUESTION - [Who was Benaiah in the Bible?](#)

ANSWER - Several men in the Bible bear the name Benaiah, but one stands out from the rest. Benaiah, son of the chief priest Jehoiada, was one of David's "[mighty men](#)"—his toughest military troop. The Bible describes Benaiah as a fearless warrior noted for his heroic exploits. This Benaiah is the brilliant fighter who famously "went down into a pit on a snowy day and killed a lion" (1 Chronicles 11:22).

Benaiah was from the southern Judean city of Kabzeel. Before [David](#) became king, Benaiah was making a name for himself through numerous daring military achievements: "He struck down Moab's two mightiest warriors. He also went down into a pit on a snowy day and killed a lion. And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear. Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty warriors" (2 Samuel 23:20–22).

When David fled from King Saul, he placed Benaiah in command of "the thirty" (1 Chronicles 27:6), a select group of warriors second only to "the three" of highest rank and bravery. Later, when Joab was made commander-in-chief, Benaiah was appointed to a high place in David's armed forces as commander of the Cherethites and Pelethites, an elite mercenary company in David's bodyguard from Crete and Philistia (2 Samuel 8:18; 20:23; 23:23; 1 Chronicles 18:17).

Benaiah's loyalty to King David earned him the rank of third army commander, with 24,000 men in his division. This troop served as part of the army rotation system established by King David (1 Chronicles 27:1–6). Benaiah remained devoted to David during Absalom's rebellion (2 Samuel 20:23; see also 15:18) and also when Adonijah attempted to take control of David's throne (1 Kings 1:8).

Benaiah was instrumental in safeguarding the passing of the royal succession to Solomon after David's death and thus gained the honor of assisting in Solomon's coronation at Gihon (1 Kings 1:32–40). As Solomon's supreme army commander and chief bodyguard, Benaiah was responsible for executing those who opposed the new king, including Adonijah, Joab, and Shimei (1 Kings 2:25, 34, 46).

Benaiah, a popular Hebrew name, means "the Lord has built." Other men named Benaiah in the Bible include a warrior from the town of Pirathon, who was also one of David's mighty men (2 Samuel 23:30; 1 Chronicles 11:31). This Benaiah was commander of 24,000 troops as well, in the eleventh division of King David's army (1 Chronicles 27:14).

First Chronicles 4:36 mentions a Benaiah as a descendant of Simeon and leader of his tribe. This Benaiah participated in the

conquest of Gedor during Hezekiah's reign. Another Benaiah was one of the musicians and priests who blew the trumpet as the ark of God was brought into Jerusalem by King David (1 Chronicles 15:24). Later, he was appointed to minister in music regularly before the ark of the covenant (1 Chronicles 16:6). At least eight other Benaiahs appear briefly in the Old Testament (1 Chronicles 27:34; 2 Chronicles 20:14; 31:13; Ezra 10:25, 30, 35, 43; 11:1, 13). But none of these distinguish themselves like David's elite warrior, the Benaiah who single-handedly executed Moab's top soldiers, jumped into a pit in a snowstorm to wrestle and kill a lion, and outmaneuvered an Egyptian giant, slaying him with his own spear. GotQuestions.org

QUESTION - [Who were the mighty men of David?](#)

ANSWER - 2 Samuel 23:8–39+ and 1 Chronicles 11:10–47 list a group of people known as mighty men of David or David's mighty men. They are also referred to as the "thirty chiefs" (1 Chronicles 11:15) and simply "the Thirty" (1 Chronicles 12:4). These mighty men of David were a group of David's toughest military warriors who were credited with heroic feats, including Josheb-basshebeth, who killed 800 men in one battle with a spear (2 Samuel 23:8).

Additional notable actions listed include the deeds of a man named Eleazar, who stayed on the battlefield when other warriors fled and killed Philistines until his hand was stuck clenched around his sword (2 Samuel 23:9–10); and the exploits of Abishai, the leader of the mighty men, who killed 300 men with a spear (23:18).

Benaiah was known for going into a pit on a snowy day and killing a lion and for killing a powerful Egyptian man with the man's own spear (2 Samuel 23:20–21). He also served as leader of David's bodyguards (23:23).

Within this list of mighty men are three men who served as a special elite group: Josheb-basshebeth, Eleazar, and Shammah. Their exact roles are not made clear, but they were certainly seen as stand-outs among David's mighty men.

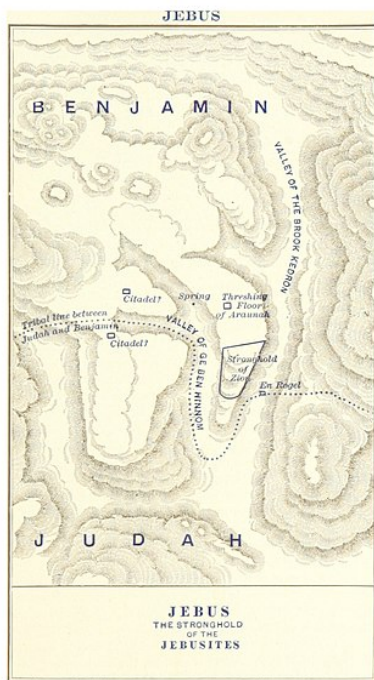
Although the mighty men are called "the Thirty," a total of 37 men are listed, meaning that not all of these men were on the team the entire time. Some of them, like Uriah, were killed in battle during David's reign. Another explanation may be that David's elite group of mighty men numbered approximately 30, a figure not meant to be exact.

Some of these mighty men of David had considerable military skill and the blessing of God. David's mighty men served an important role in protecting the king and fighting for the freedom of their nation, the land of Israel.

The full list of the mighty men of David is located in 2 Samuel 23:1-39 **(ED: SEE NOTES - 2Sa 23:39 = [Uriah the Hittite](#))**. GotQuestions.org

1 Kings 1:9 And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, 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.

- **Adonijah:** The Oriental banquet, in consequence of the intense heat, is often spread upon the verdant turf, beneath the shade of a tree, where the streaming rivulet supplies the company with wholesome water, and excites a gentle breeze to cool their burning temples.
- **sacrificed:** 2Sa 15:12 Pr 15:8
- **Enrogel: or, the well Rogel,** 2Sa 17:17
- **invited:** 2Sa 13:23-27 15:11



See En-rogel South & East of City

ADONIJAH THROWS A "COMING OUT" PARTY

And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth ("a crawling thing"), which is beside [En-rogel](#) (see map above - then [see map of Gihon Springs](#) which must be very close); and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants - This was essentially a coronation banquet (1Ki 1:25; 2Sa 15:12) close to Jerusalem (cf. Josh. 18:16). The guest list included all of Adonijah's brothers (i.e. the king's sons) (of which there would have been up to 19+/-), all the men of Judah (presumably important men or officials) and the king's servants (one has to believe they did not remain the new king's servants!)

[Ryrie Study Bible \(borrow\)](#) has an interesting comment - As a prelude to taking over the throne, Adonijah held a feast but failed to invite Nathan and Solomon. He apparently was planning to kill them, for, had they eaten together, **he would have been obliged to protect them.** (bold added for emphasis)

[Zoheleth](#) ["that creeps, slides, or draws"] the serpent-stone, a rocky plateau near the centre of the village of Siloam, and near the fountain of En-rogel, to which the women of the village resort for water (1 Kings 1:5-9). Here Adonijah (q.v.) feasted all the royal princess except Solomon and the men who took part with him in his effort to succeed to the throne. While they were assembled here Solomon was proclaimed king, through the intervention of Nathan. On hearing this, adonijah fled and took refuge in the sanctuary (1 Kings 1:49-53). He was afterwards pardoned. Zoheleth projects into or slightly over-hangs the Kidron valley. It is now called ez-Zehwell or Zahweileh.

[IVP Background Commentary](#) - **En Rogel.** This spring is only about 650 yards south of the Gihon Spring in the Kidron Valley (see comment on 1:33) and only about a half mile from David's palace. The choice of this location for the ceremony is probably due to the fact that the spring lies at the junction of the territory of Benjamin and Judah (presumably suggesting both would have access to its water supply). Adonijah's support base can therefore be inferred as comprising the tribal alliances that brought David to power. His support by Joab and Abiathar would also represent this traditional element. The stone of Zoheleth is sometimes translated Serpent Rock and likely refers to a distinctive rock that had some ritual traditions associated with it.

1 Kings 1:10 But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother.

- 1Ki 1:8,19 2Sa 12:1-15

GUESS WHO'S NOT COMING TO DINNER?

But - Another clear contrast between conspirators and loyalists.

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

Nathan was a prophet and a confidential advisor of David. His watchfulness put an end to the coup of Adonijah and saved the kingdom for Solomon.

1 Kings 1:11 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?"

- Nathan: 2Sa 7:12-17 12:24,25 1Ch 22:9,10 28:4,5 29:1
- Adonijah: 1Ki 1:5
- Haggith: 2Sa 3:4

NATHAN QUERIES QUEEN BATHSHEBA

Then - Time phrase in this case marking an important progression in this dramatic narrative of palace intrigue.

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" - Apparently Adonijah had by now announced himself as king of Israel and the question suggests Bathsheba was not yet aware of the situation and the danger it would bring.

Note the phrase **David our lord does not know it** which demonstrates how far removed from power David really was that he did not know what was going on in the inner circles of his own kingdom.

Matthew Henry Concise - Verses 11-31. Observe Nathan's address to Bathsheba. Let me give thee counsel how to save thy own life, and the life of thy son. Such as this is the counsel Christ's ministers give us in his name, to give all diligence, not only that no man take our crown, Revelation 3:11, but that we save our lives, even the lives of our souls. David made a solemn declaration of his firm cleaving to his former resolution, that Solomon should be his successor. Even the recollection of the distresses from which the Lord redeemed him, increased his comfort, inspired his hopes, and animated him to his duty, under the decays of nature and the approach of death.

1 Kings 1:12 "So now come, please let me give you counsel and save your life and the life of your son Solomon.

- **let me:** Pr 11:14 20:18 27:9 Jer 38:15
- **save:** 1Ki 1:21 Ge 19:17 Ac 27:31
- **the life:** Jdg 9:5 2Ki 11:1 2Ch 21:4 22:10 Mt 21:38

NATHAN WISELY SEES THE "WRITING ON WALL"

So now come, please let me give you counsel and save your life and the life of your son Solomon If successful in becoming king, Adonijah would have killed all other claimants to the throne.

1 Kings 1:13 "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?"

- **Assuredly:** 1Ki 1:11,17,30 1Ch 22:6-13
- **sit:** 1Ki 1:17,24,30,35,48 2:12 De 17:18 1Ch 29:23 Ps 132:11,12 Isa 9:7 Jer 33:21 Lu 1:32,33

NATHAN'S COUNSEL: TELL THE KING!

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 - Note that David making a promise to Bathsheba that Solomon would be king is not recorded earlier in Samuel. Clearly Nathan knew of this promise which would in part prompt him to come to Bathsheba, reminding her she had an "ace to be played."

[Guzik](#) on David's promise to Bathsheba - "The specific promise is not recorded before, but we know from 1 Chronicles 22:5-9 that David did in fact intend for Solomon to succeed him as king. This was a remarkable display of grace – that a son of the wife David took through adultery and murder in the most infamous scandal of his life should become his heir to the throne."

1 Kings 1:14 "Behold, while you are still there speaking with the king, I will come in after you and confirm your words."

BGT 1 Kings 1:14 καὶ ὁ πλάλοσος σου κεμετ το βασιλως κα γ εσελεσομαι πσω σου κα πληρωσω το ρ λ γους σου

LXE 1 Kings 1:14 And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

KJV 1 Kings 1:14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

NET 1 Kings 1:14 While you are still there speaking to the king, I will arrive and verify your report."

CSB 1 Kings 1:14 At that moment, while you are still there speaking with the king, I'll come in after you and confirm your words."

ESV 1 Kings 1:14 Then while you are still speaking with the king, I also will come in after you and confirm your words."

NIV 1 Kings 1:14 While you are still there talking to the king, I will come in and confirm what you have said."

NLT 1 Kings 1:14 And while you are still talking with him, I will come and confirm everything you have said."

- I also: 1Ki 1:17-27 2Co 13:1

NATHAN PLANS A SURPRISE ENTRY

Behold ([hinneh](#); Lxx - [idou](#)) is used to call attention to something. In this context it draws attention to Nathan's words of assurance and support for Bathsheba.

While you are still there speaking with the king, I will come in after you and confirm your words- NET = "I will arrive and verify your report." **Confirm your words** is literally "fill up your words."

[Guzik](#) has an interesting insight on why Nathan said he would follow Bathsheba - Nathan knew that David was generally indulgent towards his sons and would find it hard to believe that Adonijah would do such a thing. He arranged it so the message would be presented in a convincing way.

1 Kings 1:15 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.

- **very old:** 1Ki 1:2-4

BATHSHEBA APPROACHES AGED KING DAVID

So - For this reason. What reason? What is Bathsheba's conclusion and consequent conduct?

Bathsheba went in to the king in the bedroom - Bathsheba takes action based on Nathan's report of Adonijah's usurping the throne. Wives could not enter the king's presence without an invitation. This was an act of faith on Bathsheba's part.

Now the king was very old, and Abishag the Shunammite was ministering to the king- David was old and cold and secluded from the public news, but that would soon change!

1 Kings 1:16 Then Bathsheba bowed and prostrated herself before the king. And the king said, "What do you wish?"

BGT 1 Kings 1:16 κα̅ κ̅υψεν Βηρσαβ̅εε κα̅ προσεκ̅νησεν τ̅ βασιλε̅ κα̅ ε̅πεν βασιλε̅ ςτ̅ σ̅τ̅ν̅ σοι

LXE 1 Kings 1:16 And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request?

KJV 1 Kings 1:16 And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldst thou?

NET 1 Kings 1:16 Bathsheba bowed down on the floor before the king. The king said, "What do you want?"

CSB 1 Kings 1:16 Bathsheba bowed down and paid homage to the king, and he asked, "What do you want?"

ESV 1 Kings 1:16 Bathsheba bowed and paid homage to the king, and the king said, "What do you desire?"

NIV 1 Kings 1:16 Bathsheba bowed low and knelt before the king. "What is it you want?" the king asked.

NLT 1 Kings 1:16 Bathsheba bowed down before the king."What can I do for you?" he asked her.

- **bowed:** 1Ki 1:23 1Sa 20:41 24:8 25:23
- **And the:** 1Ki 2:20 Es 7:2 Mt 20:21,32

BATHSHEBA IS REVERENT BEFORE THE KING

Then Bathsheba bowed and prostrated ([shachah](#); Lxx - [proskuneo](#)) **herself before the king** - Bathsheba was his wife but still subservient to the king, even in his old age. As alluded to above, Bathsheba's actions were an act of faith, for in Esther we learn that coming into the presence of a king was not without risks (see Esther 4:11).

And the king said, "What do you wish?" - David acknowledges Bathsheba's presence and recognizes she has a request (she has not yet spoken).

1 Kings 1:17 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.'

- **My lord:** Ge 18:12 1Pe 3:6
- **you swore:** 1Ki 1:13,30

BATHSHEBA BEGINS HER STORY WITH PAST FACTS

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 - We have no record of David's oath to Bathsheba that Solomon should succeed him, but likely took place after Absalom's rebellion and death.

1 Kings 1:18 "Now, behold, Adonijah is king; and now, my lord the king, you do not know it.

- **Adonijah:** 1Ki 1:5,24 2Sa 15:10
- **you do not know it:** 1Ki 1:11,24,27 Ac 3:17

BATHSHEBA INTERJECTS THE INTRIGUE OF ADONIJAH

Now, behold, (hinneh; Lxx - idou) Adonijah is king; and now, my lord the king, you do not know it- This news would surely cause King David's old heart to beat a little faster!

Behold (02009) [hinneh](#) is an interjection meaning behold, look, now; if. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context." **Spurgeon** reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

Behold is a keyword in chapter 1 of 1 Kings - 7x in 6v - 1 Ki 1:14, 1 Ki 1:18, 1 Ki 1:22, 1 Ki 1:25, 1 Ki 1:42, 1 Ki 1:51

1 Kings 1:19 "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.

- 1Ki 1:7-10,25

BATHSHEBA ALERTS DAVID THAT PLOT IS IN PROGRESS

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 - Bathsheba explains that the plot to usurp the throne is well underway for Adonijah is even now (in effect) throwing his own coronation party.

1 Kings 1:20 "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.

- the eyes: 2Ch 20:12 Ps 25:15 123:2 Zec 3:9
- that thou: At this time the monarchy of Israel was unsettled; no man knew who was to succeed to the crown; and the minds of the people were as unsettled as the succession. It was neither hereditary nor elective: the king, as was anciently the case in most countries, named his successor; but in this instance, God had already assigned the throne to Solomon. 2Sa 23:2 1Ch 22:8-10 28:5,6,10 29:1

BATHSHEBA REMINDS KING HIS SUCCESSOR IS HIS CHOICE

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 - David was old but still greatly respected and his word carried the weight of law.

1 Kings 1:21 "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."

LXE 1 Kings 1:21 And it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

KJV 1 Kings 1:21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

NET 1 Kings 1:21 If a decision is not made, when my master the king is buried with his ancestors, my son Solomon and I will be considered state criminals."

CSB 1 Kings 1:21 Otherwise, when my lord the king rests with his fathers, I and my son Solomon will be

regarded as criminals."

ESV 1 Kings 1:21 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."

NIV 1 Kings 1:21 Otherwise, as soon as my lord the king is laid to rest with his fathers, I and my son Solomon will be treated as criminals."

NLT 1 Kings 1:21 If you do not act, my son Solomon and I will be treated as criminals as soon as my lord the king has died."

- sleep: 1Ki 2:10 Ge 15:15 De 31:16
- offenders: Heb. sinners, 1Ki 2:15,22-24

BATHSHEBA EXPLAINS IF DAVID DIES SHE & SOLOMON IN DANGER

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 - NET = "my son Solomon and I will be considered state criminals." Bathsheba knew her life and that of Solomon was in grave, imminent danger. The history of the world demonstrates, that the lust for absolute power (like Adonijah's) corrupts absolutely and has tempted many men to commit the most heinous of crimes including a father destroying his son, a son being deposed by a father, a brother murdering a brother, etc, all motivated by coveting a crown and the power it conveyed!

Utley - "**sleeps with his fathers**" This is an idiom for death and burial in the family tomb. It is not meant to convey the state of the dead. The Hebrews believed in a conscious but joyless afterlife until the new age. The state of the dead is a matter of "progressive revelation." The NT gives a much clearer picture. Read his interesting topic [WHERE ARE THE DEAD?](#)

IVP Background Commentary - **treatment of claimants to the throne.** There is wide precedent in Mesopotamian texts for the elimination of all rival claimants to the throne when a king comes to power. Such purges also occurred years later as a form of revenge for political opposition or rebellion attempted against previous rulers. One way to better understand Bathsheba's fears for herself and her son Solomon is to look at the murder of the Assyrian king Sennacherib in 681 B.C. by his sons. Although the king had designated his son Esarhaddon as his successor, civil war broke out with portions of the military taking sides. Esarhaddon finally secured the throne and had those guilty of the murder of their father executed. Such intrigue surrounding the succession to the throne was not unusual in the ancient Near East. There had been bloody strife between David's sons in the past (see 2 Sam 13—15), and a general purge of other claimants might well occur after David's death. Esarhaddon solved the problem for his successor by having his treaty partners sign an agreement to support the disposition of his two sons as king of Assyria and of Babylonia respectively.

1 Kings 1:22 Behold, while she was still speaking with the king, Nathan the prophet came in.

- Ge 24:15 Job 1:16-18 Da 9:20

NATHAN MAKES HIS PLANNED ENTRY

Behold ([hinneh](#); Lxx - [idou](#)) **while she was still speaking with the king, Nathan the prophet came in** - As promised in 1Ki 1:14 Nathan makes his entrance "[on cue](#)," so to speak.

Guzik - The last place we saw Nathan was in 2 Samuel 12:1-15, where he rebuked his friend David over the scandal with Bathsheba and the murder of Uriah. Yet now, at the end of his days, David received Nathan; the sense is that he remained a trusted friend. David did not treat Nathan as an enemy when he confronted him with a painful truth.

Trapp points out that "So far was David from hatred of the truth, that he loved Nathan the better for his plain dealing while he lived, gave him free access to his bed-chamber, and now nameth him a commissioner for the declaring of his successor."

1 Kings 1:23 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.

- **he prostrated himself** 1Ki 1:16 Ro 13:7 1Pe 2:17

NATHAN BOWS BEFORE DAVID

They told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he prostrated [shachah](#); Lxx - [proskuneo](#)) himself before the king with his face to the ground - Nathan enters with reverence just as Bathsheba had done in 1Ki 1:16.

1 Kings 1:24 Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne'?"

LXE 1 Kings 1:24 And Nathan said, My lord, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne?

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

NET 1 Kings 1:24 Nathan said, "My master, O king, did you announce, 'Adonijah will be king after me; he will sit on my throne'?"

CSB 1 Kings 1:24 "My lord the king," Nathan said, "did you say, 'Adonijah is to become king after me, and he is the one who is to sit on my throne'?"

ESV 1 Kings 1:24 And Nathan said, "My lord the king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'?"

NIV 1 Kings 1:24 Nathan said, "Have you, my lord the king, declared that Adonijah shall be king after you, and that he will sit on your throne?"

NLT 1 Kings 1:24 Nathan asked, "My lord the king, have you decided that Adonijah will be the next king and that he will sit on your throne?"

- **have you said,:** 1Ki 1:14,18
- **reign:** 1Ki 1:5,13,17

NATHAN BEGINS WITH A QUESTION

Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne- This is clearly a "setup" question, for Nathan knows the answer. But now David in a sense has "two witnesses" who are saying the same thing about Adonijah.

1 Kings 1:25 "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!'"**

- **sacrificed oxen:** 1Ki 1:9,19 1Sa 11:14,15 1Ch 29:21-13
- **Long live King Adonijah:** Heb. Let king Adonijah live, 1Ki 1:34 1Sa 10:24 2Sa 16:16 2Ki 11:12 2Ch 23:11 *margins Mt 21:9 Mk 11:9,10 Lu 19:38

NATHAN EXPLAINS THE PLOT IS UNFOLDING NOW

For - Term of explanation, explaining why he asked the king the question about Adonijah.

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** ([hinneh](#); Lxx - [idou](#)) they are eating and drinking before him; and they say, 'Long live King Adonijah - Long live King Adonijah' would have been an affirmation of loyalty to Adonijah (cf 1Sa 10:24; 1Ki 1:25,34,39). And so here Nathan is more specific than Bathsheba was and not only implies Joab (**king's...commanders**) is involved but the king's priest **Abiathar** is also involved in what is in effect a conspiracy (a secret plan by a group to do something unlawful or harmful.)

1 Kings 1:26 "But me, even me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited.

- 1Ki 1:8,19 2Sa 7:2,12-17 12:25

NATHAN ASSURES DAVID LOYAL MEN WERE DISINVITED

But me, even me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited - Nathan explains the names that did not make Adonijah's guest list to his coronation celebration. The king might be old, but he is surely putting two and two together and beginning to realize that what Bathsheba expressed as fears in 1Ki 1:21 could soon become a reality.

1 Kings 1:27 "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?"

BGT 1 Kings 1:27 ε δι το κυρ ου μου το βασιλ ως γ γονεν τ μα το το κα ο κ γν ρισας τ δο λ σου τ ς καθ σετ αι π τ ν θρ νον το κυρ ου μου το βασιλ ως μετ α τ ν

LXE 1 Kings 1:27 Has this matter happened by the authority of my lord the king, and hast thou not made known to thy servant who shall sit upon the throne of my lord the king after him?

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

NET 1 Kings 1:27 Has my master the king authorized this without informing your servants who should succeed my master the king on his throne?"

CSB 1 Kings 1:27 I'm certain my lord the king would not have let this happen without letting your servant know who will sit on my lord the king's throne after him."

ESV 1 Kings 1:27 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?"

NIV 1 Kings 1:27 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?"

NLT 1 Kings 1:27 Has my lord the king really done this without letting any of his officials know who should be the next king?"

- **you have not shown to your servants** 1Ki 1:24 2Ki 4:27 Joh 15:15

Related Passage:

Deuteronomy 19:15 "A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

NATHAN ASKS ANOTHER PROBING QUESTION

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 - NET = "Has my master the king authorized this without informing your servants who should succeed

my master the king on his throne?" This is a fair question from Nathan, because he does not know if the king had changed his mind from Solomon to Adonijah. David waits until he hears two reports against Adonijah. He doesn't just respond with Bathsheba's report. It's not until Nathan give his report that he acts.

1 Kings 1:28 Then King David said, "Call Bathsheba to me." And she came into the king's presence and stood before the king.

AGED DAVID UNDERSTANDS & CALLS BATHSHEBA

Then King David said, "Call Bathsheba to me." And she came into the king's presence and stood before the king- Presumably when Nathan entered, Bathsheba withdrew so is now called in again.

1 Kings 1:29 The king vowed and said, "As the LORD lives, who has redeemed my life from all distress,

LXE 1 Kings 1:29 And the king swore, and said, As the Lord lives who redeemed my soul out of all affliction,

KJV 1 Kings 1:29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

NET 1 Kings 1:29 The king swore an oath: "As certainly as the LORD lives (he who has rescued me from every danger),

CSB 1 Kings 1:29 The king swore an oath and said, "As the LORD lives, who has redeemed my life from every difficulty,

ESV 1 Kings 1:29 And the king swore, saying, "As the LORD lives, who has redeemed my soul out of every adversity,

NIV 1 Kings 1:29 The king then took an oath: "As surely as the LORD lives, who has delivered me out of every trouble,

NLT 1 Kings 1:29 And the king repeated his vow: "As surely as the LORD lives, who has rescued me from every danger,

- **As the LORD lives:** 1Ki 2:24 17:1 18:10 Jdg 8:19 1Sa 14:39,45 19:6 20:21 2Sa 12:5 2Ki 4:30 5:16,20
- **who has redeemed my life:** Ge 48:16 2Sa 4:9 Ps 34:19-22 72:14 136:24 138:7

DAVID MAKES A DIVINE VOW

The king vowed and said, "As the LORD lives, who has redeemed my life from all distress- Even in his oath David acknowledges it is the living LORD Who had rescued him from every danger, and his situation would classify as one that was dangerous for those not allied with Adonijah. With this solemn vow David confirmed the promise he had made to Bathsheba, that her son Solomon would become the next king.

Utley - "**As the Lord lives**" This is an oath using YHWH's name (cf. 1Ki 1:30). The name is a word play on the VERB "to be." "**who has redeemed my life from all distress**" This is obviously a hyperbolic statement. David recognized that YHWH had blessed him but his life had many stressful moments (cf. 2Sa 4:9).

F B Meyer - 1 Kings 1:29 As the Lord liveth, that hath redeemed my soul out of all distress.

"In my distress I called on the Lord, and cried to my God." Never let there be distress without its cry. He will hear your voice out of His temple, and your cry will come before Him even into His ears. He will answer, and set you in a large place. There is even a gain to be won from distress, because it brings out new phases of Christ's redemptive help.

God redeemed David from the calumny of those who maligned him without cause. In so many of his Psalms he refers to the unjust and cruel hatred which misrepresented him and his doings. But God, to whom he committed his cause, vindicated him, so that his

righteousness shone as the light, and his judgment as the noonday. So He will do for you. Those who now lay all manner of unkind charges to your door, will be compelled to admit your innocence. Only leave your cause with God, and be still.

God redeemed David from all the afflictions that shadowed his early days: from his wanderings in the wilderness; from his hairbreadth escapes in the caves; from meeting his death on many a terrible battlefield. We hardly realize, just now, how much we owe to the Angel of God's redemption, who is ever beside us, environing us with careful love, so that no evil may approach us, or snare take our feet. Our pathway is thick with snares and dangers, as the pilgrims found it when journeying through the valley of the shadow; but there is a way out, and in the morning we shall marvel to see how we escaped.

God redeemed David's life from destruction. This was the greatest miracle of all, when we consider the strong passions that slumbered within him, breaking out whenever he broke loose from God's grace

1 Kings 1:30 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."

BGT 1 Kings 1:30 τι καθ' ἑμοῦ σοὶ ἠκύρωται Ἰσραὴλ ἕνεκα τῶν υἱῶν σου βασιλεύσει μετὰ κατὰ καθ' ἑσέα ἐπὶ τὸ θρόνον μου ὡς ἐμοὶ ἔπι οὕτως ποιῶ τὰ μέρη τὰ

LXE 1 Kings 1:30 as I swore to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

KJV 1 Kings 1:30 Even as I sware 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.

NET 1 Kings 1:30 I will keep today the oath I swore to you by the LORD God of Israel: 'Surely Solomon your son will be king after me; he will sit in my place on my throne.'

CSB 1 Kings 1:30 just as I swore to you by the LORD God of Israel: Your son Solomon is to become king after me, and he is the one who is to sit on my throne in my place, that is exactly what I will do this very day."

ESV 1 Kings 1:30 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."

NIV 1 Kings 1:30 I will surely carry out today what I swore to you by the LORD, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place."

NLT 1 Kings 1:30 your son Solomon will be the next king and will sit on my throne this very day, just as I vowed to you before the LORD, the God of Israel."

- **surely as I vowed to you:** 1Ki 1:13,17

DAVID ASSURES BATHSHEBA SOLOMON WILL BE KING

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 - David reaffirms his previous oath to Bathsheba regarding Solomon, who he calls "**your son**." It seems that even though David had designated Solomon as the next king, the announcement had never been made public.

What is David saying? Basically he is moving fast (**I will indeed do so this day**) The implication is that David would abdicate the throne and give the crown to Solomon.

1 Kings 1:31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "May my lord King David live forever."

- **bowed with her face to the ground:** 2Sa 9:6 Es 3:2 Mt 21:37 Eph 5:33 Heb 12:9
- **Let my:** 1Ki 1:25 Ne 2:3 Da 2:4 3:9 5:10 6:6,21

BATHSHEBA BOWS IN REVERENCE

Then - This marks progression in the narrative, and this case a "sigh of relief" for Bathsheba.

Bathsheba bowed with her face to the ground, and prostrated ([shachah](#); LXX - [proskuneo](#)) **herself before the king and said, "May my lord King David live forever** - A strange sounding sentence to David who was near the end! Once again she shows her reverential respect for the king in posture and pronouncement ("live forever").

1 Kings 1:32 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.

- Zadok: 1Ki 1:8,26,38

KING CALLS FOR HIS LOYAL MEN

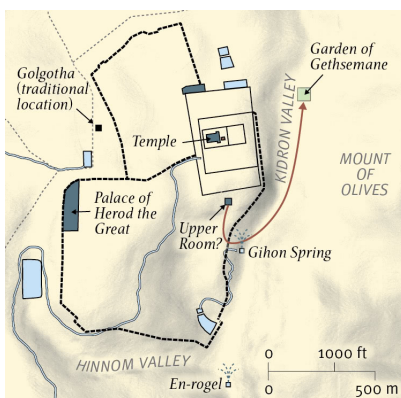
Then - The narrative progresses as David prepares to pronounce his solution to this potentially dangerous dilemma.

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 - David assembles his religious, spiritual and military leaders to make his pronouncement.

Matthew Henry Concise - Verses 32-53. The people expressed great joy and satisfaction in the elevation of Solomon. Every true Israelite rejoices in the exaltation of the Son of David. Combinations formed upon evil principles will soon be dissolved, when self-interest calls another way. How can those who do evil deeds expect to have good tidings? Adonijah had despised Solomon, but soon dreaded him. We see here, as in a glass, Jesus, the Son of David and the Son of God, exalted to the throne of glory, notwithstanding all his enemies. His kingdom is far greater than that of his father David, and therein all the true people of God cordially rejoice. The prosperity of his cause is vexation and terror to his enemies. No horns of the altar, nor forms of godliness, nor pretences to religion, can profit those who will not submit to His authority, and accept of his salvation; and if their submission be hypocritical, they shall perish without remedy.

1 Kings 1:33 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.

- **Take:** 2Sa 20:6
- **to ride:** 1Ki 1:5,38,44 Ge 41:43 Es 6:6-11
- **Heb.** the mule which belongeth to me, Lev 19:19
- **Gihon:** 1Ki 1:38,45 2Ch 32:30



Gihon Spring N of Adonijah's Party at En-rogel
Source: [ESV Study Bible](#)

DAVID'S INSTRUCTION SOLOMON ON KING'S MULE

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 - David's declaration for his **son Solomon** to **ride** on the king's **mule** was ample evidence that he had appointed Solomon as his successor. **Gihon** was the name of a spring in Jerusalem, evidently sacred, and, for that reason, selected as the scene of Solomon's coronation (1 Ki 1:33, 38, 45).

Regarding the statement ride on my own mule Maimonides said that it was a capital offence for any one to ride on the king's mule, to sit on his throne, or to handle his sceptre, without permission.

IVP Background Commentary - the king's mule. During the early monarchy the proper animal for the king to ride was the mule (see 2 Sam 18:9). Precedent for this practice is found in a Mari letter containing a suggestion to King Zimri-Lim that it would be more in keeping with the dignity of the monarch if he rode in a cart pulled by mules rather than by horses. It is also possible that horses were not in general use by the Israelites until later periods. During this period mules were two or three times more expensive than horses. They were imported and, of course, could not reproduce. **Gihon.** This is a spring now known as 'En Sitti Maryam in the Kidron Valley just below the east slope of David's Jerusalem (see comment on 2 Sam 5:8). In contrast to Adonijah's support base in the traditional tribal groups, Solomon's base appears to be in the royal city, Jerusalem, itself. The Gihon spring, as Jerusalem's water supply, is therefore a fit setting for this ceremony.

Utley - 1 Kings 1:33-37, 38-40 This contains a series of acts that acknowledge Solomon as king.

1. the servants of David march with Solomon (v. 47)
2. Solomon rides on the king's mule (cf. v. 44; NIDOTTE, vol. 3, p. 675), as would the Messiah, cf. Zech. 9:9; Matt. 21:5
3. Solomon goes to the Gihon Spring
4. Zadok anoints him (v. 45)
5. trumpet blown
6. loyalty oath given by priest and prophet
7. Solomon sits on David's throne (v. 46)
8. affirmation of loyalty given by David's Mighty Men
 1. amen (see [SPECIAL TOPIC: AMEN](#))
 2. may YHWH be with Solomon as He was with David
 3. may Solomon's reign be greater than David's

1 Kings 1:34 "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!'"

- **Zadok:** 1Ki 19:16 1Sa 10:1 16:3,12,13 2Sa 2:4 5:3 2Ki 9:3,6 11:12 2Ch 23:11 Ps 45:7 89:20,36 Isa 45:1 Ac 10:38 2Co 1:21,22
- **blow:** 2Sa 15:10 2Ki 9:13 11:14 Ps 98:5-7
- **Long live the king:** 1Ki 1:25 2Ki 11:12

ANOINT & ANNOUNCE SOLOMON AS KING

Let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet ([shophar](#)) - David's priest and prophet backed by the trumpet blast would make it clear to all who David (and God) had selected as the next king.

And say, 'Long live King Solomon = KJV - God save king Solomon. (1Ki 1:34KJV)

IVP Background Commentary - anointing by priest and prophet. The pattern to this point had been for a prophet to anoint the prospective king (see the comment on 1 Sam 16:1). This provided divine sanction for him to rule. In the ancient Near East, priests often played significant political roles, but no prophets from the ancient Near East are known to have played the role of kingmaker. Now, with the first example of hereditary succession, it was appropriate that both the high priest and a prophet participate in this ceremony. In this way, both God (through the prophet) and the religious community that served the people and Yahweh (especially the Jerusalem sanctuary) recognized the king's right to rule.

Trumpet (horn, ram's horn) ([07782](#)) [shophar/shophar/sopar](#) is masculine noun referring to a trumpet or a ram's horn and is made out of a curved ram's horn. At Mt Sinai the trumpet was the signal that Israel could approach the awesome site (Ex 19:16; 19; 20:18). It was used to signal the year of Jubilee (Lev 25:9). Seven trumpets were to be carried before the Ark of the Covenant as the priests

and blown on the seventh day after marching around the city seven times (Josh 6:4, 5, 6, 8, 9, 12, 16, 20). The trumpet was used by Gideon and his men to route the enemy (Jdg 7:8, 16, 18-20, 22). In short, these first three uses of the shophar were all associated with miraculous events! The shophar was sounded to announce a new king in Israel (1 Ki. 1:34, 39, 41; 2 Ki. 9:13). The trumpet was sounded at the celebration of God as King over all the earth (Ps. 47:5). The trumpet sound was used to warn of approaching danger (Hos. 5:8; 8:1), and here in Joel, to warn of the dread Day of the Lord (Joel 2:1, 15).

1 Kings 1:35 "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."

BGT 1 Kings 1:35 κα καθ σεται π το θρ νου μου κα α τ ς βασιλε σει ντ μο κα γ νετειλ μην το ε ναι ε ς γο μενον π Ισραηλ κα Ιουδα

LXE 1 Kings 1:35 And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda.

KJV 1 Kings 1:35 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.

NET 1 Kings 1:35 Then follow him up as he comes and sits on my throne. He will be king in my place; I have decreed that he will be ruler over Israel and Judah."

CSB 1 Kings 1:35 You are to come up after him, and he is to come in and sit on my throne. He is the one who is to become king in my place; he is the one I have commanded to be ruler over Israel and Judah."

ESV 1 Kings 1:35 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."

NIV 1 Kings 1:35 Then you are to go up with him, and he is to come and sit on my throne and reign in my place. I have appointed him ruler over Israel and Judah."

NLT 1 Kings 1:35 Then escort him back here, and he will sit on my throne. He will succeed me as king, for I have appointed him to be ruler over Israel and Judah."

- **sit:** 1Ki 1:13,17 2:12
- **I have:** 1Ki 2:15 1Ch 23:1 28:4,5 Ps 2:6 72:1 *title Ps 72:1,2

DAVID'S INSTRUCTION SOLOMON ON HIS THRONE

Then you shall come up after him - NLT = "Then escort him back here." This would undoubtedly be with a crowd of onlookers because of the sounding of the trumpet. And the people would recognize the king's mule and Solomon seated on it.

and he shall come and sit on my throne and be king in my place - Solomon would succeed David in the king's seat.

for - Term of explanation. What is David explaining?

I have appointed him to be ruler over Israel and Judah - David explains that Solomon on the throne was his desire and decree.

Utley - "to be ruler over Israel and Judah" Why are these listed separately?

1. The author of Kings, probably Jeremiah, lived during the Divided Monarchy.
2. Even this early, there was tension between Judah (the largest tribe, the tribe predicted in Gen. 49:10 to bring forth the king) and Israel

The term "**ruler**" is used of royal leaders approved by God. Here, it denotes Solomon as heir apparent (cf. 2 Chr. 11:22). It is used of

1. Saul – 1 Sam. 9:16; 10:1
2. David – 1 Sam. 13:14; 2 Sam. 7:8
3. Solomon – here
4. Jeroboam – 1 Kgs. 14:7

- 5. Baasha – 1 Kgs. 16:2
- 6. Hezekiah – 2 Kgs. 20:5

1 Kings 1:36 Benaiah the son of Jehoiada answered the king and said, "Amen! Thus may the LORD, the God of my lord the king, say.

BGT 1 Kings 1:36 καὶ πᾶν τὸ βασιλεὺς τῆς βασιλείας τοῦ κυρίου μου τοῦ βασιλῆως

LXE 1 Kings 1:36 And Banaeas the son of Jodae answered the king and said, So let it be: may the Lord God of my lord the king confirm it.

KJV 1 Kings 1:36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

NET 1 Kings 1:36 Benaiah son of Jehoiada responded to the king: "So be it! May the LORD God of my master the king confirm it!

CSB 1 Kings 1:36 "Amen," Benaiah son of Jehoiada replied to the king. "May the LORD, the God of my lord the king, so affirm it.

ESV 1 Kings 1:36 And Benaiah the son of Jehoiada answered the king, "Amen! May the LORD, the God of my lord the king, say so.

NIV 1 Kings 1:36 Benaiah son of Jehoiada answered the king, "Amen! May the LORD, the God of my lord the king, so declare it.

NLT 1 Kings 1:36 "Amen!" Benaiah son of Jehoiada replied. "May the LORD, the God of my lord the king, decree that it happen.

- **Amen:** De 27:15-26 Ps 72:19 Jer 11:5 28:6 Mt 6:13 28:20 1Co 14:16
- **the Lord:** 1Sa 25:29 1Ch 17:27 Ps 18:2 63:1 89:20,26

BENAIAH "AMEN'S" KING DAVID

Benaiah the son of Jehoiada answered the king and said, "Amen!- Amen ("So be it!" NET) was used to acknowledge and emphasize what was valid, sure and true, or important and significant. **Amen** signified certainty and veracity!

Thus may the LORD, the God of my lord the king, say- NIV = "May the LORD, the God of my lord the king, so declare it."

Guzik - Amen! May the LORD God of my lord the king say so too Benaiah understood an important principle – that unless the LORD God said **"Amen!"** to the selection of Solomon, he would not stand. Benaiah sensed that this was the LORD's will, and offered the prayer that God would in fact **say so too**.

G Campbell Morgan - Amen: the Lord, the God of my lord the king say so too.—1 Kings 1.36.

'As the days of David ran out, trouble arose in the kingdom through his son Adonijah. A remarkable statement is made concerning the training, or lack of training, of this man, which throws light on his action: "His father had not displeased him at any time in saying, 'Why hast thou done so?' " He now sought to secure the kingdom for himself and was joined in his rebellion by Joab and Abiathar. David took prompt action, and Solomon was crowned king. When David gave his instructions to his loyal men, he said concerning Solomon: "I have appointed him to be prince over Israel and over Judah." To this Benaiah replied: "Amen: Jehovah, the God of my lord the king say so, too"; thus showing himself to be a man understanding the matters which are of real importance. This should be, not only the prayer we pray in connection with all the arrangements we make for our service, but the principle upon which we act in making those arrangements. In this case it certainly was so, for it was within the Divine purpose that Solomon should succeed David. According to Nathan, there were of the people who had already said, "Long live king Adonijah I" Now others of them would say, "Long live king Solomon!" In these words Benaiah appealed to the Divine arbitrament. His "Amen" signified his personal agreement; but he knew the importance of the Divine approval. No elections are really valid, and no choices of any lasting value, except the Lord say so too (Borrow [Life applications from every chapter of the Bible](#))

1 Kings 1:37 "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!"

BGT 1 Kings 1:37 καθ' ὅς ν κ ρ ι ο ς μετ τ ο κυ ρ ου μου τ ο βασιλ ως ο τω ς ε η μετ Σαλωμων κα μεγαλ ναι τ ν θρ νον α τ ο π ρ τ ν θρ νον τ ο κυ ρ ου μου τ ο βασιλ ως Δαυιδ

LXE 1 Kings 1:37 As the Lord was with my lord the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my lord king David.

KJV 1 Kings 1:37 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.

NET 1 Kings 1:37 As the LORD is with my master the king, so may he be with Solomon, and may he make him an even greater king than my master King David!"

CSB 1 Kings 1:37 Just as the LORD was with my lord the king, so may He be with Solomon and make his throne greater than the throne of my lord King David."

ESV 1 Kings 1:37 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."

NIV 1 Kings 1:37 As the LORD was with my lord the king, so may he be with Solomon to make his throne even greater than the throne of my lord King David!"

NLT 1 Kings 1:37 And may the LORD be with Solomon as he has been with you, my lord the king, and may he make Solomon's reign even greater than yours!"

- **As the:** 1Ki 3:7-9 Ex 3:12 Jos 1:5,17 1Sa 20:13 1Ch 28:20 2Ch 1:1 Ps 46:7 Ps 46:11 Isa 8:10 Mt 1:23 Ro 8:31
- **make his throne greater:** 1Ki 1:47 2Sa 24:3 2Ki 2:9 Ps 72:8,17-19 89:27 Da 7:14

BENAIAH BLESSES SOLOMON'S RULE

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 - This is a continuation of Benaiah's prayer/blessing upon Solomon, asking for Solomon's reign to be even greater than David's reign (which is quite a bold "ask").

Guzik - This pious wish of Benaiah had an interesting fulfillment. On a human level, Solomon's reign was indeed **greater than** David's. But on a spiritual, eternal level, it was not.

1 Kings 1:38 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.

- **Zadok:** 1Ki 1:8,26
- **the Cherethites:** 1Sa 30:14 2Sa 8:18 15:18 20:20-23 1Ch 18:17 Zep 2:5
- **king David's:** 1Ki 1:33

LOYALISTS OBEY DAVID'S DIRECTIVE

So - For this reason.

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 - Gihon is just to the East of Mt Zion and En-rogel (site of Adonijah's celebration) was south of the city. This would make for a strange mix in the whole area of rival celebrations.

Guzik on **mule** - Apparently, this was the Old Testament equivalent to a presidential motorcade. The **mule** was something special in ancient Israel. "Since Hebraic law forbade crossbreeding (Leviticus 19:19), mules had to be imported and were therefore very expensive. So while the common people rode donkeys, the mule was reserved for royalty." (Dilday) "No subject could use any thing

that belonged to the prince, without forfeiting his life. As David offered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.” (Clarke)

Patterson and Austel “Gihon, the site of the anointing, was just outside the city in the Kidron Valley, on the east bank of Ophel. It was at this time Jerusalem’s major source of water and was therefore a natural gathering place of the populace”.

Cherethites, and the Pelethites - Exactly who the Kerethites and Pelethites were is not known, and commentators are equally divided in their opinions about them. Some say they were people who probably lived with the Philistines, or a bit south of them and so adopted Philistine names: “We made an invasion upon the south (Negev, NIV) of the Cherethites” (1 Samuel 30:14). They may have come from Crete. 2Sa 8:18 indicates that David used them as his personal bodyguards. But many scholars don’t believe that David would have employed foreign soldiers to guard him, so they say these may have been Israelites who lived for some time among the Philistines and so adopted foreign names. Whatever the case, in the Book of Ezekiel the LORD pronounced judgment upon them (Ezekiel 25:16), as He did in the Book of Zephaniah (Zephaniah 2:5), both of which seem to indicate that the Kerethites and Pelethites were Philistine soldiers. (Borrow Freeman's [Manners & Customs of the Bible](#), page 230)

Cherethites - 10v - 1Sa 30:14; 2Sa 8:18; 2Sa 15:18; 2Sa 20:7; 2Sa 20:23; 1Ki. 1:38; 1Ki. 1:44; 1Ch 18:17; Ezek. 25:16; Zeph. 2:5

Pelethites - 7v - 2 Sam. 8:18; 2 Sam. 15:18; 2 Sam. 20:7; 2 Sam. 20:23; 1 Ki. 1:38; 1 Ki. 1:44; 1 Chr. 18:17

Utley - "the Cherethites, and the Pelethites" These were the Philistine, or at least Aegean, mercenary soldiers who had followed David (cf. 2 Sam. 8:18; 15:18; 20:7,23).

QUESTION - [Who were the Cherethites in the Bible?](#)

ANSWER - The Cherethites are mentioned ten times in the Old Testament. (The NIV uses the spelling *Kerethite*, and one time the KJV uses the term *Cherethims* while using *Cherethites* the other times.)

Based on 1 Samuel 30:14, “We had made a raid against the Negeb of the Cherethites and against that which belongs to Judah and against the Negeb of Caleb, and we burned Ziklag with fire” (ESV), it seems that *Cherethites* is another name for the [Philistines](#). It could also be that the Cherethites were a sub-group of Philistines or a people closely associated with the Philistines. Ezekiel 25:16 and Zephaniah 2:5 make the same connection.

The other times that the Cherethites are mentioned are in association with [King David](#). There were people from the surrounding lands who were loyal to David, and he had squads of soldiers/mercenaries who appear to have been organized by nationality. For instance, 2 Samuel 15:18 tells us, “And all his servants passed by him, and all the Cherethites, and all the Pelethites, and all the six hundred Gittites who had followed him from Gath, passed on before the king” (ESV).

So, the Cherethites were a defined group within or closely associated with the Philistines. The Old Testament does not intend to say that all of the Cherethites were loyal to David, but that there were some Cherethites who were loyal to him. Beyond that, the Old Testament simply does not give any more information on the Cherethites. [GotQuestions.org](#)

1 Kings 1:39 **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!"**

- **horn:** 1Sa 16:13
- **from:** Ex 30:23-33 Ps 89:20
- **anointed:** 1Ch 29:22
- **all the people:** 1Ki 1:25 1Sa 10:24 2Ki 11:12 2Ch 23:11,13

Related Passages:

1 Chronicles 29:22 So they ate and drank that day before the LORD with great gladness. And they made Solomon the son of David king a second time, and they anointed him as ruler for the LORD and Zadok as priest.



SOLOMON ANOINTED AND ANNOUNCED

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 - Solomon anointed at Gihon followed by sounding of the shofar. See [HORNS USED BY ISRAEL](#).

1 Kings 1:40 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.

- flutes, Da 3:5
- rejoicing 1Sa 11:15 2Ki 11:14,20 1Ch 12:38-40 Ps 97:1 Zec 9:9 Lu 19:37 Rev 11:15-18

THE PEOPLE ACCEPT SOLOMON'S ANOINTING

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 We use a similar expression in precisely the same sense: "They rent the air with their cries." Note **all the people** emphasizing the size of the following. This would be a decibel level to get attention of most everyone in Jerusalem and even slightly south of Jerusalem in En-rogel!

Utley - "so that the earth shook at their noise" The MT has "the earth was split" (BDB 131, KB 149, *Niphal* IMPERFECT with *waw*), which is an obvious hyperbolic statement. It is meant to convey that the coronation of Solomon was heard by those supporting Adonijah (v. 41).

Playing on flutes The pipe or flute was one of the most ancient, and one of the simplest, of instruments. It was originally merely a reed with holes bored in it at selected distances; from this it derived its Hebrew name *chalil*, which means bored through. As its use became more general it was made with greater care, and sometimes of other materials, such as brass or bronze, boxwood, animal horn, bone, or ivory. Sometimes a double pipe was used, one part being played with the right hand and the other with the left hand, and both sides of the pipe uniting at the mouthpiece. The pipe was used for times of merriment and joy. See 1 Samuel 10:5, Isaiah 5:12, and Luke 7:32. It also served to enliven journeys to the great feasts (Isaiah 30:29), even as music was used for several centuries in the Middle East to entertain companies of travelers. Sometimes, because of its soft wailing tones, the pipe was used at funerals (see Jeremiah 48:36 and Matthew 9:23, NIV). (Borrow Freeman's [Manners & Customs of the Bible](#), page 232)

1 Kings 1:41 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?"

BGT 1 Kings 1:41 κα̅ κ̅ου̅σ̅ε̅ν̅ Α̅δ̅ω̅ν̅ι̅α̅ς̅ κα̅ π̅ν̅τ̅ε̅ς̅ ο̅ κ̅λ̅η̅τ̅ο̅ α̅τ̅ο̅ κα̅ α̅τ̅ο̅ σ̅υ̅ν̅ε̅τ̅ λ̅ε̅σ̅α̅ν̅ φ̅α̅γ̅ε̅ν̅ κα̅ κ̅ου̅σ̅ε̅ν̅
Ι̅ω̅α̅β̅ τ̅ν̅ φ̅ω̅ν̅ τ̅ς̅ κ̅ε̅ρ̅α̅τ̅ν̅η̅ς̅ κα̅ ε̅π̅ε̅ν̅ τ̅ς̅ φ̅ω̅ν̅ τ̅ς̅ π̅λ̅ε̅ω̅ς̅ χ̅ο̅ς̅η̅ς̅

LXE 1 Kings 1:41 And Adonias and all his guests heard, and they had just left off eating: and Joab heard the sound of the trumpet, and said, What means the voice of the city in tumult?

KJV 1 Kings 1:41 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?

NET 1 Kings 1:41 Now Adonijah and all his guests heard the commotion just as they had finished eating. When Joab heard the sound of the trumpet, he asked, "Why is there such a noisy commotion in the city?"

CSB 1 Kings 1:41 Adonijah and all the invited guests who were with him heard the noise as they finished eating. Joab heard the sound of the ram's horn and said, "Why is the town in such an uproar?"

ESV 1 Kings 1:41 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?"

NIV 1 Kings 1:41 Adonijah and all the guests who were with him heard it as they were finishing their feast. On hearing the sound of the trumpet, Joab asked, "What's the meaning of all the noise in the city?"

NLT 1 Kings 1:41 Adonijah and his guests heard the celebrating and shouting just as they were finishing their banquet. When Joab heard the sound of the ram's horn, he asked, "What's going on? Why is the city in such an uproar?"

- **as they finished eating:** Job 20:5 Pr 14:13 Ec 7:4-6 Mt 24:38,39 Lu 17:26-29
- **Why:** Ex 32:17 Job 15:21,22 Ps 73:18-20
- **the city:** Mt 21:9-11,15 Ac 21:31

JOAB'S EARS CATCH A BAD SOUND

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 Adonijah and his guests were at En Rogel about 2,000 feet south of Gihon Spring, hidden from it by an intervening hill. Thus, it was near enough for this sound to have been heard, though Adonijah and his party were unable to see the anointing ceremony itself. Joab's reference to **the city** parallels the phrase **all the people** in the previous verse, indicating that he and the guest realized something "big" was happening! And also a cause for a bad case of indigestion!

Trapp - Adonijah's feast, as all wicked men's, endeth in horror; for **the last dish**, is served up astonishment and fearful expectation of just revenge."

IVP Background Commentary - **noise in the city.** Though En Rogel is only 250 yards from the southern wall of the city, it is much lower in elevation (near the southwestern end of the foot of the modern village of Silwan). Neither the activity in the city nor that at Gihon can be observed from that vantage point. Nonetheless, the commotion would easily carry across the valley.

1 Kings 1:42 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."

BGT 1 Kings 1:42 τι α το λαλο ντος κα δο Ιωναθαν υ ς Αβιαθαρ το ερ ως λθεν κα ε πεν Αδωνιας ε σελθε τι ν ρ δυν μεω ς ε σ κα γαθ ε αγγ λισαι

LXE 1 Kings 1:42 While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said, Come in, for thou art a mighty man, and thou comest to bring glad tidings.

KJV 1 Kings 1:42 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.

NET 1 Kings 1:42 As he was still speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, "Come in, for an important man like you must be bringing good news."

CSB 1 Kings 1:42 He was still speaking when Jonathan son of Abiathar the priest, suddenly arrived. Adonijah said, "Come in, for you are an excellent man, and you must be bringing good news."

ESV 1 Kings 1:42 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."

NIV 1 Kings 1:42 Even as he was speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, "Come

in. A worthy man like you must be bringing good news."

NLT 1 Kings 1:42 And while he was still speaking, Jonathan son of Abiathar the priest arrived. "Come in," Adonijah said to him, "for you are a good man. You must have good news."

- **Jonathan:** 2Sa 15:36 17:17
- **a valiant:** 1Ki 22:18 2Sa 18:27 2Ki 9:22 Isa 57:21 1Th 5:2,3

JONATHAN DOES NOT BRING GOOD NEWS

While he was still speaking, behold ([hinneh](#); Lxx - [idou](#)), **Jonathan the son of Abiathar the priest came** - Recall Abiathar has thrown in his lot with a loser, Adonijah.

Then Adonijah said, "Come in, for you are a valiant man and bring good news" - Adonijah does not seem to have a clue at what has just transpired. Adonijah's greeting was filled with optimism as he declared "Come in, for an important man like you must be bringing good news."

1 Kings 1:43 But Jonathan replied to Adonijah, "No! Our lord King David has made Solomon king.

LXE 1 Kings 1:43 And Jonathan answered and said, Verily our lord king David has made Solomon king:

KJV 1 Kings 1:43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

NET 1 Kings 1:43 Jonathan replied to Adonijah: "No! Our master King David has made Solomon king.

CSB 1 Kings 1:43 "Unfortunately not," Jonathan answered him. "Our lord King David has made Solomon king.

ESV 1 Kings 1:43 Jonathan answered Adonijah, "No, for our lord King David has made Solomon king,

NIV 1 Kings 1:43 "Not at all!" Jonathan answered. "Our lord King David has made Solomon king.

NLT 1 Kings 1:43 "Not at all!" Jonathan replied. "Our lord King David has just declared Solomon king!

- **No:** 1Ki 1:32-40

THE JIG IS UP!

But - Term of contrast, a small word on which a huge door would swing shut on Adonijah's attempts to usurp the throne!

Jonathan replied to Adonijah, "No!" - CSB paraphrases it "Unfortunately not" NLT - "Not at all!" In fact as they say [The jig is up!](#)"

Our lord King David has made Solomon king - The valiant man clearly states King David's decision regarding who was the real king.

[Utley](#) - The practice of co-regency was common in the ANE. It does cause problems for modern scholars who try to date the reigns of Israel's and Judah's kings.

1 Kings 1:44 "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.

BGT 1 Kings 1:44 κα π στειλεν βασιλε ς μετ α το τ ν Σαδωκ τ ν ερ α κα Ναθαν τ ν προφ την κα Βαναιαν υ ν Ιωδαε κα τ ν χερεθθι κα τ ν φελεθθι κα πεκ θισαν α τ ν π τ ν μ ονον το βασιλ ως

LXE 1 Kings 1:44 and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae, and the Cherethite, and the Phelethite, and they have mounted him on the king's mule;

KJV 1 Kings 1:44 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:

NET 1 Kings 1:44 The king sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites and they put him on the king's mule.

CSB 1 Kings 1:44 And with Solomon, the king has sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites, and they have had him ride on the king's mule.

ESV 1 Kings 1:44 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.

NIV 1 Kings 1:44 The king has sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites and the Pelethites, and they have put him on the king's mule,

NLT 1 Kings 1:44 The king sent him down to Gihon Spring with Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada, protected by the king's bodyguard. They had him ride on the king's own mule,

SOLOMON IS ON KING'S MULE

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 - Jonathan now supports his declaration with a 6 part description of Solomon's royal [retinue](#). The king's mule is like the seat ("seal") of approval by King David!

1 Kings 1:45 "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.

BGT 1 Kings 1:45 κα χρισαν α τ ν Σαδωκ ερε ς κα Ναθαν προφ της ε ς βασιλ α ν τ Γιων κα ν βησαυ κεθεν εφραιν μενοι κα χησεν π λις α τη φων ν κο σατε

LXE 1 Kings 1:45 and Sadoc the priest and Nathan the prophet have anointed him in Gion, and have gone up thence rejoicing, and the city resounded: this is the sound which ye have heard.

KJV 1 Kings 1:45 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.

NET 1 Kings 1:45 Then Zadok the priest and Nathan the prophet anointed him king in Gihon. They went up from there rejoicing, and the city is in an uproar. That is the sound you hear.

CSB 1 Kings 1:45 Zadok the priest and Nathan the prophet have anointed him king in Gihon. They have gone from there rejoicing. The town has been in an uproar; that's the noise you heard.

ESV 1 Kings 1:45 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.

NIV 1 Kings 1:45 and Zadok the priest and Nathan the prophet have anointed him king at Gihon. From there they have gone up cheering, and the city resounds with it. That's the noise you hear.

NLT 1 Kings 1:45 and Zadok and Nathan have anointed him at Gihon Spring as the new king. They have just returned, and the whole city is celebrating and rejoicing. That's what all the noise is about.

- **the city:** 1Ki 1:40 1Sa 4:5 Ezr 3:13
- **This is:** 1Ki 14:6 1Sa 28:14 Da 5:26-28

SOLOMON ANOINTED KING AT GIHON ACCOUNTS FOR NOISE

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 - Solomon's anointing had led to rejoicing and an uproar which is what Joab had heard initially! Imagine how their hearts must have sunk at this news!

TSK Note on Gihon - This was a fountain on the west of Jerusalem, (consequently in an opposite direction to En-rogel on the east, where Adonijah was proclaimed king,) of which there were two pools, an upper and a lower. (2Ch 32:30.) There is a large square cistern in the ravine west of the city, mentioned by Dr. Richardson as a little to the south of the Jaffa gate, which Dr. Pococke describes as a basin about 250 paces long and 100 broad. It is commonly called the pool of Bathsheba, but seems to be the lower pool of Gihon. "Nearly a mile to the N.N.W. is the pool of Gihon, which I suppose to be the upper pool. It is a very large basin, and, if I mistake not, is cut down about ten feet into the rock, there being a way down to it by steps. It was almost dry at that time, and seems designed to receive the rain waters which come from the hills about it. There is a canal from the pool to the city, which is uncovered part of the way, and, it is said, goes to the pool in the streets near the holy sepulchre. The fountain of Gihon arose either in the upper pool, or out of the high ground above it."--Travels, book i. ch. 6.

1 Kings 1:46 "Besides, Solomon has even taken his seat on the throne of the kingdom.

BGT 1 Kings 1:46 κα κ θισεν Σαλωμων π θρονον τ ς βασιλε ας

LXE 1 Kings 1:46 And Solomon is seated upon the throne of the kingdom.

KJV 1 Kings 1:46 And also Solomon sitteth on the throne of the kingdom.

NET 1 Kings 1:46 Furthermore, Solomon has assumed the royal throne.

CSB 1 Kings 1:46 Solomon has even taken his seat on the royal throne.

ESV 1 Kings 1:46 Solomon sits on the royal throne.

NIV 1 Kings 1:46 Moreover, Solomon has taken his seat on the royal throne.

NLT 1 Kings 1:46 What's more, Solomon is now sitting on the royal throne as king.

- 1Ki 1:13 1Ch 29:23 Ps 132:11 Hag 2:22

SOLOMON IS NOW ON DAVID'S THRONE

Besides, Solomon has even taken his seat on the throne of the kingdom - NLT = "What's more, Solomon is now sitting on the royal throne as king."

1 Kings 1:47 "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.

BGT 1 Kings 1:47 κα ε σ λθον ο δο λοι το βασιλ ως ε λογσαι τν κριον μν τν βασιλ α Δαυιδ λ γοντες γαθ ναι θε ς τ νομα Σαλωμων το υ ο σου π ρ τ νομ σου κα μεγαλ ναι τν θρονον α το π ρ τ ν θρονον σου κα προσεκ νησεν βασιλε ς π τ ν κο την α το

LXE 1 Kings 1:47 And the servants of the king have gone in 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 worshipped upon his bed.

KJV 1 Kings 1:47 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.

NET 1 Kings 1:47 The king's servants have even come to congratulate our master King David, saying, 'May your God make Solomon more famous than you and make him an even greater king than you!' Then the king leaned on the bed

CSB 1 Kings 1:47 "The king's servants have also gone to congratulate our lord King David, saying, 'May your God make the name of Solomon more well known than your name, and may He make his throne greater than your throne.' Then the king bowed in worship on his bed.

ESV 1 Kings 1:47 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.

NIV 1 Kings 1:47 Also, the royal officials have come to congratulate our lord King David, saying, 'May your God make Solomon's name more famous than yours and his throne greater than yours!' And the king bowed in worship on his bed

NLT 1 Kings 1:47 And all the royal officials have gone to King David and congratulated him, saying, 'May your God make Solomon's fame even greater than your own, and may Solomon's reign be even greater than yours!' Then the king bowed his head in worship as he lay in his bed,

- **bless:** Ex 12:32 2Sa 8:10 21:3 Ezr 6:10 Ps 20:1-4
- **God:** 1Ki 1:37 Lu 19:38
- **bowed:** Ge 47:31 Heb 11:21

DAVID'S SERVANTS BLESS SOLOMON

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 - David's bowing acknowledges the prayer of the servants for a greater kingdom for Solomon.

Utley - "the king bowed himself on the bed" This was a symbolic act of David in his bed acknowledging King Solomon on his throne (v. 48).

1 Kings 1:48 "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.'"

BGT 1 Kings 1:48 κα γε οτως επεν βασιλες ελογητς κριος θες Ισραηλς δωκεν σμερον κ το σπρματς μου καθμενον π το θρνου μου κα ο φθαλμο μου βλ πουσιν

LXE 1 Kings 1:48 Moreover thus said the king, Blessed be the Lord God of Israel, who has this day appointed one of my seed sitting on my throne, and my eyes see it.

KJV 1 Kings 1:48 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.

NET 1 Kings 1:48 and said this: 'The LORD God of Israel is worthy of praise because today he has placed a successor on my throne and allowed me to see it.'

CSB 1 Kings 1:48 And the king went on to say this: 'May the LORD God of Israel be praised! Today He has provided one to sit on my throne, and I am a witness.'

ESV 1 Kings 1:48 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.'

NIV 1 Kings 1:48 and said, 'Praise be to the LORD, the God of Israel, who has allowed my eyes to see a successor on my throne today.' "

NLT 1 Kings 1:48 and he said, 'Praise the LORD, the God of Israel, who today has chosen a successor to sit on my throne while I am still alive to see it.'

- **Blessed:** Ge 14:20 1Ch 29:10,20 Ne 9:5 Ps 34:1 41:13 72:17-19 103:1,2 Ps 145:2 Da 4:34 Lu 1:46,47,68,69 Eph 1:3 1Pe 1:3
- **which:** 1Ki 3:6 1Ch 17:11-14,17 Ps 132:11,12 Pr 17:6
- **mine eyes:** 2Sa 24:3 Ps 128:5,6

DAVID BLESSED YAHWEH THAT HE COULD SEE SUCCESSOR

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 - David is thankful to God "Who has allowed (his) eyes to see a successor." (NIV)

1 Kings 1:49 Then all the guests of Adonijah were terrified; and they arose and each went on his way.

BGT 1 Kings 1:49 κα ξ στησαν κα ξαν στησαν π ντες ο κλητο το Αδωνιου κα π λθον ν ρ ε ς τ ν δ ν α το

LXE 1 Kings 1:49 And all the guests of Adonias were dismayed, and every man went his way.

KJV 1 Kings 1:49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

NET 1 Kings 1:49 All of Adonijah's guests panicked; they jumped up and rushed off their separate ways.

CSB 1 Kings 1:49 Then all of Adonijah's guests got up trembling and went their separate ways.

ESV 1 Kings 1:49 Then all the guests of Adonijah trembled and rose, and each went his own way.

NIV 1 Kings 1:49 At this, all Adonijah's guests rose in alarm and dispersed.

NLT 1 Kings 1:49 Then all of Adonijah's guests jumped up in panic from the banquet table and quickly scattered.

- Pr 28:1 Isa 21:4,5 Da 5:4-6

ADONIJAH'S GUESTS TERRIFIED

Then - Time phrase. In this case marks dire straits for Adonijah's guest.

all the guests of Adonijah were terrified ([charad](#); Lxx - [existemi](#)) - They were afraid and trembled as it dawned on them what identification with Adonijah might cost them!

and they arose and each went on his way. Those who associated with Adonijah would be considered co-conspirators and now feared the fate that might befall them if Solomon sought revenge.

IVP Background Commentary - **Adonijah's guests disperse.** Adonijah's supporters apparently were willing to try to force the succession issue but had no stomach for civil war. Nor did they desire to be personally aligned with one who would undoubtedly now be labeled a rebel. It was clear that Solomon had gained the support of both the king and the political establishment of Jerusalem, and Adonijah's cause was a lost one.

Terrified (trembled, startle, frighten, make afraid, terrify) ([02729](#)) [charad](#) means to tremble, quake or shudder and describes human trembling before some strange or fearsome event. It conveys the idea of movement resulting from agitation, usually trembling coming from emotional trauma as when Isaac realized Jacob had deceived him and received Esau's blessing (Ge 27:33) or when Joseph's brothers who had abandoned him in a pit met him in Egypt (Ge 42:28). In the future [Millennium](#) Israel will forget her disgrace and treachery against Yahweh and will live securely in the promised land "with no one to **make them afraid.**" (Ezek 39:26+, cf Micah 4:4+, cf Mic 4:1-3, also Zeph 3:13+) After Jonathan and his armor bearer had slaughtered about 20 Philistines, "there was a **trembling** (noun form **charadah**) in the camp, in the field, and among all the people. Even the garrison and the raiders **trembled** (verb - **charad**), and the earth quaked so that it became a great **trembling** (noun form **charadah**)" (1Sa 14:15, cf Da 10:7).

The **Septuagint** translates **charad** in 1Ki 1:49 with [existemi](#) literally means to stand out from or to stand outside oneself (and thus to be beside oneself). To put out of position, to displace or to change. To remove from its place. For example Aristotle writes "you won't budge ([existemi](#)) me from my position on these matters." The NT uses of **existemi** are all related in some way to the human mind. Richards adds that **existemi** "suggests astonishment mixed with anxiety, stimulated by extraordinary events that cannot be explained." **Existemi** means to be amazed, astonished or astounded describing "the feeling of astonishment mingled with fear, caused by events which are miraculous, extraordinary, or difficult to understand." **Existemi** can also mean to not be able to reason normally, to become insane, to be out of one's senses, to be beside oneself.

BGT 1 Kings 1:50 κα Αδωνιας φοβηθη π προσ που Σαλωμων κα ν στη κα π λθεν κα πελ βετο τ ν κερ των το θυσιαστηρου

LXE 1 Kings 1:50 And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar.

KJV 1 Kings 1:50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

NET 1 Kings 1:50 Adonijah feared Solomon, so he got up and went and grabbed hold of the horns of the altar.

CSB 1 Kings 1:50 Adonijah was afraid of Solomon, so he got up and went to take hold of the horns of the altar.

ESV 1 Kings 1:50 And Adonijah feared Solomon. So he arose and went and took hold of the horns of the altar.

NIV 1 Kings 1:50 But Adonijah, in fear of Solomon, went and took hold of the horns of the altar.

NLT 1 Kings 1:50 Adonijah was afraid of Solomon, so he rushed to the sacred tent and grabbed onto the horns of the altar.

- **took hold** : 1Ki 2:28 Ex 21:14 Ex 38:2 Ps 118:27

Related Passages:

1 Kings 2:28 Now the news came to Joab, for Joab had followed Adonijah, although he had not followed Absalom. And Joab fled to the tent of the LORD and took hold of the horns of the altar.

Exodus 21:14+ "If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die.

ADONIJAH TERRIFIED & SEEKS ASYLUM

And Adonijah was afraid of Solomon, and he arose, went and took hold of the horns of the altar -Taking **hold of the horns** was a claim to protection, which was not automatically guaranteed (Ex 21:14+) and it certainly did not prove to be a place for the traitor Joab (1Ki 2:28-34). Note that this ancient custom was **not** used in Israel to protect a guilty man (and Adonijah was a guilty man)!

Utley - "**took hold of the horns of the altar**" This refers to the Sacrificial Altar, which had horns (symbol of power) on each corner. This was where part of the blood of the sacrifice was placed (cf. Exod. 27:2; 30:10). It was a special place of refuge (cf. Exod. 21:14; 1 Kgs. 2:28-29). [TOPIC: THE ALTAR OF SACRIFICE](#)

Horns of the altar. Taking hold of the horns of the altar was a claim to protection, but it was not automatically guaranteed. In Exodus 21:12–14 the LORD said: "Anyone who strikes a man and kills him shall surely be put to death. However, if he does not do it intentionally, but God lets it happen, he is to flee to a place I will designate. If a man schemes and kills another man deliberately, take him away from my altar and put him to death." And in 1 Kings 2:28–29 this is recorded: "When the news reached Joab, who had conspired with Adonijah though not with Absalom, he fled to the tent of the LORD and took hold of the horns of the altar. King Solomon was told that Joab had fled to the tent of the LORD and was beside the altar. Then Solomon ordered Benaiah son of Jehoiada, 'Go, strike him down!' " Cities of refuge were also appointed by the LORD for a person who killed someone accidentally (Numbers 35:15–32).

IVP Background Commentary - **taking the horns of the altar.** Adonijah claims the right of sanctuary when he grabs the horns of the altar (see Ex 21:13-14). Archaeological evidence of horned altars has been found at sites such as Beersheba (see comment on 2:28). Asylum, however, was supposed to be granted for unintentional homicide, and Adonijah's "crime" was presuming his right to rule as king.

1. The Brazen Altar: These projections at the four corners of the altar of burnt offering were of one piece with the altar, and were made of acacia wood overlaid with brass (Ex 27:2, "bronze"). In Ezekiel's altar-specifications their position is described as being on a level with the altar hearth (Ezek 43:15). Fugitives seeking asylum might cling to the horns of the altar, as did Adonijah (1Ki 1:50), which is one proof among many that worshippers had at all times access to the neighborhood of the altar. On certain occasions, as at the consecration of Aaron and his sons (Ex 29:12), and a sin offering for one of the people of the land (Lev 4:30), the horns were touched with sacrificial blood.

2. The Golden Altar: The altar of incense, standing in the outer chamber of the sanctuary, had also four horns, which were covered with gold (Ex 37:25). These were touched with blood in the case of a sin offering for a high priest, or for the whole congregation, if they had sinned unwittingly (Lev 4:7,18).

QUESTION - [What was the significance of the horns of the altar?](#)

ANSWER - In speaking of judgment, God says, "The horns of the altar shall be cut off and fall to the ground" (Amos 3:14). What were these horns of the altar? Why were they important?

The "horns" were horn-like projections at the four corners of the altar of burnt offering. God's instructions for the altar's construction specified "horns": "Make a horn at each of the four corners, so that the horns and the altar are of one piece" (Exodus 27:2).

During Amos's day, the Israelites had apostatized and had erected altars to false gods. 1 Kings 12:26-30 speaks of two such pagan altars set up in Israel, one in Dan and one in Bethel. These altars had been constructed with horns at the corners, akin to the altar in Jerusalem.

When God says that the horns of the altar would fall off, He is assuring Israel that He would judge their idolatry. Indeed, God says earlier in the same verse, "On the day I punish Israel for her sins, I will destroy the altars of Bethel."

The horns of the altar in Jerusalem had provided a refuge for fugitives. Those who caught hold of the horns of the altar were granted asylum (1 Kings 1:50-53). This use of the horns sheds additional light on God's statement in Amos 3:14. Some scholars believe that God's promise that the horns of the altar would fall to the ground meant that there would be no place of asylum, no place to escape the coming judgment.

Amos 3:15 indicates that the judgment would have deeply felt effects: "'I will tear down the winter house along with the summer house; the houses adorned with ivory will be destroyed and the mansions will be demolished,' declares the Lord." No amount of material prosperity would be able to save the wicked. God's judgment would destroy both the places of spiritual and material significance.

Yet the people of Israel would not be completely destroyed. Amos 3:12 says, "As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part of a bed." A remnant would survive. In their lowly state, they would be left only "the corner of a couch," living in a state of poverty.

God's desire in this prophecy was twofold. First, He longed for Israel to repent and turn from following other gods. Second, since these predictions did come true, they attest to God's supernatural ability to foretell the future.

The destruction of the horns of the altar represents the downfall of idolatry and the removal of all safe havens. When God's people refuse to heed His Word, He brings a just and curative discipline upon them. GotQuestions.org

1 Kings 1:51 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.'"

BGT 1 Kings 1:51 κα νηγγ λη τ Σαλωμων λ γοντες δο Αδωνιας φοβ θη τ ν βασιλ α Σαλωμων κα κατ χει τ ν κερ των το θυσιαστηρ ου λ γων μοσ τω μοι σ μερον βασιλε ς Σαλωμων ε ο θανατ σει τ ν δο λον α το ν ομφα

LXE 1 Kings 1:51 And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, that he will not slay his servant with the sword.

KJV 1 Kings 1:51 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.

NET 1 Kings 1:51 Solomon was told, "Look, Adonijah fears you; see, he has taken hold of the horns of the altar, saying, 'May King Solomon solemnly promise me today that he will not kill his servant with the sword.'"

CSB 1 Kings 1:51 It was reported to Solomon: "Look, Adonijah fears King Solomon, and he has taken hold of the horns of the altar, saying, 'Let King Solomon first swear to me that he will not kill his servant with the sword.'"

ESV 1 Kings 1:51 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.'"

NIV 1 Kings 1:51 Then Solomon was told, "Adonijah is afraid of King Solomon and is clinging to the horns of the altar. He says, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.'"

NLT 1 Kings 1:51 Word soon reached Solomon that Adonijah had seized the horns of the altar in fear, and that he was pleading, "Let King Solomon swear today that he will not kill me!"

SOLOMON ALERTED OF ADONIJAH'S ASYLUM

Now it was told Solomon, saying, "**Behold** ([hinneh](#); Lxx - [idou](#)) Adonijah is afraid of King Solomon, for **behold** ([hinneh](#); Lxx - [idou](#)) 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' - Adonijah is smart enough to realize his life is on the line, so he appeals to Solomon for mercy.

1 Kings 1:52 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."

BGT 1 Kings 1:52 κα ε πεν Σαλωμων ν γ νηται ε ς υ ν δυν μεως ε πεσε ται τ ν τριχ ν α το π τ ν γ ν κα ν κακ α ε ρεθ ν α τ θανατωθ σεται

LXE 1 Kings 1:52 And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die.

KJV 1 Kings 1:52 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.

NET 1 Kings 1:52 Solomon said, "If he is a loyal subject, not a hair of his head will be harmed, but if he is found to be a traitor, he will die."

CSB 1 Kings 1:52 Then Solomon said, "If he is a man of character, not a single hair of his will fall to the ground, but if evil is found in him, he dies."

ESV 1 Kings 1:52 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."

NIV 1 Kings 1:52 Solomon replied, "If he shows himself to be a worthy man, not a hair of his head will fall to the ground; but if evil is found in him, he will die."

NLT 1 Kings 1:52 Solomon replied, "If he proves himself to be loyal, not a hair on his head will be touched. But if he makes trouble, he will die."

- there shall: 1Sa 14:45 2Sa 14:11 Mt 10:30 Lu 21:18 Ac 27:34
- wickedness: 1Ki 2:21-25 Job 15:22 Pr 13:6 21:12

SOLOMON SHOWS MERCY WITH WARNING

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 Adonijah could show himself worthy by acknowledging Solomon as his king.

Guzik - Solomon gave Adonijah a limited reprieve. This went against all custom in the ancient world. It was common, even expected, that when a new king assumed the throne, he would execute every potential rival. Solomon not only let a potential rival live, but one who *openly tried to subvert his reign*. This was a large measure of grace and mercy on the part of Solomon, and a good start to his reign. At the same time, Solomon wanted Adonijah to know that if he should show the slightest inclination towards rebellion, he would be killed instantly. Mercy would be withdrawn and justice would be delivered quickly.

1 Kings 1:53 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."

BGT 1 Kings 1:53 κα π στειλεν βασιλε ς Σαλωμων κα κατ νεγκεν α τ ν π νωθεν το θυσιαστηρ ου κα ε σ λθεν κα προσεκ νησεν τ βασιλε Σαλωμων κα ε πεν α τ Σαλωμων δε ρο ε ς τ ν ο κ ν σου

LXE 1 Kings 1:53 And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

KJV 1 Kings 1:53 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.

NET 1 Kings 1:53 King Solomon sent men to bring him down from the altar. He came and bowed down to King Solomon, and Solomon told him, "Go home."

CSB 1 Kings 1:53 So King Solomon sent for him, and they took him down from the altar. He came and paid homage to King Solomon, and Solomon said to him, "Go to your home."

ESV 1 Kings 1:53 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."

NIV 1 Kings 1:53 Then King Solomon sent men, and they brought him down from the altar. And Adonijah came and bowed down to King Solomon, and Solomon said, "Go to your home."

NLT 1 Kings 1:53 So King Solomon summoned Adonijah, and they brought him down from the altar. He came and bowed respectfully before King Solomon, who dismissed him, saying, "Go on home."

- **prostrated himself:** 1Ki 1:16,31 2Sa 1:2
- **Go to:** 1Ki 2:36 2Sa 14:24,28 Pr 24:21

ADONIJAH HUMBLES HIMSELF BEFORE SOLOMON

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 - His body was prostrate before Solomon, but subsequent events would prove his heart was not yielded to him as his king. In any event Solomon accepts his acknowledgement as his king and demonstrates mercy by allowing him to return to his own home. In so doing Solomon was expressing a degree of trust in Adonijah.

Utley - "**not one of his hairs will fall to the ground**" This is an idiom meaning "no harm at all will come to him" (cf. 1 Sam. 14:45; 2 Sam. 14:11).