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## **David Makes Solomon King**

### **First Kings 1: 28-53**

**David makes Solomon king DIG: What is Bathsheba's mood coming before David again? On hearing David's promise? What ceremonies are involved in the coronation of Solomon? What significance do they have? What did Jesus mean by these very same symbols (Matthew 21:1-5). Who are Benaiah, the Kerethites and the Pelethites? What role do they play here? Whose job does Benaiah want? What is significant about the timing of Solomon's inauguration? How do the various people respond to the news of Solomon's coronation? Why did Adonijah take hold of the horns of the altar (Exodus 21:1-14)? Why do you think this act was designated as a way of seeking refuge from judgment? Is Solomon's response fair or soft? Should Adonijah be suspicious? Why?**

**REFLECT: Is the LORD with you in ways you can feel and know? Do you need more of that kind of "with-ness?" Why or why not? When you see a schemer at work, do you step in and get involved? Or keep quiet and mind your own business? Why? Are there any worries, rumors, political maneuvering, which are causing you concern? Can the group help? In your family, are you the eldest child, the youngest or in any other way "favored" by your parents? How did your parents' fairness (or lack of it) affect you?**

**David's health began to fail him in 971 BC**



After learning that **his** oldest living **son**, **Adonijah**, was trying to seize the throne from **God's** chosen successor, **Solomon**, **King David** called in **Bathsheba** because she had left the bedroom when Nathan's presence was announced (to see link click [En](#) - [Adonijah Sets Himself Up as King](#)). Similarly, **Nathan** must have left the room when the queen was recalled. It was part of their plan to appear independent of one another and to avoid the appearance of collusion. So she came into the king's presence and stood before him. The two were alone. The king then took an oath, "As surely as the **LORD** lives, who has delivered me out of every trouble, I will surely carry out today what I swore to you by **ADONAI**, the God of **Isra'el**, 'Solomon your son shall be king after me, and he will sit on my throne in my place' (First Kings 1:28-30)." By making **Solomon** his co-regent immediately, **David** stayed in command and **Solomon** would do **his** bidding. **Solomon** was no longer merely **the prince** or even **his** heir apparent. **He** was then co-regent with **his** father and **the king of Isra'el**.<sup>508</sup> **Nathan's** and **Bathsheba's** double strategy had worked. **David** was still the key player, still master of **his** own house, still capable of an act of great authority.

**Then she bowed low with her face to the ground and, kneeling before the dying king, said: May my lord King David live forever!** Then **King David** took full command of the situation, saying: **Call in Zadok the priest, Nathan the prophet and Benaiah** (see [Ej](#) - [David's Mighty Warriors](#)). **When they came before the king, he said: Take the Kerethites and the Pelethites** (foreign mercenaries and **David's** loyal bodyguard) commanded by **Benaiah**, those loyal to me, with you and set **Solomon my son on my own mule and take him down**

**to Gihon.** The fact that **Solomon** was mounted on **David's** royal mule demonstrated to **the people** that the anointing had **David's** blessing. The presence of **Zadok** and **Nathan** indicated **Divine** approval, and that of **Benaiah** military approval. The site of the anointing was just outside **the City** in the Kidron Valley, on the east bank of the Ophel. It was at that time **Jerusalem's** major source of water and was therefore a natural gathering place of **the people**.<sup>509</sup> **There have Zadok the priest and Nathan the prophet anoint him king over Isra'el. Blow the trumpet and shout, "Long live King Solomon!" 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 Isra'el and Judah (First Kings 1:31-35).**

The end of the scene in **the king's bedroom** gives the last word to **Benaiah** who was ready to replace Joab as the top military man. **He answered the king, "Amen! May the LORD, the God of my lord the king, so declare it. As ADONAI was with my lord the king, so may He also be with Solomon to make his throne even greater than the throne of my lord King David (First Kings 1:36-37).**

**So Zadok the priest, Nathan the prophet, Benaiah, the Kerethites and the Pelethites went down and had Solomon mount King David's mule,** which was like riding in **the king's** limo or arriving on Air Force One. **Then they escorted him to Gihon. Zadok the priest took the Sacred oil of dedication** preserved for such an occasion (see the commentary on **Exodus Fp - The Altar of Incense in the Sanctuary: Christ, Our Advocate with the Father**) **from the Tabernacle at Gibeon (First Kings 3:4), and anointed Solomon. Then they sounded the trumpet and all the people shouted, "Long live King Solomon."** Everything **went** as planned. The public celebration was enormous. **All the people went up after him, playing pipes and rejoicing greatly, so that the ground shook with the sound (First Kings 1:38-40).** The choice of **Gihon** as the location of the public anointing and proclamation of **Solomon** as **king** may well have been dictated by its proximity to **En Rogel**. By this means **David** left no doubt in anyone's mind as to **his** own wishes in the matter. It was clear that **the king's** decisive act was received with overwhelming public approval.<sup>510</sup>

**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 Tziyon." Even as he was speaking, Jonathan son of Abiathar the priest arrived. He had assisted David during**

Absalom's rebellion (**Second Samuel 17:17-22**). **Adonijah thought he was bringing good news** and said: **Come in. A worthy man like you must be bringing good news. "Not at all," Jonathan answered. "Our lord King David has made Solomon king. 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, and Zadok and Nathan have anointed him king at Gihon. From there they have gone up cheering, and the City resounds with it! That's the noise that you hear. Moreover, Solomon has taken his seat on the royal throne (First Kings 1:41-46).**

**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 King David bowed in worship on his bed and said: Praise be to ADONAI, the God of Isra'el, who has allowed my eyes to see a successor on my throne today (First Kings 1:47-48).** Because this had transpired in **David's bedroom**, either **Nathan or Zadok** (or both) must have quoted **David's** words to **the people**. From **his** eyewitness report, **Jonathan** made it clear that at that very moment, **Solomon** was **the king of Isra'el**.

**At this, all Adonijah's guests rose in alarm and disappeared** like rats off a ship going down. The party was over. Nobody wanted to be seen with **Adonijah**. Earlier it had been acknowledged that if **Adonijah** had won, **Solomon** and **his mother** would be marked for death. Now the shoe was on the other foot. **So Adonijah, in fear of Solomon, went and took hold of the horns of the bronze altar in the Tabernacle** (see the commentary on **Exodus [Fa](#) - Build an Altar of Acacia Wood Overlaid with Bronze**). This method of seeking sanctuary was a time-honored custom. In Isra'el the grasping of **the horns of the altar** didn't provide sanctuary for every criminal - only those guilty of the unintentional slaying of another. **The horns** were the projections at the corners of **the bronze altar** on which the blood of sacrifice was smeared. To **grasp the horns** was to claim the protection of **God** until the case was judged.<sup>511</sup> The symbolism of taking hold of **the horns** of the bronze **altar** seems to have meant that since **YHVH** had been gracious to man, as seen in accepting man's offerings to atone for his sins, so one man should be gracious to another man who had offended him.<sup>512</sup> It appears that **Adonijah** believed that the corners of **the bronze altar** was a holy place and would provide **him** with some protection from **Solomon's** vengeance. But when **Solomon** was told, **"Adonijah is afraid of you and is clinging to the horns of the**

altar, saying: **Let King Solomon swear to me today that he will not put his servant to death by the sword.**” Solomon replied: **If he shows himself to be worthy, not a hair of his head will fall to the ground; but if evil is found in him, he will die (First Kings 1:49-52).**

**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 (First Kings 1:53).** A bargain seemed to be struck, a promise of good behavior in exchange for clemency. But **Adonijah** didn’t live up to **his** end of the bargain. After **David’s** death, **he** would come to **Bathsheba** and make a daring request. **He** wanted to be given **Abishag, the Shunammite** who had last ministered to **the king**, as **his** wife (**First Kings 1:1-2**). The problem was that **she** had the status of a concubine, part of **the king’s** harem, and as Absalom found out – anyone claiming a woman in **the king’s** harem, claimed to be **the king (Second Samuel 16:20-23)**! **He** made **his** pitiful request to **the queen mother** by reminding **her** that **he** was “supposed” to be **the king**, and receiving **Abishag** would be a nice little consolation prize. But in making **his** request, **Adonijah** foolishly signed **his** own death warrant.

**Bathsheba** dutifully relayed the request to **Solomon**, perhaps with rolling eyes (**First Kings 2:19-22**). **She** seemed to be an indifferent messenger. But surely **she** understood, as **Adonijah** apparently did not, the inevitable outcome of the request. **Solomon’s** response was swift and clear. Ask for **Abishag**? Why not ask for the entire **Kingdom**? **Adonijah** had not only threatened **Solomon**, but **he** had failed to accept the will of **God**. **Benaiah**, the hatchet man of the new regime, was dispatched and the rebellious **Adonijah** was killed.<sup>513</sup>

Sooner or later what happened to **Adonijah** will happen to those who sit on the throne of their own universe. We may be popular for a time. Especially if we throw great parties. We may be able to find people who will sing our praises. But eventually our pleasures will turn sour and we will end up all alone, like **Adonijah**. This has happened to some of the most famous people in the world. Ask Adolf Hitler, who tried to rule the world but died alone in his concrete bunker underground at his own hand. Or ask Howard Hughes, who was the richest man in the world but died alone and afraid – a recluse, self-imposed in his own home.

Better yet, ask yourself: How well has life worked out when you have tried to have it on your own terms, with yourself as the king or queen and everyone else as your servant? Has it been everything you had hoped for, or has it failed royally to live up

to your expectations? And what will happen when you hear the blast of **God's** trumpet at the final judgment? Will it bring the good news of your salvation, or will it be the sound of your doom? Sooner or later the party will be over. Which means each of us has a choice to make. Do I still claim to run my own life, or am I ready to enthrone **Jesus Christ** as my **King**?<sup>514</sup>