

1 KINGS 1

1Kings 1:1–53

David Names Solomon as his Successor

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 1Kings 1 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information so that you will have a sufficient background to understand what is going on.

The Bible Illustrator: *The Winter of Life overtakes men [even] in the highest rank.*¹

Properly Raising a Child

This chapter rests upon the proper training of a child (David properly raised Solomon; he did not properly raise Adonijah); along with the peaceful transfer of power.

Referring to Adonijah: *But his father [King David] had never once reprimanded him by saying, "Why do you act this way?"* (1Kings 1:6a; HCSB)

¹ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=10&ch=1> accessed June 26, 2014.

Train up a child in the way he should go; even when he is old he will not depart from it. (Proverbs 22:6; ESV)

Do not withhold discipline from a child; if you strike him with a rod, he will not die. (Proverbs 23:13; ESV)

You will always harvest what you plant. (Gal. 6:7b; NLT)

James Nisbet: *Repentance and forgiveness did not neutralise the natural consequences of David's sin.*²

Roger J. Squire:³ A wise person truly said, "It ought to be as impossible to forget that there is a Christian in the house as it is to forget that there is a ten-year-old boy in it."

Charles Haddon Spurgeon:⁴ "Let no Christian parents fall into the delusion that Sunday School is intended to ease them of their personal duties. The first and most natural condition of things is for Christian parents to train up their own children in the nurture and admonition of the Lord."

Power and Authority

George W. Bush (1946 -), Inaugural address, 2001:⁵ "The peaceful transfer of authority is rare in history, yet common in our country. With a simple oath, we affirm old traditions and make new beginnings."

Aleksandr Solzhenitsyn:⁶ "Power is a poison well known for thousands of years. If only no one were ever to acquire material power over others! But to the human being who has faith in some force that holds dominion over all of us, and who is therefore conscious of his own limitations, power is not necessarily fatal. For those, however, who are unaware of any higher sphere, it is a deadly poison. For them there is no antidote."

Karin Ireland, as if to describing Adonijah in this chapter:⁷ "No one can give you authority. But if you act like you have it, others will believe you do."

George Orwell (from 1984): *We know that no one ever seizes power with the intention of relinquishing it.*⁸

R. B. Thieme, Jr.: You are not promoted unless God promotes you.

Malcolm Stevenson Forbes:⁹ "A man who enjoys responsibility usually gets it. A man who merely likes exercising authority usually loses it."

Margaret Thatcher: *Being powerful is like being a lady. If you have to tell people you are, you aren't.*¹⁰

² From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

³ From <http://www.whatchristianswanttoknow.com/inspirational-christian-quotes-about-raising-children> accessed June 13, 2014.

⁴ From <http://www.whatchristianswanttoknow.com/inspirational-christian-quotes-about-raising-children> accessed June 13, 2014.

⁵ From <http://www.shortquotesabout.com/authority> accessed June 17, 2014.

⁶ From <http://www.goodreads.com/quotes/tag/authority> accessed June 17, 2014.

⁷ From <http://www.shortquotesabout.com/authority> accessed June 17, 2014.

⁸ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

⁹ From <http://www.goodreads.com/quotes/tag/authority> accessed June 17, 2014.

¹⁰ From <http://www.goodreads.com/quotes/tag/power> accessed July 12, 2014.

Ronald Reagan:¹¹ Surround yourself with the best people you can find, delegate authority, and don't interfere as long as the policy you've decided upon is being carried out.

Then Jesus came near and said to them, "All authority has been given to Me in heaven and on earth."
(Matt. 28:18; HCSB)

Forgiveness

But, just so that there is no confusion about God's opinion of David in this final year of his life: For as high as the heavens are above the earth, so great is His grace toward those who fear [and respect] Him; as far as the east is from the west, that is how He removes our transgressions from us (Psalm 103:11–12).

Outline of Chapter 1:

Introduction

vv. 1–4	Keeping King David Warm in His Old Age
vv. 5–10	Adonijah Proclaims Himself King
vv. 11–14	Nathan Allies Himself with Bathsheba
vv. 15–21	Bathsheba Speaks with King David about Adonijah
vv. 22–27	Nathan Speaks with King David about Adonijah
vv. 28–31	King David Renews His Promise to Bathsheba
vv. 32–37	King David Tells his Inner Circle what Must be Done
vv. 38–40	Solomon is Made King, as per David's Instructions
vv. 41–48	Jonathan Tells Adonijah and His Crew about the Coronation of Solomon
vv. 49–53	Adonijah is Terrified of Solomon/Solomon Pardons Him

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	The Principals of 1Kings 1
Introduction	The Prequel of 1Kings 1
Introduction	The Abbreviated Timeline of the Kings
Introduction	MacLaren's Synopsis of 1Kings 1
Introduction	Flemming's Synopsis of 1Kings 1
Introduction	Matthew Henry Outlines 1Kings 1
Introduction	Alternative Outline by Peter Pett
Introduction	Kukis' Alternate Outline for 1Kings 1
Introduction	The Purpose of the Old Testament
v. 1	Peter Pett's Chiasmus of 1Kings 1:1–4
v. 1	Proverbs 3:1–2 (graphic)
v. 2	The Purpose of Seeking a Young Woman for David
v. 3	Abishag Perfume
v. 3	The Village of Shunem
v. 3	Friar Bacon's method of restoring and strengthening the Natural Heat

¹¹ From <http://www.brainyquote.com/quotes/keywords/authority.html> accessed June 17, 2014.

v.	4	Davi e Abishag by Pedro Américo de Figueiredo e Melo (a painting)
v.	4	Why Does God Allow Illness and a Slow Decline at the End of our Lives?
v.	5	Peter Pett's Organization of 1Kings 1:5–28
v.	5	Single Parent Statistics
v.	5	Office of the President Elect (photo)
v.	5	The Doctrine of Leadership
v.	5	Leadership Integrity from building Character
v.	5	Solomon is to be King over all Israel
v.	6	The Bible on Raising Children
v.	7	The Doctrine of Abiathar
v.	7	Speculating Why Abiathar Followed and Supported Adonijah
v.	8	The Shimei's of Scripture
v.	8	Summarizing What We Know About Those For and Against Adonijah
v.	8	Adonijah's Weaknesses
v.	11	Why Nathan Goes to Bathsheba
v.	11	Nathan's Link to Bathsheba
v.	11	Why Solomon will build the Temple of God rather than David
v.	13	Summarizing David's Oath to Bathsheba
v.	15	David, Bathsheba and Abishag (a graphic)
v.	15	David, Bathsheba and Abishag (a second graphic)
v.	24	Nathan and Bathsheba Speak to David about Adonijah
v.	26	3 Versions of the Adonijah Coronation
v.	27	A summary of what Nathan says to David
v.	29	Peter Pett's Organization of 1Kings 1:29–40
v.	31	Bas Relief Sculpture of King Jehu Bowing to the King of Assyria (graphic)
v.	32	Who Will Sit on David's Throne (a graphic)
v.	33	Fausset and ISBE on Gihon
v.	33	Keil and Delitzsch on Gihon
v.	34	David's Plan to Make Solomon King
v.	35	Parallels Between Solomon and our Lord
v.	36	Scholars on the Word "Amen"
v.	38	Israel, Horses and Mules
v.	39	The Oil of Anointing is not from the Tabernacle
v.	39	The Anointing of Solomon (a graphic)
v.	39	1Kings 1:39 (a graphic)
v.	40	Similar Passage: 1Chronicles 22
v.	40	Similar Passage: 1Chronicles 28
v.	41	Peter Pett's Organization of 1Kings 1:41–53
v.	42	The Wives and Family of King David
v.	45	Nathan the Prophet
v.	48	Notable Blessings Directed toward God
v.	48	Jonathan and his Message to Adonijah and his Supporters
v.	48	3 Versions of Solomon's Coronation
v.	49	Lessons from the Preacher's Complete Homiletical Commentary
v.	50	Adonijah Seizes the Horns of the Altar (a graphic)
v.	50	Commentators on Adonijah Seizing the Horns of the Altar
v.	51	The Oath in the Economy of Israel
v.	53	Adonijah bows before Solomon (a graphic)
Addendum		Why 1Kings 1 is in the Word of God
Addendum		What We Learn from 1Kings 1
Addendum		Josephus' History of this Time Period

- Addendum Edersheim Summarizes 1Kings 1
- Addendum A Complete Translation of 1Kings 1
- Addendum Word Cloud from a Reasonably Literal Paraphrase of 1Kings 1
- Addendum Word Cloud from Exegesis of 1Kings 1

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to
Definition of Terms	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
www.kukis.org	Addendum
	Exegetical Studies in Samuel

Doctrines Covered or Alluded To			
Davidic Timeline	Interlocking Systems of Arrogance	Leadership	Movement of the Ark and the Tent of God
Nathan the Prophet	Notable Blessings Directed toward God	Revolution	Sexual Arrogance

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Deuteronomy 22	2Samuel 7	2Samuel 8	2Samuel 10
2Samuel 12	2Samuel 11–20	2Samuel 18	2Samuel 19
2Samuel 20	2Samuel 23	1Kings 2	1Chronicles 17
1Chron. 22	1Chron. 28	1Chron. 29	Psalm 89

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox.

If you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Angelic Conflict	During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).

Definition of Terms	
Chiasmus	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Cluster Genealogy	A genealogy where the patriarch is named along with several of his sons and several of their sons. Generally, this is only for 3 or 4 generations.
Human Good	Acts which society may see as being good, but things which have no eternal value. For instance, a person may want to give one of Al Gore's carbon credit companies money to pay for "carbon usage," and then Al sends out one of his minions to go plant a tree. There are people who would praise this as a great act of self sacrifice, but it means nothing to God. (HTML) (PDF) (WPD)
Inspiration, Biblical	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ¹² The is known as the verbal, plenary view of inspiration. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD); the Doctrine of Inspiration (HTML) (PDF) (WPD); and the Study of Inspiration (HTML) (PDF) (WPD).
Interlocking Systems of Arrogance	The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a believer who goes into interlocking systems of arrogance through one gate (or entrance), is likely to interlock with another cluster of sins if he remains out of fellowship. We have simple examples of this in life. A person might begin to smoke marijuana, which is illegal. Some time later, he may take other drugs (this is why marijuana is often called a gateway drug). He may also become involved in anti-authority actions, extreme liberal philosophy and politics, and break more and greater laws. He may involve himself with a woman with the same weaknesses, and they become involved in sexual arrogance together (his norms and standards being wiped out by his changing mores). He enters in the gate of smoking marijuana which makes him vulnerable to a number of other clusters of sins. This is also known as the <i>arrogance complex</i> . See the full doctrine here (HTML) (PDF) (WPD).
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Linear Genealogy	A linear genealogy (also called a <i>straight-line genealogy</i>) follows one particular line for 4 or 5 or more generations. Very rarely is more than one son named in any generation.

¹² Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
Morality	Morality is the protocol for human behavior which applies to all mankind. Morality preserves nations, states and cities. Morality is not the Christian way of life, although the Christian is sinning when he is immoral. (HTML) (PDF) (WPD)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Sexual arrogance; sexual addiction	This is the point where sexual desire overrides all else in a person's psyche. It overrides reason, compassion, protocol. Just as the drug addict might be willing to do nearly anything for a fix; so the sexually addicted will be willing to do and even risk anything in order to fulfill their lusts. For the sexual addict, the object of his sexual lust is simply an object; his sexual lust does not indicate any sort of love is involved; not even <i>like</i> .
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

An Introduction to 1Kings 1

Introduction: 1Kings 1–2 is about the first orderly transfer of power for the kingdom of Israel. David had to assume power, and there was war and political intrigue involved in his taking power, even though both Saul and Jonathan recognized that he would be the next king of Israel. There is no specific systematic way set up in Scripture for the transfer of royal power. Israel was first set up with a theocracy, but with a few principles of guidance in the Mosaic Law to allow for a king. However, since Israel will exist as a nation for nearly 400 years without a king, it would have made little sense to outline a procedure for this in the Pentateuch.

Adonijah appears to be the next in line to become king, when it comes to age. He is the oldest remaining son of David (we do not know about Chileab, who is actually older). However, that approach has been the tradition among men, but not a procedure which is set in stone. David has promised Bathsheba that her oldest son, Solomon, will be the next king of Israel—and Nathan the prophet is apparently aware of this promise (1Kings 1:13), as is Solomon (we would assume). However, this was never formally announced by King David to the public, which accounts for Joab and Abiathar taking sides with Adonijah while David is sick in bed.

Few of us like to face our own mortality—even those of us who believe in God and in His redeeming grace. In this chapter, David will have to face the fact that he is dying, and what happens to Israel after his death will be in his hands—in his weak and dying hands (at least in this chapter). David must face his own mortality and act forcefully and decisively, in order to make the right man king over Israel.

There is a lot which has gone on in David's later years which is only alluded to, but not clearly recorded as historical events. David clearly spent time teaching his son Solomon (and probably Solomon's brothers); and much of this teaching makes up the book of Proverbs. So there are about 7 years of unrecorded history at the end of the reign of David, during which time, he taught and guided the sons of Bathsheba—something which he

had not done for his other **sons**. Because of this inculcation of Bible doctrine from an early age, Solomon was trained and qualified to be the next king of Israel.

While David is on what most believe to be his deathbed, Adonijah decides to simply assume the reigns of power, allying himself with Abiathar the priest and with Joab, the commander of David’s army, and then staging his own coronation event (1Kings 1:5–10). He does this specifically apart from those who are closest to King David (he does not invite Solomon or Zadok the priest or Nathan the prophet to this coronation). He does not invite nor does he inform King David. Quite obviously, Adonijah never consults David about becoming king.

Nathan recognizes that this is a problem, and he contacts Bathsheba in order to straighten things out (which implies that he knows that David promised her that Solomon would be the next king).

Most of this chapter takes place over a period of perhaps 4–8 hours.

In the larger sense, this is a very good beginning chapter to the book of kings, because within it is a bad “king” and a good king, which pretty much describes all the kings of Israel which follow David.

We need to know who the people are who populate this chapter.

The Principals of 1Kings 1

Characters	Biographical Material
King David	In this chapter, King David is both old and quite ill. Many had assumed that this would be his deathbed.
Abishag	Abishag is a beautiful young woman who is brought into the palace to warm King David and to take care of him.
Bathsheba	Bathsheba appears to be David’s final wife and perhaps his right woman. Although David took her in adultery, she became his wife and bore him 5 children, 4 of whom survive. In this chapter, Bathsheba will go to David about his promise to make her son king and about the coronation of Adonijah, taking place at that very instant.
Solomon	Solomon is Bathsheba’s eldest surviving son, and heir to the throne. This will be publically announced in this chapter.
Adonijah	Adonijah is David’s oldest surviving son (although we do not know about Chileab, the son of Abigail—he is older than Adonijah, but we do not know where he is at this time). Adonijah believes that this is the time to seize power. He builds a small coalition of two of the most influential men in Israel; but he does not secure the blessing of his own father. He will proclaim himself king in this chapter.
Abiathar and Joab	Abiathar the priest and Joab the general were men very loyal to David; and they chose to support Adonijah as Israel’s next king.
Jonathan	Jonathan is the son of Abiathar, although his loyalties in this chapter are uncertain. He will act as a newsman, bringing to Adonijah and his crew news of the coronation of Solomon, an event that Adonijah did not plan on.
Nathan	Nathan is the prophet who confronted David with his great sin against Bathsheba and her husband. When he becomes aware of Adonijah’s coronation, he first speaks to Bathsheba, and then he goes to King David.
Zadok and Benaiah	Zadok is the high priest and Benaiah is over David’s personal bodyguard. Both men remain supporters of David and they support Solomon as David’s successor.

Quite obviously, there is quite a cast of characters in this chapter of Kings.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of 1Kings 1

James Nisbet gives us a good overall introduction: *With the transition from 2 Samuel to 1 Kings, David passes from mature life into the physical feebleness of old age. For nearly forty years he had been king, -seven of these forty over Judah only, and the remaining thirty-three over the united kingdom of Judah and Israel. His had been a long and stormy reign; the earlier part of it occupied with winning his kingdom and extending his empire, the latter part embittered by domestic jealousies, by rebellion, and by the avenging stroke of the angel of God. But now all the king's battles were past; and the feeble old man was dwelling quietly in Jerusalem, awaiting his latter end.*¹³

David had privately promised Bathsheba that her son would become king (which is not recorded previously in Scripture); and Nathan had determined this from the covenant which he delivered to David.

At this point in time, David is quite old and he is very ill. David had about 10 wives and 10 mistresses, and allowed them to raise his sons apart from his hand of discipline. Amnon and Absalom are testimonies to David's lack of firmness with his sons. Adonijah, in this chapter, will also be such a testimony.

Chapter Outline

Charts, Graphics and Short Doctrines

This timeline is simply a shortened version of the **Timeline of the Kings** (HTML) (PDF) (WPD). Bracketed dates are derived from the Scripture, based upon author's original premises.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1-4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1-3 1Chron. 11:1-3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4-5	2Sam. 5:4-5 David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.

¹³ From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=10&ch=1> accessed June 27, 2014.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyyl (Bible Truth 4U)	Scripture	Narrative
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years. Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:31
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem. 1Chron. 29:27 is a parallel passage.

Chapter Outline

Charts, Graphics and Short Doctrines

MacLaren gives us an excellent summary of this chapter:

MacLaren's Synopsis of 1Kings 1

The earlier part of this chapter must be taken into account in order to get the right view of this incident. David's eldest surviving son, Adonijah, had claimed the succession, and gathered his partisans to a feast. Nathan, alarmed at the prospect of such a successor, had arranged with Bathsheba that she should go to David and ask his public confirmation of his promise to her that Solomon should succeed him, and that then Nathan should seek an audience while she was with the king, and, as independently, should prefer the same request.

The plan was carried out, and here we see its results. The old king was roused to a flash of his ancient vigour, confirmed his oath to Bathsheba, and promptly cut the ground from under Adonijah's feet by sending for the three who had remained true to him-Nathan, Benaiah, and Zadok-and despatching them without a moment's delay to proclaim Solomon king, and then to bring him up to the palace and enthrone him. The swift execution of these decisive orders, and the burst of popular acclamation which welcomed Solomon's accession, shattered the nascent conspiracy, and its supporters scattered in haste, to preserve their lives.

From <http://www.studylight.org/commentaries/mac/view.cgi?bk=10&ch=1> accessed June 28, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

From the Bridgeway Bible Commentary by Donald C. Flemming.

Flemming's Synopsis of 1Kings 1

1:1-4:34 SOLOMON ESTABLISHES HIS KINGDOM

Solomon becomes king (1:1-53)

David was old and his health was failing. He needed a nurse with him continually, one of her duties being to lie with him in bed to give him warmth. Although this nurse, Abishag, was not David's concubine, many people apparently thought she was (1:1-4; see note on 2:22).

Adonijah, David's oldest surviving son, decided to establish himself as king while David was still alive, and so prevent any possible claim to the throne by Solomon later. Once he had gained the support of the senior priest Abiathar and the army commander Joab, Adonijah thought he could ignore the friends and advisers of David who favoured Solomon (5-10).

Those friends of David had more influence in the palace than Adonijah realized. Possibly the most important of them was the prophet Nathan, who apparently knew that God's will was for Solomon to be the next king (cf. 2 Samuel 7:12-17; 2Sam. 12:24-25; 1 Chronicles 22:6-10). Nathan quickly thought of a plan to prompt David to declare openly that Solomon was to succeed him as king (11-14). First Bathsheba told David what Adonijah had done (15-21), then Nathan asked David if he approved of Adonijah's action (22-27). Shocked at what he heard, David declared that Solomon, not Adonijah, would be his successor (28-31).

Once roused to action, David was determined to see Solomon anointed and publicly proclaimed king (32-37). Solomon's appointment seems to have won popular support. It also had the backing of David's personal bodyguard of Cherethites and Pelethites, who were under the command of the tough Benaiah (38-40).

Adonijah's celebrations were cut short when he heard what had happened (41-48). He realized that his claim to the throne now had little chance of success. Therefore, he decided that the wisest thing to do was to acknowledge Solomon as king in return for Solomon's guarantee not to execute him (49-53).

The excitement of these events must have given David a sudden renewal of strength just before his death. He arranged a second anointing of Solomon, this time with full regal and religious ceremony, at which he presented Solomon to the people. He wanted them to see that Solomon was his divinely chosen successor (1 Chronicles 28:1-10; 1Chron. 29:20-22).

From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=10&ch=1> (The Bridgeway Bible Commentary); accessed June 28, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Dummelow writes: *This chapter relates Adonijah's attempt to obtain the succession, its defeat through the agency of Nathan, and the enthronement of Solomon. The history contained in it is omitted in 1Chronicles, where, however, mention is made of Solomon's having been crowned not once only but twice.*¹⁴ However, the details of the crowning the surrounding intrigue are missing from the Chronicles.

There is very little difference between the many outlines of this chapter which can be found.

Matthew Henry Outlines 1Kings 1

- I. David declining in his health (1Kings 1:1-4).
- II. Adonijah aspiring to the kingdom, and treating his party, in order to it (1Kings 1:5-10).
- III. Nathan and Bathsheba contriving to secure the succession to Solomon, and prevailing for an order from

¹⁴ From <http://www.studylight.org/commentaries/dcb/view.cgi?bk=10&ch=1> accessed June 28, 2014.

Matthew Henry Outlines 1Kings 1

- David for the purpose (v. 11–31).
- IV. The anointing of Solomon accordingly, and the people's joy therein (1Kings 1:32–40).
 - V. The effectual stop this put to Adonijah's usurpation, and the dispersion of his party thereupon (1Kings 1:41–49).
 - VI. Solomon's dismissal of Adonijah upon his good behaviour (1Kings 1:50–53).

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1 chapter summary (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett outlines this and part of the next chapter as a **chiasm**.

Alternative Outline by Peter Pett

- a David's Condition In Old Age And His Association With Abishag (1Kings 1:1-4).
- b Adonijah's Attempt To Seize The Kingship (1Kings 1:5-28).
- c David Arranges For The Crowning Of Solomon (1Kings 1:29-40).
- b The Conspirators Disperse And Adonijah Obtains Mercy (1Kings 1:41-53).
- a David's Final Dying Exhortation (1Kings 2:1-12).

Note that in `a' David is clearly dying, and in the parallel we have his dying exhortation. In `b' Adonijah seeks to seize the kingship, and in the parallel he obtains mercy from the true king. Centrally in `c' we have the crowning of YHWH's chosen king.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This approach to 1Kings 1 has been staring me right in the face.

Kukis' Alternate Outline for 1Kings 1

- I. Introduction: the Weakness of the King (vv. 1–4)
- II. 4 Versions of the Coronation of Adonijah (vv. 5–27)
 - A. This historic event. (Vv. 5–10)
 - B. Nathan tells Bathsheba about this event. (vv. 11–14)
 - C. The report of Bathsheba. (Vv. 15–21)
 - D. The report of Nathan the prophet. (Vv. 22–27)
- III. 4 Versions of the Coronation of Solomon (vv. 28–48)
 - A. The promise of David to Bathsheba that Solomon will be king. (Vv. 28–31)
 - B. The order of David. (Vv. 32–37)
 - C. The historic event. (Vv. 38–40)
 - D. The report of Jonathan. (Vv. 41–48)
- IV. Conclusion: the Strength of the King (vv. 49–53)

When I wrote down the **3 Versions of the Coronation of Solomon**, I realized how this chapter was actually organized. You will note how the coronation of Solomon follows a protocol. If you wanted to memorize this chapter, you would begin with an outline like this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Coffman: *This chapter gives an intimate glance into the intrigues, hatreds and deceptions which invariably came about from the godless custom of ancient kings and their harems of concubines and wives in constant competition with one another.*¹⁵

Because of the many odd things which are found throughout the Old Testament, it might be worthwhile to have a list of reasons why we study the Old Testament.

The Purpose of the Old Testament

- V. An accurate history of Israel is maintained, because God used nation Israel specifically in the former dispensation in order to preserve and disseminate the Word of God.
- VI. The Old Testament contrails the line of Jesus Christ, which goes from Adam to both Joseph and to Mary. There are two types of genealogies in the Old Testament—lengthy, **linear genealogies** and **cluster genealogies**. All linear genealogies (those with 4 or more generations in them) lead to Jesus Christ (apart from the tribal generations in the first 9 or 10 chapters of Chronicles. There are cluster generations—usually of a significant figure of that day and time—and these go out maybe 2 or 3 generations. However, if they do not lead to Jesus Christ, then these generations are never followed any further again. It is also worth noting that the Old Testament was completed around 400 B.C. Translations of the Hebrew into Greek were made around 200 B.C. So, someone after the fact did not come along and decide, “Let’s keep this genealogy and throw this other genealogy out.” By the time that Jesus came on the scene, the Old Testament was fixed and had been translated into at least the Greek (and probably into other languages as well). The ancient manuscripts would have been ubiquitous. So, no matter how much an enthusiastic early Christian wanted to change, adjust or amend the Old Testament, it could not be done—there were just too many manuscripts out there and being preserved by a variety of peoples and groups.
- VII. The Bible presents concepts of **human good** and **morality** ([HTML](#)) ([PDF](#)) ([WPD](#)) as well as the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)). These are things that the believer needs to know and understand, as it helps to guide him in his behavior and understanding and following divine concepts of morality and the laws of divine establishment preserves societies. Societies that reject the laws of divine establishment destroy themselves from the inside.
- VIII. In pretty much every chapter of the Bible, there are life lessons; and this chapter is filled with them.
- IX. God’s viewpoint or God’s thinking is provided. Now, sometimes, this takes some time to determine through careful exegesis.
- X. We have to be careful in evaluating narrative. Much of what we find in the Old Testament is descriptive rather than prescriptive. That is, these various events are described, but without there being the expectation that we try to copy these events.
- XI. Many times, there are parallels made between the actual historical events and future events.
- XII. At the end of every chapter, I include a short doctrine of the reasons **why** this particular chapter is in the Word of God.
- XIII. One of the surprising things found in the Old Testament Law in the book of Deuteronomy are practices and suggestions made by Moses to the people of Israel, who had no background in farming and taking care of themselves (God took care of the generation of promise in the desert for 40 years). Jesus, Paul and others took these things, which are morally and spiritually neutral, and used them to illustrate spiritual principles in the New Testament. See the example of Deut. 22:12 in the exegesis of **Deut. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).
- XIV. And the central theme and Person of the Old Testament, is the Messiah Jesus Christ, Who is prophesied in the Old Testament and historically revealed in the New.
- XV.

The culture of the United States is on its way to destroying itself from the inside. That which is normal and good is scoffed at (marriage between one man and one woman and a family of them and their children); while that which is perverted is promoted (promiscuity, non-traditional relationships, homosexuality, abortion).

¹⁵ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a number of commentaries with incorrect interpretations of what occurs in this chapter. This misinformation will be cleared up in the extensive commentary which follows.

Whereas the book of Samuel had a huge number of alternate readings (most of them inconsequential); the same is not true of the book of Kings.

Matthew Henry: *David, as recorded in 1Sam. 24, had, by the grace of God, escaped the sword of the destroying angel. But our deliverances from or through diseases and dangers are but reprieves; if the candle be not blown out, it will burn out of itself. We have David here sinking under the infirmities of old age, and brought by them to the gates of the grave.*¹⁶

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Keeping King David Warm in His Old Age

As is often the case, there is a chiasmic organization to these various sections.

Peter Pett's Chiasm of 1Kings 1:1–4

- a Now king David was old and stricken in years, and they covered him with clothes, but he generated no warmth (1 Kings 1:1).
- b For which reason his servants said to him, "Let there be sought for my lord the king a young woman, and let her stand before the king, and cherish him" (1 Kings 1:2 a).
- c "And let her lie in your bosom, that my lord the king may obtain warmth" (1 Kings 1:2 b).
- b So they sought for a beautiful young maiden throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king (1 Kings 1:3).
- a And the damsel was very beautiful, and she cherished the king, and ministered to him, but the king knew her not (had no sexual relations with her) (1 Kings 1:4).

Note that in `a' David needed to be `cherished' (made warm), and in the parallel Abishag did cherish him. In `b' they stated their intent to seek out a young unmarried woman, and in the parallel they sought her out and that young unmarried woman is described. Centrally in `c' her duties are laid out.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Kukis slavishly literal:

And the king, David, was old; he went in the days. And so they cover him in garments and so he does not become warm to him.

1Kings
1:1

Kukis moderately literal:

Now King David had become old, [having] advanced in years. His palace staff [lit., they] covered him with garments, but did not warm for him.

Kukis not so literal:

¹⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:1–4 (partially paraphrased).

Now King David had become old, having advanced in years. His palace staff tried covering him with garments, but that did not warm him up.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹⁷; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Masoretic Text (Hebrew)

And the king, David, was old; he went in the days. And so they cover him in garments and so he does not become warm to him.

¹⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Dead Sea Scrolls	There are barely a handful of contiguous words here and there in the entire 1 st chapter of Kings in the Dead Sea Scrolls.
Latin Vulgate	Now king David was old, and advanced in years: and when he was covered with clothes he was not warm.
Peshitta (Syriac)	NOW King David was old and well advanced in years; and they covered him with clothes, but he could not get warm.
Septuagint (Greek)	And King David was old and advanced in days, and they covered him with clothes, and he was not warmed.
Significant differences:	<i>Advanced in years</i> appears to be a reasonable understanding of the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	David and Abishag King David had become very old. His servants covered him with blankets, but he couldn't stay warm.
Contemporary English V.	King David was now an old man, and he always felt cold, even under a lot of blankets.
Easy English	How Solomon became king King David was now a very old man. He could not keep warm, although his servants covered him with blankets.
Easy-to-Read Version	King David was very old. He could not keep warm. His servants covered him with blankets, but he was still cold.
Good News Bible (TEV)	King David was now a very old man, and although his servants covered him with blankets, he could not keep warm.
<i>The Message</i>	King David grew old. The years had caught up with him. Even though they piled blankets on him, he couldn't keep warm.
New Century Version	Adonijah Tries to Become King At this time King David was very old, and although his servants covered him with blankets, he could not keep warm.
New Life Bible	Now King David was old. He had lived many years. They covered him with clothes, but he could not keep warm.
New Living Translation	David in His Old Age King David was now very old, and no matter how many blankets covered him, he could not keep warm.
The Voice	King David was now an old man with an epic lifetime behind him. <i>Lying in his bed</i> , he became chilled; so his servants tried to warm him with blankets. It did no good—the years were catching up with this great king.

Partially literal and partially paraphrased translations:

American English Bible	Now, King David had grown very old, and even when they wrapped him in [heavy] clothes he couldn't get warm.
Beck's American Translation	King David was old—far along in his years. Although he was covered with blankets, he couldn't keep warm.
Christian Community Bible	David's last years King David was already a very old man who could no longer keep warm even in very thick clothing.
International Standard V	Adonijah's Attempted Coup When David had grown very old, they covered him with blankets, but he could not keep warm, so his servants suggested to him, "Let's look for a young virgin woman to take care of you, your majesty. She will be of use to you if you have her lie down near you [Lit. lie in your lap] so that your majesty may keep warm." V. 2 is included for context.

New American Bible (2011)¹⁸*David's Old Age.*

When King David was old and advanced in years, though they covered him with blankets he could not get warm. [1:1-11:43] The story of the reign of Solomon comprises twelve major units, organized concentrically. That is, the first unit (1:1-2:12a) balances the last (11:26-43), the second (2:12b-46) balances the second last (11:14-25), and so forth. (See the structural notes at the beginning of each major unit.) The center of the whole story is a diptych that narrates the construction of the Temple (6:1-7:51) and its dedication (8:1-9:10).

[1:1-2:12a] The first major unit of the Solomon story concludes the so-called Succession Narrative (2 Sm 9-20; 1 Kgs 1-2). This unit tells how Solomon, a younger son, came to succeed David on the throne of Israel through the intervention of the prophet Nathan. Compare the last unit of the Solomon story, 11:26-43, where the prophet Ahijah begins the process whereby Jeroboam becomes king of the northern tribes after Solomon's death. The story of Solomon's accession is itself concentrically arranged: David's decline, Adonijah's rise, Solomon's supporters, David's decision, Solomon's inauguration, Adonijah's fall, David's death. Chronicles has no developed parallel to this story (see 1 Chr 23:1).

NIRV

Adonijah Makes Himself King

King David was now very old. He couldn't keep warm even when blankets were spread over him.

New Jerusalem Bible

King David was now a very old man, and though wrapped in bedclothes he could not keep warm.

Revised English Bible

King David was now a very old man, as, though they wrapped clothes round him, he could not keep warm.

Today's NIV

Adonijah Sets Himself Up as King

When King David was very old, he could not keep warm even when they put covers over him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

King David came to his old days. They covered him with a cloak, and none ruted with him. Central-Jordan transgressed with Israel after the death of Ahab. I do not know why this 2nd sentence is here.

Bible in Basic English

Now King David was old and far on in years; and though they put covers over him, his body was cold.

The Expanded Bible

Adonijah Tries to Become King

At this time King David was ·very old [^Lold and advanced in years], and although his servants covered him with ·blankets [bedclothes], he could not keep warm.

Ferar-Fenton Bible

(B.C. 1015) *David Grows Old and Helpless*

King David grew old and advanced in years, and they covered him with clothing, but he felt no warmth, so his officers said to him, Let us seek for your Majesty a young maiden, and let her attend the king, and be -a. nurse and lie at your breast, and warm your Majesty. V. 2 is included for context.

NET Bible®

Adonijah Tries to Seize the Throne

King David was very old [Heb "was old, coming into the days" (i.e., advancing in years).]; even when they covered him with blankets [Or "garments."], he could not get warm. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011

Adonijah Sets Himself Up as King

¹⁸ Also called the revised edition.

When King David was very old, he could not keep warm even when they put covers over him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King David grew old, the years took their toll, and he couldn't get warm even when they covered him with bedclothes.
exeGeses companion Bible	DAVID AGES Sovereign David ages - stricken in days; they cover him with clothes, and he has no heat:...
JPS (Tanakh—1985)	King David was now old, advanced in years; and though they covered him with bedclothes, he never felt warm.
Orthodox Jewish Bible	Melachim Alef 1 Now HaMelech Dovid was zaken and stricken in yamim; and they covered him with begadim, but he could get no warmth.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And King David was old and advanced in years; they covered him with [bed]clothes, but he could not get warm.
English Standard Version	Now King David was old and advanced in years. And although they covered him with clothes, he could not get warm.
The Geneva Bible	Now king David was old [He was about 70 years old, (2 Samuel 5:4).] [and] stricken in years; and they covered him with clothes, but he gat no heat [For his natural heat was worn away with travels.]. The Argument - Because the children of God should expect no continual rest and quietness in this world, the Holy Spirit sets before our eyes in this book the variety and change of things, which came to the people of Israel from the death of David, Solomon, and the rest of the kings, to the death of Ahab. Declaring that flourishing kingdoms, unless they are preserved by Gods protection, (who then favours them when his word is truly set forth, virtue esteemed, vice punished, and concord maintained) fall to decay and come to nothing as appears by the dividing of the kingdom under Rehoboam and Jeroboam, who were one people before and now by the just punishment of God were made two. Judah and Benjamin were under Rehoboam, and this was called the kingdom of Judah. The other ten tribes held with Jeroboam, and this was called the kingdom of Israel. The king of Judah had his throne in Jerusalem, and the king of Israel in Samaria, after it was built by Omri Ahabs father. Because our Saviour Christ according to the flesh, comes from the stock of David, the genealogy of the kings of Judah is here described, from Solomon to Joram the son of Jehoshaphat, who reigned over Judah in Jerusalem as Ahab did over Israel in Samaria.
Green's Literal Translation	And King David was old, going into days. And they covered him with garments, for he had no heat.
Kretzmann's Commentary	Adonijah Attempts to Seize the Kingdom Now, King David was old and stricken in years, advanced in days, being about seventy years old at that time; and they covered him with clothes, but he gat no heat. The extraordinary cares and overexertions of his earlier years had sapped his strength and weakened his resistance, so that his blood no longer had the power to warm him; his vital powers were so chilled and enfeebled that the thickest of covers did not give him warmth.
NASB	David in Old Age Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm.
New King James Version	Adonijah Presumes to Be King

	Now King David was old, advanced in years; and they put covers on him, but he could not get warm.
New RSV	King David was old and advanced in years; and although they covered him with clothes, he could not get warm.
Third Millennium Bible	Now King David was old and stricken in years; and they covered him with clothes, but he got no heat.
Young's Updated LT	And king David <i>is</i> old, entering into days, and they cover him with garments, and he has no heat.

The gist of this verse: David has become old and his body is no longer generating heat as it should.

1Kings 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Barnes: <i>The conjunction has here, probably, the same sort of connecting force which it has at the opening of Joshua, Judges, 1Samuel, etc., and implies that the historian regards his work as a continuation of a preceding history.</i> ¹⁹			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
zâqên (זָקֵן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278
bôw' (בָּוֵא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
The BDB meanings are: <i>to enter, come in; to come; to come with; to come upon, fall or light upon, attack (enemy); to come to pass; to attain to; to be enumerated; to go.</i>			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

Translation: Now King David had become old, [having] advanced in years. This book begins with the word *and*, which is a conjunction and it is often used to tie things together. This *and* (which is often translated *now*) ties this book, which begins with the history of King Solomon, to the previous book, Samuel, which ends with David in power. In this chapter, King David is still in power, except that he has grown old.

¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:1.

There are about 7 years between the end of 2Samuel and this chapter of 1Kings.

Peter Pett: *The 'and' with which the book begins is clearly intended to link the book to the earlier books. The writer wanted it to be seen that he was carrying on the sacred history of YHWH. And he commenced his narrative by describing the events which established the kingship of Solomon, the one whom God especially loved (2Samuel 12:24-25), as David's life was coming to its close. But there is no direct continuation of any previous incident in Samuel.*²⁰

The author of Kings is clearly different than the author of Samuel. David is called, literally, *the King David*. This designation for David is found 17 times in the entire book of 2Samuel and 9 times in the entire book of Chronicles; on the other hand, *the King David* is found 10 times in this first chapter of Kings alone. This emphasis suggests a different author altogether. This emphasis also indicates that, in God's eyes, David is still king over all Israel, regardless of what Adonijah, his son, does.

We do not know exactly what went through the heads of those who wrote Scripture. Moses, at the very end of his life, spoke with great authority, and he appeared to understand, in the book of Deuteronomy, that he was speaking for God. However, in the 3 previous books, this does not appear to be the case at all, where Moses is very careful to differentiate between his words, God's words and narrative. He knows, in those books, that he needs to preserve God's words; and that some context ought to be given them; but it is unclear whether Moses ever thought, until the end of his life, that he was actually writing Scripture.

Christian theology has come up with a marvelous definition for the **inspiration** of Scripture: Biblical inspiration may be defined as *human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.*²¹ This is known as the verbal, plenary view of inspiration.

When this writer of Kings wrote, people believed that some of their writings were inspired by God—although they may have had difficulty defining exactly what that means—but it is not clear that this author began to record the history of Solomon that he appreciated that he was writing the Word of God.

This fact ought not to confuse us. We are all engaged in the **Angelic Conflict**, although most Christians do not really know what that means and how our lives are a part of the Angelic Conflict. Even believers with some knowledge of the plan of God do not fully appreciate their role in it. For instance, how can I write a check for \$1000 and chunk it into the offertory plate, and it means nothing; while some goofy teen can haul a crinkled dollar out of his pocket and put it into the plate, and it means something? My point being, we do not fully comprehend all that goes on in this life; and there are realities that God keeps from us, which we would no doubt find to be quite disturbing (do you want to be able to see the demons who want to destroy you?).

It is not as if this approach to life is goofy. We all breathe and we all eat—and we all use the same mouth for air as for food, and yet these things go down a whole different path. Some of us know a little biology and we have an inkling how this works; most of us do not give this a second thought—we eat, we breathe—and we do not spend even a second thinking about, *how does this happen; how did this all come about?* The very fact that we can walk, drive, play piano, guitar and type is something that we give very little thought to; but the mechanics are complex beyond our ability to understand, and yet we just do them. So it is with the Christian life—we learn the mechanics and we go ahead and engage in the Christian walk, even though we may not fully appreciate all that is really going on.

²⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

²¹ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

My point in this is, the writer may have no interest in doing anything except writing down an accurate accounting of the final days of David, and to provide information about King Solomon's reign. If someone was to look over his shoulder and tell him, "Dude, you are writing Scripture;" he would probably look up and say, "I would never be that presumptuous to even think such a thing. I am merely recording the events in the reign of Solomon."

This does not mean that we go through life completely ignorant, acting and reacting, and then dying and finding out what it was all about. The believer is given the option of learning what his life is all about. He is given the opportunity to make a difference with his life. And having a life of meaning and impact is not difficult, particularly in the **Church Age**. The first thing we do is believe in Jesus Christ; then we learn how to get back into fellowship (we name our sins to God when we sin—1John 1:9); and we learn Bible doctrine (which is probably what you are doing right now). We will not know every single detail of what life is all about—just as we will never fully appreciate how it is that we walk from point A to point B—but we will be allowed to have lives of meaning and purpose.

Now, back to that first word, the wâw conjunction: did the author know that he was writing Scripture, and therefore used this word to continue where Samuel left off? I think not. This word can also be translated *now*, and I believe that is how it ought to be translated. However, on the one hand, where I do not believe that the human author (or editor) realized that he was recording the Word of God; the Holy Spirit obviously knows this, and the Holy Spirit co-authors Scripture (that is not really the right word for it, but it will work temporarily). So the Holy Spirit knows that this continues the book of Samuel, and therefore, ought to begin with the wâw conjunction.

So, already, we have fully covered²² the first word of this book. Now let's look into David's age:

2Sam. 5:4–5 *David was thirty years old when he began to reign, and he reigned forty years. At Hebron he reigned over Judah seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years.* Therefore, David is about 70 years old, and he is old. This passage, by the way, appears to be a gloss taken from 1Kings 2:11 (*And the time that David reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem.—ESV*).

Prior to this, the word *old* (whether used as a verb or as a descriptor) had only been applied to men who were 80 years or older (Gen. 18:11 24:1 Joshua 13:1 23:1). However, man's age seems to have reached an overall lower age upward limit, and, apart from David, Solomon, and Manasseh, no king of Israel lived past 60.²³

We all become old at different times. David was around 70 years old in this chapter and it will become clear to him that he is old and dying, and that there will be no recovery on the horizon.

You may recall that Abraham, Moses, Caleb and Joshua were older and stronger at the end of their lives. You may remember Caleb's testimony near the end of his life: "*Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the wilderness. So here I am today, eighty-five years old! I am still as strong today as the day Moses sent me out; I'm just as vigorous to go out to battle now as I was then.*" (Joshua 14:1–11; ISV)

*Jamieson, Fausset and Brown: the wear and tear of a military life, bodily fatigue, and mental care, had prematurely, if we may say it, exhausted the energies of David's strong constitution.*²⁴

David, although a great man of war, had apparently not been altogether healthy all of his life. There are several psalms written by David which suggest that he went through periods of time where he was very ill (Psalm 6 22 32 38). These periods of time are not found recorded in Samuel or Chronicles. In fact, apart from this chapter in Kings, there is nothing in Samuel, Kings or Chronicles to ever suggest that David was ever sick. This is

²² Not really *fully covered*, as I could have quoted from two theologians who held the exact opposite view on this word.

²³ Paraphrased from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:1.

²⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:1–2.

reasonable. When recording the history of a great king, it would not seem right to speak of him as sickly. However, David himself would teach spiritual principles through his weakness and occasional ill health.

One of the important issues of this chapter is, even though David is old and bed-ridden, God still has a plan for his life. There are several important things remaining in his life to do before he checks out. In fact, there are a couple of chapters in Chronicles where David clearly takes an active role in setting up his son Solomon as king.

Therefore, it is easy to read this chapter and think that David is here on his deathbed, and that he will not recover. And, whereas this is true, to some degree, he will also have his good days; and there will be times he has to speak before his people, and he will do so with the power of Holy Spirit and the authority of his royal office.

Since I am nearly to being ready to classify myself as having reached old age, it occurred to me a year or so ago, that I really have a limited time on this earth, and that I needed to focus on the work in these commentaries. There is only a limited time that I have left on this earth; therefore, there is only a limited amount of work that I can do. There was another project which I enjoyed doing, but it took so much time and was so very temporal in nature; and I realized that I needed to put that aside in order to work on these commentaries.

I have thought that I need to do a doctrine on the arc of one's life, from youth to old age, as the Bible has a number of examples of this, David being one of the most conspicuous. We see him from the age of perhaps 13 or 16, on up to the point of this chapter, where he is perhaps 70.

Many commentators make a big deal out of David's age and suggest that he is old because of some kind of hard-living or sinning or whatever.

Arno Gaebelein: David was about 70 years old and extremely feeble. The strenuous life he had led, the exposures and hardships of his youth, the cares and anxieties of his reign, and the chastenings through which he passed on account of his great sin, and much else were responsible for this enfeebled condition.²⁵ The Expositor's Bible Commentary makes a similar comment: After the oppressive splendor of his heroic youth and manhood there was no dewy twilight of honored peace. We see him in a somewhat pitiable decrepitude...But the decrepitude of David was exceptional. He was drained of all his vital force. He took to his bed, but though they heaped clothes upon him he could get no warmth..[the vision of] David in his unloved and disgraced decline.²⁶

It is as if these commentators were so shocked by David's behavior that they could not wait to come to David's end, at which point, they would pile on to the extreme.

Certainly, David had made mistakes and he sinned. Furthermore, as a military man and king, he had a strenuous life from time to time (particularly from youth toward middle age). However, we are not complete victims of our environment or of our own actions. Throughout history, life spans have decreased and then increased. There is probably a lot more to a person's genetic makeup than anything else. I've known many people my age who look about the same as me; and many who look quite aged. I know some former students who look my age. A great deal of that is hereditary, I can assure you. In other words, making judgments on David's life—saying that his sin with Bathsheba, for instance, caused premature aging, is quite silly. Some people are old at age 70 (David's age) because that is what their genetics dictate.

David is not about to die and God does not speak of David in these same disparaging terms as some self-righteous commentators do.

²⁵ Arno Gaebelein, for instance, at <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=1> accessed June 28, 2014.

²⁶ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=10&ch=1> accessed June 28, 2014. At some point in the future, I will do a timeline for Solomon and for the kings who follow him.

Oh, one more thing—David is not about to die and God does not speak of David in these same disparaging terms as some self-righteous commentators do. From this point forward, many of the kings will be measured against King David and found wanting or praised because of their similar walk to David's (2Kings 16:2 18:3 22:2). So if you have been saving up some self-righteous venting which you would like to inflict upon David—save it, because God does not speak of David with any amount of disparagement. What does God think about David's past sins? For as high as the heavens are above the earth, so great is His grace toward those who fear [and respect] Him; as far as the east is from the west, that is how He removes our transgressions from us (Psalm 103:11–12). David will recover and give at least two powerful speeches to the congregation of Israel in **1Chron. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **1Chron. 28** ([HTML](#)) ([PDF](#)) ([WPD](#)); which is continued in **1Chron. 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).²⁷ In fact, this is how the Bible describes King David's death: **Then he died at a good age, full of days, riches, and honor. And Solomon his son reigned in his place** (1Chron. 29:28; ESV). That sounds to me like David, even to the end, died with dying blessing, which is far different than what some expositors suggest with their silly and self-righteous musings.

Solomon will live to about age 60,²⁸ which suggests that genetics is key to their ages.

Almost nothing is said of David's health throughout Samuel, Kings and Chronicles, apart from this one passage. However, there were several occasions where David suffered illnesses which were quite debilitating (see Psalm 22 32 38, for example). Some illnesses, combined with a person's heredity, can result in a person growing old at age 60, 65 or 70.

However, there is some modification to the length of a person's life, and that is related to Bible doctrine. Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. **Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed** (Prov. 3:13-18). True humility and respect for the Lord lead a man to riches, honor, and long life. (Prov. 22:4; The Living Bible) **My son, do not forget my law, but let your heart keep my commands, for they shall add length of days and long life and peace to you** (Prov. 3:1–2; Green's literal translation). **Oh my son, hear and receive my sayings, and the years of your life shall be many** (Prov. 4:10; Green's literal translation). Everyone has a life length relative to his genetics and life experiences. Given all of this information, it may be likely that you will die at age 55; however, God's Word in your soul extends your life to 65.

Proverbs 3:1–2 (graphic); from [Blogspot](#); accessed June 29, 2014.



Yet, no matter what, there will come a time when God will call for each one of us. We might be in relatively good health, and we may be at the tail-end of a lengthy illness. But there is a point at which there is no more service which we may render; and for the unbeliever, there will be time after which he can no longer change his mind. If his heart is turned against the grace of God for every moment of breath, then after that last breath comes the judgment. Furthermore, it ought to be logical—despite the horrible suffering of pain—that if a person throughout

²⁷ I hope to have these chapters exegeted before 2020.

²⁸ From <http://www.studyight.org/commentaries/teb/view.cgi?bk=10&ch=1> accessed June 28, 2014. At some point in the future, I will do a timeline for Solomon and for the kings who follow him.

his life rejects Jesus Christ and all that God is willing to give, that person would certainly not want to spend the rest of eternity with Jesus Christ the Son and with God the Father.

1Kings 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine plural, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #3680 BDB #491
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun	Strong's #899 BDB #93

Translation: His palace staff [lit., they] covered him with garments,... This verse does not tell us who they is. More than likely, this would be palace staff rather than Bathsheba or any of his sons, given what they do next. They round up a young tart to put into David's bed with him. This does not sound like something his wife or sons would think to do.

1Kings 1:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâcham (יָחַם) [pronounced yaw-KHAHM]	<i>to be [become] warm (or, hot); to be angry; to be warm with sexual desire; to mate [of animals]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3179 BDB #404
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...but did not warm for him. This is an interesting verb here, which means to be [become] warm (or, hot); to be angry; to be warm with sexual desire.

Dr. Thomas Constable: *In view of David's symptoms, he may have suffered from arteriosclerosis.*²⁹

I did a little searching on the internet to try to determine what illness might come with this primary symptom. However, nearly all of the illnesses which feature chills also come with fevers and night sweats—symptoms not named here. The precise body thermostat is thrown out of whack by most of the illnesses that I looked at, and this thermostat malfunction cause uncomfortable temperature shifts. However, that is not the case here. Hyperthermia is suggested,³⁰ which simply means that David got chilled from the temperature (which could happen in that era in Jerusalem); and he cannot seem to get his normal body temperature back. Several tick-borne diseases may cause chills. Some suggested irritable bowel syndrom, with chills as one of the side-effects.³¹ Others experienced chills with a urinary tract infection.³² However, in the short amount of time I devoted to researching this particular topic, nothing really stood out. If you choose to study this, the symptoms are chills, possibly compounded by old age, along possibly with lethargy; but this is a disease a person can recover from. David will appear to recover.

You may not realize this, but blankets do not make you warm. Warm clothes do not make you warm. Your body makes you warm. Your body is a heat-making machine, so that when you become cold, your body has a thermostat which sets the temperature at 98.5°F, and it does everything that it can to maintain that temperature. When you start to get cold, your body manufactures heat. Now, when it is cold, and you are in warm clothing or under a mound of blankets, your body is what makes you warm. It builds up heat, that heat is captured by your clothing or blankets, and it comes back to you. This is why, when you share a bed with your spouse, it is even warmer, because there are two heat-producing machines under the same covers (as Solomon later asks: **If two lie together, they keep warm, but how can one keep warm alone?**—Eccles. 4:11; ESV).

I recall as a very young person where I did not understand these principles. At that time, various types of sleeping bags and coats came out made of Nylon and down and they were quite lightweight. Not understanding that it is the body that produces heat, and “warm” clothes trapped the heat, I was skeptical as to how such lightweight material could provide warmth.

David's body is not producing enough of this heat. Generally speaking, that has to do with circulation, and your body is not properly circulating the blood throughout your body, which also carries carefully regulated heat throughout your body.

The body has both ways to produce heat and ways to remove heat. Depending upon movement and the kind of clothing worn, the body is generally able to easily maintain a core temperature of very close to 98.5°F (37°C), when the ambient temperature is anywhere from 50–120°F (give or take). David would have several problems—his activity is low, so his body produces less heat. His genes are not being easily transformed into chemical energy and he is not oxidizing his fat as he once did. His metabolism is certainly quite low. The body is an amazing creation, and often, even with all of those things being true, a person is still able to maintain a normal body temperature. So there is very possibly something else going on in David's body as well. There is a complex interplay of bodily functions which both produce and throw off heat, the result being maintaining that normal core temperature.

This complex interplay in David's body is not working right. Very likely, he is shivering (which is one way the body produces heat), but it is not even enough heat to maintain a comfortable core temperature when under *warm* blankets.

If this topic interests you, see first ***How Does the Human Body Regulate Temperature?*** This will open up a Word document on your computer.

²⁹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=1> accessed June 28, 2014. He cited Gene Rice, Nations under God, p. 8; and Simon DeVries, 1 Kings, p. 12.

³⁰ From <http://www.wisageek.com/what-are-the-common-causes-of-severe-chills.htm#> accessed June 28, 2014.

³¹ From <http://www.healingwell.com/community/default.aspx?f=26&m=1870725> accessed June 28, 2014.

³² From [MedHelp](#) accessed June 28, 2014.

Psalm 139:13-14 tells us: For You [God] formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well. (ESV; capitalized)

No one is able to duplicate the human body. Even when we duplicate certain portions of the body (like the knee or whatever), we are never able to come anywhere close to doing what God does.

And so say to him his servants, "They will seek for my adoni the king a girl, a virgin and she has stood to faces of the king and she is to him an attendant and she has laid down on your bosom and he has become warm my adoni the king."

1Kings
1:2

His servants said to him, "They will seek out a young woman for my lord the king and she will stand before the king [as a servant] and she will be his nurse [and attendant]. She will lie upon your chest and it will be warmed, my lord the king."

His servants suggested to him, "We have men searching for a young woman for the lord my king and she will become your servant, attendant and nurse. Furthermore, she will lie down beside you and warm you, my lord."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so say to him his servants, "They will seek for my adoni the king a girl, a virgin and she has stood to faces of the king and she is to him an attendant and she has laid down on your bosom and he has become warm my adoni the king."
Latin Vulgate	His servants therefore, said to him: <u>Let</u> us seek for our Lord the king, a young virgin, and let her stand before the king, and <u>cherish</u> him, and sleep in his bosom and warm our lord the king.
Peshitta (Syriac)	Wherefore his servants said to him, <u>Behold, your servants are before you, let</u> them seek for our lord the king a young virgin; and let her wait upon the king, and let her minister to him, and let her lie in your bosom, that our lord the king may get warm.
Septuagint (Greek)	And his servants said, <u>Let</u> them seek for the king a young virgin, and she shall wait on the king, and <u>cherish</u> him, and lie with him, and my lord the king shall be warmed.

Significant differences: The Syriac had an additional phrase at the beginning. The other translations understand what is said to function as a jussive. However, I do not find that in the Hebrew.

The Latin and Greek appear to have *cherish* instead of *attend to*. The Greek leaves out the king's *bosom* (chest).

Thought-for-thought translations; paraphrases:

Common English Bible	They said to him, "Allow us to find a young woman for our master the king. She will serve the king and take care of him by lying beside our master the king and keeping him warm."
Contemporary English V.	His officials said, "Your Majesty, we will look for a young woman to take care of you. She can lie down beside you and keep you warm."
Easy English	His servants said to him, 'Let us find a young woman to stay with you and to take care of you. She will lie close to you so that you can keep warm.'

Good News Bible (TEV)	So his officials said to him, "Your Majesty, let us find a young woman to stay with you and take care of you. She will lie close to you and keep you warm."
<i>The Message</i>	So his servants said to him, "We're going to get a young virgin for our master the king to be at his side and look after him; she'll get in bed with you and arouse our master the king."
New Century Version	They said to him, "We will look for a young woman to care for you. She will lie close to you and keep you warm."
New Life Bible	So his servants said to him, "Let a young woman who has never had a man be found for my lord the king. Let her help the king and become his nurse. And let her lie in your arms, that my lord the king may be warm."
New Living Translation	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."
The Voice	Servants (to David): ² Allow us to find a <i>beautiful</i> , young woman for you, our lord and king. She can be a nurse to you and keep you warm by lying next to you.

Partially literal and partially paraphrased translations:

American English Bible	So his servants said: 'Have them search for a young virgin girl for the king, to wait on him, treat him well, and lie with him. that will keep him warm.'
Beck's American Translation	His men told him, "A young unmarried girl should be found for my lord the king who will wait on the king, take care of him, and lie in your arms, and so my lord the king will get warm."
Christian Community Bible	So his servants said to him, "They should get for my lord king a virgin girl to attend the king and nurse him. She could sleep with you, my lord king, and make you feel warm."
New Advent (Knox) Bible	And now David had grown old, and so chilled with age that there was no warming him by heaping coverlets on his bed; so his attendants asked leave of him to go and find a young maid, who should be brought to the court and cherish him by sleeping in his bosom, to give their royal master warmth. V. 1 is included for context.
New American Bible (2011)	His servants therefore said to him, "Let a young virgin be sought to attend my lord the king [The fulsome use of royal titles and the elaborate etiquette in the Succession Narrative suggest the raw ambition of the contending parties and the oppressive atmosphere of the court.], and to nurse him. If she sleeps with you, my lord the king will be warm."
NIRV	So his servants spoke to him. They said, "You are our king and master. Please let us try to find a young virgin to help you. She can take care of you. She can lie down beside you. Then you can keep warm."
New Jerusalem Bible	So his servants said to him, 'Let us find a young girl for my lord the king, to wait on the king and look after him; she will lie close beside you and this will keep my lord the king warm.'
New Simplified Bible	His servants said to him: »Your Majesty let us find a young woman to stay with you and take care of you. She will lie close to you and keep you warm.«
Revised English Bible	His attendants said to him, 'Let us find a young virgin for your majesty, to attend you and take care of you; and let her lie in your arms, sir, and make you warm.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So his servants said to him, Let search be made for a young virgin for my lord the king, to take care of him and be waiting on him; and you may take her in your arms, and so my lord the king will be warm.
The Expanded Bible	They said to him, "We will look for [Let us find] a young woman to care for you [serve/wait on my lord the king]. She will lie close to you [in your bosom] and keep you warm."

HCSB	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."
NET Bible®	His servants advised [Heb "said to."] him, "A young virgin must be found for our master, the king ["let them seek for my master, the king, a young girl, a virgin." The third person plural subject of the verb is indefinite (see GKC 460 §144.f). The appositional expression, "a young girl, a virgin," is idiomatic; the second term specifically defines the more general first term (see IBHS 230 §12.3b).], to take care of the king's needs [Heb "and she will stand before the king." The Hebrew phrase "stand before" can mean "to attend; to serve" (BDB 764 s.v. עָמַד).] and serve as his nurse. She can also sleep with you [Heb "and she will lie down in your bosom." The expression might imply sexual intimacy (see 2 Sam 12:3 [where the lamb symbolizes Bathsheba] and Mic 7:5), though v. 4b indicates that David did not actually have sex with the young woman.] and keep our master, the king, warm [Heb "and my master, the king, will be warm."]."
NIV, ©2011	So his attendants said to him, "Let us look for a young virgin to serve the king and take care of him. She can lie beside him so that our lord the king may keep warm."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	His servants said to him, "Let us try to find a young virgin for my lord the king. She can wait on the king and be a companion for him, and she can lie next to you, so that my lord the king will get some heat."
exeGesés companion Bible	...so his servants say to him, We seek a virgin lass for my adoni the sovereign to stand at the face of the sovereign to become acquainted with him - to lie in his bosom so that my adoni the sovereign heats up.
JPS (Tanakh—1985)	His courtiers said to him, "Let a young virgin be sought for my lord the king, to wait upon Your Majesty and be his attendant [Meaning of Heb. uncertain.]; and let her lie in your bosom, and my lord the king will be warm."
Judaica Press Complete T.	And his servants said to him, "Let them seek for my lord the king a young girl, a virgin, and she shall stand before the king, and she shall be to him a warmer, and she shall lie in your lap, and it shall be warm for my lord the king."
Orthodox Jewish Bible	Wherefore his avadim said unto him, Let there be sought for adoni HaMelech a na'arah betulah; and let her stand before HaMelech, and let her care for him, and let her lie at thy kheyk (bosom), that adoni HaMelech may be warm.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So his servants [the physicians [Josephus, Antiquities of the Jews 14, 3.]] said to him, Let there be sought for my lord the king a young virgin, and let her wait on and be useful to the king; let her lie in your bosom, that my lord the king may get warm.
Concordant Literal Version	...and his servants say to him, `Let them seek for my lord the king a young woman, a virgin, and she has stood before the king, and is to him a companion, and has lain in your bosom, and my lord the king has heat.
Context Group Version	Therefore his slaves said to him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in your bosom, that my lord the king may get heat.
English Standard Version	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."

Green's Literal Translation	And his servants said to him, Let them seek out a young woman for my lord the king, a virgin, and she shall stand before the king, and be a nurse to him, and lie in your bosom, and my lord the king shall have heat.
Kretzmann's Commentary	Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin, literally, "a young woman, a virgin," and let her stand before the king, as a servant and nurse, and let her cherish him, be his constant attendant, and let her lie in thy bosom, this manner of warming chilled and enfeebled bodies by contact with young, vigorous, full-blooded bodies being advocated in ancient times, that my lord the king may get heat. This was the only object of this arrangement, which must be looked upon from the standpoint of the time, when polygamy, especially in the case of kings, was altogether in order.
NASB	So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend [Lit stand before] the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm."
New King James Version	Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm."
New RSV	So his servants said to him, "Let a young virgin be sought for my lord the king, and let her wait on the king, and be his attendant; let her lie in your bosom, so that my lord the king may be warm."
World English Bible	Therefore his servants said to him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in your bosom, that my lord the king may keep warm.
Young's Updated LT	And his servants say to him, "Let them seek for my lord the king a young woman, a virgin, and she has stood before the king, and is to him a companion, and has lain in your bosom, and my lord the king has heat."

The gist of this verse: David's palace staff suggest that a young woman be found, and that she would generate heat next to David.

1Kings 1:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ebed (עבד) [pronounced GE ^b -ved]	slave, servant; underling; subject; this can mean military men, soldiers in the plural	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

1Kings 1:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (שָׁקַח) [pronounced <i>baw-KAHSH</i>]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	3 rd person masculine plural, Piel imperfect	Strong's #1245 BDB #134
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
na'ârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun	Strong's #5291 BDB #655
Na'ârâh can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Gen. 24:61 Ex. 2:5 Prov. 9:3). This is essentially an unmarried woman.			
b ^e thûwlâh (בְּתוּלָה) [pronounced <i>beth-oo-LAWH</i>]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine singular noun	Strong's #1330 BDB #143

Translation: His servants said to him, “They will seek out a young woman for my lord the king... David has an entire network of servants. There are those who attend to him there; and those which can be sent out to do things. It is clear by observation that David is cold, and that no amount of blankets and clothing is warming him. They are not asking King David’s permission here; they are simply saying that already some men have been dispatched to find a young woman (not necessarily but probably a virgin) for King David.

Quite obviously, David has a reputation, and he has many wives. It does not appear that he took any wives after Bathsheba; but it is unknown the sort of relationship that David had with his other wives after Bathsheba. He has 4 sons by Bathsheba, and it is clear, by the book of Proverbs, that David has taken a close interest in the raising of Solomon—and, very likely—in the raising of the other sons. Now, in the past, David would go from one wife to another wife, sire a child, and then more on to another wife. It is not clear that David goes back to any of these wives at any point in time; and nothing is plainly said about additional children being born from these mothers (although, it appears that **they did bear additional children**).

If I were to make an educated guess, it would be that David stopped having sex with his other wives (or, very nearly stopped having sex with them) and stayed with Bathsheba. Bathsheba has 4 sons; we do not hear of David

fathering sons by any of the other wives (although, at some point, he did—we just do not know whether this happened before or after Bathsheba).

There is information in this chapter which suggests that Bathsheba has become his close confidant. Other wives do not appear to take part in any of his decision making. There is obviously important decisions made throughout this chapter—some of the last that David will make—and they involve Solomon his son and Bathsheba his wife. So, even if there was no exclusivity at first, at the very least, David and Bathsheba appear to form a partnership more like a marriage than David had had with his other wives.

As for this virgin who is brought in, we can certainly conjecture that she may have been brought in to warm David up at night with sex; but that did not happen. Her body was used to provide warmth for him, but his temperature appeared to remain below normal.

Bathsheba has to interact with David after this young woman is brought in, and it is apparent that there is no drama which is a result of jealousy or rivalry. If I were to guess, based upon the interaction between David and Bathsheba in this chapter, that a very close bond had developed; and that Bathsheba was not worried about David being unfaithful to her. Whatever the case, that does not appear to be an issue at any time in this chapter.

Do not misunderstand me in this analysis. If you read much of the Samuel exegesis, you know that I am not a *Davidic apologist*, making attempts to justify his every act. I think here, there is no evidence of wrongdoing and no evidence that Bathsheba suspects wrongdoing.

1Kings 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 rd person feminine singular, Qal perfect	Strong's #5975 BDB #763
All Qal meanings given by BDB: 1a1) <i>to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of</i> ; 1a2) <i>to stand still, stop (moving or doing), cease</i> ; 1a3) <i>to tarry, delay, remain, continue, abide, endure, persist, be steadfast</i> ; 1a4) <i>to make a stand, hold one's ground</i> ; 1a5) <i>to stand upright, remain standing, stand up, rise, be erect, be upright</i> ; 1a6) <i>to arise, appear, come on the scene, stand forth, appear, rise up or against</i> ; 1a7) <i>to stand with, take one's stand, be appointed, grow flat, grow insipid</i> .			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפנים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and she will stand before the king [as a servant]... The verb here means *to take a stand, to stand, to remain, to endure, to withstand; to stop*; and with the rest of what follows, this means that this woman would become David's servant; that she would attend to him, and see to all of his needs.

David clearly has all of his wits about him. However, his body is clearly shutting down, and not maintaining the proper temperature.

1Kings 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
çâkan (צָקַן) [pronounced <i>saw-KAHN</i>]	<i>an associate, a friend; a female friend; an attendant; a nurse</i>	feminine singular, Qal active participle	Strong's #5532 BDB #698

Translation: ...and she will be his nurse [and attendant]. Her position is more carefully explained using the feminine singular, Qal active participle of çâkan (צָקַן) [pronounced *saw-KAHN*], which means *an associate, a friend; a female friend; an attendant; a nurse*. Strong's #5532 BDB #698. So, despite David's close relationship with Bathsheba, these men have suggested another woman come in to attend to him.

This is not out of the ordinary. People who were rich 100 years ago in England had those who dressed them, made food for them, and saw to all of their various needs. It was not that they could not dress themselves; it was just what was done. So a woman who would be David's close personal servant is called for.

There is the suggestion that this relationship might involve sex, and this is in hopes of warming David up. This is being done by David's servants and not necessarily by his direction. No one has asked David's permission to do this.

1Kings 1:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^BV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die, because of sickness or humiliation]; to relax</i>	3 rd person feminine singular, Qal perfect	Strong's #7901 BDB #1011

1Kings 1:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêyq (חַיָּק or חֵיק) [pronounced khayk]	<i>bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2436 BDB #300

Translation: *She will lie upon your chest...* Then David's servants become more explicit. The word used here can refer to sexual relations; but they are not necessarily sexual relations. One of her services will be to lie next to the king, who is very cold. She will provide the heat that his body is not making.

There is the suggestion that this relationship might involve sex in the word that is used, and this is in hopes of warming David up. However, that is certainly not a given with this word.

1Kings 1:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmam (חָמַם) [pronounced khaw-MAHM]	<i>to be warm, to become warm</i>	3 rd person masculine singular, Qal perfect	Strong's #2552 BDB #328
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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Several translations render *my lord the king* as *your majesty* (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).

Translation: *...and it will be warmed, my lord the king.* The verb here is a masculine singular rather than a feminine singular. It simply means that his chest will be warmed; or David will be warmed; rather than, the woman would warm him.

V. 2 reads: His servants said to him, “They will seek out a young woman for my lord the king and she will stand before the king [as a servant] and she will be his nurse [and attendant]. She will lie upon your chest and it will be warmed, my lord the king.”

The Purpose of Seeking a Young Woman for David

- I. Commentaries are all over the place regarding this woman and who she was and why she was brought into the palace to the king. Many claim that she was brought in as a mistress.
- II. Let’s stick with exactly what the verse states, even though this is a quotation.
- III. One commentator¹ claims that she must be a *concubine* (*mistress*) because lying in one’s bosom is only used for the *privilege of a wife or concubine* (Gen. 16:5 Deut. 13:6 2Sam. 12:8 Mic. 7:5).
- IV. However, the purpose for her is stated right here in this passage. David is cold (v. 1); she will warm his chest with her heat (v. 2). We can certainly allow ourselves to read into this, but if this is just taken at face value—part of her value to King David is just warming him up.
- V. That this is a legitimate medical treatment in the ancient world *is recognized by Galen, and is said to have been prescribed by a Jewish physician to the Emperor Frederick Bar-baressa (Bahr). It is stated by Roberts that it is still largely followed in the East.*² Quite obviously, this would not be the prescription for men who lack means; but it is certainly a reasonable course of action for those who are wealthy.
- VI. His official position is not said to be that of a mistress, but as a *an associate, a friend; a female friend; an attendant; a nurse.*
- VII. Furthermore, it will be noted that David did not have sex with this woman.
- VIII. What about this woman being young and attractive? It is certainly possible that those of the palace thought that sex between David and this woman would warm David up; and certainly possible that this was a consideration. However, that did not happen. Besides that, what man who loves woman does not want an attractive attendant at the end of his life? This was not David’s personal request; but he did not raise up any objection to it (given his weakened state, he probably objected to very little).
- IX. It is worth noting that this is not David’s idea, but the idea of those overseeing his care at the palace.
- X. Therefore, taking what we find here just at face value, this young woman will have two purposes: (1) to warm David up with her own body heat and (2) to take care of him in his bedridden old age.
- XI. Furthermore, this is a non-issue to Bathsheba, further substantiating this approach, to take from these words exactly what they mean and not to take them any further.

It is certainly easy to read too much that isn’t there into a passage.

Adonijah will ask to marry this woman (1Kings 2:22), and we will deal with that in the next chapter.

From the Pulpit Commentary: *[Some] expositors...assume that Abishag was David's wife, in the sense of being legally married to him...But this idea finds no support in Scripture, which represents her as simply an attendant.*³³

¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:2.

² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:2.

Chapter Outline

Charts, Graphics and Short Doctrines

L. M. Grant³⁴ asks the question, *why isn’t David warmed by one of his wives?* This is certainly a worthwhile question. Let me first offer a theory—David is not regularly sleeping with his first wives. He may or may not be sleeping with Bathsheba, as we do not know the customs of that time. However, at this point, he is clearly cold,

³³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:4.

³⁴ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=1> accessed June 28, 2014; question is paraphrased.

and no amount of covering is enough for him. Let me point out that it is not David who is making this request; this is at the direction of those who are with him during this time of sickness.

What seems to be the case is, someone—even a physician perhaps—thought that a young, nubile body is just what David needs. It is likely that they were expecting that David would engage in sex with such a young woman, and that this would revitalize him.

A passage like this [is]...descriptive and not prescriptive.

What is done far too often by critics of Scripture is, they find a passage like this, and conclude, *so God wants old men to be warmed up by sex with a nubile? Does that sound holy to you?* What people actually did and what God wants people to do are often two different things, which fact is abundantly clear to anyone who knows a little about the Bible. We understand a passage like this to be descriptive and not prescriptive. This is really what happened.

So, what are we supposed to get out of this? (1) David, despite the beauty of this young waif, does not have sex with her. We know in the book of Chronicles that David did recover from this illness, because he gives two power speeches after this day; but there is no indication that he ever had relations with this woman. This suggests a complete recovery from **sexual arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)). (2) This passage also gives us background and explains why Adonijah is not executed in this chapter, but is in the next chapter. Without this brief passage, his execution in **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)) would confuse us.

And so they seek a young woman attractive in all territory of Israel and so they find Abishag the Shunammite and so they bring her to the king.

1Kings
1:3

So they sought for a young, attractive woman throughout all the territory of Israel and they found Abishag the Shunammite. Therefore, they brought her to the king.

They went out looking throughout all Israel for a young and attractive woman and found Abishag the Shunammite. They brought her to the king.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they seek a young woman attractive in all territory of Israel and so they find Abishag the Shunammite and so they bring her to the king.
Latin Vulgate	So they sought a beautiful young woman, in all the coasts of Israel and they found Abisag, a Sunamitess, and brought her to the king.
Peshitta (Syriac)	So they sought for a beautiful maiden throughout all the territory of Israel, and found Abishag a Shilommite, and brought her to the king.
Septuagint (Greek)	So they sought out a lovely young woman out of all the coasts of Israel; and they found Abishag the Shunammite, and they brought her to the king.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	So they looked in every corner of Israel until they found Abishag from Shunem. They brought her to the king.
Contemporary English V.	They looked everywhere in Israel until they found a very beautiful young woman named Abishag, who lived in the town of Shunem. They brought her to David, and she took care of him. But David did not have sex with her. V. 4 is included for context.

Easy English	They looked all over *Israel for a beautiful girl. They found Abishag from Shunem and they brought her to the king.
Easy-to-Read Version	So the king's servants began looking everywhere in the country of Israel for a beautiful young woman to keep the king warm. They found a girl named Abishag. She was from the city of Shunem. They brought the young woman to the king.
Good News Bible (TEV)	A search was made all over Israel for a beautiful young woman, and in Shunem they found such a woman named Abishag, and brought her to the king.
<i>The Message</i>	So they searched the country of Israel for the most ravishing girl they could find; they found Abishag the Shunammite and brought her to the king.
New Century Version	After searching everywhere in Israel for a beautiful young woman, they found a girl named Abishag from Shunam and brought her to the king.
The Voice	So David's servants looked throughout Israel for a beautiful, young woman. <i>During their search</i> , they found a Shunammite girl named Abishag, and they escorted her to the king.

Partially literal and partially paraphrased translations:

American English Bible	So, they searched for a pretty young woman throughout the borders of IsraEl; and they found AbiSag the Somanite, and they brought her to the king.
Beck's American Translation	They looked for beautiful girl in the whole country of Israel. They found Abishag of Shunem and brought her to the king.
International Standard V	So they conducted a search throughout the territory of Israel for a beautiful young woman, and Abishag the Shunammite was located and brought to the king.
New Advent (Knox) Bible	And of all the fair maids in Israel they chose out one, Abisag from Sunam, who was brought into the king's presence; a fair maid indeed, who now shared the king's bed and waited on him, yet never did the king mate with her. V. 4 is included for context.
NIRV	So David's servants looked all over Israel for a beautiful young woman. They found Abishag. She was from the town of Shunem. They brought her to the king.
New Jerusalem Bible	Having searched for a beautiful girl throughout the territory of Israel, they found Abishag of Shunem and brought her to the king.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So after searching through all the land of Israel for a fair young girl, they saw Abishag the Shunammite, and took her to the king.
The Expanded Bible	After searching everywhere in Israel for a beautiful young woman, they found a girl named Abishag from Shunam and brought her to the king.
Ferar-Fenton Bible	They therefore sought for the fairest girl in all the bounds of Israel, and found Abishag the Shunarn-ite, and brought her to the king.
NET Bible®	So they looked through all Israel [Heb "through all the territory of Israel."] for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After looking through all of Isra'el's territory for a beautiful girl, they found Avishag the Shunamit and brought her to the king.
exeGesés companion Bible	So they seek a beautiful lass throughout all the borders of Yisra El; and find Abi Shag a Shunemiyth and bring her to the sovereign:...
Judaica Press Complete T.	And they sought a beautiful young girl throughout the borders of Israel, and found Abishag the Shunemite and brought her to the king.

Orthodox Jewish Bible	So they sought for a na'arah yafeh throughout all the territory of Yisroel, and found Avishag HaShunammit, and brought her to HaMelech.
The Scriptures 1998	And they sought for a lovely young woman in all the border of Yisra' ĕl, and found Ab̄ishaġ the Shunammite, and brought her to the sovereign.

Literal, almost word-for-word, renderings:

Emphasized Bible	So they sought a fair young woman, throughout all the bounds of Israel,—and found Abishag, the Shunammite, and brought her in, unto the king.
English Standard Version	So they sought for a beautiful young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.
The Geneva Bible	So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite [A city in the tribe of Issachar, (Joshua 19:18)], and brought her to the king.
Kretzmann's Commentary	So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, of Shunem, a city in the Plain of Jezreel, near the foot of the Little Hermon, and brought her to the king, her relation to him being looked upon as that of a wife.
New King James Version	So they sought for a lovely young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.
New RSV	So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.
Third Millennium Bible	So they sought for a fair damsel throughout all the region of Israel, and found Abishag, a Shunammite, and brought her to the king.
World English Bible	So they sought for a beautiful young lady throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king.
Young's Literal Translation	And they seek a fair young woman in all the border of Israel, and find Abishag the Shunammite, and bring her in to the king.

The gist of this verse: A young woman, Abishag the Shunammite, was found, and she was brought to David.

1Kings 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bâqash (שָׁקַב) [pronounced baw-KAHSH]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	3 rd person masculine plural, Piel imperfect	Strong's #1245 BDB #134
na'ârâh (הַרְעִי) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun	Strong's #5291 BDB #655
yâpneh (יָפִי) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective	Strong's #3303 BDB #421

1Kings 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
g ^e bûwl (לובג) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
Yis ^e râ'êl (לארשי) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: So they sought for a young, attractive woman throughout all the territory of Israel... The servants of David were attempting to find a woman who was both young and attractive. The idea was to heat up David. Based upon the woman being young and attractive, it is very likely that at least some of David's palace staff sought a woman with whom he would have sex. However, that would not occur.

Recall that David did have 10 mistresses, so the king taking a mistress was not out of the ordinary. However, she continued only in the capacity of a nurse and companion.

If one questions the value of her attractiveness, then one does not understand men. Of course a man would prefer an attractive women waiting on him; and, after all, this is David, the king.

As Matthew Poole writes: *[her] beauty might engage his affections, and refresh his spirits, and...might communicate some of her natural heat to him, as was designed.*³⁵ Again, the warming would have occurred as a result of her body in close proximity to his.

1Kings 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine plural, Qal imperfect	Strong's #4672 BDB #592
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

³⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:3.

1Kings 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbīyshag (אָבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]; transliterated Abishag, Avishag</i>	feminine singular proper noun	Strong's #49 BDB #4
Shūwnammīyth (שׁוֹנַמִּית) [pronounced <i>shoo-nahm-MEETH</i>]	<i>a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess</i>	feminine singular, gentilic adjective, with the definite article	Strong's #7767 BDB #1002

Translation: ...and they found Abishag the Shunammite. The woman that they came across was Abishag, who was an attractive youthful woman and she did have a real interest in King David.

Abishag Perfume. Apparently, there is a perfume which has been named after Miss Abishag. From Anyasgarden.com, accessed June 25, 2014. Perhaps we should include the disclaimer with this perfume that nothing happened.

This is interesting the woman that they found. Her name means *my father is a wanderer, father of error [blundering]*; suggesting two things: (1) sometimes in Scripture, the name a person is remembered by might not be their actual name, but a play on their name; the name better describing that person and/or their function. (2) she did not have a very good father. With a father like that, it was possibly assumed that she would be the perfect person for King David as his attendant.



There were two and possibly three famous Shunammite women in Scripture. (1) This woman will take care of David, and then find herself on the periphery of some political intrigue. (2) An unnamed Shunammite woman will minister to Elisha and he will raise her son from the dead. (3) Finally, there is the famous Shulamite woman in the Song of Solomon, and, according to ISBE, she was probably of the same designation; and that there was sometimes an exchange of a lamed for a nûn (so some claim).

The Village of Shunem

- This village is found in several places in Scripture: Joshua 19:18 1Sam. 28:4 2Kings 4:8, 25
 - The Joshua passage places Shunem in Issachar.
 - In 1Sam. 28:4, the Philistines gathered there in order to go against King Saul.
 - And in 2Kings 4, the woman of Shunem provided food for Elisha.
- The Pulpit Commentary gives us a sense of this place: *Shunem, a town of Issachar, (Joshua 19:18) [is] now called Solam, "a flourishing village encompassed by gardens" (Porter), and "in the midst of the finest cornfields in the world" (Grove), lies on the lower slope of "Little Hermon," and has before it the wide plain of Esdraelon.*¹
- However, with regards to the Shunammite and the Shulamite, Wiseman writes: *Shunem, the modern Solem, lay eleven kilometers south-east of Nazareth and five kilometers north of Jezreel in Issachar territory, and was visited by Elishah (2Kings 4:8). There is no need to identify Abishag with the*

The Village of Shunem

*Shulammitte of Song of Solomon 6:13.*²

4. Jamieson, Fausset and Brown on Shunem: *Shunem, in the tribe of Issachar (Joshua 19:18), lay on an eminence in the plain of Esdraelon, five miles south of Tabor.*³ *It is now called Sulam.* I do not know which one to believe—is it now called *Solem* or *Sulam*? Keil and Delitzsch write: *They...found Abishag of Shunem, the present Sulem or Solam, at the south-eastern foot of the Duhy of Little Hermon.*⁴ So, perhaps like the Hebrew, the vowels might be left out of the writings; or, there is simply not a clear one-to-one correspondence between their alphabet and ours.
5. Pett: *Shunem was eleven kilometres (seven miles) south east of Nazareth in the territory of Issachar.*⁵
6. In any case, we do not have an overpowering reason to tie the city of Shunem to the Shulamite woman, despite the fact that the name of the city appears to have changed over the centuries. It was still called Shunem in 2Kings 4:8.

¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:3.

² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 1:1–4. He had *Elijah* rather than *Elisha*.

³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:3.

⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:3–4.

⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *Therefore, they brought her to the king.* We are not given any idea as to how extensive this interviewing process was. Did they interview tens of women? Hundreds? It appears that quite a search was undertaken, as she comes from far up north from the tribe of Issachar (assuming that she is from Shunem—Joshua 19:18).

Did this woman strike them as perfect from the very beginning? Again, we go back to her name—she is an attractive woman who lacks a good father. An ideal attendant for the older King David.

I have no idea when this man was a physician? Perhaps the time of the Dark Ages? If you are interested in ancient medical opinion...

Friar Bacon's method of restoring and strengthening the Natural Heat

"I have read many volumes of the wise: I find few things in physic which restore the natural heat, weakened by dissolution of the innate moisture, or increase of a foreign one.

"But certain wise men have tacitly made mention of some medicine, which is likened to that which goes out of the mine of the noble animal. They affirm that in it there is a force and virtue which restores and increases the natural heat. As to its disposition, they say it is like youth itself, and contains an equal and temperate complexion.

"And the signs of a temperate complexion in men are when their color is made up of white and red, when the hair is yellow, inclined to redness and curling.

"This medicine indeed is like to such a complexion, for it is of a temperate heat: its flame is temperate and sweet, and grateful to the smell. When it departs from this temperature, it departs so far from its virtue and goodness.

"This medicine therefore temperately heats, because it is temperately hot; it therefore heals because it is whole. When it is sick, it makes a man sick; when it is distempered, it breeds distempers, and changes the body to its own disposition, because of the similitude it has with the body.

"For the infirmity of a brute animal rarely passes into a man, but into another animal of the same kind; but the infirmity of man passes into man; and so does health, because of likeness.

"This thing is seldom found; and although sometimes it be found, yet it cannot commodiously be had of all men.

"Now, when this thing is like to youth, that is, of temperate complexion, it has good operations; if its temperature be better, it produces better effects: sometimes it is even in the highest degree of its perfection, and then it operates best; and then there is that property whereof we have spoken before.

"This differs from other medicines and nutriments, which heat and moisten after a certain temperate manner, and are good for old men. For other medicines principally heat and moisten the body; and, secondarily, they strengthen the native heat, and after that refresh the body, by moistening and heating it. For it brings back this heat in old men, who have it but weakly and deficient, to a certain stronger and more vehement power.

"If a plaster be made hereof, and applied to the stomach, it will help very much, for it will refresh the stomach itself, and excite an appetite; it will very much recreate an old man, and change him to a kind of youth; and will make complexions, by what means soever depraved or corrupted, better. But it is to be observed, that Venus doth weaken and diminish the power and virtue of this thing!

"And it is very likely that the son of the prince, in his second canon of the Operations of Simple Medicines spoke of this thing, where he saith, that there is a certain medicine, concealed by wise men, lest the incontinent should offend their Creator. There is such a heat in this thing, as is in young men of sound complexion; and if I durst declare the properties of this heat, this most hidden secret should presently be revealed. For this heat doth help the palsical, it restores and preserves the wasted strength of the native heat, and causeth it to flourish in all the members, and gently revives the aged.

"But the simple medicine which restores the native heat, when wasted and weakened, is that which is likened to the complexion of a healthy young man."

Clarke: All this covered and enigmatical description is intended simply to point out that very medicine recommended by the Jewish physicians to restore and invigorate the dying king. I could show the bearing of every sentence, but I must leave something to the good sense of my readers. By attending to the words in italics, the sense will be more easily discovered.¹

Clarke: Bacon's grand secret of the cure of old age, couched in so many obscure and enigmatical terms, is simply this: Let young persons sleep constantly with those who are aged and infirm. And it was on this principle that the physicians of David recommended a young healthy girl to sleep with David in his old age. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.²

¹ The quotation from Bacon and the first comment are from Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:53.

² Clarke's second quotation is from Adam Clarke, *Commentary on the Bible*; from e-Sword, Ruth 4:16.

Chapter Outline

Charts, Graphics and Short Doctrines

And the young woman [was] beautiful as far as very [much so] and so she is to the king an attendant. And so she serves him and the king does not know her.

1Kings
1:4

The young woman [was] extremely beautiful and she became the king's attendant and nurse. Therefore, she served him; but the king did not know her.

The young woman was exceptionally beautiful and she became the king's attending nurse. She was in service to him, but the king did not know her in the Biblical sense.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the young woman [was] beautiful as far as very [much so] and so she is to the king an attendant. And so she serves him and the king does not know her.
Latin Vulgate	And the damsel was exceedingly beautiful, and <u>she slept with the king</u> , and served him, but the king did not know her.
Peshitta (Syriac)	And the maiden was very beautiful, and she became the king's attendant and ministered to him; but the king knew her not.
Septuagint (Greek)	And the young woman was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

Significant differences: The Latin appears to throw in a phrase which is not consistent with the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	She was very beautiful. She cared for the king and served him, but the king didn't have sex with her.
Good News Bible (TEV)	She was very beautiful, and waited on the king and took care of him, but he did not have intercourse with her.
<i>The Message</i>	The girl was stunningly beautiful; she stayed at his side and looked after the king, but the king did not have sex with her.
New Life Bible	The girl was very beautiful. She became the king's nurse and helped him. But the king did not have sex with her.
The Voice	Abishag possessed stunning beauty. She served the king, but the king did not have intercourse with her.

Partially literal and partially paraphrased translations:

American English Bible	Now, the young woman was extremely beautiful, and she treated the king very well and served him; but he never [had sex] with her.
Christian Community Bible <i>God's Word</i> TM	She attended to him, but the king had no intimate relations with her. The woman was very beautiful. She became the king's servant and took care of him, but the king did not make love to her.
International Standard V	The young woman was absolutely beautiful. She served the king and was very useful to him. The king was not sexually involved with her.

New American Bible (2011)	The girl was very beautiful indeed, and she nursed the king and took care of him. But the king did not have relations with her.
NIRV	The woman was very beautiful. She took care of the king and served him. But the king didn't have sex with her.
New Jerusalem Bible	The girl was very beautiful. She looked after the king and waited on him but the king did not have intercourse with her.
New Simplified Bible	She was very beautiful. She waited on the king and took care of him. However, he did not have intercourse with her.
Revised English Bible	She was a very beautiful girl she took care of the king and waited on him, but he did not have intercourse with her.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The hundredfold beautiful maiden was commissioned for the king, and ministered to him, but the king never knew her.
Bible in Basic English	Now she was very beautiful; and she took care of the king, waiting on him at all times; but the king had no connection with her.
English Jubilee 2000	And the damsel was very fair and warmed the king and ministered to him, but the king knew her not.
Ferar-Fenton Bible	The girl was very beautiful, and she was nurse to the king and attended to him, but the king never married her.
HCSB	The girl was of unsurpassed beauty, and she became the king's caregiver. She served him, but he was not intimate with her.
NET Bible®	The young woman was very beautiful; she became the king's nurse and served him, but the king did not have sexual relations with her [Heb "did not know her."].
NIV, ©2011	The woman was very beautiful; she took care of the king and waited on him, but the king had no sexual relations with her.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The girl was very beautiful and became a companion for the king. She took care of him, but the king did not have sexual relations with her.
exeGesés companion Bible	...and the lass is mighty beautiful and becomes acquainted with the sovereign and ministers to him; and the sovereign knows her not.
JPS (Tanakh—1985)	The girl was exceedingly beautiful. She became the king's attendant [Meaning of Heb. uncertain] and waited upon him; but the king was not intimate with her.
Judaica Press Complete T.	And the young girl was very beautiful, and she was a warmer to the king, and she ministered to him, but the king did not know her.
Orthodox Jewish Bible	And the na'arah was yafeh ad me'od, and cared for HaMelech, and waited on him; but HaMelech knew her not.
<i>The Scriptures</i> 1998	And the young woman was very lovely. And she was a companion for the sovereign, and served him, but the sovereign did not know her.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The maiden was beautiful; and she waited on and nursed him. But the king had no intercourse with her.
Concordant Literal Version	...and the young woman [is] very very fair, and she is to the king a companion, and serves him, and the king has not known her.
English Standard Version	The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not.

Green's Literal Translation	And the young woman was exceedingly beautiful, and she was a nurse to the king and served him. But the king did not know her.
Kretzmann's Commentary	And the damsel was very fair, exceedingly beautiful, and cherished the king, she was his nurse and attendant, and ministered to him; but the king knew her not, did not enter into the usual marital relations with her. This remark serves to make clear how it was possible afterwards for Adonijah to seek Abishag for his wife.
NASB	The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit [Lit know her] with her.
New King James Version	The young woman was very lovely; and she cared for the king, and served him; but the king did not know her.
New RSV	The girl was very beautiful. She became the king's attendant and served him, but the king did not know her sexually.
World English Bible	The young lady was very beautiful; and she cherished the king, and ministered to him; but the king didn't know her intimately.
Young's Updated LT	And the young woman is very very fair, and she is to the king a companion, and serves him, and the king has not known her.

The gist of this verse: The woman is very beautiful, and she comes and serves the king, but there is no hanky panky going on.

1Kings 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
na'ârâh (נַרְעָנָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
yâpneh (יָפִי) [pronounced <i>yaw-FEH</i>]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective	Strong's #3303 BDB #421
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, 'ad + m^eôd mean *up to abundance, to a great degree, exceedingly*.

Translation: The young woman [was] extremely beautiful... On many occasions, divine Scripture notes the beauty of a woman, as it does here, calling this woman exceedingly beautiful. God did make many beautiful women. Even some of the best specimens from the male gender do not even compare to feminine beauty.

1Kings 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
çâkan (סָכַן) [pronounced saw-KAHN]	<i>an associate, a friend; a female friend; an attendant; a nurse</i>	feminine singular, Qal active participle	Strong's #5532 BDB #698

Translation: ...and she became the king's attendant and nurse. This woman becomes closely associated with David, acting as his companion, attendant and nurse.

We might see this as the original *Visiting Angels*. Or, in this case, *visiting angel*.

David and Abishag, Português: **David e Abishag** by Pedro Américo de Figueiredo e Melo, 1879. From Aeragon.com; accessed June 25, 2014.



1Kings 1:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shârath (שָׂרָת) [pronounced shaw-RAHTH]	<i>to serve, to minister</i>	3 rd person feminine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #8334 BDB #1058

Translation: Therefore, she served him;... She saw to all of King David's needs at the end of his life. As it is with royalty, this was not the job of the primary wife of David. Bathsheba no doubt had a number of duties, but seeing to all of David's needs was not among these duties.

1Kings 1:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #3045 BDB #393

Translation: ...but the king did not know her. So that there is no misunderstanding, David does not have sex with this woman. It is unclear whether he had the ability at this point; but, whether he did or not, he did not try to take advantage of the situation.

We spend several chapters studying King David and how he allowed his lust to overtake his life, so that he was no longer making good and rational decisions. We studied this and the impact David's decisions had himself, on the people around him and upon nation Israel in **2Sam. 11–20** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, this is not what is happening here.

The Pulpit Commentary gives a good description of what we find here: *This opening chapter of 1Kings introduces us into the privacy of a sick room. Stretched upon a couch, covered with many folds of rich Eastern drapery, we see a feeble, decrepit, attenuated man. At his side stands a fair young girl, assiduously ministering to his wants. From time to time the door opens, and prophet, priest, and warrior enter to receive his instructions; for happily the mind is not a wreck like the body. Its vigour is hardly abated, though the bodily strength is well nigh exhausted. He has but reached the appointed threescore years and ten, and yet such have been the hardships of his life the vital force is spent. They cover him with clothes, but he gets no heat. The flame of life is slowly but surely expiring. But we see at once that this is no ordinary room; that this is no common patient. The gorgeous apparel, the purple and fine linen, the "attendance of ministers, the standing of servants," proclaim it a king's court. And the insignia, the pomp, the profound homage proclaim that this sick man is a king. Yes, it is David, second king of Israel, but second to none in goodness and true greatness, who lies here. His chequered life, so full of romance, of chivalry, of piety, is drawing near its close. But the hour of death is preceded by a period of feebleness and decay. For sickness is no respecter of persons.*³⁶

Although commentators have suggested that David was far too debilitated to have relations with Abishag—which is probably true during this particular time—that is not the case with David throughout the rest of his life. There are chapters at the end of 1Chronicles which have to take place after this day (most of 1Kings 1 takes place in the space of less than a day) where David, at least for a time, is strengthened enough to give public addresses.

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:1.

See **1Chron. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **1Chron. 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).³⁷ My point is, David is weak right now and he is quite old right now; but his life is not over and his strength will return to him. Yet this passage tells us that he did not *know* Abishag. David made the great mistake of take Bathsheba sexually while she was a married woman, which was David entering into the **interlocking systems of arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)) through the **sex gate**. At this point, despite having legitimate access to Abishag, we are told that he does not have relations with her. Therefore, we would reasonably conclude that David is no longer in the arrogance complex (= interlocking systems of arrogance).

Chapter Outline

Charts, Graphics and Short Doctrines

Man is unique among the animals in his descent into death. In many cases, we suffer over a long period of time, weeks, months and even years, before we finally succumb to our final end. Why does God allow that?

Why Does God Allow Illness and a Slow Decline at the End of our Lives?

1. The Pulpit Commentary asks this question: why does God allow illness and a slow decline in health at the end of our lives, pointing out that, when animals become weak, their death comes swiftly by another animal. It is reasonable to ask, *why does man become ill, feeble, and often waste away?*
2. First and most importantly, this is a clear warning that we are on death's doorstep; that this life will end. In the case of the believer, it is to convince us of the reality of our change of station; and to cause us to realize that, if we want to do the works of God, our time is limited. We first see this occur in others, and we eventually realize that will be our fate as well.
3. For the unbeliever, it puts him face to face with life's only true certainty, which is death. It is in the hope that, even the most negative volition will consider the claims of Christ, when faced with the clear inevitability of death. There are deathbed conversions and there are conversions near the end of some lives. For many of these who are saved late in life, if it were not for death's clear inevitability, they might not give in to the grace of God.
4. Furthermore, how many hardened hearts, when faced with the severe sickness of a loved one, finally turn toward God and plead for the life of a family member, a spouse or a close friend? And, sometimes, the hardened heart might plead to God on behalf of himself.
5. And finally, how many are brought near to this endpoint in their lives, and because of their suffering, sickness and misery, they are willing to give up this life, to let go of it, and to begin the new one with God?

The question is asked in *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:1.

Given David's illness, there is no doubt some question as to how the power and the authority of the kingdom was to be transferred. There is no clearly defined way in Scripture; and there had been two uprisings already under David's watch. When his death is imminent, who will seize the crown?

Chapter Outline

Charts, Graphics and Short Doctrines

Adonijah sets himself up as king, and Nathan and Bathsheba go to David to speak to him about this.

Peter Pett's Organization of 1Kings 1:5–28

- a Then Adonijah the son of Haggith exalted himself, saying, "I will be king," and he prepared for himself chariots and horsemen, and fifty men to run before him (1Kings 1:5).
 - b And his father had not crossed him at any time in saying, "Why have you done so?", and he was

³⁷ Hopefully, I will complete the book of Chronicles by 2020.

Peter Pett's Organization of 1Kings 1:5–28

also a very goodly (well built and handsome) man, and he was born after Absalom (1Kings 1:6).

c And he conferred with Joab the son of Zeruah, and with Abiathar the priest, and they, following Adonijah, helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men who belonged to David, were not with Adonijah (1Kings 1:7-8).

d And Adonijah slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel, and he called all his brothers, the king's sons, and all the men of Judah, the king's servants, but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call (1Kings 1:9-10).

e Then Nathan spoke to Bath-sheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith reigns, and David our lord does not know it? Now therefore come, let me, I pray you, give you counsel, that you may save your own life, and the life of your son Solomon (1Kings 1:11-12).

f "Go and get yourself in to king David, and say to him, "Did not you, my lord, O king, swear to your handmaid, saying, "Assuredly Solomon your son will reign after me, and he will sit upon my throne? Why then does Adonijah reign? Look, while you are yet talking there with the king, I also will come in after you, and confirm your words." And Bath-sheba went in to the king into the inner chamber, and the king was very old, and Abishag the Shunammite was ministering to the king. And Bath-sheba bowed, and did obeisance to the king. And the king said, "What is your desire?"

g And she said to him, "My lord, you swore by YHWH your God to your handmaid, saying, "Assuredly Solomon your son shall reign after me, and he will sit upon my throne" (1Kings 1:15-17).

h "And now, see, Adonijah reigns, and you, my lord the king, do not know it, and he has slain oxen and fatlings and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the host, but Solomon your servant he has not called" (1Kings 1:18-19).

g "And as for you, my lord the king, the eyes of all Israel are on you, that you might tell them who will sit on the throne of my lord the king after him, otherwise it will be that, when my lord the king shall sleep with his fathers, I and my son Solomon shall be counted offenders (1Kings 1:20-21).

f And, lo, while she yet talked with the king, Nathan the prophet came in. And they told the king, saying, "See, Nathan the prophet." And when he was come in before the king, he bowed himself before the king with his face to the ground" (1Kings 1:22-23)

e And Nathan said, "My lord, O king, have you said, 'Adonijah shall reign after me, and he shall sit upon my throne?' " (1Kings 1:24).

d "For he is gone down this day, and has slain oxen and fatlings and sheep in abundance, and has called all the king's sons, and the captains of the host, and Abiathar the priest, and, behold, they are eating and drinking before him, and say, 'Long live king Adonijah'." (1Kings 1:25).

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

b "Is this thing done by my lord the king, and you have not shown it to your servants who should sit on the throne of my lord the king after him?" (1Kings 1:27).

a Then king David answered and said, "Call to me Bath-sheba." And she came into the king's presence, and stood before the king (1Kings 1:28).

Peter Pett's Organization of 1Kings 1:5–28

Pett: Note that in `a' Adonijah made a great open display, and declared publicly that he would be king, while in the parallel it was Bathsheba who was privately called into the king's presence by the king. In `b' David was too easy about his son's behaviour, and in the parallel Nathan questioned whether all this meant that David has acted on his son's behalf behind his servants' backs. In `c' Nathan, Benaiah and Zadok were not invited to Adonijah's feast, and in the parallel Nathan gives precisely this information to the king. In `d' the details of the feast are described and the details given of those who were not called, and in the parallel the details of the feast are described and the details of those who were called. In `e' Nathan declared that `Adonijah reigns', and in the parallel asked David if he had said that Adonijah should reign. In `f' Nathan said that while Bathsheba was with the king telling him about the situation he would come in, and Bathsheba then went in and did obeisance to the king, and in the parallel he did come in, and he also did obeisance to the king. In `g' Bathsheba reminded David that he had sworn that her son Solomon would reign and would sit on the throne, and in the parallel she called on him to tell Israel who was to sit on the throne, and pointed out that she and Solomon were in danger of becoming seen as `offenders' (traitors). Centrally in `g' the whole current situation is described.

Sometimes these organizations are better appreciated after the text has been studied.

From: <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Adonijah Proclaims Himself King

And Adonijah ben Haggith was exalting himself to say, "I [even I] will be king." And so he prepares for himself a chariot and horsemen and fifty a man running to his faces.

1Kings
1:5

[While David was ill,] Adonijah ben Haggith exalted himself, saying, "I [even I] will become king." He prepared a chariot and horsemen and 50 men who ran before him.

(While David was deathly ill,) Adonijah, the son of Haggith, exalted himself, saying, "I should be the king." He prepared a chariot, horses and horsemen and he commissioned 50 men to run in front of him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Adonijah ben Haggith was exalting himself to say, "I [even I] will be king." And so he prepares for himself a chariot and horsemen and fifty a man running to his faces.
Latin Vulgate	And Adonias, the son of Haggith, exalted himself, saying: I will be king. And he made himself <u>chariots</u> and horsemen, and fifty men to run before him.
Peshitta (Syriac)	Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared for himself <u>chariots</u> and horsemen, and fifty men to run before him.
Septuagint (Greek)	And Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared for himself <u>chariots</u> and <u>horses</u> , and fifty men to run before him.

Significant differences: Even though *chariot* is in the singular in the Hebrew text, that does not necessarily mean that there was only one chariot (this is plural in the Latin, Greek and Syriac). The Hebrew word for *horsemen* could be translated *horses*.

Thought-for-thought translations; paraphrases:

Common English Bible	Adonijah's rebellion Adonijah, Haggith's son, bragged about himself and said, "I'll rule as king myself." He got his own chariot and horses with fifty runners to go in front.
Contemporary English V.	Adonijah was the son of David and Haggith. He was Absalom's younger brother and was very handsome. One day, Adonijah started bragging, "I'm going to make myself king!" So he got some chariots and horses, and he hired fifty men as bodyguards. David did not want to hurt his feelings, so he never asked Adonijah why he was doing these things. V. 6 is included here for context.
Easy English	Now Adonijah, the son of David and Haggith, wanted to be king. He got *chariots and horses and 50 men to protect him.
Good News Bible (TEV)	Now that Absalom was dead, Adonijah, the son of David and Haggith, was the oldest surviving son. He was a very handsome man. David had never reprimanded him about anything, and he was ambitious to be king. He provided for himself chariots, horses, and an escort of fifty men.
<i>The Message</i>	At this time Adonijah, whose mother was Haggith, puffed himself up saying, "I'm the next king!" He made quite a splash, with chariots and riders and fifty men to run ahead of him.
New Berkeley Version	970 B.C. About that time, Adonijah the son of Haggith exalted himself, saying, "I will be king." He provided for himself a chariot and horsemen, with fifty men running before him. As Absalom had done, Adonijah was David's fourth son. With Amnon and Absalom dead, and Chileab not ambitious, his chances looked promising.
New Century Version	Adonijah was the son of King David and Haggith, and he was very proud. "I will be the king," he said. So he got chariots and horses for himself and fifty men for his personal bodyguard.
New Life Bible	Now Haggith's son Adonijah honored himself, saying, "I will be king." So he made war-wagons and horsemen ready for himself, with fifty men to run in front of him.
New Living Translation	Adonijah Claims the Throne About that time David's son Adonijah, whose mother was Haggith, began boasting, "I will make myself king." So he provided himself with chariots and charioteers and recruited fifty men to run in front of him.
The Voice	Adonijah, <i>David and Haggith's son, was full of conceit and</i> praised himself incessantly. Adonijah: I am going to be the <i>next</i> king! Adonijah then arranged chariots with horsemen and also 50 men to run in front of his chariots.

Partially literal and partially paraphrased translations:

American English Bible	Well, AdoniJah (the son of [David's wife] AgGith) tried to elevate himself, saying, 'I will be the king.' So, he prepared himself [by collecting] chariots and horses, and having fifty men run ahead of him.
Beck's American Translation	<i>Adonijah's Plot</i> Adonijah, Haggith's son, kept promoting himself and saying, "I'm going to be king." He provided himself with a chariot and horses and 50 men who ran ahead of him.
Christian Community Bible	Now Adonijah, son of Haggith, had in mind that he would be king and so he provided himself with a chariot and horsemen, and fifty men to run before him.
<i>God's Word</i> ™	Adonijah, son of Haggith, was very handsome. His mother gave birth to him after Maacah had Absalom. Adonijah was boasting that he was king. So he got a chariot and horses and 50 men to run ahead of him.
International Standard V	Meanwhile, about this time Haggith's son Adonijah began to seek a reputation for himself and decided [Lit. said], "I'm going to be king!" So he prepared chariots, cavalry, and 50 soldiers to serve as a security detail to guard him [Lit. soldiers to run ahead of him].

New Advent (Knox) Bible	Meanwhile Adonias, David's son by Haggith, aspired to win the throne; he must drive in state, with chariots and outriders, and fifty men to run before him; and never a word did his father say to check or challenge him; he came next to Absalom in birth, and was like Absalom for beauty. V. 6 is included for context.
New American Bible (2002)	Adonijah, son of Haggith, began to display his ambition to be king. He acquired chariots, drivers, and fifty henchmen.
New American Bible (2011)	<i>Adonijah's Ambition.</i> Adonijah, son of Haggith, boasted, "I shall be king!" and he provided himself with chariots, horses, and a retinue of fifty to go before him. 2 Sm 15:1.
NIRV	Adonijah was the son of David and his wife Haggith. He came forward and announced, "I'm going to be the next king." So he got chariots and horses ready. He also got 50 men to run in front of him.
New Jerusalem Bible	Now Adonijah son of Haggith was growing pretentious and saying, 'I shall be king!' Accordingly, he procured a chariot and team with fifty guards to run ahead of him.
New Simplified Bible	Adonijah, son of Haggith, was very handsome. His mother gave birth to him after Maacah had Absalom. Adonijah boasted about himself, saying, »I will be king.« He got a chariot and horses and fifty men to run ahead of him.
Revised English Bible	Adonijah, whose mother was Haggith, was boasting that he was to be king. He proved himself with chariots and horses and fifty outrunners.
Today's NIV	Now Adonijah, whose mother was Haggith, put himself forward and said, "I will be king." So he got chariots and horses ready, with fifty men to run ahead of him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Adonijah the son of Haggith lifted himself and said, "I am king!" He made for himself chariots and horsemen, with fifty men to run in front of him.
Bible in Basic English	Then Adonijah, the son of Haggith, lifting himself up in pride, said, I will become king; and he made ready his carriages of war and his horsemen, with fifty runners to go before him.
The Expanded Bible	Adonijah was the son of King David and Haggith, and he was very proud [began boasting; ^l exalted himself]. "I will be the king," he said. So he got chariots and horses [or horsemen; charioteers] for himself and fifty men for his personal bodyguard [^l to run ahead of him].
NET Bible®	Now Adonijah, son of David and Haggith [Heb "son of Haggith," but since this formula usually designates the father (who in this case was David), the translation specifies that David was Adonijah's father.] [Haggith was one of David's wives (2Sam 3:4; 2Chr 3:2).], was promoting himself [Heb "lifting himself up."], boasting [Heb "saying."], "I will be king!" He managed to acquire [Or "he acquired for himself."] chariots and horsemen, as well as fifty men to serve as his royal guard [Heb "to run ahead of him."].
NIV, ©2011	Now Adonijah [S 2Sa 3:4], whose mother was Haggith, put himself forward and said, "I will be king." So he got chariots [S 1Sa 8:11] and horses [Or charioteers] ready, with fifty men to run ahead of him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Adoniyah the son of Haggith was beginning to claim that he would be king; to this end he organized chariots and horsemen, with fifty men to run ahead of him.
exeGeses companion Bible	<u>ADONI YAH USURPS LEADERSHIP</u> And Adoni Yah the son of Haggith lifts himself, saying, I reign. He works chariots and cavalry and fifty men to run at his face:...

JPS (Tanakh—1985)	Now Adonijah son of Haggith went out boasting [Or “presumed to think.”], “I will be king!” He provided himself with chariots and horses [Others “horsemen”; meaning of Heb. <i>parash (im)</i> not always certain.], and an escort of fifty outrunners.
Orthodox Jewish Bible	Then Adoniyah Ben Chaggith put himself forward, saying, I will be Melech; and he prepared him merkavot and parashim, and chamishim ish to run before him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then Adonijah son of [David's wife] Haggith exalted himself, saying, I [the eldest living son] will be king. And he prepared for himself chariots and horsemen, with fifty men to run before him.
Green's Literal Translation	And Adonijah the son of Haggith exalted himself, saying, I will reign. And he prepared a chariot for himself, and horsemen, and fifty men running before his face.
Kretzmann's Commentary	Then Adonijah, the son of Haggith, exalted himself, saying, I will be king. Amnon having been murdered, Chileab, or Daniel, having apparently died in childhood, and Absalom having perished in the insurrection begun by him, Adonijah believed himself to be the rightful claimant to the throne. And he prepared him chariots and horsemen, and fifty men to run before him, to be his body-guard, all in an overexaltation which did not become him. Cf 2Sam. 16:1.
World English Bible	Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.
Young's Updated LT	And Adonijah son of Haggith is lifting himself up, saying, “I do reign;” and he prepares for himself a chariot and horsemen, and fifty men running before him.

The gist of this verse: One of David's older sons tries to assume the throne of David while David is weak and sickly.

1Kings 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ădônîyyâh (אֲדֹנִיָּהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
The alternate spelling is 'Ădônîyyâhûw (אֲדֹנִיָּהּוּ) [pronounced <i>uh-doh-nee-YAW-hoo</i> or <i>uhd-ohn-ee-YAW-hoo</i>].			
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chaggîyth (חַגִּית) [pronounced <i>khahg-GEETH</i>]	<i>festive and is transliterated Haggith</i>	feminine singular proper noun	Strong's #2294 BDB #291
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to be lifted up [exalted], to be elevated, (high); to be carried, to be carried away; to lift up [exalt] oneself; to be proud</i>	masculine singular, Hithpael participle	Strong's #5375 (and #4984) BDB #669

Strong's #4984 is just the Hithpael participle of nâsâ' (נָסָא) [pronounced *naw-SAW*], which is what is found here.

Translation: [While David was ill,] Adonijah ben Haggith exalted himself,... Adonijah is from David's first group of sons.

Let's look back at David's sons born to him: Sons were born to David in Hebron: his firstborn was Amnon, by Ahinoam the Jezreelite; his second was Chileab, by Abigail, the widow of Nabal the Carmelite; the third was Absalom, son of Maacah the daughter of King Talmi of Geshur; the fourth was Adonijah, son of Haggith; the fifth was Shephatiah, son of Abital; the sixth was Ithream, by David's wife Eglah. These were born to David in Hebron. (2Sam. 3:2–5; HCSB) Fausset, by comparing this to 2Sam. 5:4–5 (David was 30 years old when he began his reign; he reigned 40 years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned 33 years over all Israel and Judah.—HCSB), estimates Adonijah to be about 35 years old.³⁸ Barnes, by using these same passages, has Adonijah between the ages of 33 and 40.³⁹

It is interesting to take a look at these sons. Amnon raped his beautiful half-sister, Tamar. Then Absalom killed Amnon. When Absalom eventually revolted against David, Joab saw that Absalom was killed during the battle. But in between these two sons is Chileab, and, unlike the other 3 of David's eldest sons, chose not to get involved in palace politics (insofar as we have records; some speculate that he died at an early age, but we really do not know). We probably know his mother more than the rest, who was a woman of wisdom and courage; and when she saw how many sons David had, possibly steered Chilean away from the royal life.

Son #4, Adonijah, however, sees that it is his time, and he exalts himself. God does not exalt him. As R. B. Thieme, Jr. has said on many occasions, "If God does not promote you, then you are not promoted." This is essentially a restatement of Psalm 75:6–7 *For not from the east or from the west and not from the wilderness comes lifting up, but it is God who executes judgment, putting down one and lifting up another.* (ESV) James 4:10 *Be humbled [or, Humble yourselves] before the Lord, and He will exalt you*.* (ALT) Adonijah was not promoted—he tried to force himself into this exalted position, but God had not put him there.

Based upon the character of Amnon and Absalom, it is clear that David did not properly train and discipline his children, and they became David's greatest problems.

1Kings 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
mâlak ^e (מלך:) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	1 st person singular, Qal imperfect	Strong's #4427 BDB #573

³⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Adonijah.

³⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:5.

Translation: ...saying, "I [even I] will become king." This does not necessarily mean that Adonijah went to the town square and announced, "I will become king." It is possible that he did this, but the word *to say* can also refer to a decision which he makes. This can simply indicate that he decided to declare himself king.

Nisbet: Adonijah ('Jehovah in my Lord'), the fourth son of David, and the son of Haggith, one of David's rival wives, taking advantage of his father's feebleness, made an attempt to gain the crown for himself.⁴⁰

Peter Pett: Adonijah had no real grounds for thinking that he was especially due to inherit the throne, apart possibly from considering the example of nations round about. There was no established tradition in Israel's history which could have caused him to expect it. And it is significant that at no stage is he said to have sought the will of YHWH about it. It was simply that, as often happened in the Ancient Near East, he considered that there was a vacancy and was determined to make a push in order to obtain it, and this because no official declaration had been made. And he did it even though he knew what the king's real intentions were.⁴¹

Although many commentators say that Adonijah is the oldest surviving son of David (the son of Abigail dying somehow already),⁴² we do not know that to necessarily be the case. Recall that Abigail is one of the most sensible and pragmatic women that David married, and she certainly understands, based upon what happened to Amnon and Absalom, that vying to become king may not be the most sensible choice for her son. Whether he lacks true leadership skills or whether she thinks it better for him to step aside, we don't know. But there is no reason to assume him dead.

Adonijah is called the son of Haggith, which, in part, identifies him. However, how do we not know that, in the background, his mother is saying, "The crown is yours, but you must seize it." These sons of David were raised primarily by their mothers, and we learn from then what we have learned from many studies—children raised by single mothers (for all intents and purposes, these were welfare mothers) tend to be raised with less discipline and tend to make a lot of bad choices, such as choosing the path of criminality.

This comes from [The Fatherless Generation](#), accessed May 29, 2014. There are more statistics on that page.

Single Parent Statistics

Statistics

63% of youth suicides are from fatherless homes (US Dept. Of Health/Census) - 5 times the average.

90% of all homeless and runaway children are from fatherless homes - 32 times the average.

85% of all children who show behavior disorders come from fatherless homes - 20 times the average. (Center for Disease Control)

80% of rapists with anger problems come from fatherless homes -14 times the average. (Justice & Behavior, Vol 14, p. 403-26)

71% of all high school dropouts come from fatherless homes - 9 times the average. (National Principals Association Report)

Father Factor in Education - Fatherless children are twice as likely to drop out of school.

Children with Fathers who are involved are 40% less likely to repeat a grade in school.

Children with Fathers who are involved are 70% less likely to drop out of school.

Children with Fathers who are involved are more likely to get A's in school.

Children with Fathers who are involved are more likely to enjoy school and engage in extracurricular activities.

⁴⁰ From <http://www.studydrive.org/commentaries/cpc/view.cgi?bk=10&ch=1> accessed June 27, 2014.

⁴¹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

⁴² See Thomas Constable, for instance, at <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=1>, accessed June 28, 2014.

Single Parent Statistics

75% of all adolescent patients in chemical abuse centers come from fatherless homes - 10 times the average.

Father Factor in Drug and Alcohol Abuse - Researchers at Columbia University found that children living in two-parent household with a poor relationship with their father are 68% more likely to smoke, drink, or use drugs compared to all teens in two-parent households. Teens in single mother households are at a 30% higher risk than those in two-parent households.

70% of youths in state-operated institutions come from fatherless homes - 9 times the average. (U.S. Dept. of Justice, Sept. 1988)

85% of all youths in prison come from fatherless homes - 20 times the average. (Fulton Co. Georgia, Texas Dept. of Correction)

Father Factor in Incarceration - Even after controlling for income, youths in father-absent households still had significantly higher odds of incarceration than those in mother-father families. Youths who never had a father in the household experienced the highest odds. A 2002 Department of Justice survey of 7,000 inmates revealed that 39% of jail inmates lived in mother-only households. Approximately forty-six percent of jail inmates in 2002 had a previously incarcerated family member. One-fifth experienced a father in prison or jail.

Father Factor in Crime - A study of 109 juvenile offenders indicated that family structure significantly predicts delinquency. Adolescents, particularly boys, in single-parent families were at higher risk of status, property and person delinquencies. Moreover, students attending schools with a high proportion of children of single parents are also at risk. A study of 13,986 women in prison showed that more than half grew up without their father. Forty-two percent grew up in a single-mother household and sixteen percent lived with neither parent

Father Factor in Child Abuse - Compared to living with both parents, living in a single-parent home doubles the risk that a child will suffer physical, emotional, or educational neglect. The overall rate of child abuse and neglect in single-parent households is 27.3 children per 1,000, whereas the rate of overall maltreatment in two-parent households is 15.5 per 1,000.

Daughters of single parents without a Father involved are 53% more likely to marry as teenagers, 711% more likely to have children as teenagers, 164% more likely to have a pre-marital birth and 92% more likely to get divorced themselves.

Adolescent girls raised in a 2 parent home with involved Fathers are significantly less likely to be sexually active than girls raised without involved Fathers.

43% of US children live without their father [US Department of Census]

90% of homeless and runaway children are from fatherless homes. [US D.H.H.S., Bureau of the Census]

80% of rapists motivated with displaced anger come from fatherless homes. [Criminal Justice & Behaviour, Vol 14, pp. 403-26, 1978]

71% of pregnant teenagers lack a father. [U.S. Department of Health and Human Services press release, Friday, March 26, 1999]

63% of youth suicides are from fatherless homes. [US D.H.H.S., Bureau of the Census]

85% of children who exhibit behavioral disorders come from fatherless homes. [Center for Disease Control]

90% of adolescent repeat arsonists live with only their mother. [Wray Herbert, "Dousing the Kindlers," Psychology Today, January, 1985, p. 28]

71% of high school dropouts come from fatherless homes. [National Principals Association Report on the State of High Schools]

75% of adolescent patients in chemical abuse centers come from fatherless homes. [Rainbows f for all God's Children]

70% of juveniles in state operated institutions have no father. [US Department of Justice, Special Report, Sept. 1988]

Single Parent Statistics

85% of youths in prisons grew up in a fatherless home. [Fulton County Georgia jail populations, Texas Department of Corrections, 1992]

Fatherless boys and girls are: twice as likely to drop out of high school; twice as likely to end up in jail; four times more likely to need help for emotional or behavioral problems. [US D.H.H.S. news release, March 26, 1999]

See also:

News-Leader.com: [Statistics reveal stark challenges for children raised in one-parent households](#)

The Future of Children: [Marriage and Child Wellbeing](#)

dads4kids.com: [Statistics of a Fatherless America](#)

And the Bible tells us, thousands of years ago, that welfare mothers are going to raise kids who are not well-disciplined, for the most part, which leads to many additional personal problems.

Chapter Outline

Charts, Graphics and Short Doctrines

This sort of information about single parent homes and the children which result from them is widely known, and many studies have been done on this phenomenon. I have read that, the racial disparity in prisons is not due to prejudice by police or by the court system, but because an inordinate number of Black men are raised by single mothers, and so, an inordinate number of Black men end up in the criminal justice system.

You will note the other results up there. Would that lead you to believe that there would be an inordinate number of blacks born out of wedlock? Yes. A child born out of wedlock leads to more children being born out of wedlock. Drug abuse. Inordinate number of Blacks involved because an inordinate number of Blacks are born out of wedlock.

By the way, how does that happen? It comes about by a paternalistic federal government which believes that Blacks cannot take care of themselves, cannot control their sexual desires, and so needs the government to step in and help them out with money. But what happens is, when you subsidize something (single parenthood), you get more of it. And our government goes out of its way to subsidize a larger percentage of Black single-parent homes, which means that there will be more single-parent homes in the black community.

To think otherwise is just foolish. Whatever the government subsidizes is done with the intention of more of that thing being created. If a government wants more green energy companies, then it subsidizes green energy companies. If success and viability are not important, then there will be more green energy companies which **take government money and fail**.

Much of this is because of the psychology of boys. They are much different than girls, as any honest parent will confirm; and at a certain age, they tend to get out of control. Such young men need the firm hand of their father to keep them in line, and whatever punishment is necessary in order to keep them in line. Remove the father from their training and you remove their discipline in life.

So far, v. 5 reads: [\[While David was ill,\] Adonijah ben Haggith exalted himself, saying, "I \[even I\] will become king."](#) This is an act of revolution, despite the fact that Adonijah has not organized armies to war against David. He is certain that he is not David's choice, or he would have spoken to his father before this. Adonijah is being presumptive and rebellious, as a result of arrogance and a sense of entitlement. He will organize his own coronation, after discussing this matter with several key players in the Davidic administration. However, there are key men with whom he will not confer, including his father David.

Application: Revolution, in all its forms, is wrong. The great revolutionary is Satan, and Saul Alinsky, one of the great influences of Barack Obama, dedicated his book, *Rules for Radicals*, to Satan. However, there are a few

fringe members of people who are ready to revolt against the government of the United States. The Bible does not allow for that. I agree with and am sympathetic toward those who believe that, under George Bush and particularly under Barack Obama, our government has seized an inordinate amount of power and is acting outside of the constitution. This, however, does not give us the right to revolt. When government agents begin going house-to-house to seize our private firearms, in violation of the 2nd Amendment, we do not have the right to revolt against our government. This is difficult for some Christians who are politically conservative (which ought to be *all* Christians).

Application: Here is the deal. God requires law and order in order for the Word of God to be taught and for evangelization to take place. A revolution can cause great harm to the law and order of the United States. And the end result would not necessarily be a leader who adhere more to the constitution than Barack Obama does. See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)). **2Sam. 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) also is an important chapter about revolution.

F. B. Meyer: *We look out on the world which is rent by revolt. The prince of this world is attracting to himself the Joabs and Abiathars. They make merry, but do not realize that the hour is at hand when they shall cry to the rocks and the hills to fall on them and hide them from the wrath of the Lamb, (Rev. 6:16).*⁴³

1Kings 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
rekeb (רֶכֶב) [pronounced <i>REH-khe^bv</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun	Strong's #7393 BDB #939

Apparently, the Jew saw this chariot as one unit comprised of 3 parts: the chariot, the rider and the horse. This word could refer to any of the 3 or to the unit as a whole.

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels*; their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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⁴³ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=10&ch=1> accessed June 28, 2014.

1Kings 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	horse, steed; horseman	masculine plural noun	Strong's #6571 BDB #832

Translation: He prepared a chariot and horsemen... Just like Absalom, Adonijah has determined that perception is everything; so he is going to *look* like a king. He is the next in line (apart from Chileab), and the king's sons would be their ancient-day equivalent to celebrities. If people knew anyone, they knew the king's wives and the king's sons. Therefore, when Adonijah did this, it was not as if Charley Brown had rounded up some friends and horses and made a big deal out of himself. Adonijah is a plausible king in the minds of the people.

1Kings 1:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
chämishîym (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
rûts (רוּץ) [pronounced roots]	running, hastening to, moving towards, rushing upon; a runner, one running; those running, ones who run	masculine plural, Qal participle	Strong's #7323 BDB #930
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.*

Translation: ...and 50 men who ran before him. Just like Absalom before him, Adonijah organized a group of men to run before him, to give him the appearance of being a leader.

Having all the accouterments of a leader does not make a person a leader. How Adonijah appeared to other is not the issue. Appearance is only a piece of the puzzle.

Office of the President Elect (Photo from Fox News); accessed



May 29, 2014. This was some of the first evidence that we had elected a man who was not really a leader. There is no *office* of the president elect. The sign is there to identify the president elect; it was Barack Obama's *chariot and horsemen, with 50 runners behind him*. He was not the president; and there was no office of "president elect." But, he needed to *appear* as if he were some kind of a leader.

Just like Adonijah, Barack Obama was a plausible leader. He had been elected president and he looked handsome and seemed intelligent. However, also like Adonijah, he lacked any true leadership skills.

David's sons had David's genes mixed with the genes of very beautiful women—so his male children looked like they were leaders. However, they have absolutely no training by King David to make them a leader.

This doctrine was originally included in **2Samuel 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Doctrine of Leadership

1. There are certainly some people who, early on, seem to be on a leadership track. However, most leadership skills must be learned.
2. Someone who has been a leader all of their lives is probably not a very good leader. Such a leader is often operating from a natural charisma and personal charm but has limited other leadership skills. President Barack Obama is a man like this, who won the presidential election in part by having considerable charisma and charm.
3. A good leader needs to be under authority in order to learn how to correctly exercise authority.
 - 1) We saw this with King David. God had Samuel anoint David king over Israel when he was 14 (or 16 or whatever).
 - 2) David was not made king over Israel until 15–20 years later.
 - 3) David was not just under authority; he was under lousy authority. He was under King Saul for much of that time. King Saul was erratic, unfair, and, at times, psychotic.
 - 4) David both had a modicum of authority, but, all of that time, he was under authority which was very unfair.
 - 5) David had to learn how to exercise his authority and he needed to see what it was like to be under lousy authority.
 - 6) David was flexible with respect to the nonessentials and he was inflexible with respect to the essentials.
4. Saul eventually forced David to leave Israel. Then David had to quickly adjust. Everyone looked to him for the final decision. Much of the latter chapters of 1Samuel is all about David learning leadership skills.
5. The best leader learns authority orientation from the bottom. What was David's first job? Tending the sheep for an unappreciative father.
6. Ideally speaking, a good leader should experience unfair authority. No one can exercise authority unless they are able to understand how lousy decisions impact those under authority.
7. A good leader needs to function out of an easily definable set of core beliefs—ideally speaking, Bible doctrine or divine establishment beliefs.
 - 1) In the alternative, many of those under him must view his values as being theirs, or, better than theirs.
8. A good leader must see his role as the man with the greatest responsibility. In an army, an infantryman is responsible to those on both sides of him and his commanding officer (s). However, the commanding officer is responsible for everyone in his unit.
9. A lousy leader simply wants to be in charge; a lousy leader thinks, they know the best way to do something, so that is why they ought to be in charge—in order to implement their superior policies.
 - 1) A good contemporary example of this is our current president, Barack Obama. He is a man who has seen very little authority over him. For a short time, he had one job when he was under the authority to someone, and he wrote that it was like being behind enemy lines.
 - 2) When he became president, he believed that he knew what was best, and that was the direction of the country under his leadership. The view of the people was unimportant. The actual results of his policies were unimportant. He simply knew what was best for everyone, and that is what a

The Doctrine of Leadership

leader does, in his mind, is to implement his superior policies.

10. Having no authority orientation explains why some husbands are lousy husband and why some people are bad teachers, coaches and bosses. They have no concept of authority. They like the power, but they take absolutely no responsibility for what they do.
 - 1) Again, our present President is an excellent example. Have you seen him even once admit that what he was trying was what he thought would work, but now he sees that it doesn't? Of course not. He is not humble enough to do that.
 - 2) We are in President Obama's 3rd year, and I have yet to see him take responsibility for anything. He has not blamed his predecessor as often, any more (which he did incessantly for nearly 2 full years), but he does not admit publically that higher taxes, taxing the rich, redistributing wealth, excessive taxes on corporations, excessive debt, and excessive regulations will destroy job growth.
 - 3) Either he is not smart enough to pick up on this (he has a very limited understanding of history, unlike his predecessor, who read incessantly) or he is unable to admit it.
 - 4) In any case, he is not flexible enough to change policies.
11. A good leader needs to be organized. He must be organized in his life and in his thinking. A leader is in control of a large organization. If he cannot organize his own life, how does he organize a much larger organization? His life has a limited number of moving parts. If a leader cannot organize those moving parts, then how can he organize dozens or hundreds of people, who all have the same moving parts?
12. In the alternative, a good leader needs someone under him—an excellent secretary or assistant—who is organized and can step in when needed.
13. A leader needs to be self-disciplined. He cannot give in to his various lusts; not even to power lust. His own body must be under his control, so that he sleeps and eats when it is time to do so; not when he feels like it.
 - 1) In the armed forces, the commanding officer looks after his men first. They eat first. Their needs are seen to first. When a CO's men are taken care of, then he can eat.
 - 2) A good leader must be able to exercise self-discipline when with his men. He cannot be give to flights of fancy, become easily shaken, fatigued or angry.
 - 3) Often, there is a lack of self-discipline among the lower classes. In fact, this is why they are lower class. They refuse to recognize authority, and therefore, have not advanced in their lives as they should have (they rebel against their parents and teachers). They use every instance to complain. They refuse to work hard. When it is necessary, they do not like having to work two jobs or working in a position which is below their own exalted view of themselves.
 - 4) It is much more like to find arrogance among subordinates and those in the lower class than among the rich, the successful and those in power.
 - 5) Whenever a person will take money from the government instead of work, they are arrogant. They believe that it is up to others to work and up to them to take from the labor of others. It is arrogant to think that others ought to work so that you can eat.
 - 6) Making an issue out of a race, economic class or one's position in an organization is arrogant. Arrogant people love to dwell on unimportant, petty issues. They also love to entangle others over them in their petty concerns.
 - 7) Many think that they are owed a position, higher salary or simply free money simply because they breathe and/or vote for someone who promises them a free ride. Such people are too arrogant and self-centered to think how they impact society with their attitudes.
 - 8) Arrogance often can result in mob behavior. We have observed it in riots in the 1960's and 1970's; we see it today in the United States in marches and demonstrations by organized labor (who refuse to recognize how they destroy everything that they touch). In their arrogance, self-centeredness and frustration, they lash out, not caring one whit whose property they destroy.
14. A good leader, as a part of self-discipline, needs to have a relaxed mental attitude. You cannot spend your time being angry toward your subordinates. You cannot be jealous of them or wish them harm; you cannot gossip about them. Often, an RMA results in a good sense of humor.
15. It is ideal if a leader has a real spiritual life—that is, they are born again and they utilize the filling of the Holy Spirit. 6 great leaders immediately come to mind: Moses, David, Stonewall Jackson, Robert E. Lee,

The Doctrine of Leadership

General George Patton and Douglas MacArthur. As a leader, one must properly function within one's spiritual life as well.

16. A good leader must know his subject, whether he is the CEO of Godfather's Pizza, the manager of a Starbucks, a teacher, a coach or a military commander. In whatever field you lead, you must understand that field or you must have trusted people in positions of leadership below you who take up the slack in some areas.
17. A leader must project leadership. What he says and does and his demeanor must carry with it an air of authority.
18. A good leader must have a true sense of humility. They cannot lead in arrogance.
 - 1) Poise, confidence and a commanding presence are not arrogance.
 - 2) True humility does not mean you keep your head down and you say, "Aw shucks, it wasn't nothing." Again, you must project confidence and leadership.
 - 3) There are always detractors. When you are a good or a lousy leader, there will be those under you who think you are lousy at what you do, and often, they will share this feeling. These detractors are the arrogant ones.
 - (1) This is where poise and self-control come into play. As a leader, you are going to run across people like this, and, some of them, you can squash like bugs. You cannot act out of arrogance to destroy those who simply do not like you or are having problems with authority.
 - (2) Here is where a leader has to make a careful, calculated decision. One malcontent can destroy your organization, and, obviously, a good leader cannot allow that to happen.
 - (3) On the other hand, sometimes nipping such a problem in the bud is a frank, one-on-one talk, where there is no rank and no repercussions.
 - 4) Arrogance destroys potential in any subordinate and it destroys leadership.
19. A good leader must know how to deal with insubordination, and not every person can be dealt with the same way. You cannot throw every trouble-maker out of your unit, out of your classroom, and certain, not out of your home.
 - 1) Again, you must be able to assess the situation and act accordingly.
 - 2) There are times when you cannot tolerate insubordination and times when you tolerate it to a limited degree.
20. Good leadership can distinguish between that which is essential and that which is nonessential. Stubborn, arrogant and petty people will spend their time in leadership harping on the nonessentials.
21. Not only does a leader need to know his own profession, but they must be involved in a lifetime of study. This could be termed *professional diligence*.
 - 1) Joab, in the midst of battle, walking into what looked to be a terrible situation was able to evaluate not only the best course of action, but a winning course of action.
 - 2) Despite his overconfident entry onto the battlefield, Joab quickly evaluated the situation.
 - 3) He probably both recognizes the Aramaeans and knows their battlefield capabilities.
 - 4) In order to formulate a plan so quickly, Joab needed to know his enemies, their strengths and weaknesses.
 - 5) He had to recognize that the Ammonites functioned as bait and would probably not advance against them.
 - 6) He had to recognize that, he cannot take his army against Rabbah anyway; it cannot be conquered that quickly.
 - 7) He knew enough about the Aramaeans to know that they had horses and chariots; he also determined nearly instantly that their horses and chariots would hinder them, if they were kept in the forested wilderness, where they could not maneuver.
22. This leads us to another aspect of leadership: a good leader must be able to think on his feet and to make instantaneous decisions when they are called for.
23. A good leader must be able to be fair and just in dealing with those under him. The good leader must be able to use a variety of personality types without ever appearing to favor one person over another (apart from their own positions relative to one another). You cannot have your obvious favorites or special friends in an organization. You do not have to like those who are over you and those who are under you.

The Doctrine of Leadership

A subordinate's personality may rub you the wrong way; a superior may be too curt, overbearing or mealy-mouthed, in your opinion. Human personality differences should not be an issue in fairness; neither should friendship.

24. Therefore, a good leader must, therefore, understand all kinds of people—their weaknesses, strengths and capabilities—and be willing to work with all kinds of people. Being able to deal with all kinds of people fairly—including those with personalities that you do not like—is good leadership.
 - 1) This is an area where women often have trouble with leadership—they want to have subordinates that they like; because it is their nature to respond. If a subordinate has a personality type which rubs them the wrong way, they will punish that person or treat them more harshly. Many women in positions of authority would never have the idea to put someone in a place of responsibility if they did not like them. That this person rubs them the wrong way would always be a part of the relationship.
25. A good leader knows that they cannot do it all. Therefore, a good leader must be able to delegate responsibility. This involves taking the personnel that you have and matching them to the responsibilities and duties which must be done.
 - 1) A good leader places people in positions of authority and responsibility based upon their fitness to that position. A department head may not like Charlie Brown, but if Charlie Brown is suited for a particular position, then that is where he ought to be. A good leader must be able to delegate responsibility without subjectivity entering in to the picture.
26. Related to this is, a good leader must remain objective. He functions in his position of leadership for the benefit of his organization, not for the benefit of his own feelings.
 - 1) Therefore, a leader should be seen by most as being fair and just.
 - 2) A leader should not play favorites; if a leader is friendly with any of those under him, then he must take care to treat that person fairly, and no better than anyone else. Some say “it is lonely at the top.” This is because some leaders choose to limit their fraternizing, so as not to appear unfair.
 - 3) There are many times when a leader needs time to think. Often, this requires some sort of isolation in order to make good decisions.
 - 4) When a leader delegates responsibility, handing out high positions, he needs to match the right person with the right position; their personality should not be a major factor. His like or dislike for such a person should not be a factor.
 - 5) No doubt that David faced this with his nephew Joab. Joab was perhaps the most powerful person in Israel besides David. David recognized that Joab was the right man for the job.
27. There are times that a leader ought to explain himself and times when he should not. Those under you do not need to have a full and complete explanation for every single thing that you do. There are not enough hours in the day. However, now and again, when there is time and when the situation warrants it, you may choose to explain your reasoning for doing this or that; for choosing Charlie Brown to head the marketing department.
 - 1) Now and again, a situation will warrant a private explanation. Let's say that Lucy was up for the same position as Charlie Brown. When publically commending Charlie Brown, you explain why you chose him, but not why you chose him instead of someone else.
 - 2) However, at the proper time, you may pull Lucy aside and explain why she did not get the promotion.
28. In order for a good leader to properly assign authority to those under him, he must be a good judge of character. A leader must hire and fire people, advance and—once and awhile—demote people, and deal with friction within the organization. A good leader has to remain objective and fairly and accurately evaluate those under him. If a leader is unable to fairly evaluate those under him, they cannot place people into the proper positions; nor can they hand out specific assignments.
 - 1) I have been under 3 different female bosses in succession. One did not like me, but grudgingly, used my skills and abilities. One liked me, and used my skills and abilities. The third did not like me, and attempted to mismatch me with my responsibilities in order to get rid of me.
 - 2) I worked hard under all 3 bosses, but recognized that I was intentionally being misplaced by the 3rd.
 - 3) Under the first 2 bosses, our department flourished and advanced. Under the 3rd boss, that

The Doctrine of Leadership

department eventually took the biggest loss in standardized scores in the history of our school (after I was gone). It was so bad, the head principal was fired over it.

29. A good leader knows that his organization is a team effort. A sales department is not great because there is one good salesman. A restaurant is not excellent because there is one good cook there. A football team is not great simply because they have the best quarterback in the nation or because they have a coach who has gone to a dozen superbowl. A leader oversees a number of moving parts, and the success of his organization is dependent upon allowing these moving parts to have some modicum of freedom, initiative, creativity, responsibility and recognition. Charlie Brown may be a great blocker, but he has an attitude. You cannot bench Charlie Brown in every game until his attitude changes. A good coach works with him, a good coach lays some discipline on him, and sometimes the coach benches him. But, the coach is responsible for the entire organization, so part of his job is to bring Charlie around, attitude and all.
30. A good leader must be intelligent. Many of the skills listed herein require the leader to be people-smart. Keeping up with the advances and changes in your discipline means that you must be teachable, as a leader. Like it or not, a person with limited intelligence will have limited authority in life.
31. Finally, leadership respects the chain of command. The leader does not go all the way down through 3 levels of leadership, to dress down the person who screws up; a good leader speaks to the person under him, and this observed problem finds its way down the chain of command.
 - 1) All sorts of people want to destroy the chain of command principle. They may be arrogant, they may be well-meaning, they may not understand authority at all. However, often a person bypasses authority because they are arrogant and they demand immediate attention. A leader can screw up his own authority by allowing the chain of command to be violated.
 - 2) With regards to the chain of command—there are times when you go up the chain of command, but you do it person by person, in the order of their authority.

Chapter Outline

Charts, Graphics and Short Doctrines

I think that these are notes from R. B. Thieme, Jr. Bible class, but I could not say that for certain. There are no references on the main page. These are characteristics which must be developed in order for a person to be a good leader.

Leadership Integrity from building Character

1. Maturity == The ability to make wise decisions based on reason and moral principle
2. Will ` == the perseverance to accomplish a goal regardless of insurmountable obstacles
3. Self Discipline == doing your duty regardless of fatigue or other factors
4. Flexibility == making timely and appropriate changes in thinking, plans, or methods when you see another way.
5. Confidence == assurance to be successful in all endeavors
6. Endurance == mental, physical, and spiritual stamina
7. Decisiveness == sound judgement in making decisions at the proper time
8. Poise under Stress == confident control of emotions under adverse conditions.
9. Initiative == ability to take action without waiting for orders or supervision
10. Justice == fair treatment of all regardless of age, color, gender, religion, or national origin.
11. Self Improvement == readiness to read, study seek challenges, work to strengthen beliefs, values, ethics, knowledge and skills
12. Assertiveness == taking charge when necessary
13. Compassion == Sensitivity to feelings, values, interests and well being of others
14. Sense of Humor == not taking self too seriously
15. Creativity == thinking of innovative and better ideas programs, and solutions to problems
16. Bearing == Posture, overall appearance, manner of physical movement.

Leadership Integrity from building Character

17. Humility == teachability, correcting weaknesses or imperfections in your character, knowledge and skills.

From <http://www.angelfire.com/pa5/afg/Files/Leadership-Integrity-Character.pdf> accessed June 12, 2014.

Also worth reading: [10 Principles of Leadership](#).

Chapter Outline

Charts, Graphics and Short Doctrines

It ought to be noted that Adonijah is acting because his father David is weak and debilitated; and he has clearly avoiding going through the proper channels (speaking to his father David would have been the place for him to start). This suggests that Adonijah knows that David would not have given him his blessing to become king. This, by the way, does not mean that Adonijah is necessarily aware that Solomon is David's choice (although he will avoid asking Solomon to join in with his coronation). It is possible that, with David spending all of his extra time with Solomon and his brothers, and never reaching out to Adonijah for any reason. That David was giving Solomon treatment that he had never received, was clear to Adonijah⁴⁴; whether he knew more than that is not told to us.

*Jamieson, Fausset and Brown: The sinking health of the king prompted him to take a decisive step in furtherance of his ambitious designs.*⁴⁵

V. 5 reads: (While David was deathly ill,) Adonijah, the son of Haggith, exalted himself, saying, "I should be the king." He prepared a chariot, horses and horsemen and he commissioned 50 men to run in front of him. There are two sides to ambition. It is fine to be ambitious, to work hard, to make things good for you and your family—as long as God is not relegated to 3rd or 4th place in your scale of values (meaning where do you rank the learning of Bible doctrine on your scale of values?). If you understand the value of knowing the Word of God, and this is a part of your daily routine, then there is nothing wrong with working hard to get ahead. This is ambition in a good sense.

Adonijah has a different sort of ambition. What motivates him is entitlement. He is next in line—according to his own opinion—he has waited out his other half-brothers—and now he is ready to become king. What has he done to prepare himself? Insofar as the Bible reveals, nothing, except being born to Haggith and to King David. There is nothing about him training for war under Joab; there is nothing about him learning the Law of Moses and even writing a few psalms. He had a civil servant's job—he had a cushy government job because he was the king's son—and that is the only thing which qualifies him to be king, apart from his lineage.

Application: We see this sort of thing in politics all of the time. How many Senators and how many House members run for president of the United States? Every year, most of the candidates come out of the House or the Senate—some of them having served one term or even less. And what do they have in preparation to be president? What have they run? What have they done? In most cases, they have crafted and voted for or against various bills; and they have spent gobs of taxpayer money. In our 2008 presidential election, there was *one* person of those running for president or vice president who had run anything at all, and that was Sarah Palin. She had been both a mayor and a governor. She was the only person in that race who had any direct dealings with oil companies. And, of the 4 in those top two slots, she was disparaged by far the most and considered today by a huge percentage of Americans as not very smart. Now, you may or may not have liked her point of view or her political philosophy—but few people took that into consideration. However, no matter how you try to spin that election, she was the only person who was actually qualified to have an executive position. John McCain, although an honorable man, had never run anything before. Joe Biden was a true buffoon with absolutely no executive experience. And the presidential candidate and winner of that election, Barack Obama, was probably the least qualified man to ever become president. He had no idea how to work with the opposition party; he had no idea

⁴⁴ The fact of the book of Proverbs allows us to deduce this.

⁴⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:5–6.

how to compromise; he had no idea what to do when difficult decisions had to be made. He was the Adonijah or the Absalom of 2008. In our politics, all you have to do is look good and sound good; and he learned that most of the electorate consisted of low-information voters. Therefore, he went on more entertainment shows than anywhere else, and he danced and laughed his way into the presidency.

Application: The principles of the Bible are the same, even though this was written 3000 years ago. Unqualified people attempted to gain power in the time of King David; just as unqualified people attempt to gain power today. People have all kinds of ambition, but no actual preparation. And, unlike Jimmy Carter, who was a lousy president, but he did learn some things on the job; President Obama, at this point (6 years into his presidency) shows no signs of having learned anything on the job. So, not only was he ill-prepared, but he is a man too arrogant to learn from his own mistakes.

Joseph Exell, the Bible Illustrator: *Beware of ambition. When regulated, restrained, and guided, ambition serves a good end. It rouses to activity, and it tends to produce a generous and noble character. But when it is inspired only by selfishness, by the desire simply to attain to a certain position, so that vanity may be indulged and pride gratified--by the determination to outstrip your fellows and win certain prizes for which they too are toiling;--when, in short, there is nothing but self to be consulted and flattered and appeased, it is dangerous. It may lead you to do much that is evil, to trample on that which is sacred, to break through and cast down the barriers which God's law has erected around you, to despise the nearest and dearest relationships of human life. Under its withering influence he loses sight of the eternal in the temporal, ignores the spiritual in the carnal, and forgets God in self! There is no ban laid by God on advancement or "getting on." You are not forbidden to attain earthly honours, to acquire what are called the world's "good things." But then, recollect, you must regard them only as subordinate to higher things. "Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you."*⁴⁶

Coffman: *This event was important because it resulted in Solomon's elevation to the throne prior to his father's death, indicating that David's state of physical health had led to his nearly complete incompetence with regard to managing the affairs of the kingdom. Adonijah's claim to be David's successor was probably founded upon his being the oldest surviving son of the king, Absalom having been slain by Joab, and Amnon have being murdered by Absalom.*⁴⁷

By putting certain passages together, it is clear that Solomon is both God's choice and David's choice to be the next king.

Solomon is to be King over all Israel

1. Ultimately, it is God Who is to choose the king for Israel. Deut. 17:14–15a "When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' you may indeed set a king over you whom the LORD your God will choose. (ESV)
2. God spoke of Solomon as David's seed who would build the Temple and would set up a throne that would last forever. 2Sam. 7:12–15 [This is God speaking to Nathan, telling him what to say to King David]: *When your days are fulfilled and you lie down with your fathers, I will raise up your offspring [= seed] after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.* (ESV; capitalized) At the time that God said this, Adonijah had already been born. He was no longer the seed God would raise up after David. All of this is future from the time that God spoke. God would raise up a son to David *after* the giving of the Davidic Covenant.

⁴⁶ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=1> accessed June 26, 2014 (slightly edited).

⁴⁷ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

Solomon is to be King over all Israel

3. Furthermore, this is exactly how David understood it, as he said to Solomon: *But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth. Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name. He shall be My son, and I will be his father, and I will establish his royal throne in Israel forever.'* (1Chron. 22:8–10; ESV, capitalized)
4. David properly trained and brought up Solomon (the book of Proverbs); and David did not do this for Adonijah (1Kings 1:6).
5. It is Solomon who is called the beloved of Y^ehowah. 2Sam. 12:24–25 *Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him and sent a message by Nathan the prophet. So he called his name Jedidiah [= beloved of Jehovah], because of the LORD.*
6. Because of this, David promised Bathsheba that Solomon would become king (1Kings 1:13, 30).
7. Furthermore, Nathan clearly knew that Solomon would be the next king. 1Kings 1:11a, 13: *Then Nathan said to Bathsheba the mother of Solomon, "Go in at once to King David, and say to him, 'Did you not, my lord the king, swear to your servant, saying, "Solomon your son shall reign after me, and he shall sit on my throne"? Why then is Adonijah king?' "* (ESV)
8. It is apparent that Adonijah had some inkling of this at least. When he set up his own coronation, he specifically did not invite Nathan the prophet or Solomon. 1Kings 1:10, 26
9. However, this promise to make Solomon king had not yet been formalized by King David. He had not yet stood before the people and said, "My son Solomon will be king after me." This will be done in 1Kings 1:32–40.
10. David's public testimony to name Solomon king is found in 1Chron. 28:3–7 *"But God said to me, 'You may not build a house for my name, for you are a man of war and have shed blood.' Yet the LORD God of Israel chose me from all my father's house to be king over Israel forever. For He chose Judah as leader, and in the house of Judah my father's house, and among my father's sons He took pleasure in me to make me king over all Israel. And of all my sons (for the LORD has given me many sons) He has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. He said to me, 'It is Solomon your son who shall build My house and My courts, for I have chosen him to be My son, and I will be his father. I will establish his kingdom forever if he continues strong in keeping my commandments and my rules, as he is today.'* " (ESV; capitalized; 1Chron. 17:11–14) And then again in 1Chron. 29:1 *And David the king said to all the assembly, "Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. (ESV) The final few chapters of Chronicles go into much greater detail about David bequeathing his crown to Solomon.*
11. Treasury of Scriptural Knowledge notes: *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. 2Sam. 23:2; 1Chron. 22:8–10 28:5, 6, 10 29:1.*¹

¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 1:20.

This doctrine was partially inspired by Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:5–10.

There is something else we ought to consider. David clearly trained Solomon from a very early age in Bible doctrine (see the book of Proverbs) and, apparently, in the things which would prepare Solomon to become king (see the book of Ecclesiastes). Why is David doing this now and why didn't David do this with Amnon, Absalom or

Adonijah? David was still a young man when he sired Amnon, Absalom, and Adonijah. He was concerned about the kingdom, the many enemies outside of Israel, the Ark of God, and about collecting a few wives and mistresses. David was not thinking about, “Who should I train to take my place?” He was too young and too preoccupied to think about that. However, after siring Solomon, David is an older man, wiser and definitely older. And he can see the end of his life approaching; and he thinks about what he needs to do near the end of his life. Logically, he needs to think about Israel and about God’s plan, and he needs to prepare a man to become king in his stead. Solomon appeared to be the right age and have the correct motivation for this responsibility.

Application: I personally had this same epiphany about a year ago. I came to the realization that I am not going to live forever. Obviously, we all know this fact intellectually, but we rarely think about it and act upon that knowledge. However, this realization (which was not brought on by some illness or some close brush with death) caused me to consider my own mortality and to consider that I have a finite number of days remaining; and therefore, need to act accordingly.

And was not grieved his father from his days to say, “Why so have you done [this]?” And also he [was] good a striking figure very. And him she bore after Absalom.

1Kings
1:6

And his father had not worked with him while he lived, [and he did not] say, “Why have you done this?” Adonijah [lit., he] [was] a very handsome, striking figure. [His mother] bore him after Absalom [was born].

King David had not worked with Adonijah during his life (nor did he discipline him). David never said to him, “Why did you do that?” However, Adonijah was a handsome man who looked authoritative; and so he got by on his name and good looks. His mother bore him shortly after Absalom had been born.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And was not grieved his father from his days to say, “Why so have you done [this]?” And also he [was] good a striking figure very. And him she bore after Absalom.
Latin Vulgate	Neither did his father <u>rebuke</u> him at any time, saying: Why have you done this? And he also was very beautiful, the next in birth after Absalom.
Peshitta (Syriac)	And his father had never <u>rebuked</u> him at any time by saying, Why have you done so? And he also was a very handsome man; and <u>his mother</u> bore him after Absalom.
Septuagint (Greek)	And his father never at any time <u>checked</u> him, saying, Why have you done thus? And he was also very handsome in appearance, and <u>his mother</u> bore him after Absalom.

Significant differences: The first verb requires some discussion. The words⁴⁸ *his mother* are not found in the Hebrew. However, they were very possibly dropped out of the original text.

Thought-for-thought translations; paraphrases:

Common English Bible	Now Adonijah's father had never given him direction; he never questioned why Adonijah did what he did. He was very handsome and was born after Absalom.
Easy English	His father had never interrupted his plans. He never told him that his behaviour was not acceptable. Adonijah was very handsome. He was born after Absalom.
<i>The Message</i>	His father had spoiled him rotten as a child, never once reprimanding him. Besides that, he was very good-looking and the next in line after Absalom.

⁴⁸ Actually one word in the Hebrew, with a suffix.

New Berkeley Version	His father had never repressed him by asking, "Why do you do so and so?" Moreover, he also had a very fine physique and was born next after Absalom.
New Century Version	Now David had never interfered with Adonijah by questioning what he did. Born next after Absalom, Adonijah was a very handsome man.
New Living Translation	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.
The Voice	Adonijah's father, <i>David</i> , never questioned his actions. Adonijah was also a handsome man who was born after Absalom.

Partially literal and partially paraphrased translations:

American English Bible	And [David] never discouraged him or asked, 'Why are you doing this?' Now, Adonijah was a very handsome man (his mother had given birth to him after Absalom).
Beck's American Translation	His father had never dispelled him by asking, "Why are you doing this?" He also was very handsome. His mother bore him after Absalom.
Christian Community Bible	His father had never interfered by questioning his conduct, "Why have you done this or that?" He was a very handsome man born of Haggith after Absalom.
<i>God's Word</i> TM International Standard V	His father had never confronted him by asking why he was doing this. His father had never challenged him at any time during his life by asking him, "Why are you acting like this?" Adonijah [Lit. <i>He</i>] was very handsome and had been born after Absalom.
New American Bible (2011)	Yet his father would never antagonize him by asking, "Why are you doing this?" Adonijah was also very handsome, and next in age to Absalom by the same mother.
NIRV	His father had never tried to stop him from doing what he wanted to. His father had never asked him, "Why are you acting the way you do?" Adonijah was also very handsome. Now that Absalom was dead, Adonijah was David's oldest son.
New Jerusalem Bible	Never once in his life had his father crossed him by saying, 'Why are you behaving like that?' He was very handsome too; his mother had given birth to him after Absalom.
New Simplified Bible Revised English Bible	His father never confronted him by asking: »Why have you done this?« His father never correct him or asked why he behaved as he did. He was next in age to Absalom, and was a very handsome man too.
Today's NIV	(His father had never rebuked him by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.)

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His father never grieved of his days to say to him, "Why did you do thus?" He also <i>had</i> very good form, begotten after Absalom.
Bible in Basic English	Now all his life his father had never gone against him or said to him, Why have you done so? and he was a very good-looking man, and younger than Absalom.
The Expanded Bible	Now David had never ·interfered with [disciplined; crossed; rebuked] Adonijah by ·questioning what he did [^l asking, "Why are you doing that?"]. Born next after Absalom, Adonijah was a very handsome man.
Ferar-Fenton Bible	Then Adoniah, the son of Khagith, I will) be so he prepared a carriage and horses, and fifty men to run before him, for his father never restrained him at any time by asking, "What are you doing?" He was very handsome, and was born next after Absalom. V. 5 is include for context.
HCSB	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.

NET Bible®	(Now his father had never corrected [Or "disciplined."] him [Heb "did not correct him from his days." The phrase "from his days" means "from his earliest days," or "ever in his life." See GKC 382 §119.w, n. 2.] by saying, "Why do you do such things?" He was also very handsome and had been born right after Absalom [Heb "and she gave birth to him after Absalom." This does not imply they had the same mother; Absalom's mother was Maacah, not Haggith (2 Sam 3:4).].)
NIV, ©2011	(His father had never rebuked [1Sa 3:13] him by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(His father had never in his life confronted him by asking, "Why are you behaving this way?" Moreover, he was a very handsome man; he was born next after Avshalom.)
exeGesese companion Bible	...and his father contorts him not all his days saying, Why have you worked so? And he also is mighty good of form; and he was birthed after Abi Shalom: ...
Hebrew Names Version	His father had not displeased him at any time in saying, Why have you done so? and he was also a very goodly man; and he was born after Avshalom.
JPS (Tanakh—1985)	His father had never scolded him: "Why did you do that?" He was the one born after Absalom [<i>Thus, Absalom having died, Adonijah was David's oldest living son.</i>] and, like him, was very handsome.
Judaica Press Complete T.	And his father had not angered him all his days saying, "Why have you done so?" And he too was of very handsome appearance, and she bore him after Absalom.
Orthodox Jewish Bible	And Aviv had not rebuked him at any time in saying, Why hast thou done so? And he also was tov to'ar (good looking); and [immo] bore him after Avshalom.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	David his father had never in his life displeased him by asking, Why have you done so? He was also a very attractive man and was born after Absalom.
Concordant Literal Version	...and his father has not grieved him [all] his days, saying, 'Wherefore thus have you done?' and he also [is] of a very good form, and [his mother] bare him after Absalom.
English Standard Version	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.
The Geneva Bible	And his father had not troubled him <i>all</i> his days, saying, Why have you done so? And he also was very good of form, and one had borne him after Absalom.
Kretzmann's Commentary	And his father had not displeased him at any time, had never rebuked him for this show of ambition during his whole life, this being another indication of David's weakness toward his children, in saying, Why hast thou done so? This indulgence had encouraged Adonijah very considerably. And he also was a very goodly man, very handsome in appearance and bearing; and his mother bare him after Absalom, after the latter had been born of Maacah.
NASB	His father had never [crossed [Lit pained him] him at any time by asking, "Why have you done so?" And he was also a very handsome man, and he was born [Lit she gave him birth] [2Sam 3:3, 4] after Absalom.
New King James Version	(And his father had not rebuked him at any time by saying, "Why have you done so?" He was also very good-looking. <i>His</i> mother had borne him after Absalom.)
Webster's Bible Translation	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] bore him after Absalom.

World English Bible

His father had not displeased him at any time in saying, Why have you done so? and he was also a very goodly man; and he was born after Absalom.

Young's Updated LT

And his father has not grieved him all his days, saying, "Why have you done this?" And he also is of a very good form, and his mother bare him after Absalom.

The gist of this verse:

David did not discipline Adonijah or question his actions. Adonijah grew up to be very handsome, and he was born after Absalom.

1Kings 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא' or לו') [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âtsab (עָצַב) [pronounced <i>gaw-TSAH^BV</i>]	<i>to labor, to toil with pain; to suffer, to be grieved; to put in pain, to afflict, to hurt, to pain, to grieve</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #6087 BDB #780
'âb (אָב) [pronounced <i>aw^BV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Literally, this is *from his days*; however, together, they mean *from his life, from his lifetime; while he lived*. See 1Sam. 25:28 1Kings 1:6 Job 38:12.

Translation: *And his father had not worked with him while he lived,...* The first verb is the Qal perfect of 'âtsab (עָצַב) [pronounced *gaw-TSAH^BV*], which means, *to labor, to toil with pain; to suffer, to be grieved; to put in pain, to afflict, to hurt, to pain, to grieve*. Strong's #6087 BDB #780. Children require time and labor; it is not easy to raise a child properly; and King David had not put this time in with Adonijah. Again, the Bible tells us, very early on, that the key to a person's future is the training by his *father*. There are great men who have been raised principally by their mother, but they are the exceptions to the rule. A great leader may be born rich or poor or somewhere in between; but their ability to lead others is based upon, for the most part, the training of their father.

Although King David clearly had a soft spot for Amnon and for Absalom, his sons who were now dead; we do not know how much time David spent with these boys raising them. My guess is, very little time at all. After all, David had about 10 wives and about 10 mistresses, about half as many sons and daughters; and he reigned over all Israel. Therefore, David's children were, for all intents and purposes, wards of the state. They were raised and housed at taxpayer expense, not too much different than single mothers today—except that they had a much higher standard of living (comparatively speaking).

The Bible Illustrator: *The trouble arising from lack of home discipline. Many a parent sows seeds of sorrow by over-indulgence of the children. Nothing is more prophetic of grief to come, for the parent, and calamity, for the child, than failure to insist upon obedience. There is to be a throne and something of parental sovereignty in every home. God requires of all parents, for their own sakes, the children's sake, and the sake of society, that they should govern their household.*⁴⁹

Application: We often think that poverty is a contributing factor to crime and boys going bad; however, the key is the father (or lack of same) in the home. David's sons were brought up in relative luxury; but most of them were criminals and failures. This is because David was not a good father to them. He was an absentee father. He was very interested in women and collecting wives; he was less interested in the sons he sired.

We have already studied Amnon, who liked to get up at the crack of noon, after a tough night of partying; and, having few skills as a man, he rapes his own half-sister. So he was a criminal. Criminality is in the soul; it is not the actual acts which the person does. So, he does not have to rob and steal, as he lives off the taxpayers; but he was nonetheless a criminal.

Absalom, after Amnon raped Absalom's sister Tamar, took retribution into his own hands, since his father David would not do it. This made Absalom a criminal; and later, he became a revolutionary.

Application: Both of these headstrong boys needed the hand of their father on their backside guiding them. In fact, all boys require this, and most mothers are not strong enough to stand up to their own sons. Most mothers indulge their sons and will not take discipline far enough.

So far, this verse reads: *And his father had not worked with him while he lived,...* It appears by the verbiage here (and I am sure that I am interpreting this differently than most translators) that David spent even less time with Adonijah. Like his brothers, he was raised on the backs of taxpayers. Like his brothers, he was raised without his father David taking a firm hand in his upbringing.

There is the parenting process where some parents want to take a hands-off approach, and just allow the child to grow and develop however he will. This is a bad idea. You have certain norms and standards—things that you know to be right and wrong—and your children need to know these. They need to know their boundaries. The worst thing in the world is to teach a child that he is always good, he will always succeed, and that he can do whatever the hell he wants to do. Normal people fail. Normal people fall, and they have to get up off the ground and dust themselves off, and then try again. And normal people—especially sons—need firm guidance, something which generally can only come from another man.

David did not come home to a doting wife and a house filled with children. Although we do not know exactly how the living arrangements worked, my guess is, David had his own room and he would send for one of his wives or mistresses for the night (someone from the palace would then sit with the children of that wife). Therefore, David would not be in the midst of a house with children who sometimes needed to be dressed down. My guess is, his wives were all housed separately, in different rooms, if not in different houses, without direct access to the king (in this chapter, Bathsheba, desiring audience with the king, will still go through a process to get to the king himself).

Application: When it comes to work, a person has to learn that, there are boundaries here. Even if you are self-employed, you learn that there are boundaries. Believe it or not, you do not need to tell someone exactly what you think of them every time that you meet them. There are many people that you may deal with as clients or customers that you will never be completely honest with them, telling them what you think of their attitude, their style, their manner of dress or whatever it is that you don't like about them. You learn that you keep most of your thoughts and opinions to yourself; and you are the better for it. Nothing in life requires that you give an honest evaluation of every person that you meet.

⁴⁹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=1> accessed June 26, 2014.

Application: Simple example: someone is fat. You don't have to tell them that. They know already. Your telling them does no one any good. No fat person will ever say, "You think?" And the next day get on a diet and exercise program. You may not approve of the clothes or the tattoos or whatever that you see on Charley Brown. However, most often, you simply keep your opinions to yourself. If you have the need to dress someone, then have a child and tell them how they can or cannot dress.

Application: When I began to enter into a semi-professional life, I had a humorous message on my answering machine. I thought that it was great. However, it became clear that, it did not work for the business I was in (I vaguely recall my office manager speaking to me about it). I reluctantly had to give it up. Or, in the alternative, I could have had a private phone number for friends and relatives, and kept the message for that number. But it was simply not a professional message.

Application: Even if you are self-employed, there is a proper and professional way to do business. Even if you have a sense of humor, that has to be used only in the right circumstances.

1Kings 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ⁹]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ah ^g]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
kâkâh (כַּכֵּן) [pronounced KAW-kaw]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...[and he did not] say, "Why have you done this?" Sometimes, once a child has become an adult, and you no longer swat him; then you reason with him. He makes a choice to do this or that; and the father helping to guide him steps in and says, "Now, why did you do that? What did you hope to accomplish?" And then the father steps back and lets his son think it over and ponder both his actions and their natural results. David did not do this. David did not take Adonijah under his wing to work with him. The negative in the previous clause applies here as well. This is something that David did *not* say. The Qal infinitive construct suggests that this continues the previous thought.

Matthew Henry: *Children that are indulged learn to be proud and ambitious, which is the ruin of a great many young people.*⁵⁰ This is ambition in the bad sense. Absalom and Adonijah were both ambitious; they both wanted to reign as kings over Israel. They did absolutely nothing by way of preparation for

⁵⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:5–10.

this station in life. This is like the person who steps foot in the door of his first job and thinks that he ought to be the CEO within the first year.

Application: This is exactly the problem. A father does work and a father cannot be with his sons constantly; but he needs to make time and he needs to make it quality time. The father needs to guide his sons, discipline his sons, and confront his sons. Notice what Adonijah does here—he just makes himself king. There is not a word of discussion with his father. That is because David was not in his life, guiding, disciplining and confronting. There is a point at which the father is no longer doing these things, and he merely is advising. However, by that point, his training should be paying off.

At best, David was an indulgent father, which is what this appears to be saying. At worst, David was an absentee father.

One commentator suggested that some very godly parents end up with children who are a curse to them. This no doubt happens; however, in this case, it is not a matter of just living in a fallen world—it is a matter of David not doing what he should have done as a father. Of David's first 4 sons, 3 of them are criminals, revolutionaries and/or manipulators. We don't know about Chileab (the 3rd of the first 4 sons); although we do know that his mother, Abigail, was really something.

Look at the kind of man Adonijah is. He sees David's illness as his opportunity. He sees David's weakness as his chance to take what he wants. Because he has not been disciplined, because he has not been called on his crap, he has become a manipulator (his half-brother Amnon was also a manipulator). A manipulator determines that there is this thing or these things which he wants, and he figures out how to use people in order to get those things. In this case, Adonijah wants to be king. He has apparently not discussed this with David (or, if he has, he did not like the result), so he learns in the kingdom who he can *work* in order to be made king. What does he need to say, whose hand does he need to shake, whose palm does he need to grease, in order to get from being the king's son to being the king.

This is David's fault. His son has grown up thinking that he is entitled and that nothing need be earned. How many of David's sons are said to have served in Joab's army? None of them. How many of them are known for being statesmen or being ambassadors? None of them. They were all given state jobs, apparently, but there is nothing to indicate that any one of them excelled in the work that they did.

There does appear to be an exception to this, and that is Solomon and quite possibly Solomon's younger brothers. Although there is intrigue surrounding the throne of Israel, Solomon's younger brothers do not play any role in this intrigue.

Application: Why does God allow so many men to become fathers? And why does God allow children to become teenagers? This is so that we can understand through our own lives what God is dealing with. This is so that we can better understand the hard choices that God must make, as the Creator of us all.

There is an extremely important thing to note here: repentance and forgiveness do not alter the natural consequences of sin.⁵¹

That which you sow, you will also reap (Gal. 6:7b). David did wrong by marrying so many different women; he did wrong by fathering sons that he did not raise. God has forgiven him of those sins and we noted in this very chapter that David did not have relations with Abishag. This does not alter the fact that Adonijah grew up without discipline and was therefore a man who feels entitled. This is what David sowed, and he cannot alter that. I have done things that are wrong in my far past and even recent past which are a problem for me. I recognize my sins as having done wrong and I have named them to God. However, that does not change the

Repentance and forgiveness do
not alter the natural
consequences of sin

⁵¹ I am paraphrasing James Nisbet from <http://www.studylight.org/commentaries/cpc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

aftershocks. You cannot rob a bank, realize that is wrong, confess your sin, dump the money in an offering plate, and just go on as if nothing happened.

Application: We have this going on politically today. One political party knows that it can seize more power as long as it maintains a permanent underclass; a permanent set of victims for whom they can always advocate. They cannot fix the problems of these victims—otherwise, they would no longer be victims needing the help of that political party. But the effects of victimhood can last for generations and suddenly pop out in all kinds of antisocial ways.

Application: Similarly, **private-public partnerships** are a mistake, which might never be able to be undone in our society. Many private charities have been coopted by the government. They go in, spend a lot of money on this or that tragedy, and then the government comes along and gives them a donation or reimburses them. That is wrong. That is evil. When people are forced to give money to good causes (that is, through taxation), it is not giving. It is simply taxation with the government deciding what services are good and which are not. This alliance between good and evil is not easily undone.

1Kings 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
tô'ar (תֹּאֵר) [pronounced <i>TOH-ahr</i>]	<i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i>	masculine singular noun	Strong's #8389 BDB #1061
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: Adonijah [lit., *he*] [was] a very handsome, striking figure. However, despite having no royal training, Adonijah looked like an authority figure. He was handsome and he was strong; and people noticed him. He had David's genes. Furthermore, David had good taste in women; so the combination of the genes would have produced very attractive children.

However, the point here is, this is all Adonijah has to offer. He is a handsome guy. He stands out. This is enough for him to think that he ought to be king. He looks like he ought to be king.

We had this in the 2012 election, where Mitt Romney ran against Barack Obama. Romney looked very presidential—one of the most presidential looking men to run for president since Reagan—and he probably would have made a good president. However, in the final two weeks, Romney appeared to coast whereas, it is clear that many people made up their minds during that final week. It was a time when Romney needed to pull out all the stops, and he didn't. At a time when he should have fought for his principles against a horrible president, he did not.

It is possible that Adonijah or Absalom could have become great as kings over Israel—had David spent time raising them. We do inherit many traits from our parents, but if we are not trained or guided to do the right thing, all the good genes in the world will be for naught. Adonijah and Absalom illustrate this. These are men with great potential, but that potential was never realized because of King David, their father.

Application: Having a son or a daughter is a sacred privilege and responsibility, as well as a great joy. The Bible is filled with lessons of how to raise a son. In fact, many of those lessons are found in the book of Proverbs, much of which is David teaching his son Solomon (and probably Solomon's younger brothers). What a father does with the time he is given with his son can change a great deal. Where David failed with Absalom and Adonijah changed the lives of thousands of people in Israel; and where he succeeded with Solomon also changed thousands of lives.

The Bible on Raising Children

Scripture	Commentary
Train up a child in the way he should go; even when he is old he will not depart from it. (Proverbs 22:6; ESV)	The training a child receives is not necessarily absorbed and followed immediately. However, with good training, when a person gets older, they fall back upon that training. Haven't you heard the woman who says, "I am turning into my mother" or the man who says, "I am starting to sound just like my own father"?
Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Ephesians 6:4; ESV)	Although discipline is important, you do not beat a child to where every fibre of his being is anger against you.
The rod and reproof give wisdom, but a child left to himself brings shame to his mother. (Proverbs 29:15; ESV)	Children need to be disciplined and guided; if they are not, they are a shame to their own mother.
Do not withhold discipline from a child; if you strike him with a rod, he will not die. (Proverbs 23:13; ESV)	Spanking a child will not kill him.
You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. (Deuteronomy 6:7; ESV)	Teaching a child requires a great deal of time. This is the teaching of Bible doctrine by the parent to the child.
Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. (Proverbs 13:24; ESV)	If you withhold discipline from a child, this is not an expression of love, but of hatred.
Fathers, do not provoke your children, lest they become discouraged. (Colossians 3:21; ESV)	A father needs to apply the rod reasonably.
Discipline your son, and he will give you rest; he will give delight to your heart. (Proverbs 29:17; ESV)	A well-disciplined child is a joy to his parents.

The Bible on Raising Children

Scripture	Commentary
Folly is bound up in the heart of a child, but the rod of discipline drives it far from him. (Proverbs 22:15; ESV)	Children are born with sin natures. Discipline guides the child to get his sin nature under control.
Behold, children are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the children of one's youth. Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate. (Psalm 127:3-5; ESV)	Children are a blessing.
Discipline your son, for there is hope; do not set your heart on putting him to death. (Proverbs 19:18; ESV)	The idea of discipline is to correct a child and to guide him in the right way; it is not to harm him.
But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work. (2Timothy 3:14-17; ESV)	Paul wrote this to Timothy, who had learned the Scriptures early on in his home.
A fool despises his father's instruction, but whoever heeds reproof is prudent. (Proverbs 15:5; ESV)	A son who despises the instruction of his father is a fool.
But Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." (Matthew 19:14; ESV)	Jesus treats each generation with love and guidance. He did not turn children away because of their young age.
Most of these quotations came from http://www.openbible.info/topics/raising_children accessed June 13, 2014. The Open Bible is an excellent reference for various topics.	

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 1:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408

1Kings 1:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachârêy (אֲחַרָּי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.			
ʾĂbîyshâlôwm (אֲבוֹלִישָׁלֹם) [pronounced <i>ub-ee-shaw-LOHM</i>]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
An alternate form of this word is ʾAb ^e shâlôwm (אֲבוֹשָׁלֹם) [pronounced <i>ahb^e-shaw-LOHM</i>].			

Translation: [His mother] bore him after Absalom [was born]. Adonijah was David's 4th born son; who was born after Absalom. 2Sam. 3:2–5 And sons were born to David at Hebron: his firstborn was Amnon, of Ahinoam of Jezreel; and his second, Chileab, of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron. (ESV) You will note what we do not find here: David does not have multiple sons by the same wife. This would suggest that he is not having relations with his wives after they give birth (however, there are other sons of David named elsewhere, and it is not entirely clear who they belong to).

And so are his words with Joab ben Zeruiah and with Abiathar the priest. And so they help after Adonijah.

1Kings
1:7

His intentions [lit., words] were with Joab ben Zeruiah and Abiathar the priest. Therefore, they helped Adonijah.

Adonijah conferred with Joab the son of Zeruiah and with Abiathar the priest. Consequently, they chose to help Adonijah become the next king.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so are his words with Joab ben Zeruiah and with Abiathar the priest. And so they help after Adonijah.
Latin Vulgate	And he <u>conferred</u> with Joab, the son of Sarvia, and with Abiathar, the priest, who furthered Adonias's side.
Peshitta (Syriac)	And he <u>conferred</u> with Joab the son of Zorah and with Abiathar the priest; and they <u>followed</u> Adonijah and helped him.
Septuagint (Greek)	And he <u>conferred</u> with Joab the son of Zeruiah, and with Abiathar the priest, and they <u>followed</u> after Adonijah.

Significant differences:

The first phrase is given a very literal translation by me; the general idea is given by the English translations from the Latin, Greek and Syriac.

The final phrase is somewhat tricky and the concept of help ought to be there, but it is not in the Greek or the Latin (based upon the English translations).

Thought-for-thought translations; paraphrases:

Common English Bible	He took advice from Joab, Zeruah's son, and from the priest Abiathar. They assisted Adonijah.
Contemporary English V.	Adonijah met with Joab the son of Zeruah and Abiathar the priest and asked them if they would help him become king. Both of them agreed to help.
Easy English	Adonijah talked with Joab, the son of Zeruah, and with Abiathar the priest. They agreed to support him.
Easy-to-Read Version	Adonijah talked with Joab son of Zeruah and with Abiathar the priest. They decided to help make him the new king.
Good News Bible (TEV)	He talked with Joab (whose mother was Zeruah) and with Abiathar the priest, and they agreed to support his cause.
<i>The Message</i>	Adonijah talked with Joab son of Zeruah and with Abiathar the priest, and they threw their weight on his side.
New Berkeley Version	So he consulted with Joab the son of Zeruah and with Abiathar the priest, for they were supporters of Adonijah.
New Century Version	Adonijah spoke with Joab son of Zeruah and Abiathar the priest, and they agreed to help him.
New Life Bible	He spoke with Joab the son of Zeruah and with Abiathar the religious leader. And they followed Adonijah and helped him.
New Living Translation	Adonijah took Joab son of Zeruah and Abiathar the priest into his confidence, and they agreed to help him become king.
The Voice	He discussed things with Joab (Zeruah's son and Adonijah's cousin) and Abiathar the priest, and they became his coconspirators.

Partially literal and partially paraphrased translations:

American English Bible	Then he met with JoAb (the son of ZeruJah) and AbiAthar the Priest, and they became his supporters.
Beck's American Translation	He had dealings with Joab, Zeruah's son, and with Abiathar the priest. These were on his side and helped him.
<i>God's Word</i> TM	But Adonijah had discussed his actions with Joab (son of Zeruah) and with the priest Abiathar, so they supported him.
International Standard V	He had the support of Zeruah's son Joab and of Abiathar the priest, who followed Adonijahe and assisted him, but Zadok the priest, Jehoiada's son Benaiah, Nathan the prophet, Shimei, Rei, and David's personal elite forces would have nothing to do with Adonijah. V. 8 is included for context.
NIRV	Adonijah talked things over with Joab, the son of Zeruah. He also talked with the priest Abiathar. They agreed to help him.
New Jerusalem Bible	He conferred with Joab son of Zeruah and with the priest Abiathar, who both rallied to Adonijah's cause; but neither Zadok the priest, nor Benaiah son of Jehoiada, nor the prophet Nathan, nor Shimei and Rei, nor David's champions, supported Adonijah. V. 8 is included for context.
New Simplified Bible	But Adonijah had discussed his actions with Joab (son of Zeruah) and with the priest Abiathar, so they supported him.
Revised English Bible	He took counsel with Joab son of Zeruah and with Abiathar the priest, and they assured him of their support;...
Today's NIV	Adonijah conferred with Joab son of Zeruah and with Abiathar the priest, and they gave him their support.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His words were with Joab the son of Zeruah, and with Abiathar the priest, helpers after Adonijah.
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Bible in Basic English	And he had talk with Joab, the son of Zeruiah, and with Abiathar the priest; and they were on his side and gave him their support.
The Expanded Bible	Adonijah ·spoke [conferred] with Joab son of Zeruiah and Abiathar the priest, and they agreed to ·help [support] him.
Ferar-Fenton Bible	He also made an agreement with J'oab-ben-Zeruiah, and Abiathar the priest, and they helped Adoniah forward.
NET Bible®	He collaborated [Heb "his words were."] with Joab son of Zeruiah and with Abiathar the priest, and they supported [Heb "helped after" (i.e., stood by).] him [Heb "Adonijah." The proper name has been replaced by the pronoun ("him") in the translation for stylistic reasons.].
NIV – UK	Adonijah conferred with Joab son of Zeruiah and with Abiathar the priest, and they gave him their support.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He conferred with Yo'av the son of Tz'ruyah and Evyatar the cohen; and they both supported Adoniyah.
exeGesés companion Bible	...and his words are with Yah Ab the son of Seruyah and with Abi Athar the priest: and they help after Adoni Yah.
Hebrew Names Version	He conferred with Yo'av the son of Tzeru'yah, and with Avyatar the Kohen: and they following Adoniyahu helped him.
Orthodox Jewish Bible	And he conferred with Yoav Ben Tzeruyah, and with Evyatar (Abiathar) HaKohen; and they lent ezer (help), following after Adoniyah.
<i>The Scriptures</i> 1998	And he talked with Yo' aḅ son of Tseruyah and with Eḅyathar the priest, and they supported Adoniyah.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He conferred with Joab [The commander of Israel's army.] son of Zeruiah [David's half sister] and with Abiathar the priest, and they followed Adonijah and helped him.
Context Group Version	And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and those following Adonijah helped him.
<i>Emphasized Bible</i>	So then he had speech with Joab, son of Zeruiah, and with Abiathar the priest,—and they gave help, following Adonijah.
English Standard Version	He conferred with Joab the son of Zeruiah and with Abiathar the priest. And they followed Adonijah and helped him.
Green's Literal Translation	And his words were with Joab the son of Zeruiah, and with Abiathar the priest. And they helped, <i>going</i> after Adonijah.
Kretzmann's Commentary	And he conferred with Joab, the son of Zeruiah, in order to win over the army through its commander-in-chief, and with Abiathar, the priest, the high priest who was stationed at Jerusalem; and they, following Adonijah, helped him, the latter probably out of jealousy on account of Zadok's position.
New RSV	He conferred with Joab son of Zeruiah and with the priest Abiathar, and they supported Adonijah.
<i>Young's Literal Translation</i>	And his words are with Joab son of Zeruiah, and with Abiathar the priest, and they help after Adonijah.

The gist of this verse: Adonijah spoke with Joab and Abiathar and got them on his side.

1Kings 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Yôw’âb (יֹאבִיב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (זְרוּיָה) [pronounced <i>tz^eroo-YAW</i>]	<i>balsam; transliterated Zeruah</i>	feminine singular proper noun	Strong's #6870 BDB #863
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
’Eb ^e yâthâr (אֲבִיָּתָר) [pronounced <i>eb^e-yaw-THAWR</i>]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: His intentions [lit., words] were with Joab ben Zeruah and Abiathar the priest. Adonijah knows those in the palace and who should be talked to and in what way. He does not make the same mistake that Absalom made—who simply stole the hearts of Israel, but did not spend as much time cultivating the friendships and alliances necessary to seize power.

Adonijah watched him and what he did, and learned from this. So, Adonijah, with his entourage, appealed to the public at large; but behind the scenes, he conferred with Joab and Abiathar. He could not have chosen greater men. One was David's general and the other was the acting high priest (he shared these duties with Zadok as dual head priests).⁵²

⁵² Because Saul killed all of the priests at Nob, except for young Abiathar, who escaped to King David; Zadok took over the duties of the High Priest while Abiathar was in hiding with David.

These two men should have conferred with David, to determine how David was leaning—did he know what Adonijah was doing?—but they did not, apparently. David, despite his age, had not publically announced that Solomon would be king. He knew this in his own mind and promised this to Bathsheba; and he carefully trained Solomon. However, this had never been done formally.

Regarding Solomon being named the next king, it is unclear who was aware of this and how clear they were on this. Bathsheba and Nathan clearly knew that David made this promise to Bathsheba. Adonijah had to have some kind of an inkling, as he will not invite Solomon to his coronation, but he will invite the other sons of David. But, what is difficult to understand is, Joab and Abiathar are with Adonijah giving him their support. It strikes me as unusual that both of these men would knowingly support a man that King David does not.

It is suggested that Joab was partially acting out of sour grapes, as David gave Amasa, what may have been a greater authority than Joab; or possibly equal to Joab. No doubt, if this were the case, then Joab thought to himself, *David, you think that I am equal to this clown?* See the discussion of this in **2Samuel 19** ([HTML](#)) ([PDF](#)) ([WPD](#)). So, at the very least, Joab could have decided to trust his own judgment over that of David, believing that David's end was imminent.

Patterson and Austen: *Joab, the most powerful of Adonijah's supporters, had always been fiercely loyal to David, but not to David's wishes. In supporting Adonijah's pretensions to the throne, Joab was acting characteristically.*⁵³

J. Vernon McGee: *Joab, who had been loyal to David for many years, now gives his allegiance to Adonijah. You can see his position; he is feathering his nest and preparing for the future. David is old, and in a short time he will be gone. Joab wants to be on the winning side. The only one on the scene who is making any move toward the throne is Adonijah. Joab has had tremendous influence in the palace and court of David. He has been David's right-hand man from the very beginning, and I am confident that he was loyal to David. I do not believe he would have permitted Adonijah to touch a hair of David's head.*⁵⁴

Let me remind you what we know about Abiathar. This doctrine was originally found in **2Samuel 8** ([HTML](#)) ([PDF](#)) ([WPD](#)). It has been updated slightly here.

The Doctrine of Abiathar

1. When fleeing from Saul, David went to the city of Nob, the city of the priests, and he managed to get Ahimelech, the High Priest, to feed him and his few allies by lying to Ahimelech. He got the priests to give to him the consecrated bread which was on hand. This was observed, apparently at a distance, by Doeg the Edomite, who was the head of Saul's shepherds. 1Sam. 21:1–7
 - 1) As an aside, Ahimelech is the son of Ahitub. 1Sam. 22:9–12, 20
2. Doeg later tells Saul that David had been in Nob, after Saul was on one of his anti-David rants. So Saul gathers up his army and they all go to Nob. Although it is apparently by questioning Ahimelech that he believed David still to be a great soldier of Saul's, Saul not only disabuses him of this notion, but then orders all of the priests to be killed. In fact, Saul killed the men, women, children and animals of Nob. 1Sam. 22:6–19
3. Abiathar, Ahimelech's son, escaped from this nightmare and fled to David, who tells Abiathar to stay with him. My impression is that, Abiathar was fairly young at this time—in his teens, although this is not necessarily the case. He is certainly 10–20 years younger than David. 1Sam. 22:20–23
4. Abiathar had the wherewithal to carry the ephod with him. So, this indicates, when he made his escape, there was no expectation of things ever being normal again in Nob. David makes use of the ephod in order to determine his next move. 1Sam. 23:6–13
5. Abiathar is not mentioned again until this passage, which, in time, is probably about 20 years later (we

⁵³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 1:7–10.

⁵⁴ From <http://threemagination.com/oyb/?d=06/06> accessed June 29, 2014.

The Doctrine of Abiathar

- have a few years during which David continues to elude Saul, even to where David joined up with the Philistines; then Saul's army would be destroyed by the Philistines; David would then take control of Judah, then Jerusalem, and then, 7 years later, all of Israel would follow him; finally, we have all of these war alluded to here). 1Sam. 24–2Sam. 8
6. In later passages, Abiathar will be called a priest; and in several passages, Abiathar, and not Ahimelech, will be associated with Zadok. 2Sam. 15:24, 27, 29, 35 17:15 19:11
 7. This indicates that this passage (and 1Chron. 18:16) *ought* to read *Abiathar son of Ahimelech* rather than *Ahimelech son of Abiathar*.
 8. Abiathar would have remained a priest under Solomon, but because of his involvement with politics, he was put into early retirement. He may have continued with some priestly functions during the last few years of his life when living outside of Jerusalem. 1Kings 1:7, 42 2:22–27 4:4
 9. Solomon requires Abiathar to leave Jerusalem and to retire to his own fields (1Kings 2:26–27); yet he is called a priest of God under Solomon in 1Kings 4:4. This suggests that he continues with some priestly functions after he is sent to live on his own land, but that his line to the priesthood is cut off. His children will not become high priests; nor will their children. His priestly line might continue (Jer. 1:1).
 10. Jesus will call Abiathar a High Priest in Mark 2:26.

We will see Abiathar once again in 1Kings 2, and then he will be mentioned briefly in 1Kings 4:4 and Mark 2:26.

Chapter Outline

Charts, Graphics and Short Doctrines

Let me make some suggestions at this point. We know that David was clearly training and preparing Solomon; and doing it personally. This is where the book of Proverbs comes from. This had to take a great deal of time. In these final 7 or so years of David's reign—during which no historical incidents appear to be recorded—did these men begin to feel estranged from David because he was spending so much time with Solomon? It is difficult to ascertain exactly what Joab and Abiathar knew and what was running through their heads. Did these men become friends, with Joab having some influence over Abiathar? As you can tell, we are able to develop reasons why Joab might support Adonijah, but without consulting David. But why Abiathar went this way, I do not have an explanation.

Why Abiathar chose to support Adonijah is a more difficult discussion.

Speculating Why Abiathar Followed and Supported Adonijah

1. Recall that both Abiathar and Zadok are priests in the time of David—and we might even call them high priests, although that office appears to have decreased in power during the time of David.
2. David had encouraged Solomon to build the Temple. We do not know when this is taking place, but Abiathar may have seen his own human power and influence slipping away if a Temple were established in Jerusalem.
3. Zadok also seems to have taken the lead in influence as he is always named first. 2Sam. 8:17 15:24, 29, 35, 36 20:25
4. However, both Zadok and Abiathar are growing old, and it is more likely that their sons are both in line and contenders for the office of high priest. A man might more look after the interests of his own son more than his own.
5. Did Joab and Abiathar develop a friendship, with Joab exerting more influence over Abiathar than vice versa? That is only speculation.
6. Something else which we ought to consider—and this may be key, even though it is not recorded in the pages of Scripture—what did Adonijah promise to Abiathar (and to Joab)? Adonijah has shown himself to be an astute politician; it only seems logical that he would make a few promises to his name supporters.
- 7.

So, whereas, it is pretty easy to come up with plausible reasons why Joab might support Adonijah; this is more difficult when it comes to Abiathar.

Chapter Outline

Charts, Graphics and Short Doctrines

Adonijah, much like Absalom, looked the part. Therefore, he got the attention of these men. In many ways, he probably looked like a young, vibrant David. He probably seemed smarter and more level-headed than Absalom did. For this reason, we can understand how he appealed to many people in Israel. However, [man looks on the outside and God looks on the inside](#) (1Sam. 16:7).

1Kings 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâzar (עָזַר) [pronounced <i>gaw-ZAHR</i>]	<i>to help, to aid</i>	3 rd person masculine plural, Qal imperfect	Strong's #5826 BDB #740
ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
ʾĂdônîyyâh (אֲדֹנִיָּיָהּ) [pronounced <i>uh-doh-nee-YAW or uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: [Therefore, they helped Adonijah](#). As a result of being sought out and Adonijah making his intentions known—and because he looked like a king—these two men backed Adonijah.

I do not think that either of these men would have supported Adonijah, had David clearly and publically named Solomon as the next king. However, at the same time, neither man consulted with King David or with God when it came to throwing their support to Adonijah.

Peter Pett: There can be no doubt that Adonijah was here making an attempt to become king, knowing perfectly well that it would not meet with David's initial approval, and aware that David really saw Solomon as his heir. His hope was presumably that once it had become an accomplished fact and had gained the approval of the people David would become reconciled to it.⁵⁵

Or, it is very possible that David would die, and if Adonijah has established himself, all those close to David would resign themselves to Adonijah's position and his popular support. Any other approach would mean a civil war. So Adonijah had thought his way through two possibilities—David would either live or he would die soon. Under both circumstances, Adonijah saw himself as retaining the crown (this is logical conjecture on my part). But what Adonijah did not foresee was David acting quickly and installing his son Solomon as king (which occurs later on in this chapter). This came out of left field. Adonijah apparently believed that he knew the possibilities, but he really did not.

⁵⁵ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

And Zadok the priest and Benaiah ben Jehoiada and Nathan the prophet and Shimei and Rei and the mighty men who [were] to David—they were not with Adonijah.

1Kings
1:8

But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David's mighty men—they were not with Adonijah.

But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David's mighty men—they were not with Adonijah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Zadok the priest and Benaiah ben Jehoiada and Nathan the prophet and Shimei and Rei and the mighty men who [were] to David—they were not with Adonijah.
Latin Vulgate	But Sadoc, the priest, and Banaias, the son of Joiada, and Nathan, the prophet, and Semei, and Rei, and the <u>strength</u> of David's army, was not with Adonias.
Peshitta (Syriac)	But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and the mighty men who belonged to David were not with Adonijah.
Septuagint (Greek)	But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men of David, did not follow Adonijah.

Significant differences: The Latin has *strength* when *the mighty men* is the more reasonable understanding.

Thought-for-thought translations; paraphrases:

Common English Bible	But Zadok the priest, Jehoiada's son Benaiah, the prophet Nathan, Shimei and his friends, and David's veterans didn't join Adonijah.
Contemporary English V.	But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's bodyguards all refused.
Easy English	But Zadok the priest, Benaiah the son of Jehoiada and Nathan the *prophet did not join him. Neither did Shimei and Rei and the men who protected David.
Easy-to-Read Version	But several men did not agree with what Adonijah was doing. These men remained loyal to David. They were Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and King David's special guard [Or, "Shimei and his friends, the Heroes."]. So these men did not join with Adonijah.
<i>The Message</i>	But neither the priest Zadok, nor Benaiah son of Jehoiada, nor Nathan the prophet, nor Shimei and Rei, nor David's personal bodyguards supported Adonijah.
New Century Version	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and King David's special guard did not join Adonijah.
New Life Bible	But Zadok the religious leader, Benaiah the son of Jehoiada, Nathan the man of God, Shimei, Rei, and David's strong men, were not with Adonijah.
New Living Translation	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's personal bodyguard refused to support Adonijah.
The Voice	But Zadok the priest, Benaiah (Jehoiada's son), Nathan the prophet, Shimei, Rei, and the fierce and loyal men who were devoted to David, were against Adonijah.

Partially literal and partially paraphrased translations:

American English Bible	However, neither the Priest SaDoc, nor BenAiJah (the son of JehoiAda), nor the Prophet Nathan, nor Semei, nor Resi, nor any of David's mighty men, supported AdoniJah.
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Christian Community Bible	Adonijah conferred with Joab, son of Zuriah, and with Abiathar, the priest. These two sided with him; but Zadok, the priest, and Benaiah, son of Jehoiada; Nathan, the prophet; Shimei, Rei and David's warriors did not join Adonijah. V. 7 is included for context.
<i>God's Word™</i>	But the priest Zadok, Benaiah (son of Jehoiada), the prophet Nathan, Shimei, Rei, and David's thirty fighting men did not join Adonijah.
New Advent (Knox) Bible	Joab, son of Sarvia, and the priest Abiathar were in his confidence; but, while these favoured Adonias's cause, he could not win over the priest Sadoc, and Banaias son of Joiada, and the prophet Nathan, Semei and Rei and the picked men of David's army. V. 7 is included for context.
New American Bible (2002)	However, Zadok the priest, Benaiah, son of Jehoiada, Nathan the prophet, and Shimei and his companions, the pick of David's army, did not side with Adonijah.
New American Bible (2011)	However, Zadok the priest, Benaiah, son of Jehoiada, Nathan the prophet, Shimei and Rei, and David's warriors did not support Adonijah.
NIRV	But the priest Zadok and Benaiah, the son of Jehoiada, didn't join Adonijah. The prophet Nathan didn't join him. Shimei and Rei didn't join him. And neither did David's special guard.
New Simplified Bible	But the priest Zadok, Benaiah son of Jehoiada, the prophet Nathan, Shimei, Rei, and David's thirty special guards did not join Adonijah.
Revised English Bible	...but Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's bodyguard of heroes did not take his side.
Today's NIV	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei and Rei and David's special guard did not join Adonijah.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet and Shimei and Rei, and David's men of war did not take the side of Adonijah.
English Jubilee 2000	But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei and Rei and the mighty men of David did not follow Adonijah.
The Expanded Bible	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and King David's special guard [^L mighty men] did not join Adonijah.
Ferar-Fenton Bible	But Zadok the priest, and Beniah-ben-Jhoiadah, and Nathan the Reciter, and Shemai, and Rai., and the Heroes who were with David, were not with Adoniah.
HCSB	He conspired with Joab son of Zeruah and with Abiathar the priest. They supported Adonijah, but Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's warriors did not side with Adonijah. V. 7 is included for context.
NET Bible®	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's elite warriors [Or "bodyguard" (Heb "mighty men").] did not ally themselves [Heb "were not."] with Adonijah.
NIV – UK	But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei and Rei and David's special guard did not join Adonijah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Tzadok the cohen, B'nayah the son of Y'hoyada, Natan the prophet, Shim'i, Re'i and David's elite guard were not on Adoniyah's side.
exeGesés companion Bible	And Sadoq the priest and Bena Yah the son of Yah Yada and Nathan the prophet and Shimi and Rei and the mighty of David are not with Adoni Yah.
Orthodox Jewish Bible	But Tzadok HaKohen, and Benayah Ben Yehoyada, and Natan HaNavi, and Shim'i, and Re'i, and the Gibborim which belonged to Dovid, were not with Adoniyah.

The Scriptures 1998

But Tsadoq the priest, and Benayahu son of Yehoyada, and Nathan the prophet, and Shim'i, and Rē'i, and the mighty men who belonged to Dawid were not with Adoniyahu.

Literal, almost word-for-word, renderings:

English Standard Version	But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and David's mighty men were not with Adonijah.
Green's Literal Translation	But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men who were to David, were not with Adonijah.
Kretzmann's Commentary	But Zadok, the priest, the high priest, stationed at Gibeon, 1Chron. 16:39, and Benaiah, the son of Jehoiada, the captain of the king's body-guard, and Nathan, the prophet, and Shimei, 1Kings 4:18, and Rei, and the mighty men which belonged to David, the corps of David's heroes, 2Sam. 23:8-9, were not with Adonijah.
New RSV	But the priest Zadok, and Benaiah son of Jehoiada, and the prophet Nathan, and Shimei, and Rei, and David's own warriors did not side with Adonijah.
World English Bible	But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men who belonged to David, were not with Adonijah.
Young's Updated LT	And Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty ones whom David has, have not been with Adonijah.

The gist of this verse: There were very influential people who sided with David against Adonijah.

1Kings 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Tsâdôwq or Tsâdôwq (צדק or צדק) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: *But Zadok the priest,...* We have a short list of people who did not side with Adonijah. This was not a full-scale revolt. Adonijah had hoped to naturally take over as David's successor, with a minimum of disturbance. Absalom had to organize a full-scale rebellion. We might see this as a passive-aggressive power grab. Adonijah was simply the next son in line (with the exception of Abigail's son, who appears not participating in this power grab⁵⁶). I think that he saw his chance with David's sickness, and did not believe that David would act.

There were two high priests in the land, although they are not emphasized during the reign of David. In the city of Nob, the city of the priests, all of the people had been wiped out by King Saul; and only Abiathar escaped this slaughter. He was a very young man—perhaps 12, perhaps 16—and he searched out David, also a refugee, and joined him.

⁵⁶ Some commentators think that he is dead at this time; but there is no evidence of that. He had a great mother.

For awhile, while David was on the run, Abiathar was a priest to David and his men there; but not to the population in general. Despite Saul's bloody attack on Nob, Zadok arose as the next priest. When David consolidated his power, he inherited a kingdom with two high priests—Abiathar and Zadok.

Since David never united the Ark with the Tabernacle, it appears that, in general, Zadok oversaw the Tabernacle in Gibeon (1Chron. 16:39) and Abiathar would then have logically presided over the tent of the Ark of God in Jerusalem. However, this was not a hard and fast rule, as both of them remained in Jerusalem when the Absalom revolution was going on (2Sam. 15:24).

We do not know the full story behind Abiathar following Adonijah, but this is not a complete rebellion against David. It is simply recognizing that a new king will take David's place, and, apart from consulting with God or with David, Abiathar lines up behind Adonijah. Zadok remains with David, ready to act when given the command.

This reads, adding in the end of this verse: **But Zadok the priest...[was] not with Adonijah.** Later on, it will be said that Adonijah does not invite Zadok to Adonijah's coronation. So this is different. We do not know exactly what Adonijah did, beyond speak with Abiathar and Joab (and thereby gain their support). This implies that Adonijah also spoke with Zadok, but that Zadok was not buying into whatever Adonijah was selling. Taking this and v. 7 together, we have a list of those who support Adonijah and those who do not. All of this implies that there had to be personal contact in order to establish this.

I think that it is not a great stretch to understand that Adonijah is a politician—much more so than Absalom. Therefore, it is highly unlikely he went up to Zadok and said, out of the blue, "I am going to be king. You with me?" It is more likely that his conversation was more subtle, where Adonijah was able to understand where Zadok stood, and that he was not going to be dissuaded from doing whatever King David wanted. Adonijah did not need to specifically ask for Zadok's support; he simply needed to determine Zadok's predilections. He knew enough to determine that Zadok would not support him.

1Kings 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B ^o nâyâh (בְּנֵי־יָהוָה) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled B ^o nâyâhûw (בְּנֵי־יָהוָה) [pronounced <i>b^en-aw-YAW-hoo</i>].			
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָע) [pronounced <i>y^ehoh-yaw-DAWĠ</i>]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

There is an alternate spelling for this proper noun (see the other Strong's number).

Translation: ...Benaiah ben Jehoiada,... Behaiah was one of David's great mighty men. He was among the elite and he apparently had charge of David's foreign-born bodyguard, the Cherethites and the Pelethites (2Sam. 8:18). He was the one who killed two men from Moab who resembled lions; and he killed the actual lion in a pit on a snowy day. He was in David's list of mighty men in **2Samuel 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The very fact that these men are mentioned by name suggests that Adonijah interacted with them, at least on some level. I would suggest that he is sufficiently talented, so that none of them may have realized that he wanted to become king and that he was going to act on that. This is why a half dozen men did not run and tell King David about Adonijah celebrating his own coronation—they did not realize that he was doing this.

1Kings 1:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611

Translation: ...[Nathan the prophet](#),... This gives you an idea about how God's grace works. Nathan went to David and said, "You are the man!" who stole the little ewe lamb from the poor man (David took the wife of Uriah the Hittite). Then Nathan told David what to expect. But Nathan then did not turn his nose up at David and say, "And you disgust me, King David; you will never see me again." He did not say that. He stuck by David. Adonijah stands up, but Nathan does not stand with him.

It is possible that Nathan chose to remain non-political; but Abiathar should have gone that route. If God did not indicate who would be king next and if David did not indicate who would be king next, then Abiathar should have ignored the politics. He should have stayed out of it.

Again, I would not be surprised if Adonijah, the consummate politician, made promises to Abiathar concerning his son Jonathan. "When I am king, you can rest assured that Jonathan, your son, will become the high priest." This is pure conjecture on my part—let me be clear about that—but it would be the sort of enticement that we would expect.

1Kings 1:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Shim ^e 'y (שִׁמְעִי) [pronounced <i>shim^e-GEE</i>]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Rê'iy (רֵאִי) [pronounced <i>ray-GEE</i>]	<i>social, friendly; transliterated Rei</i>	masculine singular proper noun	Strong's #7472 BDB #946

Rei's name only occurs here.

Translation: ...*Shimei, Rei,*... Shimei is an odd person to include here, because one man with that name berated David like there was no tomorrow when David was leaving Jerusalem and Absalom was taking over. When David returned to Jerusalem, Shimei came, with a great number of men, and he apologized to David in front of them all. However, most people do not believe that this is the Shimei meant.

Fausset: *[The Shimei who was] faithful to Solomon in Adonijah's rebellion (1Kings 1:8); [is] identified with Shimei son of Elah (1Kings 4:18), Solomon's commissariat officer in Benjamin; or with Shimei or Shammah, David's brother, or Shammah the Ararite (2Sam. 23:11).*⁵⁷

There are a large number of men with the name *Shimei* in the Bible. So, even though this is not a common name today, it was a common name in the past.

The Shimei's of Scripture

1. Son of Gershom, son of Levi (1Chron. 23:7; 1Chron. 23:9–10; 1Chron. 6:17; 1Chron. 6:29; Num. 3:18; Zec. 12:13). (See SHELOMITH (5).) SHIMI in Ex. 6:17.
2. Son of Gera, a Benjamite, of Saul's house; at Bahurim, a marked spot on the way from the Jordan valley to Jerusalem, just within Benjamin; to this point Phaltiel followed Michal (2Sam. 3:16). When David, fleeing from Absalom, reached the edge of the valley, between the road and Shimei's house, Shimei ran along the ridge over against the road, cursing and throwing stones and dust at him and his mighty men still as he went; and saying, "Come out, come out, thou bloody man and thou man of Belial the Lord hath returned upon thee all the blood of the house of Saul (referring to his hanging up Saul's sons for the Gibeonites, 2 Samuel 21, which in time preceded this; also to his general engagement in wars, 1Chron. 22:8), and the Lord hath delivered the kingdom into the hand of Absalom thy son, and behold thou art taken in thy mischief because thou art a bloody man" (2Sam. 16:5–13). Abishai would have "taken off his head" then and there, as a "dead dog" presuming to "curse the king."

But David felt it was Jehovah's doing: "let him curse, for the Lord hath bidden him; it may be that the Lord will look on shine affliction, and requite me good for his cursing." An undesigned coincidence between David's language in the history and in the independent psalms, a mark of genuineness (Psalm 109:17; Psalm 109:28, "let them curse, but bless Thou"; Psalm 25:18, "look upon mine affliction," etc.). Shimei wisely was the "first of the house of Joseph" to meet David on his victorious return over Jordan (compare spiritually our wisdom, Luke 14:32). A thousand Benjamites, and Ziba with his 15 sons and 20 servants, were with him. He fell down before the king, confessing his sin and begging David not to "impute iniquity" to him, or remember and take to heart his perversity; spiritually compare Matt. 5:25; Psalm 32:1–6. Again Abishai would have slain Shimei, but David felt his day of restoration to the kingdom was no day for avenging wrongs, and said "thou shalt not die."

But on his deathbed David felt, though he forgave Shimei the personal wrong, yet that public justice required his punishment in some form, for David was not likely, in going to appear before God, to cherish revenge after having spared him twice when he might justly have slain him. To Solomon he committed the fulfillment of the duty unfulfilled by himself; "thou knowest what thou oughtest to do unto him." The impunity of Shimei as of Joab had brought the law into discredit, for Shimei was living in court favor at Jerusalem, "thou hast with thee Shimei" (1Kings 2:8). Anticipating from Shimei's restless spirit that he would attempt some fresh lawlessness, David says, "his hoar head bring thou down to the grave with blood." However, as Solomon did not put him to death but gave him a chance of life, some understand "not" after "bring thou down," taken from the former clause "hold him not guiltless," and "bring not down his hoar head," etc.

So in 1Sam. 2:3, where two prohibitions come together, the negative is expressed only in the first clause and understood in the second. Solomon bound him on pain of death to build a house, and stay at

⁵⁷ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Shimei.

The Shimei's of Scripture

Jerusalem, and not cross the Kedron which separated him from the road to his old abode at Bahurim. After the lapse of three years Shimei went after two slaves of his, who had fled to Achish of Gath. His breach of his own oath brought on him the king's threatened penalty; he was slain by Benaiah. Thus he brought, "on his own head" his wickedness towards David which David had left unavenged; justice had its course so by "taking away the wicked from before the king, his throne was established in righteousness" (Prov. 25:5; 1Kings 2:36–46; Psalm 7:16; Eze. 17:19).

3. Faithful to Solomon in Adonijah's rebellion (1Kings 1:8); identified with Shimei son of Elah (1Kings 4:18), Solomon's commissariat officer in Benjamin; or with Shimei or Shammah, David's brother, or Shammah the Ararite (2Sam. 23:11).
4. Son of Pedaiah, Zerubbabel's brother (1Chron. 3:19).
5. Son of Zacchur, a Simeonite (1Chron. 4:26–27); he had 16 sons and six daughters.
6. Son of Gog a Reubenite (1Chron. 5:4).
7. A Gershonite Levite, son of Jahath (1Chron. 6:42).
8. Son of Jeduthun, chief of the tenth division of singers (1Chron. 25:17).
9. The Ramathite, over David's vineyards (1Chron. 27:27).
10. A Levite, of the sons of Heman; took part in the purification of the temple under Hezekiah (2Chron. 29:14).
11. The Levite, Cononiah's brother, having charge of the offerings, etc., under Hezekiah (2Chron. 31:12–13). 2Chron. 31:12. A Levite in Ezra's time (Ezra 10:23), married a foreign wife; also SEMIS.
13. Of the Hashum family, put away his foreign wife (Ezra 10:33).
14. Son of Bani, put away his foreign wife (Ezra 10:38).
15. Ancestor of Mordecai, son of Kish, of Benjamin (Est. 2:5).

This was taken from:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Shimei.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Shimei.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Shimei.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Shimei.

Chapter Outline

Charts, Graphics and Short Doctrines

Rei is not named anywhere else and most think that this is an alternate form of his name or a copyist error, and that this is someone else.

Barnes suggests that Shimei and Rei are possibly David's brothers, *Shimma* and *Raddai* (1Chron. 2:13–14).⁵⁸

1Kings 1:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
gibbōwr (גִּבּוֹרִים) [pronounced <i>gib-BOAR</i>]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
ʾāsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

⁵⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:8.

1Kings 1:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced / ^l]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and David's mighty men... David's army stayed with him. They did not deviate to follow someone that David had not specified.

Barnes: *[The] Mighty men [are] Probably the company of 600, originally formed during David's early wanderings 1Sam. 25:13 27:2, and afterward maintained as the most essential element of his standing army.*⁵⁹

1Kings 1:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'Ădônîyyâh (אֲדֹנָיָהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: ...—they were not with Adonijah. Adonijah apparently talked to the influential people of that time, and several men simply would not support him. He seemed to know early on which men he could depend upon and which men he couldn't. This suggests that Adonijah interacted with a number of people, trying to develop a group of allies.

I want you to notice something—David's sons are not named here (we are not sure about Shimei). This suggests that they had very little pull among the public; and that they had very little power. However, Adonijah will invite them to his coronation barbeque (all except for Solomon).

There are certain things which are likely true, based upon the text that we have studied so far.

⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:8.

Summarizing What We Know About Those For and Against Adonijah

1. Vv. 7–8 read: His intentions [lit., words] were with Joab ben Zeruiah and Abiathar the priest. Therefore, they helped Adonijah. But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David's mighty men—they were not with Adonijah.
2. What appears to be the case is, David told Bathsheba that Solomon would succeed him, but this was not something which David told everyone else. It was true—this was not just a line that he used with Bathsheba—but he had not made this expectation known to anyone else, including, apparently, Joab.
3. Bathsheba was aware of this and David remembered this promise.
4. The book of Proverbs is very much David teaching his son Solomon (and perhaps the other 3 sons), to prepare him to become a great man of God—and the next king of Israel.
5. David did not put this time in with Adonijah, something which even this chapter points out (v. 6).
6. David prepared Solomon for the future and to become king; David did not prepare Adonijah at all. David did not give Adonijah any discipline at all.
7. So, David, in his mind, has chosen Solomon to be king after him; and Bathsheba also understands this to be the case. However, this was not something which was shared. Look at it like this: a person writes a will when they accept that death is inevitable. That is not easy for a lot of people to do.
8. Therefore, nearly no one, including Joab, Adonijah, etc. knew that David picked Solomon.
9. However, all the people named knew that David had never specifically chosen Adonijah.
10. Furthermore, it is clear the neither Joab or Abiathar consulted with David or with God prior to throwing their support to Adonijah.
11. Furthermore, it will become apparent that Nathan knows exactly what David told Bathsheba, as he will quote it to her in v. 13. So, even though this was not generally known, it was known to more people than just David and Bathsheba.
12. This suggests that there had to be some inkling as to David's preference for the man to follow him. That is, Adonijah knew who to shmooze, who to invite, and who not to invite. Adonijah invited all of David's sons, but not Solomon. He invited Abiathar, but not Zadok. He invited Joab, but not David.
13. Therefore, Adonijah apparently knew that there would be a power struggle, and he was okay with that. I suspect that Abiathar and certainly Joab knew that a power struggle is the logical next step, seeing that David is so ill; so, instead of trying to determine who God wants to replace David, they make the choice themselves. It is not impossible for Adonijah to think, "If I grab the reins of power, that might end everything right there."

About $\frac{3}{4}$ ^{ths} of this can be supported with Scripture; and the rest is conjecture, based mostly upon Scripture.

Chapter Outline

Charts, Graphics and Short Doctrines

There are reasons why God bypassed Adonijah as the next king.

Adonijah's Weaknesses

1. Adonijah, despite being "next in line" to be king, lacked many of the qualifications of a king.
2. First of all, his own father, King David, did not work with him and did not give him limitations or "call him on his crap." 1Kings 1:6
3. He was a politician first, and a leader and statesman second (at best). He developed a coalition to put himself into power, intentionally leaving behind those he determined would not support him. 1Kings 1:7–8
4. At no time did he contact his father David, either for advice, training or a recommendation. In fact, he is making himself king when he believes that his own father is too weak to do anything about it.
5. Like Absalom, he develops the accouterments of leadership, but without the skills of leadership or the integrity of character.
6. He obviously lacks authority orientation. We know that because he does this behind David's back. At no time does he go to King David and talk this over with him. Had he done so clearly, David would have shut him down.

Adonijah's Weaknesses

7. He was not an original thinker; he copies his dead brother Absalom's approach by getting an entourage of men to run before him, with a chariot (or chariots) and horses. 2Sam. 15:1 1Kings 1:5
8. He has no sense of protocol. He will argue with Bathsheba that he should have been king because he is the eldest. However, all of this should have been settled at the palace with King David in the first place. 1Kings 2

This is why God did not choose Adonijah. As we say in Texas, *he is all hat and no cattle*.

Chapter Outline

Charts, Graphics and Short Doctrines

And so sacrifices Adonijah sheep and oxen and well-fed cattle by a stone of the Zohemoth [possibly, *serpent*] which [is] beside En-rogel. And so he calls all his brothers, sons of the king and to all men of Judah, servants of the king. And Nathan the prophet and Benaiah and the mighty men and Solomon his brother he did not call.

1Kings
1:9–10

Adonijah offered up sacrifices of sheep, oxen and fattened cattle by the Zohemoth Stone, which is near En-rogel. He summoned all of his [half-] brothers—the sons of the king—and all the men of Judah—servants of the king. But Nathan the prophet, Benaiah, the mighty men and Solomon, his half-brother, he did not summon.

Adonijah offered up sacrifices of sheep, oxen and fattened calves by the Zohemoth Stone which is near En-rogel. He summoned all of his half-brothers, the king's sons; and he summoned the men of Judah, the citizens of David's kingdom. However, Adonijah did not summon Nathan the prophet, Benaiah, the mighty men or Solomon his half-brother.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sacrifices Adonijah sheep and oxen and well-fed cattle by a stone of the Zohemoth [possibly, <i>serpent</i>] which [is] beside En-rogel. And so he calls all his brothers, sons of the king and to all men of Judah, servants of the king. And Nathan the prophet and Benaiah and the mighty men and Solomon his brother he did not call.
Latin Vulgate	And Adonias having slain rams and calves, and all fat cattle, by the stone of Zohemoth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the men of Juda, the king's servants: But Nathan, the prophet, and Banaiah, and all the valiant men, and Solomon, his brother, he invited not.
Peshitta (Syriac)	And Adonijah sacrificed sheep and oxen and fat cattle by the <u>great</u> stone which is by <u>En-kasra</u> , and he invited all his brothers, the king's sons, and all the men of Judah and the king's servants; But he did not invite Nathan the prophet; and Benaiah, <u>the son of Jehoiada</u> ; and David's mighty men; and Solomon his brother.
Septuagint (Greek)	And Adonijah sacrificed sheep and calves and lambs by the stone of Zohemoth, which was near En Rogel. And he called all his brethren, and all the adult men of Judah, servants of the king. But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call.
Significant differences:	The location of the stone is different in the Syriac. The Syriac also includes the heritage of Benaiah.

Thought-for-thought translations; paraphrases:

Common English Bible	So Adonijah prepared lamb, oxen, and fattened cattle at the Stone of Zohemoth, next to En-rogel. He invited his brothers (the royal princes) and all the citizens of Judah who were the royal servants to come. But he didn't invite the prophet Nathan, Benaiah, David's veterans, or his brother Solomon.
Contemporary English V.	Adonijah invited his brothers and David's officials from Judah to go with him to Crawling Rock near Rogel Spring, where he sacrificed some sheep, cattle, and fat calves. But he did not invite Nathan, Benaiah, David's bodyguards, or his own brother Solomon.
Easy English	Adonijah then *sacrificed sheep, cows, and young fat *bulls at Snake Rock. This was near En Rogel. He invited all the other sons of David and the king's officials who were from *Judah. But he did not invite Solomon, Nathan the *prophet, Benaiah or the men who protected the king.
Easy-to-Read Version	One day, at Zohemoth Rock near En Rogel [A spring of water in the valley south of Jerusalem, about 1/4 mile from Gihon Spring.], Adonijah sacrificed some sheep, cows, and fat calves as a {fellowship offering}. Adonijah invited his brothers (the other sons of King David) and all of the officers from Judah. But Adonijah did not invite the men in his father's special guard, his brother Solomon, Benaiah, or Nathan the prophet.
Good News Bible (TEV)	One day Adonijah offered a sacrifice of sheep, bulls, and fattened calves at Snake Rock, near the spring of Enrogel. He invited the other sons of King David and the king's officials who were from Judah to come to this sacrificial feast, but he did not invite his half brother Solomon or Nathan the prophet or Benaiah or the king's bodyguards.
<i>The Message</i>	Next Adonijah held a coronation feast, sacrificing sheep, cattle, and grain-fed heifers at the Stone of Zohemoth near the Rogel Spring. He invited all his brothers, the king's sons, and everyone in Judah who had position and influence--but he did not invite the prophet Nathan, Benaiah, the bodyguards, or his brother Solomon.
New Berkeley Version	When Adonijah sacrificed sheep, oxen, and well-fed cattle near the Slipper Stone at En-rogel, he invited all his brothers, the sons of the king, and all the Judean officers of the king. But Nathan the prophet, Benaiah, the magistrates, and Solomon he did not invite.
New Century Version	Then Adonijah killed some sheep, cows, and fat calves for sacrifices at the Stone of Zohemoth near the spring of Rogel. He invited all his brothers, the other sons of King David, to come, as well as all the men of Judah. But Adonijah did not invite Nathan the prophet, Benaiah, his father's special guard, or his brother Solomon.
The Voice	Adonijah is so emboldened by desire that he has a sacrificial gathering. He sacrificed sheep, oxen, and cattle that had been prepared for slaughter. He did this near the stone of Zohemoth, which is next to En-rogel. Adonijah sent out invitations to all of his brothers, sons of the king, and also to all the men in Judah, who were all in service of the king. 10 Adonijah did not send an invitation to Nathan the prophet, to Benaiah, to any of the fierce and loyal men devoted to David, or to his brother Solomon.

Partially literal and partially paraphrased translations:

American English Bible	Then AdoniJah went to the Rock of ZoeLethi (near RogEl) to sacrifice sheep, calves, and lambs. And he called all his brothers, the king's servants, and all the adult men of Judah; but he didn't invite the Prophet Nathan, BanaYas, any of the mighty men, or his brother Solomon.
Beck's American Translation	So Adonijah sacrificed sheep, cattle, and fattened calves at the Snake's Stone, which is by the Fuller's Spring. He had invited all his brothers, the king's sons, and

	all the men of Judah, the king's servants. But he hadn't invited the prophet Nathan, Benaiah and the warriors, and his brother Solomon.
Christian Community Bible	Adonijah sacrificed sheep, oxen, and fattened calves at the Slipping Stone, beside Engrogel, and invited his brothers, the king's sons, and all the royal officials of Judah to join him; but not Nathan the prophet or Benaiah, or the warriors, or his brother Solomon.
God's Word™	Adonijah sacrificed sheep, cattle, and fattened calves at Zohemoth Rock near En Rogel. He had invited all his brothers, the king's other sons, all the men of Judah, and the king's officials. But he didn't invite the prophet Nathan, Benaiah, the fighting men, or his brother Solomon.
International Standard V	Adonijah sacrificed sheep, oxen, and fatted cattle by the Serpent Stone [Or the stone of Omelet] near En-rogel [Cf. Josh 15:7; 18:16; 2Sam 17:17], inviting all of his relatives, the king's sons, and all of the men of Judah who worked for the king, but he did not invite Nathan the prophet, Benaiah, David's [Lit. the] personal elite forces, or his brother Solomon.
New Advent (Knox) Bible	Adonias, then, would offer sacrifice of rams and calves and other fattened beasts at the Stone of Zohemoth, by Enrogel spring; bidding his brother princes there as guests, and the men of Judah that were in David's service, but not the prophet Nathan, or Banaiah, or the leaders of the army, or his brother Solomon.
New American Bible (2002)	When he slaughtered sheep, oxen, and fatlings at the stone Zohemoth, near En-rogel [En-rogel: the modern Job's Well southeast of Jerusalem. It marked the ancient boundary between the tribes of Benjamin and Judah (⇒ Joshua 15:7; ⇒ 18:16). Here David's men sought information about Absalom's revolt (⇒ 2Sam. 17:17).], Adonijah invited all his brothers, the king's sons, and all the royal officials of Judah. But he did not invite the prophet Nathan, or Benaiah, or the pick of the army, or his brother Solomon.
New American Bible (2011)	Adonijah slaughtered sheep, oxen, and fatlings at the stone Zohemoth near En-rogel [En-rogel: the modern Job's Well just southeast of Jerusalem. It marked the ancient boundary between the tribes of Benjamin and Judah (Jos 15:7; 18:16).] and invited all his brothers, the king's sons, and all the royal officials of Judah; but he did not invite Nathan the prophet, or Benaiah, or the warriors, or Solomon his brother.
NIRV	Adonijah sacrificed sheep, cattle and fat calves. He sacrificed them at the Stone of Zohemoth near En Rogel. He invited all of his brothers, the king's sons, and all of the men of Judah who were royal officials. But he didn't invite Benaiah or the prophet Nathan. He didn't invite the special guard or his brother Solomon either.
New Jerusalem Bible	One day when Adonijah was sacrificing sheep, oxen and fattened calves at the Sliding Stone which is beside the Fuller's Spring, he invited all his brothers, the royal princes, and all the men of Judah in the king's service; but he did not invite the prophet Nathan, or Benaiah, or the champions, or his brother Solomon.
Revised English Bible	Adonijah then held a sacrifice of sheep, oxen, and buffaloes at the stone Zohemoth beside En-rogel; he invited all his royal brothers and all those officers of the household who were of the tribe of Judah, but he did not invite Nathan the prophet, Benaiah and the bodyguard, or Solomon his brother.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Adonijah put to death sheep and oxen and fat beasts by the stone of Zohemoth, by En-rogel; and he sent for all his brothers, the king's sons, and all the men of Judah, the king's servants, to come to him: But he did not send for Nathan the prophet and Benaiah and the other men of war and Solomon his brother.
The Expanded Bible	Then Adonijah killed some sheep, cows [oxen], and fat calves for sacrifices at the Stone of Zohemoth near the spring of Rogel. He invited all his brothers, the other sons of King David, to come, as well as all the men of Judah. But Adonijah did not

	invite Nathan the prophet, Benaiah, his father's special guard [the mighty men], or his brother Solomon.
Ferar-Fenton Bible	Adoniah, however, sacrificed sheep and oxen, and fat calves, at Aben· Zakhleth, which is near, Ainrogel, and he invited all his brothers, the king's sons, and all the nobles of Judah in the king's service, He did not, however, invite Nathan the Reciter, and Benaiah, and the Heroes, or Solomon his brother.
HCSB	Adonijah sacrificed sheep, oxen, and fattened cattle near the stone of Zohelath, which is next to En-rogel. He invited all his royal brothers and all the men of Judah, the servants of the king, but he did not invite Nathan the prophet, Benaiah, the warriors, or his brother Solomon.
NET Bible®	Adonijah sacrificed sheep, cattle, and fattened steers at the Stone of Zohelath near En Rogel. He invited all his brothers, the king's sons [The ancient Greek version omits this appositional phrase.], as well as all the men of Judah, the king's servants. But he did not invite Nathan the prophet, Benaiah, the elite warriors [Or "bodyguard" (Heb "mighty men").], or his brother Solomon.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One day Adoniyah killed sheep, oxen and fattened calves at the Stone of Zochelet, by 'Ein-Rogel. He summoned all his brothers the king's sons, and all the men of Y'hudah the king's servants; but he did not summon Natan the prophet, B'nayah, the elite guard or Shlomo his brother.
exeGesés companion Bible	And Adoni Yah sacrifices flock and oxen and fatlings by the stone of Zocheleth by En Rogel; and calls all his brothers, sons of the sovereign; and all the men of Yah Hudah, servants of the sovereign: and he calls not Nathan the prophet and Bena Yah and the mighty and Shelomoh his brother.
Hebrew Names Version	Adoniyahu killed sheep and oxen and fatlings by the stone of Zochelet, which is beside `En-Rogel; and he called all his brothers, the king's sons, and all the men of Yehudah, the king's servants: but Natan the prophet, and Benayah, and the mighty men, and Shlomo his brother, he didn't call.
JPS (Tanakh—1985)	Adonijah made a sacrificial feast of sheep, oxen, and fatlings at Zohelath stone which is near En-rogel; he invited all his brother princes [<i>Lit. "All his brothers, sons of the king."</i>] and all the king's courtiers of the tribe of Judah; but he did not invite the prophet Nathan, or Benaiah, or the fighting men, or his brother Solomon.
Judaica Press Complete T.	And Adoniahu slew sheep and oxen and fatlings, by the stone of Zohelath which is beside En-Rogel, and he called all his brothers, the king's sons, and all the men of Judah, the king's servants. And Nathan the prophet and Benaiahu and the mighty men and his brother, Solomon, he did not call.
Orthodox Jewish Bible	And Adoniyah sacrificed tzon and bakar and fatted bull at the Zochelet Even (Stone of Zohelath), which is Ein Rogel, and invited all his achim, the Bnei HaMelech, and all the anshei Yehudah who were avadim of HaMelech; But Natan HaNavi, and Benayah, and the Gibborim, and Sh'lomo his brother, he invited not.
<i>The Scriptures</i> 1998	And Adoniyahu offered sheep and cattle and fatlings by the stone of Zoheleth, which is by Ĕn Rogēl. He also invited all his brothers, the sovereign's sons, and all the men of Yehudāh, servants of the sovereign. But he did not invite Nathan the prophet, or Benayahu, or the mighty men, or Shelomoh his brother.

Literal, almost word-for-word, renderings:

Context Group Version	And Adonijah killed sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he called all his brothers, the king's sons, and all the men of Judah, the king's slaves: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call.
Emphasized Bible	And Adonijah sacrificed sheep and oxen and heifers, near the stone of Zoheleth, which is beside En-rogel,—and invited all his brethren, sons of the king, and all the men of Judah, servants of the king; but, Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he invited not.
English Standard Version	Adonijah sacrificed sheep, oxen, and fattened cattle by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, but he did not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother.
Kretzmann's Commentary	And Adonijah slew sheep and oxen and fat cattle, in preparing a great sacrificial feast, by the stone of Zoheleth, which is by En-rogel, a well southeast of Jerusalem, at the junction of the Valley of Hinnom with that of Jehoshaphat, and called all his brethren, the king's sons, and all the men of Judah, the king's servants, all those who had positions at court; but Nathan, the prophet, and Benaiah, and the mighty men, whom he had not been able to interest, and Solomon, his brother, he called not, he purposely omitted him from the invitation, since he was informed of David's plans for his successor, and his design was to render null the purpose of his father and to possess himself of the throne.
New RSV	Adonijah sacrificed sheep, oxen, and fatted cattle by the stone Zoheleth, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, but he did not invite the prophet Nathan or Benaiah or the warriors or his brother Solomon.
Webster's Bible Translation	And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which [is] by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.
World English Bible	Adonijah killed sheep and oxen and fatlings by the stone of Zoheleth, which is beside En Rogel; and he called all his brothers, the king's sons, and all the men of Judah, the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he didn't call.
Young's Updated LT	And Adonijah sacrifices sheep and oxen and fatlings near the stone of Zoheleth, that is by En-Rogel, and calles all his brothers, sons of the king, and for all the men of Judah, servants of the king. And Nathan the prophet, and Benaiah, and the mighty ones, and Solomon his brother, he has not called.
The gist of this verse:	Adonijah essentially held his own coronation, and some he invited and some he did not.

1Kings 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256

1Kings 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'Ădônîyyâh (אֲדֹנָיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh;</i> transliterated <i>Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats,</i> <i>flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd,</i> <i>cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e rîy' (מֵרִי'א) [pronounced <i>m^eree</i>]	<i>well-fed cattle, a fattened calf;</i> <i>fatling, failings</i>	masculine singular noun	Strong's #4806 BDB #597
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from;</i> <i>against; toward; as long as;</i> <i>beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'eben (אֶבֶן) [pronounced <i>EHP^e-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular construct	Strong's #68 BDB #6
zôcheleth (זֹחֶלֶת) [pronounced <i>zoh-KHEH-lehth</i>]	<i>a crawling thing, a serpent;</i> transliterated <i>Zoheleth</i>	feminine singular noun; possibly a proper noun	Strong's #2120 BDB #267
This word is found only here in Scripture.			
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom;</i> <i>in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to</i> <i>be</i> is implied	Strong's #834 BDB #81
êtsel (אֵצֶל) [pronounced <i>AY-tsel</i>]	<i>a side; near, by, beside</i>	Preposition/substantive	Strong's #681 BDB #69
'Ēyn (עַיִן) [pronounced <i>gayn</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun	from Strong's #5869 (and #5871) BDB #744
Rôgêl (רֹגֵל) [pronounced <i>row-GAYL</i>]	From the verb which means, <i>to</i> <i>move the feet, to foot it, to tread,</i> <i>to go about</i>	similar to the 3 rd person masculine singular, Qal perfect	from Strong's #7270 BDB #920

1Kings 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Together ʿĒyn Rôgêl (עַיִן-רֹגֵל) [pronounced <i>gayn-row-GAYL</i>], which means <i>fountain of the traveler</i>. Strong's #5883 BDB #744 & #920). This is called the <i>Fuller's Fountain</i> in the targum.⁶⁰ There was <i>probably a fountain [there] where fullers cleansed their clothes; and was called Rogel, as Jarchi and Kimchi say, because they used to tread them with their feet when they washed them.</i>⁶¹</p>			

Translation: Adonijah offered up sacrifices of sheep, oxen and fattened cattle by the Zohemoth Stone, which is near En-rogel. We only hear of the Zohemoth Stone here (possibly, *The Stone of the Serpent*); and we know that it is near En-rogel.

Regarding this stone, Barnes writes: *No satisfactory explanation has been given of this name. Large blocks of stone always attract attention in the East, and receive names which are often drawn from some trivial circumstance. Sinai and Palestine are full of such "Hajars," which correspond to the "Ebens" or "stones" of Holy Scripture. (Compare Gen. 28:22; Joshua 4:9; 1Sam. 6:14.)*⁶²

En-rogel is on the border between Judah and Benjamin (Joshua 15:7 18:16), and during the Absalom revolution, Jonathan and Ahimaaz, sons of the priests, waited to receive intelligence information that they would then pass along to King David. Clothes were washed in En-rogel by the feet (rogel = *feet*), and then the clothes would be laid out on the stones to dry.

Jamieson, Fausset and Brown: *En-rogel [is located]...east of Jerusalem, in a level place, just below the junction of the valley of Hinnom with that of Jehoshaphat [see Joshua 15:7]. It is a very deep well, measuring 125 feet in depth; the water is sweet, but not very cold, and it is at times quite full to overflowing.*⁶³

Pett: *En-rogel was just outside Jerusalem, some 200 metres (650 yards) south of where the Valleys of Hinnom and Kidron met (Joshua 15:7-8). It was on the borders of Judah and Benjamin from where he clearly hoped to gain his main support. It is known today as Job's well.*⁶⁴

Amnon and Absalom seemed to be indifferent to the religion of the Revealed God (we do not have any passage which indicates an actual faith in the Revealed God); but Adonijah is offering up quite a number of animal sacrifices. Now, it is very likely that all of this was done just for show. Absalom did the same thing in 2Sam. 15:12. These are the overt things done in order to show an allegiance to the God of Israel, but there is probably no reality here.

Clarke (paraphrased): *[This] royal feast [was] his inauguration. Because Abiathar the priest was with him, no doubt these animals were offered sacrificially, and then the guests fed from the meat of these animals. He had not only a splendid feast, but a great sacrifice; and he gave by this a popular color to his pretensions, by appearing to receive his authority from God.*⁶⁵

Jamieson, Fausset and Brown: *The Orientals are fond of enjoying festive repasts in the open air at places which command the advantage of shade, water, and lush, green vegetation...the animals being*

⁶⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 17:17.

⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Joshua 15:7.

⁶² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:9.

⁶³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:9–10.

⁶⁴ From <http://www.study-light.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

⁶⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:9 (paraphrased).

killed and dressed on the spot. And they add to this: *There is the strongest probability that Adonijah's feast was purely political, to court popularity and secure...support his claim to the crown.*⁶⁶

1Kings 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
bânîym (בָּנָיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: He summoned all of his [half-] brothers—the sons of the king... When these animals are sacrificed, they are then eaten by the participants; so he called his half-brothers to this barbeque. You may recall that at the last recorded bbq that they all attended, Absalom had Amnon killed in front of them (he had invited all of his brothers in order to get Amnon there).

1Kings 1:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁶⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:9–10 (slightly edited).

1Kings 1:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
Y ^e hūwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
ʿebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i> ; this can mean <i>military men, soldiers</i> in the plural	masculine plural construct	Strong's #5650 BDB #713
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation:...—and all the men of Judah—servants of the king. Here the lâmed preposition is used. I do not know exactly how that is different; but it would be reasonable to suppose that Adonijah sent a specific invitation to each of his brothers; but there would have been a general announcement for the men of Judah to attend.

What Adonijah is doing is, proclaiming himself king. All of the animal sacrifices mark the event as a holy event (even though Adonijah is probably phony in this); and this is his coronation. The people who gather essentially participate in this barbeque and show their support for Adonijah by being there. They understand what is going on.

In our political rallies and dinners today, they are often done in order to raise funds. Then, there was no campaign as we know it. The idea was more to raise up popular support.

1Kings 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given</i> ; transliterated <i>Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681

1Kings 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nābîy' (אִיבֵּן) [pronounced naw ^b -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
B ^e nāyāh (בְּנֵיָהוּ) [pronounced b ^e n-aw-YAW]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gibbôwr (גִּבּוֹרִים) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150

Translation: *But Nathan the prophet, Benaiah, the mighty men...* There were specific men that Adonijah did not invite. Apparently, these are men that he determined were close to his father David. David had not encouraged Adonijah to take these steps, so it would be worthless to try to convince those loyal to David to follow him.

What makes me doubt Adonijah's faith is, he specifically does not invite Nathan the prophet. A man of God would certainly be interested to know if God had a plan for him to become king. That would be an important piece of information to ascertain; and what better person to talk to than Nathan the prophet. But, Adonijah does not do that. Adonijah makes certain that Nathan is not invited to his massive animal sacrifice-athon.

1Kings 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

1Kings 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוּל or לֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârâ' (אָרַק) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894

Translation: ...and Solomon, his half-brother, he did not summon. That Adonijah specifically leaves out Solomon suggests that he knows that Solomon was hand-picked by David to succeed him. Although this was not formally announced, there appears to be some knowledge or inkling that this is what David wanted. Again, remember the book of Proverbs. There must have been a great deal of personal teaching by David to at least Solomon (if not to all of his sons by Bathsheba). This takes time; and it would have been known about.

Vv. 9–10 read: Adonijah offered up sacrifices of sheep, oxen and fattened calves by the Zohelth Stone which is near En-rogel. He summoned all of his half-brothers, the king's sons; and he summoned the men of Judah, the citizens of David's kingdom. However, Adonijah did not summon Nathan the prophet, Benaiah, the mighty men or Solomon his half-brother. Adonijah stages his own coronation. He certainly could not give a coronation that no one attends; therefore, he figured out which men would back him, and he apparently spoke with them beforehand to have their support. There was also another set of men—those who might be closer to David—whom he did not invite.

In a previous verse, Adonijah does not have the support of Zadok, Benaiah, Nathan, Shimei and Rei. Now, how can he know this? Adonijah would have to have spoken with these men or with their representatives, at least enough to tell that they would not support him. How many of these men said, "And what does your father David want?"

So, bear in mind that no one, except for Nathan and Bathsheba, necessarily knew who would be named king by David, but in the palace, all of David's training of Solomon could not go unnoticed.

Keil and Delitzsch write: *The fact that Solomon and the others mentioned were not included in the invitation, showed very clearly that Adonijah was informed of Solomon's election as successor to the throne, and was also aware of the feelings of Nathan and Benaiah.*⁶⁷ The Pulpit Commentary: *It is clear from this verse that Adonijah perfectly understood that he had in Solomon a rival.*⁶⁸ As I have pointed out, there has been no formal public announcement, but those inside the palace probably had a good idea as to David's feelings on the matter.

Adonijah—possibly even at the urging of his mother—decided to seize the day, and make himself king, as he was next in line (we do not know about Chileab at this point). Here's the main problem: Adonijah did not consult his father; he did not talk to King David. This would have been the most logical thing to do, and this would have cleared up everything. Why didn't he? Adonijah did not believe that David would name him as his successor.

⁶⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:9–10.

⁶⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:10.

Furthermore, there are key people whom he intentionally did not invite. That makes it appear that he knows that he is seizing the crown, and not simply assuming it in due course. Otherwise, why would he intentionally leave such key people off the invite list?

Even though this is speculation, I can almost hear his mother say, "Kings don't ask to be made king; kings assume power."

Chapter Outline

Charts, Graphics and Short Doctrines

Nathan Allies Himself with Bathsheba

And so says Nathan unto Bathsheba mother of Solomon, to say, "Have you not heard that has become king Adonijah ben Haggith and our adonai David has not known?"

1Kings
1:11

Nathan said to Bathsheba (the mother of Solomon), "Have you not heard that Adonijah ben Haggith has become king and our adonai David does not know?"

Nathan said to Bathsheba, the mother of Solomon: "Have you not heard that Haggith's son Adonijah has become king and our lord David does not realize it?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Nathan unto Bathsheba mother of Solomon, to say, "Have you not heard that has become king Adonijah ben Haggith and our adonai David has not known?"
Latin Vulgate	And Nathan said to Bethsabee, the mother of Solomon: Have you not heard that Adonias, the son of Haggith, reigns, and our lord David knows it not?
Peshitta (Syriac)	Wherefore Nathan the prophet said to Bath-sheba the mother of Solomon, Have you not heard that Adonijah has become king, and David our lord does not know it?
Septuagint (Greek)	And Nathan spoke to Bathsheba the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith reigns, and our lord David knows it not?
Significant differences:	There are two words for <i>to say</i> in this verse; the Latin and Syriac leave out the second one.

Thought-for-thought translations; paraphrases:

Contemporary English V.	When Nathan heard what had happened, he asked Bathsheba, Solomon's mother: Have you heard that Adonijah the son of Haggith has made himself king? But David doesn't know a thing about it.
Easy English	Then Nathan spoke to Bathsheba, the mother of Solomon. "Perhaps you have not heard that Adonijah, the son of Haggith, has made himself king. King David does not know anything about it.
Easy-to-Read Version	But Nathan heard about this and went to Solomon's mother Bathsheba. Nathan asked her, "Have you heard what Haggith's son, Adonijah, is doing? He is making himself king. And our master, King David, knows nothing about it.
New Century Version	When Nathan heard about this, he went to Bathsheba, Solomon's mother. "Have you heard that Adonijah, Haggith's son, has made himself king?" Nathan asked. "Our real king, David, does not know it.

The Voice **Nathan** (to Bathsheba, Solomon's mother): ¹¹ Do you not know the news? Adonijah (Haggith's son) is now king, and David our lord does not know it yet.

Partially literal and partially paraphrased translations:

American English Bible	So, Nathan spoke to BathSheba (Solomon's mother) and asked: 'Have you heard? AgGith's son AdoniJah has started ruling, but our lord David doesn't know about it yet!
Beck's American Translation	<i>Nathan Rouses David</i> Then Nathan asked Bathsheba Solomon's mother, "Haven't you heard that Adonijah, Haggith's son, is becoming king, and our lord David doesn't know about it?"
Christian Community Bible	Then Nathan spoke to Bath sheba, mother of Solomon, "Have you heard that Adonijah, son of Haggith, acts as a king, unknown to David our lord?"
God's Word™	Then Nathan asked Solomon's mother Bathsheba, "Haven't you heard that Adonijah, Haggith's son, has become king, and our master David doesn't even know about it?"
International Standard V	Nathan and Bathsheba Confer about Adonijah "Haven't you heard?" Nathan asked Solomon's mother Bathsheba. "Haggith's son Adonijah has become king and David, our true king [Lit. our lord], isn't aware of it. Thereupon Nathan said to Solomon's mother Bethsabee, Hast thou heard the news that Haggith's son Adonias has come to the throne, and our lord king David none the wiser?"
New Advent (Knox) Bible	Then Nathan said to Bathsheba, Solomon's mother: "Have you not heard that Adonijah, son of Haggith, has become king without the knowledge of our lord David?"
New American Bible (2002)	Then Nathan said to Bathsheba, Solomon's mother: "Have you not heard that Adonijah, son of Haggith, has become king, and our lord David does not know?"
New American Bible (2011)	<i>Solomon Proclaimed King.</i> Then Nathan said to Bathsheba, Solomon's mother: "Have you not heard that Adonijah, son of Haggith, has become king, and our lord David does not know?"
NIRV	Nathan spoke to Solomon's mother Bathsheba. He asked, "Haven't you heard? Adonijah, the son of Haggith, has made himself king. And King David doesn't even know about it."
New Jerusalem Bible	Nathan then said to Bathsheba, Solomon's mother, 'Have you not heard that, unknown to our lord David, Adonijah son of Haggith has become king?"
Today's NIV	Then Nathan asked Bathsheba, Solomon's mother, "Have you not heard that Adonijah, the son of Haggith, has become king, and our lord David knows nothing about it?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Nathan spoke to Bathsheba the mother of Solomon, saying, "You never heard that Adonijah the son of Haggith reigns? And David our lord knows nothing of it!"
Bible in Basic English	Then Nathan said to Bath-sheba, the mother of Solomon, Has it not come to your ears that Adonijah, the son of Haggith, has made himself king without the knowledge of David our lord?"
The Expanded Bible	When Nathan heard about this, he went to Bathsheba, Solomon's mother. "Have you heard that Adonijah, Haggith's son, has made himself [become] king?" Nathan asked. "Our real king, [lord] David, does not know it."
Ferar-Fenton Bible	Nathan therefore spoke to Bathsheba the mother Have you heard that Adoniah, the son of Khagith, reigns, and our master David does not know it?"
NET Bible®	Nathan said to Bathsheba, Solomon's mother, "Has it been reported to you [Heb "Have you not heard?"] that Haggith's son Adonijah has become king behind our master David's back [Heb "and our master David does not know."]"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Natan went to Bat-Sheva the mother of Shlomo and said, "Haven't you heard that Adoniyah the son of Haggith has become king without the knowledge of David our lord?"
exeGesés companion Bible	<u>NATHAN AND BATH SHEBA</u> Nathan says to Bath Sheba the mother of Shelomoh saying, Hear you not that Adoni Yah the son of Haggith reigns and David our adoni knows it not?
Hebrew Names Version	Then Natan spoke to Bat-Sheva the mother of Shlomo, saying, Haven't you heard that Adoniyahu the son of Chaggith reigns, and David our lord doesn't know it?
JPS (Tanakh—1985)	Then Nathan said to Bathsheba, Solomon's mother, "You must have heard that Adonijah son of Haggith has assumed the kingship without the knowledge of our lord David.
Orthodox Jewish Bible	Wherefore Natan spoke unto Bat-Sheva em Sh'lomo, saying, Hast thou not heard that Adoniyah Ben Chaggith became Melech, and Dovid adoneinu knoweth it not?
<i>The Scriptures</i> 1998	Nathan then spoke to Bathsheba the mother of Shelomoh, saying, "Have you not heard that Adoniyahu son of Haggith has become sovereign, and Dawid? our master does not know it?"

Literal, almost word-for-word, renderings:

English Standard Version	Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it?"
English Standard V. – UK	Nathan and Bathsheba Before David Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that Adonijah [[See ver. 5 above]; 2 Sam. 3:4] the son of Haggith has become king and David our lord does not know it?"
Green's Literal Translation	And Nathan spoke to Bathsheba, the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith reigns, and our lord David does not know?
Kretzmann's Commentary	Wherefore Nathan, who wanted to prevent a repetition of the history of Absalom, spake unto Bathsheba, the mother of Solomon, saying, Hast thou not heard that Adonijah, the son of Haggith, doth reign, that he had practically usurped the royal power, and David, our lord, knoweth it not? David was, for obvious reasons, ignorant of the plans of Adonijah.
NASB	Nathan and Bathsheba Then Nathan spoke to Bathsheba [2 Sam 12:24] 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 <i>it</i> ?"
New RSV	Then Nathan said to Bathsheba, Solomon's mother, "Have you not heard that Adonijah son of Haggith has become king and our lord David does not know it?"
Young's Updated LT	And Nathan speaks unto Bath-Sheba, mother of Solomon, saying, "Have you not heard that Adonijah son of Haggith has reigned, and our lord David has not known?"
The gist of this verse:	Nathan tells Bathsheba that Adonijah had made himself king, but that David was unaware of this.

1Kings 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Bathsheba' (בַּת־שֶׁבַע) [pronounced <i>bahth-SHEH-bahg'</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
'êm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular construct	Strong's #517 BDB #51
Sh ^o lômôh (שְׁלֹמֹה) [pronounced <i>sh^o-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Nathan said to Bathsheba (the mother of Solomon),... There are two Nathan's in the life of Bathsheba—there is Nathan her son, the brother of Solomon, and Nathan the prophet. Throughout this context, we have been speaking about Nathan the prophet, so it is reasonable to suppose that this is he.

Nathan, even though he is a prophet, is closely associated with David and his family. The fact that he is here with the family, and apparently in reasonable health, suggests that he is younger than King David.

Interestingly enough, Nathan does not go to Solomon. Nathan does not hold a joint conference with the immediate family of King David. He goes to Bathsheba for several possible reasons:

Why Nathan Goes to Bathsheba

- (1) it is in her interest to see that Solomon becomes king;
- (2) she wields some actual power and influence in the palace;
- (3) she will be able to get David to act because she apparently has a much closer relationship to David than anyone else; and

Why Nathan Goes to Bathsheba

(4) she has believed in the Revealed God, and therefore, has a sense of what the right thing to do.

Nathan, on the other hand, has only God's interest, which is to make Solomon king; and Nathan has only influence over those who recognize that he is a prophet. As we will see, Nathan will suggest that they both double-team David, in order to spur him to take action.

Chapter Outline

Charts, Graphics and Short Doctrines

Although it is not clearly stated, it appears that Nathan is aware that David promised Bathsheba that Solomon would be king. We surmise that Nathan knows this based upon the Davidic Covenant, which put David's successor to be born future from the covenant (and Adonijah had already been born). However, the fact that David made the promise to Bathsheba and Nathan knows this suggests that there may be a number of people in the palace who have at least an inkling of David's preference.

As is true when a king dies, there is a great deal of palace intrigue. We ought to look at, *why did Nathan choose to go to Bathsheba?* I am not aware of any commentary which clearly explains why Nathan speaks to Bathsheba about this situation.

Nathan's Link to Bathsheba

1. When Nathan becomes aware of the coronation of Adonijah, he contact Bathsheba, although the Bible never explains why. That is, why doesn't Nathan go to Zadok or Benaiah or someone else?
2. Nathan understands that, from the giving of the Davidic Covenant to David, that David would have a son not yet born who would sit on the throne. This leaves Adonijah out of the picture.
3. The Davidic Covenant is a pretty big deal, so it is covered in 3 chapters of the Bible. But one of the things which God says to Nathan is: **"Further, Jehovah declares to you that Jehovah will build a dynasty for you. When your days are fulfilled and you lie down with your fathers, I will raise up from your loins one who will come after you, whose kingdom I will establish. He will build a house for My name and I will establish His kingdom forever. I will be to him a Father and he will be to me My son. If he goes astray, I will correct and rebuke him with the rods of men and with the welts of the sons of man. I will not take my grace from him as I had removed it from Saul, whom I removed in your presence."** (2Sam. 7:11–15; Kukis RLP) All that is promised here is future, which includes "I will raise up from your loins one who will come after you..." This covenant was given *after* Adonijah had been born, so Nathan knew from the covenant which God gave to him to give to David that David would sire a son in the future, who is spoken of in this covenant.
4. One of Solomon's names given at birth is *Jedidiah*, which means *loved of Y^howah*. The name *Solomon* means *peaceful, quiet*. So, by the name given him, David identifies Solomon as his successor, which identification is made at birth. 2Sam. 12:24–25 **Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him and sent a message by Nathan the prophet. So he called his name Jedidiah, because of the LORD.** (ESV)
5. At some point, David testifies to Solomon that he will be the king: **Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel. David said to Solomon, "My son, I had it in my heart to build a house to the name of the LORD my God. But the word of the LORD came to me, saying, "You have shed much blood and have waged great wars. You shall not build a house to My name, because you have shed so much blood before Me on the earth. Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever."** (1Chron. 22:6–10; ESV; capitalized)
6. It has to be known to anyone close to David that he is taking special care to raise Solomon—something

Nathan's Link to Bathsheba

that David had not done with his first set of sons. Most of the book of Proverbs is divine establishment thinking, which David taught to Solomon.

7. There are about 7 missing years from the end of David's reign (years during which there are no significant events from that time period which are recorded). It is during this time that David is teaching his son Solomon (we may reasonably assume that David also taught Bathsheba's other sons—but the focus here is on Solomon).
8. Nathan knows the covenant, he knows the David and Bathsheba incident intimately, he knows the names given to Solomon, and he would know about David teaching Solomon. Therefore, without knowing anything else, Nathan could be fairly certain that Solomon is God's choice for the king to follow David.
9. Therefore, Nathan would go to Bathsheba, as she would also have a personal interest in seeing her own son on the throne.

Based upon this approach, which comes out of the Bible, there is no need for Nathan to know the promise that David made to Bathsheba.

Chapter Outline

Charts, Graphics and Short Doctrines

Related to some of the points above is this doctrine:

Why Solomon will build the Temple of God rather than David

1. Much of what is done in the Old Testament is about Typology. God sets up a parallel situation in the Old Testament to match up with something that occurs in the New.
2. David makes the following public statement to Solomon: *Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel. David said to Solomon, "My son, I had it in my heart to build a house to the name of the LORD my God. But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars. You shall not build a house to My name, because you have shed so much blood before Me on the earth. Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever.'* (1Chron. 22:6–10; ESV; capitalized)
3. Too often, this is mistakenly taught that Solomon was a better person than David; David killed a lot of people and Solomon didn't; so it is more appropriate for Solomon to build the Temple of God—he is a more genteel sort of guy than David.
4. This understanding misses the point entirely. David lived during a time when he had to kill the enemies of Israel, who are also the enemies of God. He was not some evil killer who was out of control; David was doing his job as general and as king over Israel. This was God's will for him to kill so many people.
5. Because David killed so many people, either by himself or through his army, David made Israel safe for a full generation. I had the blessing to live in such a generation. Because of what the fathers of my generation did—fought in WWII and then in the Korean War, I knew very little of war in my lifetime. There was the Vietnam War and little else. Our military missions after that were fairly small and limited. One generation secured great freedoms and prosperity for the next generation; just as happened for the generation of Solomon. For me to somehow portray myself as better than the WWII generation or the Korean War generation would be an absolute lie and a distortion of history and a smear of their courage and sacrifice. My freedom and prosperity was bought by the blood of these great men.
6. So it was for Solomon's generation. Because of what David and Joab did, freedom was secured for Solomon and for his people.
7. As we will study in **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)), David is a type of Christ (as is Solomon). David is very specifically a type of Christ which points to our Lord's 1st and 2nd advents. In the 1st advent, our Lord came to this earth and presented Himself as Savior and King (and He was rejected); and He will return

Why Solomon will build the Temple of God rather than David

- in the 2nd advent to destroy en masse the enemies of Israel (who are His enemies). This is what King David did.
8. But King Solomon will pick up where David left off and enjoy a rule of great peace and prosperity, which is parallel to our Lord's rule in the Millennium. So Solomon represents our Lord ruling here on earth, permanently (well, semi-permanently, for 1000 years).
 9. How is Jesus Christ represented as ruling in the Millennium? By Solomon and by the Temple of God, which is a permanent structure. The Tabernacle of God is a temporary structure—very much like the 1st advent of Jesus Christ. He came to be with mankind for 30 or so short years.
 10. So, the Tabernacle of God and David portray Jesus Christ in His 1st advent. David portrays our Lord in His 2nd advent, where He returns and destroys the enemies of Israel.
 11. Then Solomon and the Temple of God represent a more permanent rule—the rule of Jesus Christ for 1000 years where the enemies of Israel have been destroyed, and man enjoys great peace and prosperity on this earth.
 12. So, these words spoken by God to David (through Nathan) do not disparage David for being a man of war and exalt Solomon for being a man of peace. David had to secure the peace with war; Jesus Christ when He returns to secure the peace with war. Rev. 14:14–20

This is completely original material. I have taught this on several occasions before; I am not aware of any commentator teaching this.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Hă lô' together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that?* Or, *isn't this the case that?* Or, *is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.

1Kings 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person feminine singular, Qal perfect	Strong's #8085 BDB #1033
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâlak ^e (מלך) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
ʾĀdônîyyâh (אֲדֹנָיָהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chaggîyth (חַגִּית) [pronounced khahg-GEETH]	<i>festive and is transliterated Haggith</i>	feminine singular proper noun	Strong's #2294 BDB #291

Translation: ...“Have you not heard that Adonijah ben Haggith has become king... This ceremony of offering up all of the animal sacrifices was Adonijah’s self-organized inauguration. So he simply declared himself king. It is obvious that this thing occurred, as it is the biggest event in Jerusalem. Nathan asks Bathsheba if she is aware of it, which actually is more Nathan saying, “What are you going to do about this?” Or, more accurately, “We need to do something about this immediately.”

1Kings 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>our Lord, our Master, our Sovereign; our lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

1Kings 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 rd person masculine singular, Qal perfect pausal form	Strong's #3045 BDB #393

Translation: ...and our adonai David does not know? King David appears to be unaware that this is taking place. He is still king, although all of his duties are probably delegated out. He is still making decisions, but they appear to be limited.

Application: Like many people in power, David, to some degree, lived in a bubble, which became more pronounced as he became old and enfeebled.

Application: We have a present-day example of President Obama, who recently made a prisoner exchange, one American deserter for 5 Taliban warriors. He expected to be celebrated for this—so the reports go. He expected that this might change the trajectory of his popularity. He is cut off from reality. He had no idea that there would be little support for an exchange like this. That is what it means to be in a presidential bubble—he has no idea what the people on the outside will think. Furthermore, like many in power, he is very suspicious of the press, even though the press has been very kind to him.

As an aside, I include these very temporal illustrations of what is occurring in the time of David and Solomon in order to show you the parallels between their time and today. 20 years from now, pastors and expositors will take this passage and use different illustrations altogether.

This verse reads: Nathan said to Bathsheba (the mother of Solomon), “Have you not heard that Adonijah ben Haggith has become king and our adonai David does not know? Nathan’s concern is for God’s will to be honored. He has no personal agenda, nothing which he hopes to gain.

The Pulpit Commentary note: *[Nathan] was disinterested. He asks no favours for himself. It is for the Hebrew commonwealth, for the Jewish Church, that he acts and speaks. He does not abuse his position to extort gifts from a dying man.*⁶⁹

And now come—I would counsel please a counsel and you save your soul and a soul of your son Solomon.

1Kings
1:12

Now then, come [that] I may advise you (I urge you) that you will save your soul and the soul of your son Solomon.

Now, listen, so that I may advise you how to save your life and the life of your son, Solomon.

Here is how others have translated this verse:

Ancient texts:

⁶⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:11.

Masoretic Text (Hebrew)	And now come—I would counsel please a counsel and you save your soul and a soul of your son Solomon.
Latin Vulgate	Now then, come, take my counsel, and save your life, and the life of your son Solomon.
Peshitta (Syriac)	Now therefore come, let me give you counsel, that you may save your own life and the life of your son Solomon.
Septuagint (Greek)	And now come, let me give you counsel, and you shall rescue your life, and the life of your son Solomon.
Significant differences:	No serious differences.

Thought-for-thought translations; paraphrases:

Common English Bible	Let me give you some advice on how you and your son Solomon can survive this.
Contemporary English V.	You and your son Solomon will be killed, unless you do what I tell you.
Easy-to-Read Version	Your life and the life of your son Solomon may be in danger. But I will tell you what you should do to save yourself.
<i>The Message</i>	Quickly now, let me tell you how you can save both your own life and Solomon's.
New Berkeley Version	Come then, let me advise you how to save your life and the life of your son Solomon.
New Century Version	I strongly advise you to save yourself and your sons.
New Life Bible	So now come, let me give you words of wisdom and save your life and the life of your son Solomon.
New Living Translation	If you want to save your own life and the life of your son Solomon, follow my advice.
The Voice	Come quickly, and let me help save your life and the life of your son, Solomon. Adonijah is certain to kill anyone who challenges his throne, and Solomon is his greatest threat since King David selected him as the successor instead.

Partially literal and partially paraphrased translations:

American English Bible	So, I beg you to allow me to give you some council that will save your life and the life of your son, Solomon.
International Standard V	If you listen to me, you'll save your life and the life of your son Solomon.
New Advent (Knox) Bible	Act quickly, following the advice I now give thee, if thou wouldst protect thyself, and thy son Solomon, from mortal peril.
NIRV	"So let me tell you what to do to save your life. It will also save the life of your son Solomon.
New Jerusalem Bible	Well, this is my advice to you if you want to save your own life and the life of your son Solomon.
Revised English Bible	Now come, let me advise you what to do for your own safety and for the safety of your son Solomon.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now please go, and advise your counselors: Escape with your soul, and the soul of your son Solomon.
Bible in Basic English	So now, let me make a suggestion, so that you may keep your life safe and the life of your son Solomon.
Ferar-Fenton Bible	So now go, reflect with yourself and protect your own life, and the life of your son Solomon.
NET Bible®	Now [Heb "now, come." The imperative of הָלַךְ, (halakh) is here used as an introductory interjection. See BDB 234 s.v. הָלַךְ.] let me give you some advice as to how [Or "so that."] you can save your life and your son Solomon's life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now, come, please let me give you advice, so that you can save both your own life and that of your son Shlomo.
exeGesés companion Bible	...and now come, I pray you, and I counsel you to rescue your own soul and the soul of your son Shelomoh:...
Judaica Press Complete T.	And now come and I shall council you with advice, and you shall save your life and the life of your son Solomon.
Orthodox Jewish Bible	Therefore come, let me, now, give thee counsel, that thou mayest save thine own nefesh, and the nefesh of thy ben Sh'lomo.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and now, come, let me counsel you, I pray you, and deliver your life, and the life of your son Solomon;...
Context Group Version	Now therefore come, let me, I beg of you, give you counsel, that you may rescue your own life { soul }, and the life { soul } of your son Solomon.
<i>Emphasized Bible</i>	Now, therefore, come; let me give thee counsel, I pray thee,—so shalt thou rescue thine own life, and the life of thy son, Solomon.
English Standard Version	Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon.
The Geneva Bible	Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life [For Adonijah will destroy you and your son, if he reigns.], and the life of thy son Solomon.
Kretzmann's Commentary	Now, therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life and the life of thy son Solomon, for according to Oriental custom the opposing pretenders to the crown, together with their nearest relatives, were put to death by him who forcibly seized the throne.
World English Bible	Now therefore come, please let me give you counsel, that you may save your own life, and the life of your son Solomon.
Young's Updated LT	And now, come, let me counsel you, I pray you, and deliver your life, and the life of your son Solomon.

The gist of this verse: Nathan then proposes to counsel Bathsheba on how to save her life and the life of Solomon.

1Kings 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּ) [pronounced <i>gahT-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person feminine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229

1Kings 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
From the NET Bible: <i>Heb</i> “now, come.” <i>The imperative of הלך (halakh) is here used as an introductory interjection. See BDB 234 s.v. הלך; The NET Bible translates this now.</i> ⁷⁰			
yâ'ats (אָץ) [pronounced yaw-GAHTS]	<i>to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing</i>	1 st person singular, Qal imperfect with the voluntative hê	Strong's #3289 BDB #419
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “ <i>Oh, that I may not respect any man's person</i> ”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
'êtsâh (אֶצְחָ) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun	Strong's #6098 BDB #420

Translation: *Now then, come [that] I may advise you (I urge you)...* The person who needs to act in this situation is Bathsheba.

We do know that Nathan is a prophet of God and we know that, in the past, God has spoken to him to speak to David. We also know that it is God's will for Solomon to be king. We do not know whether God has spoken to Nathan and said, “Go to Bathsheba and do thus and so.” In fact, my opinion would be that God has not contacted Nathan. At least in the book of Samuel, when God told a prophet to do something, that information was found in the context. However, this does not mean that Nathan is acting out of turn. Not all believers need to consult with God on everything that they do. God has made us normal, functioning human beings; and if we understand the Word of God, we are going to know what to do.

With Nathan, it is reasonable for him to suppose that, if he is doing the wrong thing, then God will contact him.

Application: You do not stop everything and gather up a prayer group and ask God exactly what route you need to drive in order to get to work today. Now, on the way to work, you might be praying from time to time. That is all normal. But you do not stop and pray for every single thing that you do. You do not pray to determine if you should make a left or a right turn, or if you ought to take the freeways or keep to the side streets.

My point is, Nathan is not acting out of turn here. Nathan does not necessarily need to catch a breath and go to God and say, “What should I say next?” He knows God's game plan; so he knows what God expects of him. And, as previously stated, he knows that David promised Bathsheba that Solomon would reign in his stead (this will be obvious in v. 13).

It would also be reasonable that Nathan knows about the spiritual training that David has provided for Solomon.

⁷⁰ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 5, 2014.

1Kings 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlaṭ (מלט) [pronounced <i>maw-LAHT</i>]	<i>cause to escape, deliver [from danger], save; to lay eggs [the eggs slip out]</i>	2 nd person feminine singular, Piel imperative	Strong's #4422 BDB #572
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נפש) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 nd person feminine singular suffix	Strong's #5315 BDB #659
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נפש) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
Sh ^e lômôh (שלום) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...that you will save your soul and the soul of your son Solomon. Bathsheba is apparently David's favorite wife. I believe that she is David's right woman. Probably many of the decisions that are being made are partially hers or totally hers, while David is ill. She also has 4 sons by David. Adonijah, since he is taking the throne, probably would have no problem with killing her and her sons, who are his rivals for the throne. Given that he invited David's other sons to his coronation suggests that he would not have massacred his entire family. However, given that he fears for his own life (later in this chapter), that also suggests that he would have killed Solomon at the very least. We have even Scriptural examples of this: Judges 9:5 1Sam. 24:21 1Kings 15:29 2Kings 10:7, 14 11:1 2Chron. 21:4 22:10.

Solomon, as king, would exceed all other kings in the realm of wealth and wisdom. (1Chron. 29:25 2Chron. 9:22).

Putting Bathsheba to death would have been a severe step, but Bathsheba knows that David promised the kingdom to her son. For this knowledge, she is in danger.

From the Pulpit Commentary: *Rawlinson cites the instances of Cleopatra, widow of Philip of Macedon, who was murdered with her infant son Caranus by Olympias; and Roxana, widow of Alexander the Great, who, with her son, was put to death by Cassander.*⁷¹

Depart and go in unto the King David and you have said unto him, 'Did you not, my adonai the king, have sworn to your maidservant, to say that *Solomon your son will reign after me and he [even] he will sit upon my throne.* And why has become king Adonijah?'

1Kings
1:13

Depart and go in unto King David and say to him, 'Did you not, my adonai the king, swear to your maidservant, saying that *Solomon your son will reign after me and he [even] he will sit upon my throne.* Why, then, has Adonijah become the king?'

Depart from here and take an audience with King David and say to him, 'Did you not swear to me that Solomon your son would reign after you and that he would sit upon your throne? When then is Adonijah proclaiming himself to be king?'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Depart and go in unto the King David and you have said unto him, 'Did you not, my adonai the king, have sworn to your maidservant, to say that <i>Solomon your son will reign after me and he [even] he will sit upon my throne.</i> And why has become king Adonijah?'
Latin Vulgate	Go, and get in to king David, and say to him: Did you not, my lord, O king, swear to me, your handmaid, saying: Solomon, your son, will reign after me, and he will sit on my throne? why then does Adonias reign?
Peshitta (Syriac)	Go and get you in to the King David and say to him, Did you not my lord, O king, swear to your handmaid, saying, Solomon your son shall reign after me, and he shall sit upon my throne? Why then does Adonijah reign?
Septuagint (Greek)	Make haste, and go in to King David, and you shall speak to him, saying, Have you not, my lord, O king, sworn to your handmaid, saying, Your son Solomon shall reign after me, and he shall sit upon my throne? Why then does Adonijah reign?

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	Go to King David and say, 'Didn't my master the king swear to your servant, "Your son Solomon will certainly rule after me. He will sit on my throne"? Why then has Adonijah become king?'
Contemporary English V.	Go say to David, "You promised me that Solomon would be the next king. So why is Adonijah now king?"
Easy-to-Read Version	Go to King David and say to him, 'My lord and king, you made a promise to me. You promised that my son Solomon would be the next king after you. So why is Adonijah becoming the new king?'
Good News Bible (TEV)	If you want to save your life and the life of your son Solomon, I would advise you to go at once to King David and ask him, 'Your Majesty, didn't you solemnly promise

⁷¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:12.

me that my son Solomon would succeed you as king? How is it, then, that Adonijah has become king?" v. 11 is included for context.

New Berkeley Version	Go at once to King David and say to him, 'Did you not, my master O king, swear to your maidservant, saying, "Solomon your son shall be king after me and shall occupy my throne?" Why then has Adonijah become king?'
New Life Bible	Go to King David and say to him, 'My lord, O king, have you not promised your woman servant, saying, "For sure your son Solomon will be king after me. He will sit on my throne"? Why then has Adonijah become king?'
The Voice	Go this very instant to King David, and tell him, "My dear king and lord, did you not swear to me, your maidservant, 'Your son, Solomon, will certainly be king after me. My throne will belong to him'? If so, then tell me why Adonijah is now king."

Partially literal and partially paraphrased translations:

American English Bible	Hurry and go to King David, then say to him: <i>O my lord the king; Didn't you swear to me (your handmaid) that my son Solomon would reign after you and sit on your throne? And if so, why is Adonijah reigning?</i>
Christian Community Bible	Go, see king David immediately and tell him this, 'Did you not, my lord king, swear to your handmaid that Solomon, my son, would reign after you and sit on your throne? Why then does Adonijah act as king?'
International Standard V	Go right now to King David and ask him, 'Your majesty, you promised your servant that "Your son Solomon will certainly become king after me and will sit on my throne," didn't you? So why has Adonijah become king?'
New Advent (Knox) Bible	Go and demand access to king David's presence; ask him openly, My lord King, didst thou not promise me, thy handmaid, upon oath, to let my son Solomon be thy heir, and succeed to thy throne? How comes it that Adonias is king?
NIRV	Go in and see King David. Say to him, 'You are my king and master. You took an oath. You promised me, "You can be sure that your son Solomon will be king after me. He will sit on my throne." If that's really true, why has Adonijah become king?'
New Jerusalem Bible	Go straight in to King David and say, "My lord king, did you not make your servant this promise on oath: Your son Solomon is to be king after me; he is the one who is to sit on my throne? How is it, then, that Adonijah is king?"
New Simplified Bible	»'Go now to King David and ask him: 'Your Majesty, did you solemnly promise me that my son Solomon would succeed you as king? How is it that Adonijah has become king?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Go and come into king David, and say to him, 'My lord and king, <i>did</i> you not swear to your maidservant and say, 'Solomon your son will reign after me, and dwell over my throne? Why <i>does</i> Adonijah reign?'
Bible in Basic English	Come now, go to King David and say to him, Did you not, O my lord, take an oath to me, your servant, saying, Truly Solomon your son will be king after me, seated on the seat of my kingdom? why then is Adonijah acting as king?
The Expanded Bible	Go to King David and tell him, 'My master and king, ·you promised [·didn't you promise/vow/swear.?] that my son Solomon would be king and would rule on your throne after you. Why then has Adonijah become king?'
Ferar-Fenton Bible	Go, and proceed to King David, and say to him ` Did not your Majesty promise to your handmaid that Solomon your son shall reign after me, and sit upon my throne? Then why is Adoniah reigning? '
NET Bible®	Visit [Heb "come, go to." The imperative of הָלַךְ, (halakh) is here used as an introductory interjection. See BDB 234 s.v. הָלַךְ,] King David and say to him, 'My master, O king, did you not solemnly promise [Or "swear an oath to."] your servant,

"Surely your son Solomon will be king after me; he will sit on my throne"? So why has Adonijah become king?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Go, get in to see King David, and say to him, 'My lord, king, didn't you swear to your servant, "Your son Shlomo will be king after me; he will sit on my throne"? So why is Adoniyah king?'
exeGesés companion Bible	...go and enter to sovereign David, and say unto him, Oathed you not, my adoni, O sovereign, to your maid, saying, Assuredly Shelomoh your son reigns after me, and settles on my throne? Why reigns Adoni Yah?
JPS (Tanakh—1985)	Go immediately to King David and say to him, 'Did not you, O lord king, swear to your maidservant: "Your son Solomon shall succeed me as king, and he shall sit upon my throne"? Then why has Adonijah become king?'
Orthodox Jewish Bible	Go and get thee in unto HaMelech Dovid, and say unto him, Didst not thou, adoni, O HaMelech, swear unto thine amah (maid servant, handmaid) saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, and he shall sit upon my kisse? Why then doth Adoniyah reign as Melech?
<i>The Scriptures</i> 1998	"Go immediately to Sovereign Dawid? and say to him, 'Did you not, my master, O sovereign, swear to your female servant, saying, "Certainly, your son Shelomoh shall reign after me, and he shall sit on my throne"? Why then has Adoniyahu become sovereign?'

Literal, almost word-for-word, renderings:

English Standard Version	Go in at once to King David, and say to him, 'Did you not, my lord the king, swear to your servant, saying, "Solomon your son shall reign after me, and he shall sit on my throne"? Why then is Adonijah king?'
Kretzmann's Commentary	Go and get thee in unto King David, with whom she, his favorite wife, still had great influence, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne? Why, then, doth Adonijah reign? The plan was to arouse David's mind to the danger of the situation.
New King James Version	Go immediately to King David and say to him, 'Did you not, my lord, O king, swear to your maidservant, saying, "Assuredly your son Solomon shall reign after me, and he shall sit on my throne"? Why then has Adonijah become king?'
New RSV	Go in at once to King David, and say to him, "Did you not, my lord the king, swear to your servant, saying: Your son Solomon shall succeed me as king, and he shall sit on my throne? Why then is Adonijah king?"
Updated Bible Version 2.11	Go and get in to King David, and say to him, Did you not, my lord, O king, swear to your slave, saying, Assuredly Solomon your son will reign after me, and he will sit on my throne? Why then does Adonijah reign?
A Voice in the Wilderness	Depart and go to King David and say to him, Have you not sworn to your maidservant, my lord, O king, saying, Surely your son Solomon shall reign after me, and he shall sit on my throne? Why then has Adonijah become king?
World English Bible	Go and get you in to king David, and tell him, Didn't you, my lord, king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit on my throne? why then does Adonijah reign?

Young's Updated LT

Go and enter in unto king David, and you have said unto him, 'Have you not, my lord, O king, sworn to your handmaid, saying, *Surely Solomon your son does reign after me, and he does sit on my throne?* And wherefore has Adonijah reigned?'

The gist of this verse:

Nathan advises Bathsheba to go immediately to King David and confront him, both on the promise that he made her and on the fact that Adonijah was making himself king.

1Kings 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person feminine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	come [in], go [in], enter, advance	2 nd person feminine singular, Qal imperative	Strong's #935 BDB #97
From the NET Bible: Heb "come, go to." The imperative of הלך (halakh) is here used as an introductory interjection. See BDB 234 s.v. הלך. The NET Bible translates this visit. ⁷²			
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

Translation: Depart and go in unto King David... Nathan is speaking to Bathsheba, and he is going to correctly instruct her as to what she needs to do. She will leave him and go directly to King David.

1Kings 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person feminine singular, Qal perfect	Strong's #559 BDB #55

⁷² From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 5, 2014.

1Kings 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that? Or, isn't this the case that? Or, is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
'attâh (אתה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	2 nd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...and say to him, ‘Did you not, my adonai the king, swear to your maidservant,... King David has made his decision known that Solomon would succeed him as king. So Bathsheba will go to David and speak to him, with this as the starting point. “Didn’t you swear this to me?”

Nathan is saying this to Bathsheba, so he obviously knows that David made this promise to her.

1Kings 1:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong’s #559 BDB #55
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong’s #8010 BDB #1024
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong’s #1121 BDB #119
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong’s #4427 BDB #573
’achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 1 st person singular suffix	Strong’s #310 BDB #29

Translation: ...saying that *Solomon your son will reign after me...* She will quote David’s words back to him. This change is indicated by the use of italics above. What David said begins with the word *that*. David refers to her in the 2nd person feminine singular (David speaking to Bathsheba) and then he refers to himself in the 1st person, indicating that David had said these exact words to her. “*Solomon, your son, will reign after me;*” is exactly what David said to Bathsheba.

All of this is actually Nathan speaking to Bathsheba. This is what she is to say to King David. And she will quote King David within her speaking to King David. So, we have a quote, within a quote, within a quote—something which is surprisingly not that rare in the Bible.

1Kings 1:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (בשי) [pronounced <i>yaw-SHAH^êV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
‘al (על) [pronounced <i>‘ah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כסא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

Translation: *...and he [even] he will sit upon my throne.* This continues David's promise to Bathsheba, that Solomon would sit upon his throne. This is essentially a quotation from David originally spoken to Bathsheba. In context, this is Nathan speaking to Bathsheba, telling her what to say to King David.

1Kings 1:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maddu‘a (מדע) [pronounced <i>mah-DOO-ahg</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
mâlak ^e (מלך:) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
‘Ădônîyyâh (אדני) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: *Why, then, has Adonijah become the king?* This is the kicker. “Okay, if all of this is true (and it is), then what is Adonijah doing right now, acting as if he is king?” This will be a surprise to David, because this part of what Bathsheba will say is not known to him. He does not know what Adonijah has done.

What David promised to Bathsheba:

Summarizing David's Oath to Bathsheba

1. David had made a clear and unequivocal oath to Bathsheba that Solomon would become king after him.
2. Nathan quotes this oath in v. 13, Bathsheba affirms the oath in v. 17 and David confirms this oath in v. 30.
3. This does not appear to be recorded historically in Scripture. That is, we do not have a narrative, during which time period, David promises Bathsheba that Solomon will be his successor.
4. However, this verse (v. 13) makes it clear that Nathan knows about this oath. He is quoting David's words to Bathsheba exactly.
5. The fact that Adonijah did not invite Nathan or Solomon suggests that he at least suspected that Solomon was probably David's choice for the throne. After all, he did invite his other half-brothers.
6. However, it does not appear that this oath is common knowledge. Otherwise, it would not be logical that both Joab and Abiathar would be supporting Adonijah if they knew unequivocally that Solomon was David's choice.
7. Probably, Haggith or Adonijah learned the palace politics and figured out where they stood, and who the inner circle of allies were for David, and kept them out of this.
8. Based upon some of the things which Joab and David have done, it is possible that he and King David are on the outs at this point in their lives. This could account for Joab going against David's preferences (if Joab knows them).
9. In any case, the oath was private, but known at least to Nathan.
10. Furthermore, there are an inner circle of allies of David's that Adonijah specifically does not invite. Whether they know about David's promise is never made clear.

Chapter Outline

Charts, Graphics and Short Doctrines

Lo, yet you are speaking there with the king and I [even I] will come in after you and I have confirmed your words."

1Kings
1:14

Listen, while you are speaking with the king, then I [even I] will come in after you and I will confirm your words."

Listen, while you are yet speaking with the king, then I will come in soon after you and I will confirm what you say to the king."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Lo, yet you are speaking there with the king and I [even I] will come in after you and I have confirmed your words."
Latin Vulgate	And while you are yet speaking there with the king, I will come in after you, and will fill up your words.
Peshitta (Syriac)	And, while you are still speaking there in the presence of the king, I also will come in after you and confirm your words.
Septuagint (Greek)	And behold, while you are still speaking there with the king, I also will come in after you, and will confirm your words.

Significant differences: The Latin and Syriac leave out *behold*.

Thought-for-thought translations; paraphrases:

Common English Bible	While you are speaking there with the king, I'll come along and support your words."
Contemporary English V.	While you are still talking to David, I'll come in and tell him that everything you said is true.
Easy English	While you are still talking to the king, I will come in. And I will give evidence that you are telling the truth.'
Easy-to-Read Version	Then while you are still talking with him, I will come in. After you leave, I will tell the king what has happened. And that will show that what you said is true."
<i>The Message</i>	While you're there talking with the king, I'll come in and corroborate your story."
New Life Bible	While you are still there speaking with the king, I will come in after you and tell him your words are true."
The Voice	While you are still conversing with the king in his chambers, I will come in and confirm everything you have told him.

Partially literal and partially paraphrased translations:

Beck's American Translation	Then while you are still there speaking with the king, I will follow you in and support your words." Ideally Israel remained a theocracy, in which the leading prophet and the high priest could, and should, exercise much authority.
International Standard V	Then, while you are still talking to the king, I'll come in after you and verify your statement."
New Advent (Knox) Bible	And while thou art still speaking, I will come in after thee, and lend weight to these words of thine.
NIRV	"While you are still talking to the king, I'll come in. I'll tell him that what you have said is true."
Today's NIV	While you are still there talking to the king, I will come in and add my word to what you have said."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And while you are still talking there with the king, see, I will come in after you and say that your story is true
The Expanded Bible	While you are still talking to the king, I will come in and tell him that what you have said about Adonijah is true [confirm your words]."
Ferar-Fenton Bible	Then whilst you are speaking thus with the king, I will come after you, and confirm your statement.
NET Bible®	While [In the Hebrew text the sentence is introduced by the particle הִנֵּה (hinneh, "look"), which here draws attention to Nathan's concluding word of assurance and support. For this use of the word, see HALOT 252 s.v. הִנֵּה.] you are still there speaking to the king, I will arrive [The Hebrew text reads, "I will come after you."] and verify your report [Heb "fill up [i.e., confirm] your words."]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Right then, while you are still talking with the king, I will also come in after you and confirm what you are saying."
exeGesés companion Bible	Behold, while you still word with the sovereign, I also come in after you, and fulfill/shalam your words.
Judaica Press Complete T.	Behold, you are talking there with the king, and I shall come in after you and I shall complete your words."
Orthodox Jewish Bible	Hinei, while thou yet speakest there with HaMelech, I also will come in after thee, and confirm thy devarim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Lo, you are yet speaking there with the king, and I come in after you, and have completed your words.
Context Group Version	Look, while you yet talk there with the king, I also will come in after you, and confirm your words.
English Standard Version	Then while you are still speaking with the king, I also will come in after you and confirm your words."
Kretzmann's Commentary	Behold, while thou yet talkest there with the king, I also will come in after thee, to follow up the effect of the first announcement, and confirm thy words, by making the same statements and thus inciting the king to action.
World English Bible	Behold, while you yet talk there with the king, I also will come in after you, and confirm your words.
Young's Updated LT	Lo, [when] you are yet speaking there with the king, and I come in after you, and have completed your words."

The gist of this verse: Nathan promises to come in and confirm what Bathsheba tells the king.

1Kings 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ʿôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb with the 2 nd person feminine singular suffix	Strong's #5750 BDB #728
I don't recall seeing a suffix being used with an adverb; however, ʿôwd (וְעַד) [pronounced <i>gohd</i>] is also a noun, and it means <i>a going around; a continuing, a continuance; a repeating</i> . Perhaps the idea is, even though we use the sense of the adverb, that this word (a form of a verb) can take on a suffix.			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	feminine singular, Piel participle	Strong's #1696 BDB #180
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
I have taken some liberties here and, translated both of the adverbs with the adverb <i>while, when</i> .			
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Listen, while you are speaking with the king,... David, in his weakened state, is not going to feel strongly motivated to do anything, even if what is going on is against his own wishes. So Nathan will listen carefully, and while Bathsheba is speaking to the king, he will step in. Or, he will time it, so that he comes in at the right time.

1Kings 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	1 st person singular, Qal imperfect	Strong's #935 BDB #97
ʾachârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 2 nd person feminine singular suffix	Strong's #310 BDB #29

Translation: ...then I [even I] will come in after you... Nathan will carefully monitor the situation, and he will listen for his cue (which might be when Bathsheba goes from speaking of David in the 2nd person to where she quotes David exactly); or he will simply know the time needed by Bathsheba to speak to David (it seems unlikely that their conversation could be overheard).

When Nathan comes in, then it will be more than Bathsheba simply saying this to David.

1Kings 1:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person singular, Piel perfect	Strong's #4390 BDB #569
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 2 nd person feminine singular suffix	Strong's #1697 BDB #182

The JPCT has a good translation of this: Behold, you are talking there with the king, and I shall come in after you and I shall complete your words." The Messages has the more updated approach: While you're there talking with the king, I'll come in and corroborate your story."

Translation: ...and I will confirm your words.” Nathan promises that he will confirm these words to David. David does not so much need his words confirmed, as he probably recalls them; but that Adonijah is acting as king—that David needs to have confirmed.

With both Nathan and Bathsheba coming in and agreeing to all this, David, despite his illness, will have to act. And by this, David will know that Bathsheba is not overreacting to or misinterpreting what she has seen.

Application: It is common for a man in power to have certain people that he listens to consistently. How large this group is, depends on the man in power. From what I have heard about the Bush White House, on big issues, there were fairly robust debates with President Bush in attendance. Those under him learned to make their arguments persuasively, and the Bush, who called himself *the decider*, would make a decision.

Vv. 11–14 read: Nathan said to Bathsheba, the mother of Solomon: “Have you not heard that Haggith’s son Adonijah has become king and our lord David does not realize it? Now, listen, so that I may advise you how to save your life and the life of your son, Solomon. Depart from here and take an audience with King David and say to him, ‘Did you not swear to me that Solomon your son would reign after you and that he would sit upon your throne? When then is Adonijah proclaiming himself to be king?’ Listen, while you are yet speaking with the king, then I will come in soon after you and I will confirm what you say to the king.” The idea is, David is going to hear the same thing from two very different types of people. Even though Nathan and Bathsheba are colluding here, they are colluding on the truth. Furthermore, this carries with it the concept, *in the mouth of 2 or 3 witnesses shall a thing be established*. (2Cor. 13:1; Deut. 19:15) David won’t have to ask if this is really happening; he won’t have to double-check anything, as two of his most trusted allies are telling him the same thing. So he will have no choice but to act.

Chapter Outline

Charts, Graphics and Short Doctrines

Bathsheba Speaks with King David about Adonijah

And so goes in Bathsheba unto the king the chamber-ward and the king has become old—very—and Abishag the Shunammite is ministering to the king.

1Kings
1:15

Bathsheba went in to the king, into [his] private room. The king is very old and Abishag the Shunammite is ministering to the king.

Bathsheba went into the king’s private room to speak to him. He has grown very old and Abishag the Shunammite is ministering to him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so goes in Bathsheba unto the king the chamber-ward and the king has become old—very—and Abishag the Shunammite is ministering to the king.

Latin Vulgate

So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

Peshitta (Syriac)

So Bath-sheba went in to King David into the chamber; and the king was very old; and Abishag the Shilommite ministered to the king.

Septuagint (Greek)

So Bathsheba went in to the king into the chamber. And the king was very old, and Abishag the Shunammite was ministering to the king.

Significant differences:

None.

Thought-for-thought translations; paraphrases:

Easy English	Bathsheba went to see the old king in his room. Abishag from Shunem was looking after him.
Easy-to-Read Version	So Bathsheba went in to see the king in his bedroom. The king was very old. Abishag, the girl from Shunem, was caring for him there.
<i>The Message</i>	Bathsheba went at once to the king in his palace bedroom. He was so old! Abishag was at his side making him comfortable.
New Life Bible	So Bathsheba went to the king in his room. The king was very old, and Abishag the Shunammite was helping him.
The Voice	Bathsheba rushed to the king's chambers, where an elderly David was being served by his Shunammite <i>nurse</i> , Abishag.

Partially literal and partially paraphrased translations:

American English Bible	So, BathSheba went before the king in his bedroom. Now, the king was very old, and AbiSag (the Somanite) was there serving him.
Beck's American Translation	Then Bathsheba went in to the king, into his own apartment, for the king was very old, and Abishag the Shunammite was caring for him.
Christian Community Bible	So Bathsheba went to the king, right into his room. (Now the king was very old, and Abishag the Shu namite was attending to him.)
<i>God's Word</i> ™	Bathsheba went to the king in his private room. The king was very old, and Abishag from Shunem was taking care of him.
International Standard V	So Bathsheba went to the king in his private room. Now the king was very old, and Abishag the Shunammite was attending to him [Lit. to the king].
New Advent (Knox) Bible	So Bethsabee gained access to the king's own room, where he sat, an old, old man, with Abisag the Sunamite in attendance on him.
New American Bible (2002)	So Bathsheba visited the king in his room, while Abishag the Shunamite was attending him because of his advanced age.
NIRV	So Bathsheba went to see the old king in his room. Abishag, the Shunammite, was taking care of him there.
New Jerusalem Bible	So Bathsheba went to the king in his room (he was very old and Abishag of Shunem was in attendance on him).

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Bathsheba came to the king's recess. The king was very old. Abishag of Shunem ministered to the king.
Bible in Basic English	Then Bath-sheba went into the king's room; now the king was very old, and Abishag the Shunammite was waiting on him.
The Expanded Bible	So Bathsheba went in to see the aged king in his bedroom, where Abishag, the girl from Shunam, was caring for him.
NET Bible®	So Bathsheba visited the king in his private quarters [Or "bedroom."]. (The king was very old, and Abishag the Shunammite was serving the king.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bat-Sheva went in to the king in his room. (The king was very old; Avishag the Shunamit was in attendance on the king.).
exeGesés companion Bible	And Bath Sheba enters to the sovereign into the chamber: and the sovereign ages mightily; and Abi Shag the Shunemiyth ministers to the sovereign:...

Hebrew Names Version Bat-Sheva went in to the king into the chamber: and the king was very old; and Avishag the Shunammite was ministering to the king.
 Orthodox Jewish Bible And Bat-Sheva went in unto HaMelech into the cheder; and HaMelech was zaken me'od; and Avishag HaShunammit attended unto HaMelech.

Literal, almost word-for-word, renderings:

The Amplified Bible So Bathsheba went in to the king in his chamber. Now the king was very old *and* feeble, and Abishag the Shunammite was ministering to [him].
 English Standard Version So Bathsheba went to the king in his chamber (now the king was very old, and Abishag the Shunammite was attending to the king).
 Green's Literal Translation And Bathsheba came in to the king, to the inner room. And the king was old, and Abishag the Shunammite was serving the king.
 Kretzmann's Commentary And Bathsheba went in unto the king, into the chamber, for the aged king could no longer leave his apartments; and the king was very old; and Abishag the Shunammite ministered unto the king, who needed constant nursing and attention.
 NASB So Bathsheba went in to the king in the bedroom. Now the king was very old [1Kings 1:1], and Abishag the Shunammite was ministering to the king.
 New RSV So Bathsheba went to the king in his room. The king was very old; Abishag the Shunammite was attending the king.
 Young's Updated LT And Bath-Sheba comes in unto the king, to the inner chamber, and the king *is* very aged, and Abishag the Shunammite is serving the king.

The gist of this verse: Bathsheba goes into the king's inner chamber, and he is there, looking very old, and Abishag is ministering to him.

1Kings 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
Bathsheba' (עַבְשָׁגַתְּ) [pronounced bahth-SHEH-bahg]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
cheder (חֶדֶר) [pronounced KHEH-dehr]	<i>chamber, room, private room; private office; innermost part; inward parts</i>	masculine singular noun with the definite article; with the locative hê	Strong's #2315 (and #2316) BDB #293

1Kings 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The hê locale (which I call the locative hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			

Translation: [Bathsheba went in to the king, into \[his\] private room](#). As instructed by Nathan, Bathsheba went into the king's private room, which she apparently has easy access to. There is nothing in this narrative to suggest that they are estranged; but that this is simply standard protocol for that era. No doubt there was a guard at his door and certain men who okayed her every visit.

The king probably remained in this room due to his illness.

1Kings 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
zâqên (זָקֵן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: [The king is very old...](#) Bathsheba herself is possibly struck by seeing the king and seeing just how much he had aged. Perhaps it struck her each time she saw him. Recall that she is probably 20 years younger than he is.

I lost my father to cancer, and the chemotherapy caused him to age dramatically over a very short period of time.

1Kings 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ăbîyshag (אֲבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]; transliterated <i>Abishag, Avishag</i></i>	feminine singular proper noun	Strong's #49 BDB #4

1Kings 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shûwnammîyth (תִּמְנוֹשׁ) [pronounced shoo-nahm-MEETH]	a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess	feminine singular, gentilic adjective, with the definite article	Strong's #7767 BDB #1002
shârath (תָּרַשׁ) [pronounced shaw-RAHTH]	serving, ministering	Piel participle	Strong's #8334 BDB #1058
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek ^e (לְמֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and Abishag the Shunammite is ministering to the king. Abishag has taken up duties caring for the king. We do not know all that this entailed, except that it wasn't sex. Perhaps she simply fed and took care of him and warmed him.

David, Bathsheba and Abishag (a graphic) from [Distant Shores Media](#), accessed June 25, 2014.

This also suggests that the only person in the room



with David was Abishag. David would have had staff on the other side of the door, but his needs and care were seen to by this one young lady.

David, Bathsheba and Abishag (a second graphic) from [Flickr](#); accessed June 25, 2014.



And so bows Bathsheba and so she does obeisance to the king. And so says the king, "What to you?"

1Kings 1:16

Bathsheba bowed and did obeisance before the king. The king then said, "What [can I do] for you?"

Bathsheba bowed before the king and did obeisance to him. David asked her, "What is it I can do for you?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so bows Bathsheba and so she does obeisance to the king. And so says the king, "What to you?"
Latin Vulgate	Bethsabee bowed herself, and <u>worshipped</u> the king. And the king said to her: What <u>is your will?</u>
Peshitta (Syriac)	And Bath-sheba bowed and did obeisance to the king. And the king said to her, What <u>troubles</u> you, <u>Bath-sheba?</u>
Septuagint (Greek)	And <u>Bathsheba</u> bowed down before the king; and the king said, What <u>is</u> your <u>request?</u>

Significant differences: The Greek lacks Bathsheba doing *obeisance* to David. The Latin appears to have *worshipped*, which seems too strong. What David says in the Hebrew is quite short; therefore, we would expect some more words added in the other languages in order to fill out the question.

Thought-for-thought translations; paraphrases:

Common English Bible	Bathsheba bowed down on her face before the king. The king asked, "What do you want?"
Contemporary English V.	Meanwhile, David was in his bedroom where Abishag was taking care of him because he was so old. Bathsheba went in and bowed down. "What can I do for you?" David asked. V. 15 is included for context.
Easy English	Bathsheba got on her knees in front of the king. 'What do you want?' the king asked.
Good News Bible (TEV)	Bathsheba bowed low before the king, and he asked, "What do you want?"
New Living Translation	Bathsheba bowed down before the king. "What can I do for you?" he asked her.
The Voice	Bathsheba bowed before the king and put her face to the floor. King David: What is it you want?

Partially literal and partially paraphrased translations:

American English Bible	Then BathSheba bowed low before the king and he asked her: 'What do you want?'
Christian Community Bible <i>God's Word</i> TM	Bathsheba bowed in homage to the king who asked her, "What do you want?" Bathsheba knelt and bowed down in front of the king. "What do you want?" the king asked.
International Standard V	Bathsheba knelt and bowed down to the king, and the king asked her, "What do you wish?"
NIRV	Bathsheba bowed low. She got down on her knees in front of the king. "What do you want?" the king asked.
New Jerusalem Bible	She knelt, prostrated herself before the king, and the king said, 'What do you want?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Bathsheba bent and bowed to the king. The king said, "What <i>is</i> with you?" And Bath-sheba went down on her face on the earth before the king giving him honour. And he said, What is your desire?
The Expanded Bible	Bathsheba bowed and knelt before the king. He asked, "What do you ·want [wish]?"

Ferar-Fenton Bible	Bathsheba consequently went to the king in his chamber. The king, however, was very old, and Abishag the Shunamite was attending on the king, when Bathsheba approached and bowed to the king, and the king What is the matter Did not my Prince swear to your handmaid by your EVER-LIVING that Solomom your son shall reign after me and sit upon my throne? Vv. 15 and 17 are included for context.
NET Bible®	Bathsheba bowed down on the floor before [Heb "bowed low and bowed down to."] the king. The king said, "What do you want?"
New Heart English Bible	Bathsheba bowed, and showed respect to the king. The king said, "What would you like?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bat-Sheva bowed, prostrating herself to the king. The king asked, "What do you want?"
exeGesés companion Bible	...and Bath Sheba bows and prostrates to the sovereign. And the sovereign says, What - to you?
Hebrew Names Version Judaica Press Complete T.	Bat-Sheva bowed, and did obeisance to the king. The king said, What would you? And Bath-Sheba bowed her head, and prostrated herself unto the king, and the king said, "What is your <i>wish</i> ?"
Orthodox Jewish Bible	And Bat-Sheva bowed, and did obeisance unto HaMelech. And HaMelech said, What wouldest thou?

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Bathsheba bowed and did obeisance to the king. The king said, What do you wish?
Concordant Literal Version	...and Bath-Sheba bows and does obeisance to the king, and the king said, `What--to you?
Context Group Version	And Bathsheba bowed, and bowed down to the king. And the king said, What do you want?
English Standard Version	Bathsheba bowed and paid homage to the king, and the king said, "What do you desire?"
Green's Literal Translation	And Bathsheba bowed and knelt before the king. And the king said, What <i>shall I do</i> for you?
Kretzmann's Commentary	And Bathsheba bowed and did obeisance unto the king. And the king said, What wouldest thou? literally, "What to thee?" What bothers or worries thee?
Modern KJV	And Bathsheba bowed and knelt before the king. And the king said, What <i>shall I do</i> for you?
NASB	Then Bathsheba bowed and prostrated herself before [Lit to] the king. And the king said, "What do you wish [Lit to you]?"
New King James Version	And Bathsheba bowed and did homage to the king. Then the king said, "What is your wish?"
New RSV	Bathsheba bowed and did obeisance to the king, and the king said, `What do you wish?'
A Voice in the Wilderness	And Bathsheba bowed and did homage to the king. And the king said, What can I do for you?
World English Bible	Bathsheba bowed, and did obeisance to the king. The king said, What would you?
Young's Updated LT	And Bath-Sheba bows and does obeisance to the king, and the king says, "What—to you?"

The gist of this verse: Bathsheba bows before the king and he asks her what she wants.

1Kings 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdad (קָדַד) [pronounced <i>kaw-DAHD</i>]	<i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i>	3 rd person feminine singular, Qal imperfect	Strong's #6915 BDB #869
Bathsheba ^c (עֵבֶשֶׁת־תַּב) [pronounced <i>bahth-SHEH-bahg</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124

Translation: [Bathsheba bowed...](#) As was protocol in that time—even for the wife—she enters into his presence and then immediately bows before King David.

1Kings 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [...and did obeisance before the king.](#) Then she did obeisance to him. No idea if she actually said something here or if she bowed further down or what this was. In any case, it appears that there was a two part process to bowing before a king. The king understood it and it was a part of their culture in that day.

1Kings 1:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 1:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
This is as per 5QKings, MT and the LXX; <i>said to her</i> in the MT ^{mss} , MT ^C and LXX ^L . ⁷³			
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
mâh (מה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510

Gill: *[The king says] what have you to say to me? or to ask of me? what is your will and pleasure, or your errand to me?*⁷⁴

Translation: The king then said, “What [can I do] for you?” What the king says is very short and succinct. He says, “What to you?” This does not suggest that he is being short with her, but that speaking extra words is simply an effort for him. That he feels capable of so little, and yet desires to help her, indicates that he still has a great love for her.

Jamieson, Fausset and Brown: *The narrative here not only exhibits the vivid picture of a scene within the interior of a palace, but gives the impression that a great deal of Oriental state ceremonial had been established in the Hebrew court.*⁷⁵

Word-for-word, she says exactly what Nathan told her to say.

And so she says to him, “My adonai, you [even you] swore in Y^ehowah your Elohim to your maidservant that Solomon your son will reign after me and he [even he] will sit upon my throne.

1Kings
1:17

She said to him, “My adonai, you [even you] swore by Y^ehowah your Elohim to your maidservant that Solomon your son will become king after me and he [even he] would sit upon my throne.

She said to him, “My lord, you swore to me by Jehovah your God that your son Solomon would become king after you and that he would sit upon your throne.

⁷³ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 261.

⁷⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:16 (edited; vocabulary updated).

⁷⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:11–27.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so she says to him, "My adonai, you [even you] swore in Y ^e howah your Elohim to your maidservant that Solomon your son will reign <i>after me and he [even he] will sit upon my throne.</i>
Latin Vulgate	She answered, and said: My lord, you did swear to your handmaid, by the Lord your God, saying: Solomon, your son, will reign after me, and he will sit on my throne.
Peshitta (Syriac)	She said to him, My lord the king, you swore by the LORD your God to your handmaid, saying, Solomon your son shall reign after me and he shall sit upon my throne.
Septuagint (Greek)	And she said, My lord, you swore by the Lord your God to your handmaid, saying, Your son Solomon shall reign after me, and shall sit upon my throne.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Bathsheba answered: Your Majesty, you promised me in the name of the LORD your God that my son Solomon would be the next king.
Easy-to-Read Version	Bathsheba answered, "Sir, you used the name of the Lord your God and made a promise to me. You said, 'Your son Solomon will be the next king after me. Solomon will sit on my throne.'
New Berkeley Version	She replied, "My master, you swore to your maid-servant by the LORD your God, 'Solomon your son shall be king after me, and he shall occupy my throne.'
New Century Version	She answered, "My master, you made a promise to me in the name of the LORD your God. You said, 'Your son Solomon will become king after me, and he will rule on my throne.'
New Life Bible	She said to him, "My lord, you promised your woman servant by the Lord your God, saying, 'For sure your son Solomon will be king after me. He will sit on my throne.'
New Living Translation	She replied, "My lord, you made a vow before the Lord your God when you said to me, 'Your son Solomon will surely be the next king and will sit on my throne.'
The Voice	Bathsheba: ¹⁷ My lord, in the name of your God, the Eternal, you made this promise to me, your servant: "Your son, Solomon, will certainly be king after me. My throne will belong to him."

Partially literal and partially paraphrased translations:

American English Bible	And she replied: 'My lord; Didn't you swear to your handmaid by Jehovah your God, saying, <i>Your son Solomon will reign after me and sit on my throne?</i>
International Standard V	"Your majesty," she replied, "you promised your servant in the name of [The Heb. lacks the name of] the LORD your God, 'Your son Solomon will certainly become king after me and will sit on my throne.'
New Advent (Knox) Bible	Low was the reverence Bethsabee made, and when the king asked what was her will, she answered, My lord, thou didst swear to me by the Lord thy God that my son Solomon should be thy heir, and succeed to thy throne; and here is Adonias already reigning, while thou, my lord king, art kept in ignorance. Vv. 16 & 18 are included for context.
New Jerusalem Bible	'My lord,' she replied, 'you swore to your servant by Yahweh your God, "Your son Solomon is to be king after me; he is the one who is to sit on my throne."
New Simplified Bible	She answered: »Your Majesty, you made me a solemn promise in the name of Jehovah your God that my son Solomon would be king after you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She said to him, "My lord, you swore by Yahweh your God to your maidservant, saying, 'Solomon your son will reign after me and dwell over my throne.'
Bible in Basic English	And she said to him, My lord, you took an oath by the Lord your God and gave your word to your servant, saying, Truly, Solomon your son will be king after me, seated on the seat of my kingdom.
The Expanded Bible	She answered, "My master, you made a promise [vowed; swore] to me in the name of the Lord your God. You said, 'Your son Solomon will surely become king after me, and he will rule [sit] on my throne.'
NET Bible®	She replied to him, "My master, you swore an oath to your servant by the Lord your God, 'Solomon your son will be king after me and he will sit on my throne.'
NIV – UK	She said to him, 'My lord, you yourself swore to me your servant by the Lord your God: "Solomon your son shall become king after me, and he will sit on my throne."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She answered him, "My lord, you swore by ADONAI your God to your servant, 'Your son Shlomo will be king after me; he will sit on my throne.'
exeGesés companion Bible	And she says to him, My adoni, you oathed to your maid by Yah Veh your Elohim, Assuredly Shelomoh your son reigns after me and settles on my throne.
Hebrew Names Version	She said to him, My lord, you swore by the LORD your God to your handmaid, [saying], Assuredly Shlomo your son shall reign after me, and he shall sit on my throne.
Orthodox Jewish Bible	And she said unto him, Adoni, thou didst swear by Hashem Eloheicha unto thine amah, saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, and he shall sit upon my kisse.

Literal, almost word-for-word, renderings:

English Standard Version	She said to him, "My lord, you swore to your servant by the LORD your God, saying, 'Solomon your son shall reign after me, and he shall sit on my throne.'
New RSV	She said to him, 'My lord, you swore to your servant by the LORD your God, saying: Your son Solomon shall succeed me as king, and he shall sit on my throne.
World English Bible	She said to him, My lord, you swore by Yahweh your God to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit on my throne.
Young's Updated LT	And she says to him, "My lord, you have sworn by Jehovah your God to your handmaid: Surely Solomon your son does reign after me, and he does sit on my throne.

The gist of this verse: Bathsheba reminds David of his promise to her to make her son Solomon king after him. She quotes what David said.

1Kings 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	2 nd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
bê (ב) [pronounced <i>bê^h</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmâh (אָמָה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

1Kings 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Sh ^o lômôh (שלום) [pronounced <i>sh^ol-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
mâlak ^e (מלך) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
'achârêy (אחרי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 1 st person singular suffix; pausal form	Strong's #310 BDB #29

Translation: *She said to him, "My adonai, you [even you] swore by Y^ehowah your Elohim to your maidservant that Solomon your son will become king after me...* Just as Nathan had instructed her, Bathsheba used his exact words, going from 2nd person of David making a solemn oath, to the 2nd person (referring to her) and 1st person (referring to himself). In italics, we see exactly what David originally said to Bathsheba.

1Kings 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (ישב) [pronounced <i>yaw-SHAH^eV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (לע) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כס) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

Translation: *...and he [even he] would sit upon my throne.* These are David's exact words being quoted back to him. He is the one, as king, who must take some sort of action.

As noted before, Nathan is apparently one of the few people aware of the fact that David promised this to Bathsheba. And not only does he know what David promised, but he appears to know it word-for-word.

We do not know when, in time, David made this promise to Bathsheba. Had Solomon just been born, and David made this promise to her? Or has Solomon grown to age 5 or 10 and David makes this promise to her? That is something that we do not know. However, based upon the Davidic Covenant, I am leaning toward this promise being made at Solomon's birth.

And now, behold, Adonijah has become king and now [possibly, *and you*], my adonai the king, you have not known [it].

1Kings
1:18

Now then, hear [this]: Adonijah has become king; and you, my adonai the king—you [apparently] do not know [this].

Now then, you must hear this, my lord the king: Adonijah has made himself king, and you do not even know this.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now, behold, Adonijah has become king and now, my adonai the king, you have not known [it].
Latin Vulgate	And behold, now Adonias reigns, and you, my lord the king, know nothing of it.
Peshitta (Syriac)	And now, behold, Adonijah reigns; and you, my lord the king, do not know it.
Septuagint (Greek)	And now, behold, Adonijah reigns, and you, my lord, O king, know <i>it</i> not.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	But now, look, Adonijah has become king, and my master the king doesn't know about it.
Contemporary English V. Easy-to-Read Version	But Adonijah has already been made king, and you didn't know anything about it. Now, you don't know this, but Adonijah is making himself the king.
Good News Bible (TEV)	But Adonijah has already become king, and you don't know anything about it.
<i>The Message</i>	And now look what's happened--Adonijah has taken over as king, and my master the king doesn't even know it!
New Century Version	But now, unknown to you, Adonijah has become king.
New Living Translation	But instead, Adonijah has made himself king, and my lord the king does not even know about it.
The Voice	But what's this? Adonijah is now king, and you are completely unaware of it.

Partially literal and partially paraphrased translations:

American English Bible	But look! AdoniJah has started to rule; and you, my lord the king, don't even know about it!
Christian Community Bible	But now, Adonijah acts as king without your knowing it, my lord king.
<i>God's Word</i> ™	But now, you see, Adonijah has become king, and you don't even know anything about it, Your Majesty.
International Standard V	Now look, Adonijah has become king, and your majesty is not aware of it.
New Advent (Knox) Bible	Low was the reverence Bethsabees made, and when the king asked what was her will, she answered, My lord, thou didst swear to me by the Lord thy God that my son Solomon should be thy heir, and succeed to thy throne; and here is Adonias already

reigning, while thou, my lord king, art kept in ignorance. Vv. 16–17 included for context.

New American Bible (2011)	But now Adonijah has become king, and you, my lord king, do not know it. Bathsheba uses a clever wordplay to conceal the rivalry between Solomon and Adonijah and imply that the real rivalry is between David and Adonijah. She repeatedly addresses David as "my lord king" ('adoni hammelek), but claims that "Adonijah has become king" ('adoniya malak). Know: the term means both "be aware of" and "recognize, acknowledge, ratify."
New Jerusalem Bible Revised English Bible	And now here is Adonijah king, and you, my lord king, knowing nothing about it! But now, here is Adonijah become king, all unknown to your majesty.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Now, Adonijah reigns! Now, my lord and king, and you know nothing! And now, see, Adonijah has made himself king without my lord's knowledge;...
The Expanded Bible Ferar-Fenton Bible NET Bible®	But now, unknown to you, Adonijah has become [is] king. But now, see, Adouiah reigns, and your Majesty docs not know it. But now, look, Adonijah has become king! But you [Instead of אַתָּה ('attah, "now") many Hebrew mss, along with the Old Greek, Syriac Peshitta, and Latin Vulgate, have the similar sounding independent pronoun אַתָּךְ ('attah, "you"). This reading is followed in the present translation.], my master the king, are not even aware of it [Heb "you do not know [about it]."]!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But now, here is Adoniyah ruling as king; and you, my lord the king, don't know anything about it.
exeGesés companion Bible	And now, behold, Adoni Yah reigns; and now, my adoni the sovereign, knows it not:...
JPS (Tanakh—1985)	Yet now Adonijah has become king, and you [<i>So many manuscripts and ancient versions; usual editions "now."</i>], my lord the king, know nothing about it.
Orthodox Jewish Bible	And now, hinei, Adoniyah reigneth as Melech; and now, adoni HaMelech, thou knowest it not;...
<i>The Scriptures</i> 1998	"And now, look! Adoniyah has become sovereign. And now, my master the sovereign, you do not know about it.

Literal, almost word-for-word, renderings:

English Standard Version The Geneva Bible	And now, behold, Adonijah is king, although you, my lord the king, do not know it. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest [it] not. The king being worn with age, could not attend to the affairs of the realm, and also Adonijah had many who kept it from the king.
Green's Literal Translation Kretzmann's Commentary	And now, behold, Adonijah reigns. And now, my lord O king, you have not known. And now, behold, Adonijah reigneth, he was even now usurping the royal authority; and now, my lord the king, thou knowest it not. Note the vividness of Bathsheba's speech.
New King James Version	So now, look! Adonijah has become king; and now, my lord the king, you do not know about it.
New RSV	But now suddenly Adonijah has become king, though you, my lord the king, do not know it.
Young's Updated LT	And now, lo, Adonijah hath reigned, and now, my lord, O king, thou hast not known.

The gist of this verse: Bathsheba tells King David that Adonijah has made himself king and David is unaware of it.

1Kings 1:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּה) [pronounced <i>gahT-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
‘Ădônîyyâh (אֲדֹנָיִי) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573

Translation: *Now then, hear [this]: Adonijah has become king;...* David has no idea what is going on in the outside world. He is in a bubble. He only knows what his closest aides tell him, and they do not tell him about Adonijah, for fear it might get him upset and the knowledge kill him. We would think that many of his closest aides would become protective of him as he becomes older.

In my opinion, whatever bubble that David lived in would have been protective by those close to him. They would not want the pressures of his kingdom to come down upon him.

1Kings 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּה) [pronounced <i>gahT-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			

1Kings 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
On the other hand, the NET Bible suggests: <i>Instead of אַתָּה ('attah, "now") many Hebrew mss, along with the Old Greek, Syriac Peshitta, and Latin Vulgate, have the similar sounding independent pronoun אַתָּךְ ('attah, "you"). This reading is followed in the present translation.</i> ⁷⁶			
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393

Translation: ...and you, my adonai the king—you [apparently] do not know [this]. David has been sickly, and his close aides do not tell him all that is going on in the outside world, for fear this might cause David harm. Bathsheba tells him, and adds, “You do not even know this is going on!” She switched from the 3rd person to the 2nd person is for great emphasis.

Of course, David is not going to know this. He has probably been in bed for a lengthy period of time.

Now Bathsheba will explain just exactly what Adonijah is doing. This is how Bathsheba knows that Adonijah has made himself king.

And so he sacrifices oxen and fattened cattle and sheep in abundance; and so he calls to all sons of the king and to Abiathar the priest and to Joab commander of the army and to Solomon your servant, he has not called.

1Kings
1:19

And he is sacrificing oxen, the fatted calf and sheep in abundance; and he has summoned all the sons of the king, Abiathar the priest, and Joab, commander of the army; but he did not summon Solomon your servant.

⁷⁶ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 5, 2014.

He is sacrificing great numbers of oxen, sheep and fatted calves; and he has summon all of your sons, Abiathar the priest and Joab the commander of the army. However, he has not summoned Solomon your servant.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he sacrifices oxen and fattened cattle and sheep in abundance; and so he calls to all sons of the king and to Abiathar the priest and to Joab commander of the army and to Solomon your servant, he has not called.
Latin Vulgate	He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar, the priest, and Joab, the general of the army: but Solomon, thy servant, he invited not.
Peshitta (Syriac)	And he has sacrificed oxen and fat cattle and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the general of the army; but Nathan the prophet; Benaiah, the son of Jehoiada; and Solomon your servant he has not invited.
Septuagint (Greek)	And he has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest and Joab the commander-in-chief of the army; but Solomon your servant he has not called.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	He has prepared large quantities of oxen, fattened cattle, and lamb. He has invited all the royal princes as well as Abiathar the priest and Joab the general. However, he didn't invite your servant Solomon.
Contemporary English V.	He sacrificed a lot of cattle, calves, and sheep. And he invited Abiathar the priest, Joab your army commander, and all your sons to be there, except Solomon, your loyal servant.
Easy English	But Adonijah has become king and you do not know about it. v19 He has made a *sacrifice of many cows, sheep and fat young *bulls. He invited your sons and Abiathar the priest and Joab the leader of the army. However, he did not invite Solomon, who is loyal to you.
Easy-to-Read Version	Adonijah {is giving a big fellowship meal. He} has killed many cows and the best sheep {for a fellowship offering}. Adonijah invited all of your sons. And he invited Abiathar the priest and Joab, the commander of your army. But he did not invite your faithful son Solomon.
<i>The Message</i>	He has thrown a huge coronation feast--cattle and grain-fed heifers and sheep--inviting all the king's sons, the priest Abiathar, and Joab head of the army. But your servant Solomon was not invited.
New Life Bible	He has killed many cattle and sheep and fat animals. He has asked all the king's sons and Abiathar the religious leader and Joab the captain of the army to come. But he has not asked your servant Solomon to come.
New Living Translation	He has sacrificed many cattle, fattened calves, and sheep, and he has invited all the king's sons to attend the celebration. He also invited Abiathar the priest and Joab, the commander of the army. But he did not invite your servant Solomon.
The Voice	Adonijah has sacrificed many sheep, oxen, and cattle that were prepared for slaughter. He sent invitations to all of the king's sons and to Abiathar the priest and to Joab the commander of the military; but he did not send an invitation to Solomon, who is your <i>loyal</i> servant.

Partially literal and partially paraphrased translations:

American English Bible	Why, he has already sacrificed many calves, lambs, and sheep, and he has invited all of the king's sons, AbiAthar the Priest, and JoAb, the commander-in-chief of your army, to come with him. However, he didn't invite your servant Solomon.
International Standard V	Adonijahl has sacrificed myriads of oxen, fattened cattle, and sheep, and he has invited all of the king's sons, Abiathar the priest, and Joab the commander of the army, but he has not invited your servant Solomon.
New Advent (Knox) Bible	Nay, he has sacrificed bulls, fattened beasts, and rams without number, with the priest Abiathar, and Joab, the commander of thy men, for his guests, and all the princes except thy servant Solomon.
New American Bible (2002)	He has slaughtered oxen, fatlings, and sheep in great numbers; he has invited all the king's sons, Abiathar the priest, and Joab, the general of the army, but not your servant Solomon.
New American Bible (2011)	He has sacrificed bulls, fatlings, and sheep in great numbers; he has invited all the king's sons, Abiathar the priest, and Joab, the commander of the army, but not your servant Solomon.
New Jerusalem Bible	He has sacrificed quantities of oxen, fattened calves and sheep, and invited all the royal princes, the priest Abiathar, and Joab the army commander; but he has not invited your servant Solomon.
Revised English Bible	He has sacrificed great numbers of oxen, buffaloes, and sheep, and has invited to the feast all the king's sons, with Abiathar the priest and Joab the commander-in-chief, but he has not invited your servants Solomon.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He sacrificed bull fatlings and sheep in abundance, and called all the sons of the king, Abiathar the priest, and Joab the leader of the host. But he never called Solomon your servant and you, my lord and king. The eyes of all Israel are toward you to tell them who dwells over the throne of my lord the king after him. V. 20 is included for context.
Bible in Basic English	And has put to death oxen and fat beasts and sheep in great numbers, and has sent for all the sons of the king, and Abiathar the priest, and Joab, the captain of the army; but he has not sent for Solomon your servant.
The Expanded Bible	He has killed many cows [oxen], fat calves, and sheep for sacrifices. And he has invited all your sons, as well as Abiathar the priest and Joab the commander of the army, but he did not invite Solomon, who serves you.
Ferar-Fenton Bible	And he is sacrificing oxen, and fat calves, and sheep, in plenty, and has invited all the sons of the king, and Abiathar the Priest, and]oab the commander of the army,-but he has not invited your servant Solomon.
HCSB	He has lavishly sacrificed oxen, fattened cattle, and sheep. He invited all the king's sons, Abiathar the priest, and Joab the commander of the army, but he did not invite your servant Solomon.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He has killed oxen, fattened calves and sheep in great numbers; and he has summoned all the sons of the king, Evyatar the cohen and Yo'av the commander of the army; but he didn't summon Shlomo your servant.
exeGeses companion Bible	...and he sacrifices oxen and fatlings and flocks in abundance; and calls all the sons of the sovereign and Abi Athar the priest and Yah Ab the governor of the host;

and Shelomoh your servant he calls not:...

Hebrew Names Version ...and he has slain oxen and fatlings and sheep in abundance, and has called all the sons of the king, and Avyatar the Kohen, and Yo'av the captain of the army; but he hasn't called Shlomo your servant.

Orthodox Jewish Bible And he hath sacrificed shor and fatted bull and tzon in abundance, and hath invited all the Bnei HaMelech, and Evyatar (Abiathar) HaKohen, and Yoav the Sar HaTzava; but Sh'lomo thy eved hath he not invited.

Literal, almost word-for-word, renderings:

Concordant Literal Version ...and he sacrifices ox, and fatling, and sheep in abundance, and calls for all the sons of the king, and for Abiathar the priest, and for Joab head of the host--and for Solomon your servant he has not called.

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

Kretzmann's Commentary And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, invited them to a sacrificial meal, and Abiathar, the priest, and Joab, the captain of the host; but Solomon, thy servant, hath he not called.

New RSV He has sacrificed oxen, fatted cattle, and sheep in abundance, and has invited all the children of the king, the priest Abiathar, and Joab the commander of the army; but your servant Solomon he has not invited.

World English Bible Now, behold, Adonijah reigns; and you, my lord the king, don't know it: and he has slain oxen and fatlings and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the host; but he hasn't called Solomon your servant. V. 18 is included for context.

Young's Updated LT And he sacrifices ox, and fatling, and sheep in abundance, and calls for all the sons of the king, and for Abiathar the priest, and for Joab head of the host—and for Solomon your servant he has not called.

The gist of this verse: Bathsheba tells David of the sacrificial ceremony that Adonijah held.

1Kings 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
'Ădônîyyâh (אֲדֹנָיִהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	my Lord is Yahweh; transliterated Adonijah	masculine singular proper noun	Strong's #138 BDB #11
tsô'n (צֹן) [pronounced tzohn]	small cattle, sheep and goats, flock, flocks	feminine singular collective noun	Strong's #6629 BDB #838

1Kings 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e rûy' (אֵירָמָה) [pronounced <i>m^eree</i>]	<i>well-fed cattle, a fattened calf; fatling, failings</i>	masculine singular noun	Strong's #4806 BDB #597
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rôb (רַב) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness</i>	masculine singular noun	Strong's #7230 BDB #913

In 1Chron. 4:38, Gesenius suggests that pârats is the infinitive of its verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means *to become much, to be many, to increase*. Here (1Chron. 4:38 12:40), we might render this, *to increase, to become great in number*; or let me suggest *to an abundance; in great abundance*. In 1Chron. 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it *abundant provisions of* (in combination with a previous noun); so did *The Amplified Bible* rendering it *abundant supplies of*; *God's Word™* also moved it further back in the verse, rendering it *plenty of*; so did the NASB (*great quantities of*) and NAB (*in great quantity of*). Others have rendered this as follows: *abundantly* (MKJV, NKJV); *in abundance* (HNV, Rotherham, Tanakh, WEB); *abundant* (Owen); *to great plenty* (LTHB).

Translation: *And he is sacrificing oxen, the fatted calf and sheep in abundance;...* As is most often the case, the conversation between Bathsheba and Nathan went on for much longer than is recorded. The precision with which she quoted Nathan previously suggests that she is very nearly quoting him here. She tells King David that Adonijah is out there right now sacrificing a whole lot of animals—and he would be feeding a lot of people besides—all those who attend this ceremony.

This is her evidence that Adonijah had made himself king. It is this celebration and those who attend and those who are specifically not invited.

Gill: *[Adonijah] Has made a grand entertainment, and is feasting and rejoicing; which was another instance of irreverence and disrespect to his aged father, labouring under the infirmities of old age, and on his dying bed, and he carousing, and showing all the tokens of pleasure in the view of his death, and wishing for it.*⁷⁷

⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:19.

1Kings 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָק) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
With qârâ', the lâmed preposition sometimes acts like the sign of a direct object.			
kôl (לֵךְ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Eb ^e yâthâr (אֲבִיָּהָר) [pronounced eb ^e -yaw-THAWR]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôw'âb (יֹאבִיב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
sar (שָׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978

1Kings 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838

Translation: ...and he has summoned all the sons of the king, Abiathar the priest, and Joab, commander of the army;... Some of the people that Adonijah summoned included all the sons of David, Abiathar the priest and Joab, who was David's main general. These men would be powerful when it comes to recommending Adonijah to the people as their king. By showing up, they are lending their support to him.

If a candidate in your city is running for mayor, and you show up at a fund-raising dinner and you are an influential person in your city, automatically, you are seen as his supporter. This is only logical. That will be true of Joab, Abiathar and Adonijah's half-brothers.

1Kings 1:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894

Translation: ...but he did not summon Solomon your servant. The fact that Adonijah specifically did not call for Solomon to attend indicates that he knew (or at least suspected that) Solomon was supposed to succeed David. This was no accident that Solomon was left out. Adonijah needed to be seen by all as king, and accepted as king, before Solomon realizes what he has done.

This could not be seen as a simple barbeque. It could not be seen as some kind of a national religious service. Adonijah was not simply rallying the nation for some general purpose (like to pray for King David). This was all about him. He invited the sons of David he could overpower; and he did not invite Solomon, who would have been seen as a rival. Who he invited and who he specifically did not invite indicates that this was all about Adonijah proclaiming himself king. This ceremony could not be understood in any other way.

And you [possibly, *now*], my adonai the king—eyes of all Israel [are] upon you to tell to them who will sit upon a throne of my adonai the king after him.

1Kings
1:20

Now, my adonai the king—the eyes of all Israel [are] upon you, [expecting you] to tell them who will sit upon the throne of my adonai the king after him.

Now, my lord the king—all the eyes of Israel are upon you, expecting for you to tell them who will sit on your throne after you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you [possibly, <i>now</i>], my adonai the king—eyes of all Israel [are] upon you to tell to them who will sit upon a throne of my adonai the king after him.
Latin Vulgate	And now, my lord, O king, the eyes of all Israel are upon you, that you should tell them, who will sit on your throne, my lord the king, after you.
Peshitta (Syriac)	And you, my lord, O king, the eyes of all Israel are upon you, that you should tell them who shall sit on the throne of my lord the king after him.
Septuagint (Greek)	And you, my lord, O king, the eyes of all Israel are upon you, to tell them who shall sit upon the throne of my lord the king after him.

Significant differences: None. There is some possible confusion about the second word. This will be discussed in the Hebrew exegesis.

Thought-for-thought translations; paraphrases:

Common English Bible	As for you, my master the king, the eyes of all Israel are upon you to tell them who will follow you on the throne of my master the king.
Contemporary English V.	Your Majesty, everyone in Israel is waiting for you to announce who will be the next king.
Easy English	Your *Majesty, all the people in *Israel are waiting for you. They want you to tell them who will be the next king.
Easy-to-Read Version	Now, my lord and king, all the people of Israel are watching you. They are waiting for you to decide who will be the next king after you.
New Berkeley Version	Now my master, O king, all Israel is looking to you to inform them as to who is to occupy the throne of my master the king after him.
New Century Version	My master and king, all the Israelites are watching you, waiting for you to decide who will be king after you.
New Living Translation	And now, my lord the king, all Israel is waiting for you to announce who will become king after you.
The Voice	My lord the king, everyone in Israel is looking to you and waiting for your word. Who will rule from the throne after you?

Partially literal and partially paraphrased translations:

American English Bible	So now, my lord the king; All IsraEl is watching and waiting for you to tell them who will sit on your throne after you.
Christian Community Bible	And now, my lord king, all Israel is waiting for your decision as to who shall reign as your successor.
<i>God's Word</i> TM	All Israel is looking to you, Your Majesty, to tell them who should succeed you on your throne.
International Standard V	And as for you, your majesty, everyone in Israel is looking to you to tell them who will sit on your majesty's throne after you [Lit. him].
New Advent (Knox) Bible	My lord king, all Israel looks to thee for a sign, to know who shall sit on thy royal throne after thee.
New American Bible (2002)	Now, my lord king, all Israel is waiting for you to make known to them who is to sit on the throne after your royal majesty. At this time, neither law nor the right of primogeniture, but the will of the ruling monarch, determined succession to the throne.
New American Bible (2011)	Now, my lord king, all Israel is looking to you to declare to them who is to sit upon the throne of my lord the king after him. There was no precedent for determining succession to the throne of Israel. Adonijah and his supporters assumed that primogeniture would assure the succession as it did in the monarchies of the surrounding nations. But Bathsheba persuades David that he is free to name anyone he chooses.
New Jerusalem Bible	Yet you are the man, my lord king, to whom all Israel looks, to tell them who is to succeed my lord the king.
Revised English Bible	Your majesty, all Israel is now looking to you to announce your successor on the throne.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...and you, my lord and king. The eyes of all Israel are toward you to tell them who dwells over the throne of my lord the king after him.
Bible in Basic English	And now, my lord the king, the eyes of all Israel are on you, waiting for you to say who is to take the place of my lord the king after him.
The Expanded Bible	My master and king, ·all the Israelites are watching you [^l the eyes of Israel are on you], waiting for you to decide who will ·be [^l sit on the throne of my lord the] king after you.
Ferar-Fenton Bible	And now, your Majesty, the eyes of all Israel are upon you, to inform them who shall sit upon the throne of your Majesty after you; because when your Majesty lies down with your fathers, I, and Solomon your son will be offensive. V. 21 is added for context.
NET Bible®	Now [Many Hebrew mss have עַתָּה ('attah, "now") rather than the similar sounding independent pronoun אַתָּה ('attah, "you").], my master, O king, all Israel is watching anxiously to see who is named to succeed my master the king on the throne [Heb "the eyes of all Israel are upon you to declare to them who will sit on the throne of my master the king after him."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As for you, my lord the king, all Isra'el is watching you; they are waiting for you to tell them who is to sit on the throne of my lord the king after him.
exeGesés companion Bible	...and you, my adoni, O sovereign, the eyes of all Yisra El are on you, to tell them who settles on the throne of my adoni the sovereign after him:...
Orthodox Jewish Bible	And thou, adoni HaMelech, the eyes of kol Yisroel are upon thee, that thou shouldest tell them who shall sit on the kisse adoni HaMelech after him.

The Scriptures 1998

“And you my master, O sovereign, the eyes of all Yisra’ ĕl are on you, to declare to them who is going to sit on the throne of my master the sovereign after him.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And you, my lord, O king, the eyes of all Israel [are] on you, to declare to them who does sit on the throne of my lord the king after him.
English Standard Version	And now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him.
Kretzmann’s Commentary	And thou, my lord, O king, the eyes of all Israel are upon thee, the decision rested with David alone, that thou shouldst tell them who shall sit on the throne of my lord the king after him, they were all anxiously awaiting an official declaration.
NASB	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.
World English Bible	You, my lord the king, the eyes of all Israel are on you, that you should tell them who shall sit on the throne of my lord the king after him.
Young’s Updated LT	And you, my lord, O king, the eyes of all Israel are on you, to declare to them who does sit on the throne of my lord the king after him.

The gist of this verse: Bathsheba informs David that it is on his shoulders to choose his successor.

1Kings 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
’attāh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
NET Bible: <i>Many Hebrew mss have אַתָּה (’attah, “now”) rather than the similar sounding independent pronoun אַתָּךְ (’attah, “you”).</i> ⁷⁸			
’ādōnīy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong’s #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –āy is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God’s Word™, and NSB for 1Kings 1:2).			
’ēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong’s #5869 (and #5871) BDB #744

⁷⁸ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 6, 2014.

1Kings 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^o râ'êl (לְאִרְשִׁי) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: Now, my adonai the king—the eyes of all Israel [are] upon you,... Bathsheba lays all of this upon King David. Even though he is ill, Israel is still looking to him for direction. As king, he still has one more obligation; and when you have power, then no matter how you feel, you have obligations.

Telling David that the eyes of all Israel are upon him, indicates that the people of Israel looked to him for direction. They looked to him for leadership. What he said would carry great weight with the people, despite what Adonijah has done.

Application: People are so confused about power and authority. They think that this gives them the right to tell everyone what to do. But with great authority comes great responsibility. This takes us back to the [Doctrine of Leadership](#).

1Kings 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442

1Kings 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê’ (כִּי־עַל) [pronounced <i>kis-SAY]</i>	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
’ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE]</i>	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek]</i>	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
’achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY]</i>	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine singular suffix	Strong's #310 BDB #29

Translation:...[expecting you] to tell them who will sit upon the throne of my adonai the king after him. The people of Israel expect for the king to pick his successor. This is logical, because the king would know a great many people in government and he would know who is hard-working and dependable and who is not.

However, David the king must do this so that all Israel recognizes that he has made Solomon king.

The New American Bible points out something quite important: *There was no precedent for determining succession to the throne of Israel. Adonijah and his supporters assumed that primogeniture would assure the succession as it did in the monarchies of the surrounding nations. But Bathsheba persuades David that he is free to name anyone he chooses.*⁷⁹

David's love for Bathsheba changed the direction of Israel considerably. All of David's first sons only wanted power and adulation (the ruling class, in those days, was also the celebrity class). Solomon, instead, wanted wisdom.

The Bible did not prescribe a method by which one king follows another, because Israel was a theocracy, and existed for many centuries without a king (from the book of Exodus to nearly a third of the way through the book of 1Samuel). God allowed Israel a king, but did not amend the law with a way to install a 2nd king.

You may recall that David became king because Judah (southern Israel) recognized him as king; and this had been the talk for many decades (both Saul and Jonathan believed that David would become king). There was a struggle between David and Ishbosheth, the next in line in the Sauline line, for control of Israel. That is what most of the first few chapters of 2Samuel are about.

⁷⁹ From <http://www.usccb.org/bible/1kings> accessed June 6, 2014.

Bathsheba and Nathan essentially are determining how the next king will be chosen—King David is to simply name him to the people as his successor.

Barnes: *Side by side with what may be called the natural right of hereditary succession, there existed in the old world, and especially in the East, a right, if not of absolutely designating a successor, yet at any rate of choosing one among several sons. Thus, Cyrus designated Cambyses; and Darius designated Xerxes; and a still more absolute right of nomination was exercised by some of the Roman emperors.*⁸⁰

Again, who knows better than David who the right man is for this job?

This is more than simply David's preference for the man to follow him. God has also made it clear, when giving the Davidic Covenant to David, that the man to sit on his throne had not been born yet (this was after his sons were born to him in Hebron). This was already discussed in greater detail in **Solomon is to be King over all Israel**. Because God has made His choice, David has to lead the people in that direction. David must present God's selection for the next king over Israel. This is a part of his responsibility.

And he has been as a sleeping of my adonai the king with his fathers and I [even I] have been and my son Solomon transgressors."

1Kings
1:21

And as soon as my adonai the king is sleeping with his fathers then I and my son Solomon will be [considered] condemned."

And after you have died and sleep with your ancestors, my son Solomon and I will become enemies of the state."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he has been as a sleeping of my adonai the king with his fathers and I [even I] have been and my son Solomon transgressors."
Latin Vulgate	<u>Otherwise</u> it shall come to pass, when my lord the king sleeps with his fathers, that I, and my son, Solomon, shall be accounted offenders.
Peshitta (Syriac)	<u>Otherwise</u> it shall come to pass, when my lord the king shall sleep with his fathers in peace, I and my son Solomon shall be counted offenders.
Septuagint (Greek)	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.

Significant differences: *Otherwise* (in the Latin and Syriac) is not in the Hebrew text, but it is reasonable for the translation. *It will come to pass* (Greek, Latin, Syriac) is a reasonable translation of *and he has been*.

Thought-for-thought translations; paraphrases:

Common English Bible	When my master the king lies down with his ancestors, then I and my son Solomon will become outlaws."
Contemporary English V.	If you don't, they will say that Solomon and I have rebelled. They will treat us like criminals and kill us as soon as you die.
Easy English	If you do not, then this will happen. As soon as you are dead, Adonijah will deal with Solomon and me as criminals.'

⁸⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:20.

Easy-to-Read Version	{You must do something before you die.} If you don't, then after you are buried with your fathers, those men will say that Solomon and I are criminals."
Good News Bible (TEV)	If you don't, as soon as you are dead, my son Solomon and I will be treated as traitors."
<i>The Message</i>	If you fail to act, the moment you're buried my son Solomon and I are as good as dead."
New Life Bible	Or else as soon as my lord the king is dead, I and my son Solomon will be thought of as wrong-doers."
The Voice	If you do not give instruction before you <i>leave this world</i> to sleep with your fathers, then my son, Solomon, and I will be guilty <i>before Adonijah</i> .

Partially literal and partially paraphrased translations:

American English Bible	And as it presently stands; after my lord the king goes to sleep with his fathers, my son Solomon and I will be [in great jeopardy].'
Christian Community Bible	If this is not known when my lord the king passes away, I and my son Solomon will be numbered among the criminals."
<i>God's Word</i> ™	Otherwise, my son Solomon and I will be treated like criminals when you lie down in death with your ancestors."
International Standard V	Otherwise, as soon as your majesty is laid to rest with his ancestors, my son Solomon and I will be branded as traitors [Lit. sinners]."
New Advent (Knox) Bible	How shall we fare, I and my son Solomon, when the king's grace has been laid to rest with his fathers? Our lives will be forfeit.
New American Bible (2011)	If this is not done, when my lord the king rests with his ancestors, I and my son Solomon will be considered criminals."
NIRV	If you don't do something, I and my son Solomon will be treated like people who have committed crimes. That will happen as soon as you join the members of your family who have already died."
New Jerusalem Bible	And when my lord the king falls asleep with his ancestors, Solomon and I shall be made to suffer for this.'
Revised English Bible	Otherwise, when you, sir, rest with your forefathers, my son Solomon and I will be treated as criminals.'
Today's NIV	Otherwise, as soon as my lord the king is laid to rest with his ancestors, I and my son Solomon will be treated as criminals."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	As my lord and king is laying with his fathers, they will be sinning to me and my son Solomon."
Bible in Basic English	For as things are, it will come about, when my lord the king is sleeping with his fathers, that I and Solomon my son will be made outlaws.
The Expanded Bible	Otherwise, as soon as ·you die [·my lord the king sleeps with his fathers/ancestors], Solomon and I will be treated as ·criminals [offenders]."
NET Bible®	If a decision is not made [The words "if a decision is not made" are added for clarification.], when my master the king is buried with his ancestors [Heb "lies down with his fathers."], my son Solomon and I [Heb "I and my son Solomon." The order has been reversed in the translation for stylistic reasons.] will be considered state criminals [Heb "will be guilty"; NASB "considered offenders"; TEV "treated as traitors."]."
NIV, ©2011	Otherwise, as soon as my lord the king is laid to rest [S Ge 15:15; 1Ki 2:10] with his ancestors, I and my son Solomon will be treated as criminals."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If you don't, then, when my lord the king sleeps with his ancestors, I and my son Shlomo will be considered criminals."
exeGesés companion Bible	...and so be it, that when my adoni the sovereign lies with his fathers I and my son Shelomoh be as sinners.
JPS (Tanakh—1985)	Otherwise, when my lord the king lies down with his fathers, my son Solomon and I will be regarded as traitors."
Orthodox Jewish Bible	Otherwise it shall come to pass, when adoni HaMelech shall lie with his avot, that I and beni (my son) Sh'lomo shall be counted chatta'im.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and it has been, when my lord the king lies with his fathers, that I have been, I and my son Solomon--[reckoned] sinners.
The Geneva Bible	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. And so put to death as wicked transgressors.
Green's Literal Translation	And it will be, when my lord the king lies with his fathers, that I, my son Solomon and I, shall be offenders.
Kretzmann's Commentary	Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, in the sleep awaiting the great day of resurrection, that I and my son Solomon shall be counted offenders, treated as traitors and offenders guilty of death for having aspired to the throne unlawfully.
NASB	Otherwise it will come about, as soon as my lord the king sleeps with his fathers [Deut 31:16; 2 Sam 7:12; 1 Kin 2:10], that I and my son Solomon will be considered offenders [Lit sinners]."
New King James Version	Otherwise it will happen, when my lord the king rests with his fathers, that I and my son Solomon will be counted as offenders."
World English Bible	Otherwise it will happen, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.
Young's Updated LT	And it has been, when my lord the king lies with his fathers, that I have been, I and my son Solomon— reckoned sinners."

The gist of this verse: Bathsheba points out that she will be killed along with Solomon, if David does not act.

1Kings 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

1Kings 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shâkab (שָׁכַב) [pronounced shaw-KAH ^{bV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ⁸¹			
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'âb (אָב) [pronounced aw ^{bV}]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: *And as soon as my adonai the king is sleeping with his fathers...* It was common in that era for a king to kill all of his political opponents. So Bathsheba tells David that, as soon as he has died, then her life will be at risk.

Barnes points out something interesting here: *This euphemism for death, rare in the early Scriptures – being found only once in the Pentateuch (margin reference.), and once also in the historical books before Kings 2Sam. 7:12 – becomes in Kings and Chronicles the ordinary mode of speech (see 1Kings 2:10 11:43, etc.; 2Chron. 9:31 12:16, etc.). David uses the metaphor in one psalm Psalm 13:3. In the later Scriptures it is, of course, common. (Jer. 51:39 Dan. 12:2 Matt. 9:24 John 11:11 1Cor. 11:30 15:51 1Thess. 4:14, etc.).*⁸² The implication is that death is like going to sleep, and that we will awaken in heaven. It is these first two instances in the Bible which help us to understand this euphemism.

⁸¹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:21.

1Kings 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal perfect	Strong's #1961 BDB #224
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
chattâ' (חַטָּאִים) [pronounced <i>khat-TAW</i>]	<i>sinners, deviates, deviants, transgressors; those subject to condemnation</i>	masculine plural noun/adjective	Strong's #2400 BDB #308

Translation: ...then I and my son Solomon will be [considered] condemned.” Simply because David has chosen Solomon to be his successor, he becomes an enemy of the state—if that state is to be run by Adonijah. He was not invited by Adonijah to the ceremony; so he is marked for death, along with his mother, Bathsheba.

As Clericus⁸³ interpreted it, she is saying, “*We should be punished as though guilty of high treason*” Or as Poole⁸⁴ understood it, “*we shall be punished with death as malefactors, as guilty of practicing against the right heir of the crown, and transferring the kingdom to Solomon, and covering our ambitious designs with a pretence of religion.*” Or the Treasury of Scriptural Knowledge: “*I and my son Solomon shall be put to death as state criminals.*” *The history of the world demonstrates, that the lust of dominion has tempted men to commit the most enormous crimes. A father has destroyed his son, a son deposed a father, and a brother murdered a brother, in order to obtain a crown.*⁸⁵

In the ancient world, changing from one king to another—even at the end of a reign—could be quite bloody and filled with intrigue. This is a nation which represents God before the people of the world. A smooth transition of power would be what is called for. Now, you will note that Nathan and Bathsheba—perhaps not even realizing the historic importance of their words—tell David how this transition of power ought to take place. He needs, as the aged and ailing king, publically name his successor. They are apparently confident that the people will accept David’s choice.

⁸³ From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:15–21.

⁸⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:21.

⁸⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 1:21.

Matthew Henry makes the observation: *Usurpers are most cruel. If Adonijah had got into the throne, he would not have dealt so fairly with Solomon as Solomon did with him.*⁸⁶

Chapter Outline

Charts, Graphics and Short Doctrines

Nathan Speaks with King David about Adonijah

And, behold, still her speaking with the king and Nathan the prophet has come in. 1Kings 1:22 **Then, while she is speaking with the king, Nathan the prophet entered.**

And just as she finished speaking to King David, Nathan the prophet entered the room.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And, behold, still her speaking with the king and Nathan the prophet has come in.
Latin Vulgate	As she was yet speaking with the king, Nathan, the prophet, came.
Peshitta (Syriac)	And, while she was still speaking there before the king, Nathan the prophet also came in.
Septuagint (Greek)	And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king,...

Significant differences: The Greek simply has a portion of v. 23 with it.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Just then, Nathan the prophet arrived.
Good News Bible (TEV)	She was still speaking, when Nathan arrived at the palace.
New Life Bible	While she was still speaking with the king, Nathan the man of God came in.
The Voice	While Bathsheba was still talking to the king, Nathan the prophet came into the room.

Partially literal and partially paraphrased translations:

American English Bible	Then, {Look!} while she was still talking to the king, the Prophet Nathan arrived, which was reported to the king with the words, 'Look, the Prophet Nathan is here.' A portion of v. 23 is included for context.
New Advent (Knox) Bible	She was still speaking with the king, when the prophet Nathan came, and word was brought in that the prophet Nathan was in attendance. A portion of v. 23 is included for context.
New Simplified Bible	Nathan arrived at the palace while she spoke.
Revised English Bible	Bathsheba was still addressing the king when Nathan the prophet arrived.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Behold, as she still spoke with the king, Nathan the prophet came. And while she was still talking with the king, Nathan the prophet came in.
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⁸⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:11–31.

Ferar-Fenton Bible And then, whilst she was talking to the king, Nathan the reciter came, and they reported to the king, saying, and he came before the king; and bowed to the king with his face earthwards. V. 23 is included for context.

NET Bible® Just then [Heb “look.” The particle הִנֵּה (hinneh) here draws attention to Nathan’s arrival and invites the audience to view the scene through the eyes of the participants.], while she was still speaking to the king, Nathan the prophet arrived.

NIV, ©2011 While she was still speaking with the king, Nathan the prophet arrived.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Right then, while she was still talking with the king, Natan the prophet entered.

exeGesés companion Bible And behold,
as she still words with the sovereign,
Nathan the prophet also comes in:...

Orthodox Jewish Bible And, hinei, while she yet was speaking with HaMelech, Natan HaNavi also came in.

Literal, almost word-for-word, renderings:

Context Group Version And, look, while she yet talked with the king, Nathan the prophet came in.

English Standard Version While she was still speaking with the king, Nathan the prophet came in.

Kretzmann’s Commentary And, lo, while she yet talked with the king, Nathan, the prophet, who had carefully watched his opportunity, also came in.

New King James Version And just then, while she was still talking with the king, Nathan the prophet also came in.

A Voice in the Wilderness And behold, while she was still speaking with the king, Nathan the prophet also came in.

World English Bible Behold, while she yet talked with the king, Nathan the prophet came in.

Young’s Updated LT And lo, she is yet speaking with the king, and Nathan the prophet has come in.

The gist of this verse: While Bathsheba is speaking to the king, Nathan the prophet comes into the palace.

1Kings 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
hinneh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out	interjection, demonstrative particle	Strong’s #2009 (and #518, 2006) BDB #243
’ôwd (וְעַד) [pronounced gôhd]	still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet	adverb with the 3 rd person feminine singular suffix	Strong’s #5750 BDB #728

I again took some liberties with this adverb, and translated it *while*.

1Kings 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	feminine singular, Piel participle	Strong's #1696 BDB #180
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *Then, while she is speaking with the king,...* She is saying all that Nathan told her to say to the king (we only read the very first few things that Nathan said). So, as she comes to the end of what she is supposed to say...

1Kings 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced naw-THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced naw ^b -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
bôw' (בָּוֵא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: *...Nathan the prophet entered.* As promised, Nathan the prophet enters into the palace. Since his arrival is announced in the next verse, it is clear that Nathan did not just walk into the room where King David was. There was no doubt a palace guard posted on the door to David's private chamber. Nathan would be announced and then he would enter into David's private chamber. Bathsheba would leave simultaneously or slightly before Nathan enters.

It is reasonable to suppose that, no one can hear what is being said inside David's inner room, apart from Abishag. So Nathan would have simply known what Bathsheba was going to say, and then timed his entrance with the completion of her testimony. This way, David will have to act immediately.

Gill suggests a slightly different entrance: *Nathan the prophet also came in; as he promised he would; perhaps was at the chamber door all the while Bathsheba was speaking, and when he perceived she*

was just finishing, he entered in without ceremony, as he had used to do, being the king's seer and counsellor, and a prophet, who had admittance to the king at any time.⁸⁷ Methinks that Gill makes the palace protocol sound a little too lax.

Because of David's illness and because Nathan is announced in the next verse, it is apparent that Nathan the prophet did not just walk into David's inner chamber. In the next verse, all of the protocol is followed (Nathan will bow before the king), so there is no reason to think that Nathan just walked right in. However, it is reasonable to suppose that he was always able to come in and see the king.

Nathan is there to confirm what Bathsheba is telling King David. Or, as we know it, *in the testimony or 2 or 3 witnesses, a thing is confirmed.*

So there is no misconception here, Nathan is not doing something which is underhanded in any way. What Bathsheba is saying is the truth; what Nathan will say is the truth. The timing simply would cause David to act immediately, as he has two reports of the same thing from two people that he trusts. Immediate action is required, and that is what Nathan's witness is designed to do. All of this is in accordance with the interests of the people at heart and is in line with the will of God.

And so they make known to the king, to say, "Behold Nathan the prophet." And so he comes in to faces of the king and so he bows to the king upon his [two] nostrils ground-ward.

1Kings
1:23

They announced [this] to the king, saying, "Behold, [it is] Nathan the prophet." He came in before the king and he bowed before him [lit., *the king*] upon his face to the ground.

David's servants announced his presence to the king, saying, "Behold, it is Nathan the prophet." And Nathan came in before the king and bowed down before him, his face to the ground.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make known to the king, to say, "Behold Nathan the prophet." And so he comes in to faces of the king and so he bows to the king upon his [two] nostrils ground-ward.
Latin Vulgate	And they told the king, saying: Nathan, the prophet, is here. And when he was come in before the king, and had worshipped, bowing down to the ground.
Peshitta (Syriac)	And they told the king, saying, Behold Nathan the prophet has come. And when he was come in before the king, he bowed himself before the king with his face to the ground and did obeisance.
Septuagint (Greek)	Behold, Nathan the prophet <i>is here</i> . And he came in to the king's presence, and bowed down to the king with his face to the ground.

Significant differences: The Greek simply has the verse numbered in a slightly different way. What Nathan did, I translated literally; the other languages were slightly less so.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Someone told David that he was there, and Nathan came in. He bowed with his face to the ground and said: Your Majesty, did you say that Adonijah would be king? V. 24 is included for context.
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⁸⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:22.

Easy English	The king's servants told him that Nathan was there. Nathan went in and *bowed down in front of the king.
<i>The Message</i>	Abruptly, while she was telling the king all this, Nathan the prophet came in and was announced: "Nathan the prophet is here." He came before the king, honoring him by bowing deeply, his face touching the ground. V. 22 is included for context.
New Life Bible	They told the king, "Here is Nathan who speaks for God." When Nathan came in front of the king, he put his face to the ground.
New Living Translation	The king's officials told him, "Nathan the prophet is here to see you." Nathan went in and bowed before the king with his face to the ground.
The Voice	Servants (<i>to the king</i>): ²³ Nathan the prophet is here. When Nathan entered the king's chambers, he humbled himself to the ground before the king and put his face to the floor.

Partially literal and partially paraphrased translations:

International Standard V	They informed the king, "Nathan the prophet is here." When he had been ushered into the presence of the king, Nathan bowed low in front of the king with his face to the ground and asked, "Your majesty, did you say 'Adonijah will be king after me and will sit on my throne'? V. 24 was included for context.
New American Bible (2002)	When he had been announced, the prophet entered the king's presence and, bowing to the floor, did him homage.
New American Bible (2011)	They told the king, "Nathan the prophet is here." He entered the king's presence and did him homage, bowing to the floor.
New Jerusalem Bible	The king was told, 'The prophet Nathan is here'; and he came into the king's presence and prostrated himself on his face before the king.
New Simplified Bible	The king was told that the prophet was there. Nathan went in and bowed low before the king.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They told the king, saying, "Behold Nathan the prophet!" He came in front of the king and bowed to the king with his nose toward the ground.
Bible in Basic English	And they said to the king, Here is Nathan the prophet. And when he came in before the king, he went down on his face on the earth.
The Expanded Bible	The servants told the king, "Nathan the prophet is here." So Nathan went to the king and ·bowed facedown [prostrated himself] on the ground before him.
HCSB	At that moment, while she was still speaking with the king, Nathan the prophet arrived, and it was announced to the king, "Nathan the prophet is here." He came into the king's presence and bowed to him with his face to the ground. V. 22 is included for context.
NET Bible®	The king was told, "Nathan the prophet is here." Nathan entered and bowed before the king with his face to the floor [Heb "ground." Since this was indoors, "floor" is more appropriate than "ground."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They told the king, "Natan the prophet is here." After coming into the king's presence, he prostrated himself before the king with his face to the ground.
exeGesés companion Bible	...and they tell the sovereign, saying, Behold Nathan the prophet. - and he comes in at the face of the sovereign, and prostrates himself at the face of the sovereign with his nostrils to the earth.

JPS (Tanakh—1985) They announced to the king, “The prophet Nathan is here,” and he entered the king’s presence. Bowing low to the king with his face to the ground, Nathan said, “O lord king, you must have said ‘Adonijah shall succeed me as king and he shall sit upon my throne.’ V. 24 is included for context.

Orthodox Jewish Bible And they told HaMelech, saying, Hinei Natan HaNavi! And when he was come in before HaMelech, he bowed himself before HaMelech with his face to the ground.

The Scriptures 1998 So they informed the sovereign, saying, “Here is Nathan the prophet.” And when he came in before the sovereign, he bowed down before the sovereign with his face to the ground.

Literal, almost word-for-word, renderings:

Context Group Version And they told the king, saying, Look, Nathan the prophet. And when he came in before the king, he bowed himself before the king with his face to the ground.

English Standard Version And they told the king, "Here is Nathan the prophet." And when he came in before the king, he bowed before the king, with his face to the ground.

The Geneva Bible And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. Acknowledging him to be the true and worthy king appointed by God, as the figure of his Christ.

Green’s Literal Translation And they told the king, saying, Behold, Nathan the prophet! And he came in before the king and bowed to the king, his nose to the earth.

Kretzmann’s Commentary And they told the king, saying, Behold Nathan, the prophet; his name was announced to the king. And when he was come in before the king, he bowed himself before the king with his face to the ground, while Bathsheba retired from the king's presence.

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

A Voice in the Wilderness And they reported to the king, saying, Behold, Nathan the prophet. And when he came in before the king, he bowed down to the king with his face to the ground.

Young’s Updated LT And they declare to the king, saying, “Lo, Nathan the prophet;” and he comes in before the king, and bows himself to the king, on his face to the earth.

The gist of this verse: Nathan has arrived and his presence is announced. He goes before the king and bows low before him.

1Kings 1:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510

1Kings 1:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: They announced [this] to the king,... So, there is a receiving room, where people come into; and there are probably guards posted outside of David's room. And as someone is determined to be suitable to come in to speak to the king, someone would come in and announced his presence to the king.

1Kings 1:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Nâthân (נָתַן) [pronounced naw- THAWN]	given; one who is given; transliterated Nathan	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced naw ^b -VEE]	prophet [true or false]; spokesman, speaker; one who speaks for God	masculine singular noun with the definite article	Strong's #5030 BDB #611

Translation: ...saying, "Behold, [it is] Nathan the prophet." No one could simply walk into the room with the king. There was a protocol to be followed. Even Nathan the prophet had to be announced. So he would be at an outer room requesting an audience with the king, and one of David's servants would come to King David and announce that Nathan is here.

He and Bathsheba would be allowed in with the least amount of hassle or wait time.

Given all of the formality of this verse, we can reasonably assume that Nathan cannot hear all that Bathsheba is saying to David (nor can anyone else). When the king has a private meeting, we must assume that what goes on in that meeting is private—no one outside of the room could hear it. However, we are told that David's attendant, Abishag, is there with him.

1Kings 1:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [He came in before the king...](#) Nathan enters the room where the king is. What appears to be the case—and this will become clear when David summons Bathsheba—is that Nathan entered and Bathsheba left simultaneously. Bathsheba does not stay here and listen to what Nathan has to say, and nod her head up and down in agreement. These things happen one after the other; but their speaking to King David does not overlap.

Furthermore, for someone to simply stick around to see what the next person had to say to the king—well, that just wasn't done. Each person had his or her own time with the king, with as much privacy as was necessary.

Nathan is a man of the Word of God; and often, he would be bringing the Word of God to David. Therefore, David would welcome him at any time—even though this is the man who called David on his great sin.

1Kings 1:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 1:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
‘al (עַל) [pronounced gahʃ]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
‘aphayim (אִפָּיִם) [pronounced ah-fah-YIM]	face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath	masculine dual noun with the 3 rd person masculine singular suffix	Strong's #639 BDB #60
‘erets (אֶרֶץ) [pronounced EH-rets]	earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: ...and he bowed before him [lit., the king] upon his face to the ground. He bows before the king, his face to the ground. This is the protocol of the time. Even though Nathan is a prophet and that he often brings the Word of God to David, he still bows before the king.

The Pulpit Commentary: *This profound reverence on the part of Nathan is the more remarkable, when we remember how he had once denounced David to his face.*⁸⁸

And so says Nathan, “My adonai the king, you [even you] have said, ‘Adonijah will reign after me and he [even he] will sit upon my throne.’

1Kings
1:24

And Nathan said, “My adonai the king, [did] you [even you] say, ‘Adonijah will reign after me; he [even he] will sit upon my throne?’

And Nathan said, “My lord the king, did you personally give the order, ‘Adonijah will become king after me; he will sit upon my throne?’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Nathan, “My adonai the king, you [even you] have said, ‘Adonijah will reign after me and he [even he] will sit upon my throne.’

Latin Vulgate

Nathan said: My lord, O king, have you said: Let Adonias reign after me, and let him sit upon my throne?

Peshitta (Syriac)

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

Septuagint (Greek)

And Nathan said, My lord, O king, did you say, Adonijah shall reign after me, and he shall sit upon my throne?

Significant differences:

None.

⁸⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:23.

Thought-for-thought translations; paraphrases:

Easy English	Nathan said, `Your *Majesty, have you announced that Adonijah will be the next king after you?
Easy-to-Read Version	The servants told the king, "Nathan the prophet is here." Nathan went in to speak to the king. Nathan bowed down before the king and said, "My lord and king, did you announce that Adonijah will be the new king after you? Have you decided that Adonijah will rule the people now? V. 23 is included for context.
New Berkeley Version	...and said, "My master, O king, did you say, 'Adonijah shall be king after me and shall occupy my throne?'
New Century Version	Nathan said, "My master and king, have you said that Adonijah will be the king after you and that he will rule on your throne?"
New Living Translation	Nathan asked, "My lord the king, have you decided that Adonijah will be the next king and that he will sit on your throne?"
The Voice	Nathan: ²⁴ My king, did you give the instruction, "Adonijah is to be the next king. My throne will belong to him after I am gone"?

Partially literal and partially paraphrased translations:

American English Bible	So, Nathan came into the king's presence and bowed to him with his face to the ground. And he said: 'My lord; O king; Did you say that AdoniJah will reign after you and sit on your throne? A portion of v. 23 is included for context.
Beck's American Translation	"My lord the king," Nathan said, "you must have said, 'Adonijah will be king after me and should sit on my throne.'
Christian Community Bible	While she was still speaking with the king, Nathan the prophet arrived and was announced to the king, "Here is Nathan the proph et." When Nathan came in before the king, he bowed before him with his face to the ground, and said, "My lord king, have you decided that Adonijah shall reign after you and sit on your throne? Vv. 22–23 are included for context.
New Advent (Knox) Bible	So in he came, and made his reverence before the king, with his face bowed to the ground; Lord King, he said, was it thy decree that Adonias should be thy heir, and succeed to thy throne? A portion of v. 23 is included for context.
New American Bible (2002)	Then Nathan said: "Have you decided, my lord king, that Adonijah is to reign after you and sit on your throne?"
NIRV	Nathan said, "You are my king and master. Have you announced that Adonijah will be king after you? Have you said he will sit on your throne?"
New Jerusalem Bible	'My lord king,' said Nathan, 'is this, then, your decree, "Adonijah is to be king after me; he is the one who is to sit on my throne"?'
Today's NIV	Nathan said, "Have you, my lord the king, declared that Adonijah shall be king after you, and that he will sit on your throne?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Nathan said, "My lord and king did you say, 'Adonijah reigns after me, and he dwells over my throne?'
Bible in Basic English	And Nathan said, O my lord king, have you said, Adonijah is to be king after me, seated on the seat of my kingdom?
The Expanded Bible	Nathan said, "My ·master and [lord the] king, have you ·said [decreed] that Adonijah will be the king after you and that he will ·rule [sit] on your throne?"
Ferar-Fenton Bible	Then Nathan asked, "Has your Majesty commanded, ` Adoniah shall reign after me? and he shall sit on my throne ?
HCSB	"My lord 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?'

NET Bible®	Nathan said, "My master, O king, did you announce, 'Adonijah will be king after me; he will sit on my throne?'"
NIV, ©2011	Nathan said, "Have you, my lord the king, declared that Adonijah shall be king after you, and that he will sit on your throne?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Natan said, "My lord king, did you say, 'Adoniyah is to be king after me; he will sit on my throne?'"
exeGesés companion Bible	And Nathan says, My adoni, O sovereign, Did you say, Adoni Yah reigns after me and he settles on my throne?
Orthodox Jewish Bible	And Natan said, Adoni HaMelech, hast thou said, Adoniyah shall reign as Melech after me, and he shall sit upon my kisse?

Literal, almost word-for-word, renderings:

English Standard Version	And Nathan said, "My lord the king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'?"
Kretzmann's Commentary	And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? It was a direct challenge, which conveyed a slight reproach to David.
New RSV	Nathan said, 'My lord the king, have you said, "Adonijah shall succeed me as king, and he shall sit on my throne"?'
Young's Updated LT	And Nathan says, "My lord, O king, you have said, Adonijah does reign after me, and he does sit on my throne.

The gist of this verse: Nathan asks David if he specifically named Adonijah as his successor.

1Kings 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Nâthân (נתן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

1Kings 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'Ădônîyyâh (אֲדֹנָיִי) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 1 st person singular suffix; pausal form	Strong's #310 BDB #29

Translation: And Nathan said, “My adonai the king, [did] you [even you] say, ‘Adonijah will reign after me;... Pronouns are used emphatically twice in this verse. David appears to be asking a question—nearly all translations understand his words in that way—although we do not have anything in the words to indicate that a question is being asked.

We might want to translate that emphatic pronoun as follows: “Now, did you personally say, ‘Adonijah will be king after me?’ ”

It is worth noting that the Hebrew grammar does not actually indicate that this is a question. The double emphatic suggests that, if this were English, we would have posed this as a question. “You did not really do this, did you?” It is more difficult to try to come up with a translation which is really true to the Hebrew, and yet carries with it the proper sort of emphasis. Literally, this reads: *And so says Nathan, “My adonai the king, you [even you] have said, ‘Adonijah will reign after me... One thing that we do not have is Nathan’s tone of voice. When we say a question, there is a change of pitch, a tone and an emphasis in our voices. We do not know if this was true of the Hebrews, but it seems as though I have come across this before—something which we would translate as a question but is not that way—at least according to the grammar of the Hebrew.*

You will note, in this statement, that Nathan intentionally does not start out like Bathsheba does. He knows what Bathsheba is going to say, so he is not going to say exactly the same thing. She presents it from her point of view; he presents the same information from his own point of view. All of this information is true. Nathan is not distorting anything nor did he suggest to Bathsheba for his to exaggerate anything.

Nathan does begin his story as if David did not speak to Bathsheba about the same thing 5 minutes earlier.⁸⁹

1Kings 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{BV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

Translation: ...*he [even he] will sit upon my throne?* A second pronoun is repeated here. “*Is he really supposed to sit upon your throne?*” might be the sense of what is being said. So Nathan refers to David emphatically: “Did you really say this?” And “Did you really say, “Adonijah surely will reign after me and sit upon my throne.”

Like v. 24a, almost all translations render this as a question which continues the question from v. 24a; but, grammatically, there is no question in the Hebrew. If you look at the several translations of this verse, only Beck's American Bible and Young present what Nathan says as a statement (and, grammatically, that is what we have in the Hebrew). Beck does take some liberties, however.

The Pulpit Commentary⁹⁰ gives a good approach: “*You must have said, ‘Adonijah will reign after me and he will [definitely] sit upon my throne.’*” The idea is, *this is the only thing which explains what I have seen; otherwise, a coronation of Adonijah makes no sense.*

Bear in mind that Nathan knows that David did not sanction the coronation of Adonijah.

Let's summarize what is going on here.

Nathan and Bathsheba Speak to David about Adonijah

1. Nathan first goes to Bathsheba about the actions of Adonijah, and he seems to be confirming that the

⁸⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:24.

⁹⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:24 (not quoted exactly, but their approach is used here).

Nathan and Bathsheba Speak to David about Adonijah

- crown is promised to Solomon. Based on the prophecy that he delivered to King David, he probably understood that Solomon and not Adonijah was supposed to be the next king.
2. Bathsheba understood that Solomon would be the next king because this is what David had promised her.
 3. Nathan then proposes that they both go and speak to David because of the Adonijah situation—but that they speak to David separately.
 4. There is no cover story; there is no made-up story.
 5. Bathsheba and Nathan both come in to talk to King David, one right after the other. They both come in reporting on the same event, each presenting their own, unique perspective.
 6. So, even though Nathan comes in and tells David the exact same thing (*Adonijah has made himself king*), he approaches it in a completely different way. Bathsheba comes in and says, “Did you not promise me that my son Solomon would follow you? Then what is Adonijah doing?”
 7. But Nathan comes in and says, “Surely you have given the order, ‘Adonijah will be king after me.’ Because that is what the heck he is doing.”
 8. They both observe the exact same thing, but they each speak to it from their own point of view.
 9. Nathan has already discussed all of this with Bathsheba and it is quite clear that Solomon is supposed to succeed David.
 10. However, Nathan is not going to lead out with that.
 11. His approach is, “I gave you the prophecy of who would reign after you; and that was *not* Adonijah.
 12. This would suggest that Nathan knew that Solomon was to be the next king, whether or not David had specifically told him that. I think that Nathan knew this based upon the promises that he delivered to King David.
 13. Therefore, the logical question is, “Did you tell Adonijah that he will be the next king?” even though Nathan knows that this is not the case.
 14. And, as discussed, Nathan did not express this as a question, but he said, “Sure, you must have said this: ‘Adonijah will be king after me.’ ”
 15. However, so there is no misunderstanding. There is nothing said here which is false. There is nothing where Nathan and Bathsheba colluded on their testimony—and slanted it—in order to get the result that they wanted. Neither one of them twisted the truth. Both of them tell the exact same truth, but from their own viewpoint.

Chapter Outline

Charts, Graphics and Short Doctrines

Nathan has come in to speak to King David and has told him that Adonijah is acting as if he is king. In this verse, Nathan gives the actions of Adonijah which show that he is acting as king. You will see how closely this parallels Bathsheba’s proof that Adonijah had made himself king.

For he has gone down the day and so he sacrifices oxen and fatted cattle and sheep in abundance. And so he calls to sons of the king and to commanders of the army and to Abiathar the priest. And behold them! They are eating and drinking to his faces; and so they say, ‘Should live [long] the king Adonijah.’

1Kings
1:25

For he has gone down today and offered sacrifices of oxen, fatted cattle and sheep in [great] abundance. Furthermore, he summoned the sons of the king, the commanders of the army and Abiathar the priest. Behold them! They are eating and drinking before him, and they keep saying, ‘[Long] live King Adonijah!’

For he has gone down today and has offered a variety of animal sacrifices in great abundance. Furthermore, for this celebration, he invited the sons of the king, the commanders of the army and Abiathar the priest. And observe—they are both eating and drinking before him, and they keep shouting, ‘Long live King Adonijah!’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For he has gone down the day and so he sacrifices oxen and fatted cattle and sheep in abundance. And so he calls to sons of the king and to commanders of the army and to Abiathar the priest. And behold them! They are eating and drinking to his faces; and so they say, ‘Should live [long] the king Adonijah.’
Latin Vulgate	Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: <u>God save</u> king Adonias.
Peshitta (Syriac)	For he has gone down this day and has sacrificed oxen and fat cattle and sheep in abundance, and has invited all the kings sons and the commanders of the army and Abiathar the priest; and, behold, they are eating and drinking before him and saying, Long live King Adonijah!
Septuagint (Greek)	For he has gone down today, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and behold, they are eating and drinking before him, and they said, Long live King Adonijah.

Significant differences: The oaths made to David are simply updated by most translations.

Thought-for-thought translations; paraphrases:

Common English Bible	Indeed, today he went down and prepared oxen, fattened cattle, and lamb in large numbers. He invited all the royal princes, the generals, and Abiathar the priest. They are eating and drinking with him, and they said, ‘Long live King Adonijah!’
Contemporary English V.	Earlier today, he sacrificed a lot of cattle, calves, and sheep. He invited the army commanders, Abiathar, and all your sons to be there. Right now they are eating and drinking and shouting, "Long live King Adonijah!"
Easy English	Today he has gone and *sacrificed many cows, sheep and fat young *bulls. He invited all your sons, the leaders of the army and Abiathar the priest. Just now, they are having a large meal and they are saying, "We pray that King Adonijah will live for a long time!"
Good News Bible (TEV)	This very day he has gone and offered a sacrifice of many bulls, sheep, and fattened calves. He invited all your sons, Joab the commander of your army, and Abiathar the priest, and right now they are feasting with him and shouting, 'Long live King Adonijah!'
<i>The Message</i>	"My master the king," Nathan began, "did you say, 'Adonijah shall be king after me and sit on my throne'? Because that's what's happening. He's thrown a huge coronation feast--cattle, grain-fed heifers, sheep--inviting all the king's sons, the army officers, and Abiathar the priest. They're having a grand time, eating and drinking and shouting, 'Long live King Adonijah!' V. 24 is included for context.
New Century Version	Today he has sacrificed many cows, fat calves, and sheep, and he has invited all your other sons, the commanders of the army, and Abiathar the priest. Right now they are eating and drinking with him. They are saying, ‘Long live King Adonijah!’
New Life Bible	For he has gone down today and has killed many cattle and sheep and fat animals. He has asked all the king's sons and the captains of the army and Abiathar the

	religious leader to come. They are eating and drinking with him, and are saying, 'Long live King Adonijah!'
New Living Translation	Today he has sacrificed many cattle, fattened calves, and sheep, and he has invited all the king's sons to attend the celebration. He also invited the commanders of the army and Abiathar the priest. They are feasting and drinking with him and shouting, 'Long live King Adonijah!'
The Voice	He has hosted a sacrificial gathering today. He sacrificed many sheep, oxen, and cattle that were prepared for slaughter. He sent invitations to all of the king's sons and all the military leaders and to Abiathar the priest, and they are all eating and drinking with him this very moment. They are even chanting, "May King Adonijah have a long life!"

Partially literal and partially paraphrased translations:

American English Bible	For, today he has gone to sacrifice many calves, lambs, and sheep, and he has invited all your sons, the chiefs of the army, and AbiAthar the Priest. Why, look! They're eating and drinking before him now, and saying, <i>Long live King AdoniJah!</i>
Christian Community Bible	For indeed, today he has gone down to sacrifice oxen, fattened calves and plenty of sheep. He has invited all the king's sons, Joab, the commander of the army, and Abiathar the priest. They are now eating and drinking with him and proclaiming, 'Long live king Adonijah!'
International Standard V	Well now, he went down today and sacrificed lots of oxen, fattened cattle, and sheep, and has invited all the king's sons, the army commanders, and Abiathar the priest. They're having a party together and saying, 'Long live King Adonijah!'
New Advent (Knox) Bible	Away he goes, to offer up bulls, fatten beasts, and rams without number; all the princes are summoned to the feast, and the chiefs of the army, and the priest Abiathar; and there they sit, eating and drinking, while the cry goes up, Long live king Adonias!
New American Bible (2011)	For today he went down and sacrificed bulls, fatlings, and sheep in great numbers; he invited all the king's sons, the commanders of the army, and Abiathar the priest, and even now they are eating and drinking in his company and saying, 'Long live King Adonijah!'
NIRV	Today he has gone down outside the city. He has sacrificed large numbers of cattle, fat calves and sheep. He has invited all of the king's sons. He has also invited the commanders of the army and the priest Abiathar. Even now they are eating and drinking with him. They are saying, 'May King Adonijah live a long time!'
New Jerusalem Bible	For he has gone down today and sacrificed quantities of oxen, fattened calves and sheep, and invited all the royal princes, the army commanders, and the priest Abiathar; and they are there now, eating and drinking in his presence and shouting, "Long live King Adonijah!"
New Simplified Bible	»This very day he has gone and offered a sacrifice of many bulls, sheep, and fattened calves. He invited all your sons, Joab the commander of your army, and Abiathar the priest, and right now they are feasting with him and shouting: 'Long live King Adonijah!'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For he descended today, called all the king's sons, the leaders of the host, and Abiathar the priest, and sacrificed bull fatlings and sheep in abundance, . They ate and drank here, and said in front of him, 'King Adonijah lives!'
Bible in Basic English	Because today he has gone down and has put to death oxen and fat beasts and sheep in great numbers, and has sent for all the king's sons to come to him, with the captains of the army and Abiathar the priest; and they are feasting before him and crying, Long life to King Adonijah!

The Expanded Bible	Today he has sacrificed many cows [oxen], fat calves, and sheep, and he has invited all your other [the king's] sons, the commanders of the army, and Abiathar the priest. Right now they are eating and drinking with him. They are saying, 'Long live King Adonijah!'
Ferar-Fenton Bible	For he has gone down today and is sacrificing oxen, and fat calves, and sheep in plenty, and has invited all the king's sons, and the commanders of the army, and Abiathar, the Priest, and they are eating and drinking before him, and they cry, 'Adoniah is king!'
HCSB	For today he went down and lavishly sacrificed oxen, fattened cattle, and sheep. He invited all the sons of the king, the commanders of the army, and Abiathar the priest. And look! They're eating and drinking in his presence, and they're saying, 'Long live King Adonijah!'
NET Bible®	For today he has gone down and sacrificed many cattle, steers, and sheep and has invited all the king's sons, the army commanders, and Abiathar the priest. At this moment [Heb "look."] they are having a feast [Heb "eating and drinking."] in his presence, and they have declared, 'Long live King Adonijah [Heb "let the king, Adonijah, live!"]!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For he has gone down today and killed oxen, fattened calves and sheep in great numbers; and he has summoned all the king's sons, the commanders of the army and Evyatar the cohen; right now they are eating and drinking in his presence and proclaiming, 'Long live King Adoniyah!'
exeGesés companion Bible	For he descends this day and sacrifices oxen and fatlings and flocks in abundance and calls all the sons of the sovereign and the governors of the host and Abi Athar the priest: and behold, they eat and drink at his face and say, Sovereign Adoni Yah lives.
Orthodox Jewish Bible	For he has gone down this day, and hath sacrificed shor and fatted bull and tzon in abundance, and hath invited all the Bnei HaMelech, and the sarei hatzava, and Evyatar (Abiathar) HaKohen; and, behold, they eat and drink before him, and say, Yechi HaMelech Adoniyahu (long live HaMelech Adoniyah)!
<i>The Scriptures</i> 1998	"For he has gone down today, and has offered great numbers of bulls and fatlings and sheep, and has invited all the sovereign's sons, and the commanders of the army, and Ebyathar the priest. And look! They are eating and drinking before him. And they say, 'Let Sovereign Adoniyahu live!'

Literal, almost word-for-word, renderings:

Concordant Literal Version	...for he has gone down to-day, and does sacrifice ox, and fatling, and sheep, in abundance, and calls for all the sons of the king, and for the heads of the host, and for Abiathar the priest, and lo, they are eating and drinking before him, and they say, Let king Adonijah live!"
English Standard Version	For he has gone down this day and has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the king's sons, the commanders of the army, and Abiathar the priest. And behold, they are eating and drinking before him, and saying, 'Long live King Adonijah!'
Kretzmann's Commentary	For he is gone down this day and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, of the regular army, and Abiathar, the priest; and, behold, they eat and drink before him and say, God save King Adonijah! literally, "May King Adonijah live!"

New RSV	For today he has gone down and has sacrificed oxen, fatted cattle, and sheep in abundance, and has invited all the king's children, Joab the commander [Gk: Heb the commanders] of the army, and the priest Abiathar, who are now eating and drinking before him, and saying, "Long live King Adonijah!"
Webster's Bible Translation	For he hath gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah.
World English Bible	For he is gone down this day, and has slain oxen and fatlings and sheep in abundance, and has called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they are eating and drinking before him, and say, <i>Long live king Adonijah.</i>
Young's Updated LT	For he has gone down today, and does sacrifice ox, and fatling, and sheep, in abundance, and calls for all the sons of the king, and for the heads of the host, and for Abiathar the priest, and lo, they are eating and drinking before him, and they say, Let king Adonijah live!

The gist of this verse: Nathan tells David exactly what Adonijah is doing to appear as if he is the new king.

1Kings 1:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: *For he has gone down today...* *Descending* simply means that Adonijah is elevated in Jerusalem, and that he has gone down the mountain somewhat to offer up these sacrifices, and to stand before the people as their king.

1Kings 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004

1Kings 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e rîy' (מֵרִימָ) [pronounced <i>m^eree</i>]	<i>well-fed cattle, a fattened calf; fatling, failings</i>	masculine singular noun	Strong's #4806 BDB #597
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rôb (רֹב) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness</i>	masculine singular noun	Strong's #7230 BDB #913

In 1Chron. 4:38, Gesenius suggests that pârats is the infinitive of its verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means *to become much, to be many, to increase*. Here (1Chron. 4:38 12:40), we might render this, *to increase, to become great in number*; or let me suggest *to an abundance; in great abundance*. In 1Chron. 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it *abundant provisions of* (in combination with a previous noun); so did *The Amplified Bible* rendering it *abundant supplies of*; God's Word™ also moved it further back in the verse, rendering it *plenty of*; so did the NASB (*great quantities of*) and NAB (*in great quantity of*). Others have rendered this as follows: *abundantly* (MKJV, NKJV); *in abundance* (HNV, Rotherham, Tanakh, WEB); *abundant* (Owen); *to great plenty* (LTHB).

Translation: ...and offered sacrifices of oxen, fatted cattle and sheep in [great] abundance. Although there ought to be a religious significance in these sacrifices, there is nothing in here to indicate that such a religious significance exists. This is really more of a BBQ/celebration for Adonijah. Offering up animals to Y^ehowah was what was done in Israel, but this is probably just protocol that Adonijah is following. He has probably never even been to the coronation of a king, so my guess is, he spoke to Joab or one of the other men that he conferred with, and then told him what needed to be done. Or, if he was the studious type, he may have read about how this sort of thing was done.

The Bible does not lay out a blueprint as to how a coronation ought to be done. There is the fact that this is a nation under Y^ehowah God, and for that reason, it was clear that sacrifices needed to be involved. That is something which Adonijah had seen before. No doubt Adonijah had a ceremony put together which appeared official, spiritual, and the people who attended were fed.

1Kings 1:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 1:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
With qârâ', the lâmed preposition sometimes acts like the sign of a direct object.			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
sar (שָׂר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine plural construct	Strong's #8269 BDB #978
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service	masculine singular noun with the definite article	Strong's #6635 BDB #838
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'Eb ^e yâthâr (אֲבִיָּאֵר) [pronounced eb ^e -yaw-THAWR]	the Great One is father; my father is great; transliterated Abiathar	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: Furthermore, he summoned the sons of the king, the commanders of the army and Abiathar the priest. Nathan is describing all of this to David; with the idea that, in the mouth of 2 or 3 witnesses, a thing is confirmed. So David is certain that all of this is taking place.

Adonijah brought all of his half-brothers on board, as well as the commanders of David's army (which would include Joab). He also managed to snag a priest; which is quite unfortunate.

We do not know what went on in the mind of Abiathar. Did he blame David for the slaughter of his family and the slaughter of the priests many years ago (he is aware of all that happened by now)? Was he upset with David's entry into the **interlocking systems of arrogance** for a few years? Was he simply carried away by Adonijah, who fed him a good song and dance about the future?

The commanders of the army are easier to explain. Although David originally began leading the army of Israel, there was a point at which his commanders said that he ought not to do this anymore. This occurred when he was fighting against a relative of Goliath and it was reaffirmed during the Absalom rebellion. By the time that David sins with Bathsheba, he is no longer going out with his army. So Joab leads David's army, and therefore, he would have developed closer bonds with his commanders and army than David did. Therefore, if Joab attends this ceremony, then it stands to reason that his commanders would as well.

Adonijah needs these people in attendance. He would have been a celebrity himself; but then, so would all of his half-brothers. Joab, as the military leader, would have been a celebrity with great influence over the people. Add in all of his commanders, and that would have been very influential. On top of this, Abiathar the priest is there, so we have the celebrities, the military heroes and a renown religious leader.

It would be like a presidential candidate of the 1950's assembling General Douglas MacArthur, General Patton, General and President Eisenhower, the evangelist Billy Graham, and then 20 of the best-known celebrities of that time (from sports and Hollywood), and then throwing an open barbeque celebration to anyone who wanted to come. Throw in the fact that this presidential candidate is very charismatic, and is a younger version of the most popular president of the day. This is what this ceremony was like. This would have had a great impact on the people of Israel.

1Kings 1:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 3 rd person masculine plural suffix	Strong's #2009 (and #518, 2006) BDB #243
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	masculine plural, Qal active participle	Strong's #398 BDB #37
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתוּ) [pronounced <i>shaw-THAW</i>]	<i>drinking [actually or metaphorically]; drinking together [at a banquet]; feasting; sitting</i>	masculine plural, Qal active participle	Strong's #8354 BDB #1059

1Kings 1:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^{ee}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.*

Translation: Behold them! They are eating and drinking before him,... All of these people were invited and they are attending this celebration. This is not what a circumspect man ought to do. Since David is God's choice; what David thinks ought to be considered and followed. Far too many people were drawn in by Adonijah.

In this era, which occurs slightly before movies, television and YouTube, the celebrities of the world were the royal family. People would know what is going on with David's family, and many of them would be known. Furthermore, they had unique physical characteristics, which made them knowable as well.

Given this celebrity status, and the mere physical presence of some of these young men, who are like young David's, they would certainly have a built-in following. Just as you or I might gather up a set of DVD's that Humphrey Bogart is in, people would have favorites from the royal family. How much more intoxicating to attend a ceremony with such a one presiding over it?

God looks on the heart, but man looks on the outside, and David's sons had a very good outside. So when this strong, powerful charismatic son of David said, "I will be king;" there is a built-in constituency for him, simply because of his charisma and his celebrityship.

Although we would have hoped that Joab was smart enough to see through this, remember that he has had only one king over him, and that is David. Therefore, he could be swayed by someone who appears to be a young David.

1Kings 1:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310

1Kings 1:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
It means, ❶ <i>to live, to have life</i> ; ❷ <i>to continue safe and sound</i> (Joshua 6:17 Num. 14:38); ❸ <i>to live again, to revive</i> (I King 17:22 Ezek. 37:5); ❹ <i>to recover health, to be healed</i> (Gen. 20:7 Joshua 5:8); ❺ <i>to be refreshed when one is weary or sad</i> (Gen. 45:27 Judges 15:19).			
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾĂdônîyyâh (אֲדֹנָיִיָּהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: ...and they keep saying, '[Long] live King Adonijah!' Once the drinking has progressed, then Adonijah would have had men loyal to him scattered among the celebrants, and they would begin to call out, "Long live, King Adonijah!"

Now let's put vv. 24–25 together: And Nathan said, "My lord the king, did you personally give the order, 'Adonijah will become king after me; he will sit upon my throne?' For he has gone down today and has offered a variety of animal sacrifices in great abundance. Furthermore, for this celebration, he invited the sons of the king, the commanders of the army and Abiathar the priest. And observe—they are both eating and drinking before him, and they keep shouting, 'Long live King Adonijah!' Nathan asks King David straight out, "Did you make Adonijah king?" Then Nathan explains why this seems to be the case; Adonijah is acting as if he was made king by David.

Now Nathan explains *why* something seemed off; why Adonijah did not appear to have David's authorization. Therefore, this is why Nathan came in to speak to David about this situation.

And to me [even] me, your servant and to Zadok the priest and to Benaiah ben Jehoiada and to Solomon your servant, he has not called.

1Kings
1:26

But he has not summoned me, your servant, or Zadok the priest, or Benaiah ben Jehoiada or [even] Solomon your servant.

But Adonijah did not summon to this feast Zadok the priest, Benaiah, Solomon your son or me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And to me [even] me, your servant and to Zadok the priest and to Benaiah ben Jehoiada and to Solomon your servant, he has not called.

Latin Vulgate

But me, your servant, and Sadoc, the priest, and Banaias, the son of Joiada, and Solomon, your servant, he has not invited.

Peshitta (Syriac)

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

Septuagint (Greek) But he has not invited me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and Solomon your servant.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible Adonijah didn't invite me, your servant, Zadok the priest, Jehoiada's son Benaiah, or your servant Solomon.

Contemporary English V. Easy English But he didn't invite me or Zadok the priest or Benaiah or Solomon. But he did not invite Zadok the priest or Benaiah son of Jehoiada. He did not invite Solomon or me, but we are still loyal to you.

The Message But I wasn't invited, nor was the priest Zadok, nor Benaiah son of Jehoiada, nor your servant Solomon.

New Life Bible But he has not asked me your servant, Zadok the religious leader, Benaiah the son of Jehoiada, or your servant Solomon, to come.

The Voice I, your servant, was not invited, nor was Zadok the priest, Benaiah (Jehoiada's son), or your loyal servant, Solomon.

Partially literal and partially paraphrased translations:

American English Bible But he didn't invite me (your servant), or the Priest SaDoc, or BenAiJah (the son of JehoiAda), or your servant Solomon.

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

New Advent (Knox) Bible As for me, thy servant, and the priest Sadoc, and Banaias son of Joiada, and prince Solomon, no summons came to us.

NIRV "But he didn't invite me. He didn't invite the priest Zadok or Benaiah, the son of Jehoiada. He didn't invite your son Solomon either.

New Simplified Bible »But he did not invite Zadok the priest or Benaiah or Solomon or me.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English But me, your servant, and Zadok the priest, and Benaiah, the son of Jehoiada, and your servant Solomon, he has not sent for.

The Expanded Bible But he did not invite me, your own servant, or Zadok the priest, or Benaiah son of Jehoiada, or your -son [-servant] Solomon.

Ferar-Fenton Bible But for me,your servant-, and for Zadok the Priest, and for Benaiah·ben-joiadah, and for your servant Solomon, there is no invitation.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But he didn't summon me your servant, or Tzadok the cohen, or B'nayah the son of Y'hoyada or your servant Shlomo.

exeGesés companion Bible But me - me your servant and Sadoq the priest and Bena Yah the son of Yah Yada and your servant Shelomoh, he calls not.

Hebrew Names Version But he hasn't called me, even me your servant, and Tzadok the Kohen, and Benayah the son of Yehoiada, and your servant Shlomo.

Orthodox Jewish Bible But me, even me thy eved, and Tzadok HaKohen, and Benayah Ben Yehoyada, and thy eved Sh'lomo, hath he not invited.

Literal, almost word-for-word, renderings:

Context Group Version	But me, even me your slave, and Zadok the priest, and Benaiah the son of Jehoiada, and your slave Solomon, he has not called.
English Standard Version	But me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon he has not invited.
Kretzmann's Commentary	But me, even me, thy servant, and Zadok, the priest, and Benaiah, the son of Jehoiada, and thy servant Solomon hath he not called. Every movement of Adonijah showed his hostile sentiment toward the friends of the king.
New King James Version	But he has not invited me-me your servant-nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.
World English Bible	But he hasn't called me, even me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon.
Young's Updated LT	And for me—me, your servant, and for Zadok the priest, and for Benaiah, son of Jehoiada, and for Solomon your servant, he has not called.

The gist of this verse: Nathan tells David about those who were not invited.

If Adonijah had legitimately assumed the throne, then he should have invited everyone; however, he chose not to invite specific people—those closest to King David. The idea is this: develop a quick and sudden following among the people of Israel, and it will never occur to them to ask, “Who wasn't there?” If you show up to a coronation like this, and you see Joab and several military commanders; someone else sees the brothers of Adonijah milling about; and everyone sees Abiathar offering up sacrifices—who would think to ask, *who is not here?* This is such a large event, that, it is nearly impossible except to the most discerning, that certain people are missing.

1Kings 1:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Tsâdôwq or Tsâdôwq (צדק or צדוק) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843

1Kings 1:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
wê (or vê) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
B ^e nâyâh (בְּנֵיָאֵחַ) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^e hôwyâdâ' (יְהוֹיָדָעַ) [pronounced y ^e hoh-yaw-DAWÇ]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
wê (or vê) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
'ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant; underling; subject; this can mean military men, soldiers in the plural	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894

Translation: *But he has not summoned me, your servant, or Zadok the priest, or Benaiah ben Jehoiada or [even] Solomon your servant.* Nathan puts before David a list of the people who were not invited to this coronation. It just turns out that these are people who have been loyal to David throughout his life. The men that Adonijah did not call were men who would not have approved and who support David's final say in this matter. To a man, every single one of them, if invited, would have asked, "What does King David say about this?" Or, "Let me go and inquire of King David about this event." Adonijah was smart enough to be able to peel off a certain set of those men who would not necessarily feel a need to talk with David about this coronation.

So, Nathan notices all of this about Adonijah calling himself king; but something is amiss. Certain people were specifically not invited. That is what Nathan found to be very odd. He put all of this together and realized that

David had not given his blessing to Adonijah. This is not in conflict with what Nathan said. He said, “Surely, you have authorized the coronation of Adonijah, because he is out there sacrificing a boatload of sheep, bulls and rams.” This is stated in such a way as to assume Adonijah would not do such a thing, had it not been officially sanctioned. Nathan is saying one thing, but he means the exact opposite. Nathan knows that this is not a royally sanctioned event, and one of the reasons he knows is, he and several key men were not invited.

You will notice that Nathan gave to David a longer list than Bathsheba of those specifically not invited by Adonijah. Bathsheba sees it from her own perspective, and Nathan looks at this from a spiritual and political perspective.

As Gill writes:⁹¹ *Nathan observes more than Bathsheba had, and supplies what she had omitted, and so filled up her words, as in 1Kings 1:14, which reads: Lo, you are yet speaking there with the king, and I come in after you, and have completed [= filled up] your words.* (CLV) Only a couple of translations come even close to giving the accurate meaning in v. 14, but Nathan paints the broader picture than does Bathsheba.

So, we have the event as recorded by the author of 1Kings; we have Bathsheba’s description which she spoke to David; and then we have Nathan’s description of this event, which he spoke to David.

3 Versions of the Adonijah Coronation

The Historical Event	Bathsheba’s Description	Nathan’s Description
<p>Adonijah offered up sacrifices of sheep, oxen and fattened cattle by the Zoheleth Stone, which is near En-rogel. He summoned all of his [half-] brothers—the sons of the king—and all the men of Judah—servants of the king. But Nathan the prophet, Benaiah, the mighty men and Solomon, his half-brother, he did not summon. (Vv. 9–10)</p>	<p>“Now then, hear [this]: Adonijah has become king; and you, my adonai the king—you [apparently] do not know [this]. And he is sacrificing oxen, the fattened calf and sheep in abundance; and he has summoned all the sons of the king, Abiathar the priest, and Joab, commander of the army; but he did not summon Solomon your servant.”</p>	<p>“For he has gone down today and offered sacrifices of oxen, fattened cattle and sheep in [great] abundance. Furthermore, he summoned the sons of the king, the commanders of the army and Abiathar the priest. Behold them! They are eating and drinking before him, and they keep saying, ‘[Long] live King Adonijah!’ But he has not summoned me, your servant, or Zadok the priest, or Benaiah ben Jehoiada or [even] Solomon your servant.”</p>
<p>The narrative does not mention Joab, although Adonijah is said to have conferred with him in a previous verse.</p>	<p>Bathsheba notes only that Solomon was not invited; and David promised that Solomon would be king after him.</p>	<p>Nathan notes that he was not invited, and lists several others who are close to David who were not invited.</p>

Adonijah first conferred with several men before having this event. Vv. 7–8: *His intentions [lit., words] were with Joab ben Zeruiah and Abiathar the priest. Therefore, they helped Adonijah. But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David’s mighty men—they were not with Adonijah.*

Chapter Outline

Charts, Graphics and Short Doctrines

Interestingly enough, many translators tended to become very imaginative and innovative when translating this particular verse.

⁹¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 1:26.

If from with my adonai the king has come about the word the this and you have not made known to your servants who will sit upon the throne of my adonai the king after him.”

1Kings
1:27

Has this matter come about by [the command of] my adonai the king? You have not [clearly] made known to your servants [possibly, *servant*] who should sit on the throne of my adonai the king after him.”

Has this thing occurred because of my lord the king? You have not clearly made it known to your servants who you want to sit upon your throne after you are gone.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	If from with my adonai the king has come about the word the this and you have not made known to your servants who will sit upon the throne of my adonai the king after him.”
Latin Vulgate	Is this word come out from my lord the king, and have you not told me, your <u>servant</u> , who should sit on the throne of my lord the king after him?
Peshitta (Syriac)	Has this thing been done by the order of my lord the king, and you have not told your servants who should sit on the throne of my lord the king after him?
Septuagint (Greek)	Has this matter happened by the authority of my lord the king, and have you not made known to your <u>servant</u> who shall sit upon the throne of my lord the king after him?

Significant differences: The most significant difference is, is there a reference here to David's *servant* (that is, Nathan—Latin and Greek) or to David's *servants* (those closely associated with King David—MT and Syriac).

Thought-for-thought translations; paraphrases:

Common English Bible	If this message was from my master the king, you didn't make it known to your servant. Who should follow you on the throne of my master the king?"
Contemporary English V.	Did you say they could do this without telling the rest of us who would be the next king?
Easy-to-Read Version	My lord and king, did you do this without telling us? Please tell us, who will be the next king after you?"
Good News Bible (TEV)	Did Your Majesty approve all this and not even tell your officials who is to succeed you as king?"
<i>The Message</i>	Is this something that my master the king has done behind our backs, not telling your servants who you intended to be king after you?"
New Century Version	Did you do this? Since we are your servants, why didn't you tell us who should be king after you?"
New Life Bible	Has this been done by my lord the king? Have you not shown your servants who should sit on the throne of my lord the king after him?"
New Living Translation	Has my lord the king really done this without letting any of his officials know who should be the next king?"
The Voice	Did you, my lord and king, give this instruction and not tell <i>all of us</i> , your <i>devoted</i> servants, who would receive your throne after you <i>are gone</i> ?

Partially literal and partially paraphrased translations:

American English Bible	Has this matter been authorized by my lord the king, and have you failed to tell your servant who will succeed you on the throne?"
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Christian Community Bible	Has my lord king decided this without having told us, your servants, who is to sit on your throne after you?"
<i>God's Word™</i>	Did you allow this to happen without telling me who would sit on your throne next?"
International Standard V	Were you behind this, your majesty, without letting your servants know who would sit on your majesty's throne after him?"
New Advent (Knox) Bible	Can it be that the king's grace has made this decree, without a word to me, his servant, to say who should succeed my lord the king on his throne?
New American Bible (2002)	Was this done by my royal master's order without my being told who was to succeed to your majesty's kingly throne?"
New American Bible (2011)	If this was done by order of my lord the king, you did not tell me, your servant, who is to sit upon the throne of my lord the king after him."
NIRV	"King David, have you allowed all of that to happen? Did you do it without letting us know about it? Why didn't you tell us who is going to sit on your throne after you?"
New Jerusalem Bible	Can it be that this is done with my lord the king's approval and that you have not told those loyal to you who is to succeed to the throne of my lord the king?"
Revised English Bible	Has this been done by your majesty's authority? You have not told us your servants who should succeed you on the throne.'
Today's NIV	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?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	If this word is from my lord the king, your servant does not know who dwells over the throne of my lord the king after him."
Bible in Basic English	Has this thing been done by my lord the king, without giving word to your servants who was to be placed on my lord the king's seat after him?
English Jubilee 2000	Is this thing done by my lord the king, and thou hast not declared unto thy slave who should sit on the throne of my lord the king after him?
The Expanded Bible	Did you [the lord my king] do this? Since we are your servants, why didn't you tell us who should be [sit on the throne of the lord my] king after you?"
HCSB	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."
NET Bible®	Has my master the king authorized this without informing your servants [Many Hebrew mss and ancient textual witnesses agree with the Qere in reading this as singular, "your servant."] who should succeed my master the king on his throne?"
New Heart English Bible	Is this thing done by my lord the king, and you haven't shown to your servants who should sit on the throne of my lord the king after him [Heb "From my master the king is this thing done, and you did not make known to your servants who will sit on the throne of my master the king after him?"]?"
IV – UK	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?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Is this authorized by my lord the king without your having told your servant who would sit on the throne of my lord the king after him?"
exeGesés companion Bible	If this is the word of my adoni the sovereign then you have not revealed to your servant who settles on the throne of my adoni the sovereign after him?
JPS (Tanakh—1985)	Can this decision have come from my lord the king, without your telling your servant who is to succeed to the throne of my lord the king?"

Judaica Press Complete T. If this matter stems from my lord the king, *I wonder that* you have not informed your servant who should sit on the throne of my lord the king after him.

Orthodox Jewish Bible Is this thing done by adoni HaMelech, and thou hast not showed it unto thy eved, even who should sit on the kisse adoni HaMelech after him?

The Scriptures 1998 “If this matter is from my master the sovereign, then you did not let your servant know who should sit on the throne of my master the sovereign after him.”

Literal, almost word-for-word, renderings:

English Standard Version 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?"

The Geneva Bible Is this thing done by my lord the king, and thou hast not shewed [it] unto thy servant [Meaning, that in such affairs he should undertake nothing unless he had consulted with the Lord.], who should sit on the throne of my lord the king after him?

Green’s Literal Translation If this thing is to come about from my lord the king, then you have not caused your servant to know who shall sit on the throne of my lord the king after him.

Kretzmann’s Commentary Is this thing done by my lord the king, and thou hast not showed it unto thy servant who should sit on the throne of my lord the king after him? It was not wounded vanity which was here speaking, but honest doubt, which was sure that the king would not have sanctioned such a move in secret. Note: In the kingdom of Christ also men arise who would usurp the rule of Christ, false Christs, false prophets; and it is a sad fact that so many who call themselves Christians yield to their blandishments and forsake the truth of the Gospel.

New RSV Has this thing been brought about by my lord the king and you have not let your servants know who should sit on the throne of my lord the king after him?"

Updated Bible Version 2.11 Is this thing done by my lord the king, and you have not shown to your slave who should sit on the throne of my lord the king after him?

World English Bible Is this thing done by my lord the king, and you haven't shown to your servants who should sit on the throne of my lord the king after him?

Young’s Updated LT If from my lord the king this thing has been, then you have not caused your servant to know who does sit on the throne of my lord the king after him.”

The gist of this verse: Nathan asks, “If this was your idea, why did you not inform your servants?”

1Kings 1:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾim (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾeth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

1Kings 1:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, <i>min ʿeth</i> mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in <i>-ay</i> or <i>-ây</i> is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to occur, to come to pass, to be brought about; to be done, to be finished, to be gone</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1961 BDB #224
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
Together, <i>dâbâr zeh</i> mean <i>this thing, this matter, this command</i> . Literally, together, they would be translated <i>the word the this</i> .			

Translation: *Has this matter come about by [the command of] my adonai the king?* I am unsure of my translation here. Is Nathan telling David that all of this has come about—Adonijah making himself king—because of the king himself? Has David not made things clear to his servants and to the people of Israel? Has David given his blessing to all of this?

Keil and Delitzsch comment: *The indirect question introduced with $\kappa\delta$ is not merely an expression of modesty, but also of doubt, whether what had occurred had emanated from the king and he had not shown it to his servants.*⁹²

James Nisbet: *Sometimes he asks a question in order to convey information in that indirect manner. Sometimes he uses the interrogative form as the more respectful method of seeking directions which he knows are ready to be given. Sometimes he speaks in that way for the purpose of making more evident the propriety of the negative. A question is not always to be considered as an evidence of a doubting mind. Nisbet goes further: The Bible is full of questions: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' 'If God be for us, who can be against us?' 'Who shall*

⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:22–27.

*separate us from the love of Christ?*⁹³ No one of these three quotations are made by a man in ignorance asking for information or for clarification.

Nathan is fairly certain that this whole coronation thing is done separately from David's knowledge; that he did not initiate it or approve of it. Nathan is certain that Adonijah is simply making his grab for power.

1Kings 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (עָדָה) [pronounced <i>yaw-DAHḠ</i>]	<i>to cause to know, to make one know, to instruct, to teach</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עֶבֶד) [pronounced <i>ḠE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
The Greek and Latin have this word in the singular; the Syriac and Hebrew have it in the plural.			
mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (עַל) [pronounced <i>ḡah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

⁹³ From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=10&ch=1> accessed June 28, 2014. Slightly edited.

1Kings 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
'achărêy (אַחֲרָי) [pronounced ah-kuh- RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 rd person masculine singular suffix	Strong's #310 BDB #29

This exact phrase is repeated multiple times in this chapter.

Translation: You have not [clearly] made known to your servants [possibly, *servant*] who should sit on the throne of my adonai the king after him.” What appears to be the case is, David made his wishes known to Bathsheba, but he did not make this information known to others within his palace. As previously discussed, Nathan understood that Adonijah could not be king because of the Davidic Covenant, which indicated that the king to follow David would be future from the Davidic Covenant (which leaves Adonijah out of the picture).

Let's look at what Nathan had to say and put it all together:

A summary of what Nathan says to David

1. Vv. 24–27: And Nathan said, “My lord the king, did you personally give the order, ‘Adonijah will become king after me; he will sit upon my throne?’ For he has gone down today and has offered a variety of animal sacrifices in great abundance. Furthermore, for this celebration, he invited the sons of the king, the commanders of the army and Abiathar the priest. And observe—they are both eating and drinking before him, and they keep shouting, ‘Long live King Adonijah!’ But Adonijah did not summon to this feast Zadok the priest, Benaiah, Solomon your son or me. Has this thing occurred because of my lord the king? You have not clearly made it known to your servants who you want to sit upon your throne after you are gone.”
2. Even though Nathan timed his entrance to speak to David with Bathsheba speaking to David, he will still tell David the complete truth. He colluded on timing with Bathsheba not to do or say anything dishonest or misleading to King David; but simply for David to hear essentially the same thing from his two most trusted allies.
3. Nathan presents a completely logical approach to what he has observed; and his observation includes a great many important details. And, by observation, I don't mean that Nathan had to see everything; but he had to pull together all of these facts.
4. He knows that Adonijah has gathered a great many people and is sacrificing animals (which probably means bbq for the people in attendance). The king's sons are there, the commander (commanders?) of his army are there, and Abiathar the priest is there.
5. At the same time, a great many key people are left out. Zadok is not there; nor is Benaiah, Solomon of Nathan—they were not invited.
6. If David had anointed Adonijah king, then Zadok, Benaiah, Solomon and Nathan would have been invited. So Nathan recognizes that this is an unauthorized power play.
7. At first, I thought that Nathan had to know about David's promise to Bathsheba to make Solomon king; but there is enough information here to allow Nathan to ascertain that Adonijah is making an illegitimate claim to the throne without knowing that David promised anything to Bathsheba.
8. However, as a prophet, Nathan would have realized that David had been teaching Solomon Bible doctrine (most of it is reproduced in the book of Proverbs). He may have even taken part in Solomon's doctrinal upbringing.

A summary of what Nathan says to David

9. And as a friend, Nathan would have understood the closeness of David and Bathsheba's relationship, which would logically lead to the naming of David's successor as Bathsheba's firstborn, Solomon.
10. So, maybe Nathan knew that David made such a promise to Bathsheba; maybe Nathan thought that David had this intention all along; and maybe Nathan simply deduced this, based upon what he has observed.
11. In any case, given those on Adonijah's *don't invite* list, it is clear to Nathan that Adonijah is not acting under King David's authority.
12. Because David is the king, Nathan cannot go to him and say, "Look, Adonijah is making himself king, and we both know that you did not appoint him as your successor." He has to approach this as though he is not completely sure of David's intent and ask for David to state it.
13. However, the very last thing that Nathan says suggests that he knows that David did not authorize Adonijah to become king, as Nathan asked David, "Why did you not inform your servants of this decision?" That would have been logical for King David to have done.
- 14.

Nathan is not really asking David any questions. He has essentially deduced what is going on. He is simply informing David of what is going on.

Chapter Outline

Charts, Graphics and Short Doctrines

Some commentators, like MacLaren,⁹⁴ rag on David for not attending to his duties and not knowing that Adonijah is attempting to become king. When we become older, it is normal that we are not as attentive or as hard-working as we were when we were young. This is one of the reasons that we are to work hard when young and to put aside savings for a later time. David's condition is old age + sickness; and it is normal to be unable to take care of all that needs to be taken care of during an illness. It is not a sin to be sick and/or old. What David does in this chapter is exactly the right thing to do. He is letting his grip on power be passed along to his son. So what David does here is right and honorable.

This next verse indicates that Bathsheba left the room when Nathan came into the room, which would have been the common protocol.

Chapter Outline

Charts, Graphics and Short Doctrines

King David Renews His Promise to Bathsheba

And so answers the King David and so he says, "Call for me to Bathsheba." And so she comes in to faces of the king and so she stands to faces of the king.

1Kings
1:28

King David answered and said, "Summon Bathsheba for me." So she came in before the king and stood before the king.

King David then said, "Summon Bathsheba to me." So she came in before the king and stood.

Here is how others have translated this verse:

⁹⁴ See <http://www.studylight.org/commentaries/mac/view.cgi?bk=10&ch=1> accessed June 28, 2014, which reads, in part: *[David] seems to have been torpidly unaware of what was going on. The noise of Adonijah's revels had not disturbed his quiet. He had not even taken the trouble to designate his successor, though 'the eyes of all Israel were upon him that he should tell who was to sit on his throne after him' [1Kings 1:20]. Such neglect was criminal in the circumstances, and brings out forcibly the weary indifference which had crept over him.*

Ancient texts:

Masoretic Text (Hebrew)	And so answers the King David and so he says, "Call for me to Bathsheba." And so she comes in to faces of the king and so she stands to faces of the king.
Latin Vulgate	And king David answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him.
Peshitta (Syriac)	Then King David answered and said, Call me Bath-sheba. And she came into the kings presence and stood before him.
Septuagint (Greek)	And King David answered and said, Call me Bathsheba. And she came in before the king, and stood before him.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	King David answered, "Bring me Bathsheba." She came and stood before the king.
Contemporary English V.	David said, "Tell Bathsheba to come here." She came and stood in front of him.
Good News Bible (TEV)	King David said, "Ask Bathsheba to come back in"---and she came and stood before him.
<i>The Message</i>	King David took action: "Get Bathsheba back in here." She entered and stood before the king.
The Voice	King David: ²⁸ Tell Bathsheba to come here. So Bathsheba entered the king's chambers and stood in front of him.

Partially literal and partially paraphrased translations:

American English Bible	Then King David said: 'Call BathSheba back in.' So, she came in and stood before the king.
Christian Community Bible	David makes Solomon king King David then answered, "Call Bathsheba to me." So she came to the king. As she stood before him, the king swore an oath and said, "As Yahweh lives, he who has delivered me from all adversity, so will I fulfill today the oath I swore to you by Yahweh, the God of Israel, when I said: "Solo mon, your son, shall reign after me; he shall sit on my throne in my place." Vv. 29–30 are included for context.
International Standard V	David Affirms Solomon as King "Call Bathsheba for me," King David replied. So she came in and stood in front of the king. "As the LORD lives," the king said with an oath, "who has redeemed me from all sorts of troubles, I certainly did tell you in the name ofo the LORD God of Israel, `Your son Solomon will be king after me and will sit on my throne in my place.' I'm certainly going to make this happen today!" Vv. 29–30 are included for context.
NIRV	David Makes Solomon King King David said, "Tell Bathsheba to come in." So she came and stood in front of the king.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King David answered and said, "Call Bathsheba for me." She came in front of the king and stood to the king's face.
Bible in Basic English	Then King David in answer said, Send for Bath-sheba to come to me. And she came in and took her place before the king.
The Expanded Bible	David Makes Solomon King Then the king said, "Tell Bathsheba to come in!" So she came in and stood before the king.

Ferar-Fenton Bible	Then the king answered, "Let them call Bathsheba to me." So she came to the king's presence, and stood before the king,...
HCSB	King David responded by saying, "Call in Bathsheba for me." So she came into the king's presence and stood before him.
NET Bible®	<i>David Picks Solomon as His Successor</i> King David responded [Heb "answered and said."], "Summon Bathsheba [Summon Bathsheba. Bathsheba must have left the room when Nathan arrived (see 1:22).]" She came and stood before the king.
NIV, ©2011	David Makes Solomon King [1Kings 1:28-53pp - 1Ch 29:21-25] Then King David said, "Call in Bathsheba." So she came into the king's presence and stood before him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King David answered by saying, "Summon Bat-Sheva to me." She entered the king's presence and stood before the king.
exeGesés companion Bible	Then sovereign David answers and says, Call Bath Sheba. - and she comes at the face of the sovereign and stands at the face of the sovereign.
Orthodox Jewish Bible	Then HaMelech Dovid answered and said, Call me Bat-Sheva. And she came into the presence of HaMelech, and stood before HaMelech.

Literal, almost word-for-word, renderings:

English Standard Version	Then King David answered, "Call Bathsheba to me." So she came into the king's presence and stood before the king.
Green's Literal Translation	And King David replied and said, Call Bathsheba for me. And she came in before the king, and stood before the king.
Kretzmann's Commentary	Solomon Anointed King Then King David, now thoroughly aroused to the danger of the situation, answered and said, Call me Bathsheba. And she came into the king's presence and stood before the king, awaiting his pleasure.
New King James Version	David Proclaims Solomon King Then King David answered and said, "Call Bathsheba to me." So she came into the king's presence and stood before the king.
Young's Updated LT	And king David answers and says, "Call for me for Bath-Sheba;" and she comes in before the king, and stands before the king.

The gist of this verse: David summons Bathsheba.

*Coffman: David's prompt and vigorous response to this situation indicates that he was still in full possession of his mental ability, denying, absolutely, that the mention of his oath that Solomon should succeed him was anything other than the exact truth.*⁹⁵

⁹⁵ From <http://www.studyLight.org/commentaries/bcc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

1Kings 1:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>call, proclaim, read, call to, call out to, assemble, summon</i>	2 nd person masculine singular, Qal imperative	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Bathsheba' (עֵבֶשֶׁת־בַּת) [pronounced <i>bahth-SHEH-bahg</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124

Translation: King David answered and said, “Summon Bathsheba for me.” Interestingly enough, it is more clear in David’s response that Nathan was asking him a question. Nathan was asking, “Do we know about this? Have you told us who you want to be your successor?”

Anyway, earlier, Nathan had planned to come in and talk to David immediately after Bathsheba. And he did; but apparently, she left the room when he came in. So David must call her back in.

This would make sense. David would have no idea, necessarily, what each person would come to speak to him about; and there must be privacy given to those who have an audience with the king. It just so happens in this instance, Bathsheba and Nathan decided to come in and give David the same information.

1Kings 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בו) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פני) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [So she came in before the king...](#) Bathsheba, because she is summoned by his husband David, returns. We do not know how far away she was; but it seems reasonable that she might have adjoining quarters to the palace. However, we do not know the exact living arrangements of that era.

Clarke: *Bath-sheba...had gone out when Nathan came in, and he retired when she was re-admitted. Each had a separate audience.*⁹⁶

1Kings 1:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmad (אמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 rd person feminine singular, Qal perfect	Strong's #5975 BDB #763

All Qal meanings given by BDB: 1a1) *to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of*; 1a2) *to stand still, stop (moving or doing), cease*; 1a3) *to tarry, delay, remain, continue, abide, endure, persist, be steadfast*; 1a4) *to make a stand, hold one's ground*; 1a5) *to stand upright, remain standing, stand up, rise, be erect, be upright*; 1a6) *to arise, appear, come on the scene, stand forth, appear, rise up or against*; 1a7) *to stand with, take one's stand, be appointed, grow flat, grow insipid*.

⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:28.

1Kings 1:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^opânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
<p>This is repeated exactly from v. 2.</p>			

Translation: ...and stood before the king. And, interestingly enough, this is exactly the same phrasing as was found way back in v. 2.

Throughout this chapter, there are many times where medium-length phrases are repeated. Part of the reason for this is, the same incident is recounted 3 times in this chapter. However, we find these parallels in other places as well.

A chiasmic organization appears to be common for narrative in the Bible.

Peter Pett's Organization of 1Kings 1:29–40

- a And the king swore, and said, "As YHWH lives, who has redeemed my soul out of all adversity, truly as I swore to you by YHWH, the God of Israel, saying, "Assuredly Solomon your son will reign after me, and he shall sit on my throne in my stead, truly so will I do this day" (1Kings 1:29-30).
- b Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, "Let my lord king David live for ever." And king David said, "Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king (1Kings 1:31-32).
- c And the king said to them, "Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon, and let Zadok the priest and Nathan the prophet anoint him there king over Israel, and blow you the ram's horn, and say, "Long live king Solomon" (1Kings 1:33-34).
- d "Then you shall come up after him, and he will come and sit on my throne, for he will be king in my place, and I have appointed him to be prince over Israel and over Judah" (1Kings 1:35).
- c And Benaiah the son of Jehoiada answered the king, and said, "Amen, YHWH, the God of my lord the king, say so too. As YHWH 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" (1Kings 1:36-37).
- b So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride on king David's mule, and brought him to Gihon (1Kings 1:38).

Peter Pett's Organization of 1Kings 1:29–40

- a And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the ram's horn, and all the people said, "Let king Solomon live." And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them" (1Kings 1:39-40).

Pett: Note than in `a' David's assertion was that Solomon would reign, and in the parallel Solomon was anointed and announced as king. In `b' Zadok, Nathan and Abiathar were called for with a view to the coronation, and in the parallel it was they who caused Solomon to ride on the king's mule and brought him to Gihon. In `c' Solomon was to be made to ride on the king's mule, and was to be anointed and hailed as king, and in the parallel Benaiah prayed that Solomon as king would be even greater than David. Centrally in `d' Solomon was to sit on the throne in David's place and was to be prince (nagid) over Israel and Judah.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

Chapter Outline

And so swears the king, and so he says, "Alive Y^ehowah, Who has redeemed my soul from every adversity, for which I swore to you in Y^ehowah Elohim of Israel, to say, 'Solomon, your son, will reign after me and he [even he] will sit upon my throne instead of me.' For thus I will do the day the this."

1Kings
1:29–30

The king swore an oath to her, saying, 'As Jehovah lives, the Jehovah Who kept my soul from every adversity, and as I have already sworn to you by Jehovah the God of Israel, saying, 'Solomon, your son, will be king after me; he will sit upon my throne instead of me.' Furthermore, I will accomplish this on this very day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so swears the king, and so he says, "Alive Y^ehowah, Who has redeemed my soul from every adversity, for which I swore to you in Y^ehowah Elohim of Israel, to say, 'Solomon, your son, will reign after me and he [even he] will sit upon my throne instead of me.' For thus I will do the day the this."

Latin Vulgate

The king swore, and said: As the Lord lives, who has delivered my soul out of all distress, Even as I swore to you, by the Lord, the God of Israel, saying: Solomon your son, will reign after me, and he will sit upon my throne in my stead, so will I do this day.

Peshitta (Syriac)

And the king swore to her, and said, As the LORD lives, who has saved my soul out of all distress, Even as I swore to you by the LORD God of Israel, saying, Solomon your son shall reign after me and he shall sit upon my throne, even so will I do this day.

Septuagint (Greek)

And the king swore, and said, As the Lord lives who redeemed my soul out of all affliction, as I swore to you by the Lord God of Israel, saying, Solomon your son shall reign after me, and he shall sit upon my throne in my place, so will I do this day.

Charts, Graphics and Short Doctrines

The king swore an oath [to her], saying, "[As] Y^ehowah [is] living, Who has redeemed my soul from every adversity, as I swore to you by Y^ehowah the Elohim of Israel, saying, 'Solomon, your son, will reign after me and he [even he] will sit upon my throne instead of me.' Furthermore, I will accomplish this on this [very] day."

Significant differences: Despite the complexity of these two verses, about the only difference is, *in my stead* is dropped out of the Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible	The king made a solemn pledge and said, "As surely as the Lord lives, who rescued me from every trouble, regarding what I swore to you by the Lord, Israel's God, 'Your son Solomon will certainly succeed me; he will sit on the throne after me'-I'll see that it happens today."
Contemporary English V.	Then he said, "The living LORD God of Israel has kept me safe. And so today, I will keep the promise I made to you in his name: Solomon will be the next king!"
Easy English	Then he said to her, 'I promise you this by the living God who has rescued me from all my troubles. Today I will *keep the promise that I made to you. I made it in the name of the *Lord, the God of *Israel. Solomon your son will be king after me.'
Easy-to-Read Version	Then the king made a promise: "The Lord God has saved me from every danger. As sure as the Lord is alive, I make this promise to you. Today I will do what I promised you in the past. I made that promise by the power of the Lord God of Israel. I promised that your son Solomon would be the next king after me. And I promised that he would take my place on my throne. I will keep my promise!"
<i>The Message</i>	The king solemnly promised, "As GOD lives, the God who delivered me from every kind of trouble, I'll do exactly what I promised in GOD's name, the God of Israel: Your son Solomon will be king after me and take my place on the throne. And I'll make sure it happens this very day."
New Berkeley Version	Then King David responded, "Call Bathsheba for me." When she came and stood before the king, the king swore and affirmed, "By the life of the LORD who has redeemed me from all adversity, since I have sworn to you by the LORD, the God of Israel, 'Solomon your son shall be king after me, and he shall occupy my throne in my place'; I will perform it this very day." V. 28 is included for context.
New Century Version	Then the king made this promise, "The Lord has saved me from all trouble. As surely as he lives, I will do today what I have promised you in the name of the Lord, the God of Israel. I promised that your son Solomon would be king after me and rule on my throne in my place."
New Living Translation	And the king repeated his vow: "As surely as the Lord lives, who has rescued me from every danger, 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."
The Voice	King David (<i>swearing</i>): ²⁹ As certain as the life of the Eternal One, the One who rescued me from all trouble, ³⁰ today I will uphold what I promised to you by the Eternal, the God of Israel, when I said, "Your son, Solomon, will reign as king after me. He will inherit my throne."

Partially literal and partially paraphrased translations:

American English Bible	Then the king swore [an oath to her], saying: 'As Jehovah (who saved my life from all danger) lives, and as I swore to you by Jehovah the God of IsraEl, saying, <i>Your son Solomon will reign after me and sit on my throne after me</i> , I'm saying the same thing today.'
<i>God's Word</i> ™	Then King David answered, "Call Bathsheba in here." So she stood in front of him, and he swore an oath. He said, "I solemnly swear, as the LORD who has saved my life from all trouble lives, I will do today exactly what I swore to you by the LORD God of Israel. Your son Solomon will be king after me. He will sit on my throne." V. 28 is included for context.
New Advent (Knox) Bible	Send for Bethsabée, king David answered; and when she had come in, and stood there in the royal presence, the king took an oath: As the Lord is a living God, he who has preserved my life against all perils, my sworn word to thee, in the name of

	the Lord God of Israel, that thy son Solomon should be my heir and succeed to my throne, shall be fulfilled this day. V. 28 is included for context.
New American Bible (2011)	King David answered, "Call Bathsheba here." When she entered the king's presence and stood before him, the king swore, "As the LORD lives, who has redeemed my life from all distress, this very day I will fulfill the oath I swore to you by the LORD, the God of Israel, 'Your son Solomon shall be king after me and shall sit upon my throne in my place.'" V. 28 is included for context.
New Jerusalem Bible	Then the king swore this oath, 'As Yahweh lives, who has delivered me from all adversity, just as I swore to you by Yahweh, God of Israel, that your son Solomon should be king after me and take my place on my throne, so I shall bring it about this very day.'
Revised English Bible	King David said, 'Call Bathsheba,' and when she came into his presence and stood before him, the king swore an oath to her: 'As the LORD lives, who has delivered me from all my troubles, I swore by the LORD the God of Israel that Solomon your son should succeed me and that he should sit on my throne; this day I give effect to my oath.' V. 28 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king swore and said, "Yahweh lives, that ransomed my soul from all persecution. I swore to you by Yahweh, the God of Israel, and said, 'Solomon your son will reign after me and dwell over my throne instead of me.' So I will do this day."
Bible in Basic English	And the king took an oath, and said, By the living Lord, who has been my saviour from all my troubles, As I took an oath to you by the Lord, the God of Israel, saying, Certainly Solomon your son will become king after me, seated on my seat in my place; so will I do this day.
The Expanded Bible	Then the king ·made this promise [vowed; swore this oath], "The Lord has ·saved [rescued; delivered] me from all ·trouble [adversity; danger; distress]. As surely as he lives, I will do today what I have ·promised [vowed/sworn to] you ·in the name of [by] the Lord, the God of Israel. I ·promised [vowed/swore to] that your son Solomon would be king after me and ·rule [sit] on my throne in my place."
NET Bible®	The king swore an oath: "As certainly as the Lord lives (he who has rescued me [Or "ransomed my life."] from every danger), I will keep [Or "carry out, perform."] 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.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the king swore an oath: "As ADONAI lives, who has delivered me from all adversity, as I swore to you by ADONAI the God of Isra'el, 'Your son Shlomo will be king after me; he will sit on my throne in my place,' so will I do today."
exeGesés companion Bible	And the sovereign oaths and says, Yah Veh lives - who redeemed my soul from all tribulation: even as I oathed to you by Yah Veh Elohim of Yisra El, saying, Assuredly Shelomoh your son reigns after me and he settles on my throne in my stead; even so in working, I work this day.
Orthodox Jewish Bible	And HaMelech swore a shevu'a (oath), and said, As Hashem liveth, that hath redeemed my nefesh out of kol tzarah, Even as I swore a shevu'a unto thee by Hashem Elohei Yisroel, saying, Assuredly Sh'lomo thy ben shall reign as Melech after me, he shall sit upon my kisse in my place; so will I certainly do this day.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the king took an oath and said, As the Lord lives, Who has redeemed my soul out of all distress, Even as I swore to you by the Lord, the God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead—even so will I certainly do this day.
Context Group Version	And the king swore, and said, As YHWH lives, who has ransomed my life { soul } out of all adversity, truly as I swore to you by YHWH, the God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit on my throne in my place; truly so I will do this day.
<i>Emphasized Bible</i>	And the king sware, and said,—By the life of Yahweh, who hath redeemed my life out of every strait, even as I sware unto thee by Yahweh, God of Israel, saying, Assuredly, Solomon thy son, shall become king after me, yea, he, shall sit upon my throne, in my stead, even so, will I do this day..
Kretzmann's Commentary	And the king sware, with a very solemn oath, and said, As the Lord liveth, that hath redeemed my soul out of all distress, giving David evidence of His mercy and truth in so many great dangers, for which reason this word of praise was all the more appropriate, 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. He was evidently deeply moved, and saw the necessity for quick and decisive action.
New RSV	The king swore, saying, `As the Lord lives, who has saved my life from every adversity, as I swore to you by the Lord, the God of Israel, "Your son Solomon shall succeed me as king, and he shall sit on my throne in my place", so will I do this day.'
Young's Updated LT	And the king swears and says, "Jehovah lives, who has redeemed my soul out of all adversity; surely as I swore to you by Jehovah, God of Israel, saying, Surely Solomon your son does reign after me, and he does sit on my throne in my stead; surely so I do this day."

The gist of this verse: David repeats his oath to Bathsheba, that he swore Solomon, her son, would reign after him.

1Kings 1:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâba ^c (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 1:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'asher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pādâh (פָּדָה) [pronounced paw-DAWH]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	3 rd person masculine singular, Qal perfect	Strong's #6299 BDB #804
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsârâh (צָרָה) [pronounced tzaw-RAW]	<i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i>	feminine singular noun	Strong's #6869 BDB #865

Translation: The king swore an oath [to her], saying, “[As] Y^ehowah [is] living, Who has redeemed my soul from every adversity,... We don’t know how much of an audience is here. We know that Bathsheba is standing before the king and that Abishag is ministering to the king (and presumably there). It would make sense that there are others in attendance to David at this time, but this is not clearly revealed one way or the other.

Barnes: *“As the Lord lives”* was the most common form of oath among the Israelites (such as, Judges 8:19; 1Sam. 14:39 19:6). It was unique to David to attach a further clause to this oath – a clause of thankfulness for some special mercy 1Sam. 25:34, or for God’s constant protection of him (here and in 2Sam. 4:9).⁹⁷

People today swear oaths simply because they are required for whatever reason or because they think that swearing such an oath will get them what they want. People sign contracts with no intention of fulfilling them. However, In the time of David, such an oath was sacred.

Gill remarks: *[God has] saved his life when in the most imminent danger; delivered him out of the hand of Goliath, and from the Philistines and other enemies, in his wars with them; and from Saul and his persecuting rage and fury, and from the rebellion of his son Absalom, and the insurrection of Sheba.*⁹⁸

It is unclear whether Nathan is still there (David will call for him in v. 32).

1Kings 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, these ought to mean something; but I could not discover their meaning in Gesenius or BDB. They are translated as (Owens).			
shâba ^c (עָבַד) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong’s # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43

⁹⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 1:29 (slightly edited).

⁹⁸ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 1:29.

1Kings 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...as I swore to you by Y^ehowah the Elohim of Israel,... David's oath is of particular importance because it is made before the God of Israel. So, even if this oath were made simply between David and Bathsheba, it was witnessed to by Y^ehowah, the God of Israel, and David so acknowledges this fact.

1Kings 1:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 1 st person singular suffix; pausal form	Strong's #310 BDB #29

Translation: ...saying, 'Solomon, your son, will reign after me... This phrase is repeated (or very nearly repeated) on several occasions in this chapter. This is Author God the Holy Spirit making it clear that Solomon is God's choice to become king as well.

There are literary tricks found throughout Scripture. When David's authority was threatened by Absalom, in the very same chapter, David is called *the king* about a half-dozen times. In fact, he is called *the king* in that chapter more than he is called by his *Christian* name, *David*. That is certainly the Divine Author of Scripture telling us that

David, and not Absalom, is the king over Israel. Here, a similar repetition of Solomon being king also confirms that fact to us.

David made this promise to Bathsheba in the past and he is confirming this promise here at this time.

Several, such as Thomas Constable,⁹⁹ have suggested that Solomon would really function as a co-regent with King David; and this seems to be the case. David will, on at least two occasions, speak before the people of Israel, and introduce Solomon as his successor and the one who would build the Temple of God. **1Chron. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **1Chron. 28** ([HTML](#)) ([PDF](#)) ([WPD](#)); which address is continued in **1Chron. 29** ([HTML](#)) ([PDF](#)) ([WPD](#)). Given the advice that David is giving Solomon at the beginning of 1Kings 2, it is clear that David is giving Solomon some on-the-job training.

Leon J. Wood writes: *The exact relationship between David and Solomon during the period of coregency is not made clear. Normally in such coregencies, the father remained in supreme command as long as he lived, with the son more or less carrying out his directives. This probably was true with David and Solomon also, though the fact that David was bedridden during this time suggests such an arrangement may have been more theoretical than actual.*¹⁰⁰ All of this is essentially correct, apart from David being bed-ridden. David is deathly ill in this chapter. David may suffer some additional bouts with this same disease over the next few months. However, there are time periods where David is clearly strong and in charge, as per the chapters in Chronicles quoted above, all of which take place between 1Kings 1:53 and 1Kings 2:1.

Whereas, I have assumed the passage of a few months between those chapters noted above, Dr. Thomas Constable suggests that this could have occurred over a period of possibly 2 years.¹⁰¹

1Kings 1:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (בַּשֵּׁי) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (לְעַל) [pronounced <i>gahʃ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

⁹⁹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

¹⁰⁰ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=1> accessed June 28, 2014. He is quoting from Leon J. Wood, *Israel's United Monarchy*, p. 301.

¹⁰¹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

1Kings 1:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 1 st person singular suffix	Strong's #8478 BDB #1065

Translation: ...and he [even he] will sit upon my throne instead of me.' And Solomon will sit upon David's throne instead of David. This phrase is repeated, except for the final preposition.

Every generation needs to step aside and make a place for the new generation. Here, David is careful to leave his people in the hands of a man of God.

1Kings 1:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
I do not find a listing for these two together in BDB. However, in 1Sam. 5:7, they are rendered as follows: <i>how things were, that [it was] so, what was happening, how it was.</i>			
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Furthermore, I will accomplish this on this [very] day.” It appears by this that David intends to install Solomon right at this point. He take whatever steps necessary in order to make Solomon king and so that all Israel recognizes that this is the will of David.

Interestingly, there is only a little bit of information given to us about David publically installing Solomon as king in the book of Kings. However, this will receive much more prominence in the book of Chronicles, where there are at least two very public meetings where David names Solomon as his successor. These public meetings are found in **1Chron. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **1Chron. 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).¹⁰² These meetings emphasize the building of the Temple as well as the succession of kings.

¹⁰² Hopefully, I will complete the book of Chronicles by 2020.

Most exegetes miss what is happening here. Some even say silly things like *David's love for Bathsheba had died down*.¹⁰³ They could not be more wrong, and this passage reveals the strength of David's love toward Bathsheba. David calls Bathsheba back in, not to have her do anything, not to give her an assignment (as he will give to Zadok, Nathan and Benaiah), but to let her know that he meant the vow which he made to her. He is going to make Solomon king that very day, and he wants her to know this before anyone else. Calling in Bathsheba, at this point, is not necessary in order to install Solomon as king. David does this out of love and respect towards her. He tells her, "We will take care of this today."

When it comes to the formality exhibited by Bathsheba in this passage, that is simply the protocol of that day and time—it was not an indication of a coldness between David and her.

During the time David spent with Bathsheba and then with Nathan, it is clear that he has formulated a plan, which plan he will put into action a few verses from now. However, David calls Bathsheba back in to reassure her.

And so bows Bathsheba faces ground-ward, and so she does obeisance to the king and so she says, "May live my adonai the King David to forever."

1Kings
1:31

Bathsheba then bowed [with her] face to the ground and she did obeisance to the king, saying, "May my adonai, King David, live forever."

Bathsheba then bowed with her face toward the ground, and she did obeisance to the king. Then she said, "May my lord the king, my David, live forever."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so bows Bathsheba faces ground-ward, and so she does obeisance to the king and so she says, "May live my adonai the King David to forever."
Latin Vulgate	And Bethsabee, bowing with her face to the earth, worshipped the king, saying: May my lord David live for ever.
Peshitta (Syriac)	Then Bath-sheba bowed with her face to the earth and did obeisance to the king, and said, Let my lord King David live for ever.
Septuagint (Greek)	And Bathsheba bowed with her face to the ground, and paid homage to the king, and said, Let my lord King David live forever.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Bathsheba bowed down with her face to the ground. She honored the king and said, "May my master King David live forever!"
Easy English	Bathsheba *bowed low on her knees in front of the king and she said, 'I pray that King David will live for a long time.'
<i>The Message</i>	Bathsheba bowed low, her face to the ground. Kneeling in reverence before the king she said, "Oh, may my master, King David, live forever!"
New Berkeley Version	Then Bathsheba fell upon her knees with her face to the ground and paid homage to the king, saying, "May my master King David live forever." David and Bathsheba seem to have drifted away from each other.

¹⁰³ MacLaren from <http://www.studylight.org/commentaries/mac/view.cgi?bk=10&ch=1> accessed June 28, 2014. In the same passage, MacLaren writes: *His love for Bathsheba had died down, as would appear both from her demeanour before him, and from her ignorance of his intentions as to his successor. She was little or nothing to him now. Wrong, wrong, and wrong.*

New Century Version	Then Bathsheba bowed facedown on the ground and knelt before the king and said, "Long live my master King David!"
New Living Translation	Then Bathsheba bowed down with her face to the ground before the king and exclaimed, "May my lord King David live forever!"
The Voice	Bathsheba <i>was overwhelmed with gratefulness</i> , and she bowed down before King David, putting her face to the floor.

Partially literal and partially paraphrased translations:

American English Bible	Then BathSheba bowed low with her face to the ground, and said: 'May my lord King David live through the ages.'
International Standard V	"King David," Bathsheba said as she bowed low in front of the king with her face to the ground, "your majesty, may you live forever."
New Advent (Knox) Bible	And Bethsabee, bowing her face to the ground, did reverence; Unending life, said she, to my lord king David!
New American Bible (2011)	Bowing to the floor in homage to the king, Bathsheba said, "May my lord, King David, live forever!"
NIRV	Then Bathsheba bowed low with her face toward the ground. She got down on her knees in front of the king. She said, "King David, you are my master. May you live forever!"
New Jerusalem Bible	Bathsheba knelt down, prostrated herself on her face before the king and said, 'May my lord King David live for ever!'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Bathsheba bent with her nose to the land, and bowed to the king, saying, "My lord, King David lives forever!"
Bible in Basic English	Then Bath-sheba went down on her face on the earth before the king giving him honour, and said, May my lord King David go on living for ever.
The Expanded Bible	Then Bathsheba bowed facedown [prostrated herself] on the ground and knelt before the king and said, "-Long live [Live forever] my master [lord] King David!"
Ferar-Fenton Bible	Bathsheba consequently bent with her face earthward, and bowed to the king, and said, " Mayjmy Prince, King David live for ever! "
NET Bible®	Bathsheba bowed down to the king with her face to the floor [Heb "bowed low, face [to] the ground, and bowed down to the king."] and said, "May my master, King David, live forever!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bat-Sheva bowed with her face to the ground, prostrating herself to the king, and said, "Let my lord King David live forever."
exeGesés companion Bible	Then Bath Sheba bows with nostrils to the earth and prostrates to the sovereign and says, O that my adoni sovereign David live eternally.
Orthodox Jewish Bible	Then Bat-Sheva bowed with her face to eretz, and did reverence to HaMelech, and said, Yechi adoni HaMelech Dovid l'olam (long live adoni HaMelech forever)!
<i>The Scriptures</i> 1998	And Bathsheba bowed with her face to the earth, and did obeisance to the sovereign, and said, "Let my master Sovereign Dawid live forever!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Bath-Sheba bows--face to the earth--and does obeisance to the king, and said, 'Let my lord, king David, live to the eon.'
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English Standard Version	Then Bathsheba bowed with her face to the ground and paid homage to the king and said, "May my lord King David live forever!"
Green's Literal Translation	And Bathsheba bowed <i>her face to the earth</i> , even bowing to the king, and said, Let my lord King David live forever.
Kretzmann's Commentary	Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord, King David, live forever. It was an expression of her heartfelt gratitude.
Webster's Bible Translation	Then Bath-sheba bowed with [her] face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.
Young's Updated LT	And Bath-Sheba bows—face to the earth—and does obeisance to the king, and says, "Let my lord, king David, live to the age."

The gist of this verse: In response to David confirming his oath, Bathsheba bows and calls for David to live forever.

1Kings 1:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdad (קָדַד) [pronounced <i>kaw-DAHD</i>]	<i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i>	3 rd person feminine singular, Qal imperfect	Strong's #6915 BDB #869
Bathsheba' (עֵבֶשֶׁת־תֵּבַ) [pronounced <i>bahth-SHEH-bahg'</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
Repeated from v. 16.			
'aphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i>]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun	Strong's #639 BDB #60
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: Bathsheba then bowed [with her] face to the ground... Entering before the king and exiting from the presence of the king had a certain protocol to it. She would bow before the king, her face all the way to the ground.

Being husband and wife did not change the protocol. In the presence of the king, Bathsheba needed to bow. This has nothing to do with David's feelings for her.

Barnes: *In the Assyrian sculptures ambassadors are represented with their faces actually touching the earth before the feet of the monarch.*¹⁰⁴



Bas Relief Sculpture of King Jehu Bowing to the King of Assyria. From NazareneSpace.com; accessed June 20, 2014. This is a bas relief sculpture of King Jehu with his men behind him, paying homage to the King of Assyria who has conquered him. The relief shows the seal of state of Assyria over the head of the King of Assyria (the winged solar disk).

1Kings 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced le']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Repeated from v. 23.

Translation: ...and she did obeisance to the king,... Again, exactly what she did at this point is unclear. Perhaps it was in saying the words which follow:

1Kings 1:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55

¹⁰⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:31.

1Kings 1:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
'ôwlâm together with the lâmed preposition mean <i>forever, always</i> .			

Translation: ...saying, “May my adonai, King David, live forever.” Bathsheba calls for the king to live forever. This is a legitimate oath, a legitimate thing to say. Believers have everlasting life. Our time on earth is not the entirety of our lives.

The New Berkeley Bible says, *David and Bathsheba seem to have drifted away from each other.*¹⁰⁵ There is no evidence for this. What we are observing here is simply the proper protocol, which was exercised by all who came into David's presence.

Gill: *[What she says here], though a common form of salutation of kings, not only in Israel, but in other nations, is not to be considered as a mere compliment, but as expressing the real desires and*

¹⁰⁵ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 348 (footnote).

*affection of her heart to the king.*¹⁰⁶ I still believe that this is a testimony of everlasting life, even though this might be a common expression toward royalty.

Keil and Delitzsch point out: *The benedictory formula, "May the king live for ever," was only used by the Israelites on occasions of special importance; whereas the Babylonians and ancient Persians constantly addressed their kings in this way (cf. Dan. 2:4 3:9 5:10 6:22 Neh. 2:3).*¹⁰⁷ Again, this points both toward a great affection toward her husband as well as testimony to everlasting life.

As long as you understand *why* David called Bathsheba back in, then you cannot make the mistake made by the Berkeley Bible. In the next verse, David will call in the men who will oversee the installation of Solomon as king. But David does not call in Bathsheba for that. She is not a part of his plan to install Solomon as the next king. He does not tell her, "Darling, this is what I want you do to." He calls in Bathsheba to reassure her; He calls her in the reaffirm his oath to her; and he would do this because of his love and respect for her.

In the verse which follows, David springs into action.

Chapter Outline

Charts, Graphics and Short Doctrines

King David Tells his Inner Circle what Must be Done

At this point, David will act in order to install Solomon as king over all Israel.

And so says the King David, "Call for me to Zadok the priest and to Nathan the prophet and to Benaiah ben Jehoiada." And so they come to faces of the king.

1Kings
1:32

King David then said, "[Now] summon to me Zadok the priest, Nathan the prophet, and Benaiah ben Jehoiada." Accordingly, they came before the king.

King David then said, "Summon here Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." Accordingly, they came before the king.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the King David, "Call for me to Zadok the priest and to Nathan the prophet and to Benaiah ben Jehoiada." And so they come to faces of the king.
Latin Vulgate	King David also said: Call me Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada. And when they were come in before the king.
Peshitta (Syriac)	And King David said, Call me Zadok the priest; and Nathan the prophet; and Benaiah, the son of Jehoiada. And they came before the king.
Septuagint (Greek)	And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came in before the king.

Significant differences: None.

Thought-for-thought translations; paraphrases:

¹⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:31.

¹⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:31. They also reference Aeliani var. hist. i. 32, and Curtius de gestis Alex. vi. 5.

Contemporary English V.	Then David said, "Tell Zadok, Nathan, and Benaiah to come here." When they arrived, he told them: Take along some of my officials and have Solomon ride my own mule to Gihon Spring. V. 33 is included for context.
Easy English	King David said, 'Call in Zadok the priest, Nathan the *prophet and Benaiah the son of Jehoiada.' When they came in, he said to them, 'Take my servants with you and put Solomon on my own *mule. A portion of v. 33 is included for context.
Easy-to-Read Version	Then King David said, "Tell Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada to come in here." So the three men came in to meet with the king.
<i>The Message</i>	King David said, "Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." They came to the king.
New Life Bible	Then King David said, "Call to me Zadok the religious leader, Nathan the man of God, and Benaiah the son of Jehoiada." And they came to the king.
New Living Translation	Then King David ordered, "Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." When they came into the king's presence,...
The Voice	King David: ³² Tell Zadok the priest, Nathan the prophet, and Benaiah (Jehoiada's son) to come here. They entered the king's chambers.

Partially literal and partially paraphrased translations:

American English Bible	Next, King David said: 'Call SaDoc the Priest, Nathan the Prophet, and BenAiJah (the son of JehoiAda) to me.' So, they came in and stood before the king,...
New Advent (Knox) Bible	"Get me Zadok the priest," King David said, "along with Nathan the prophet, and Jehoiada's son Benaiah." So they were ushered into the king's presence and David addressed them. "Take your lord's servants, have my son Solomon ride on my own mule, and take him down to Gihon. Have Zadok the priest and Nathan the prophet anoint him there as king over Israel. Then sound a trumpet and declare 'Long live King Solomon!' Vv. 33–34 are included for context.
New American Bible (2002)	Then King David summoned Zadok the priest, Nathan the prophet, and Benaiah, son of Jehoiada. When they had entered the king's presence, he said to them: "Take with you the royal attendants. Mount my son Solomon upon my own mule and escort him down to Gihon. V. 33 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King David said, "Call Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada for me." They came in front of the king.
Bible in Basic English	And King David said, Send for Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada. And they came before the king.
English Jubilee 2000	And King David said, Call me Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada. And they entered into the presence of the king.
The Expanded Bible	Then King David said, "Tell Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada to come in." When they came before the king, he said to them, "Take my servants with you and put my son Solomon on my own mule. Take him down to the spring called Gihon [Gihon]. V. 33 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King David said, "Summon Tzadok the cohen, Natan the prophet and B'nayah the son of Y'hoyada." They came before the king.
exeGeses companion Bible	And sovereign David says, Call Sadoq the priest and Nathan the prophet and Bena Yah the son of Yah Yada.

- and they come at the face of the sovereign.
 JPS (Tanakh—1985) Then King David said, “Summon to me the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada.” When they came before the king, the king said to them, “Take my loyal soldiers [*Lit. “Your lord’s men.”*], and have my son Solomon ride on my mule and bring him down to Gihon. V. 33 is included for context.
 Orthodox Jewish Bible And HaMelech Dovid said, Call me Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada. And they came before HaMelech.
 The Scriptures 1998 And Sovereign Dawid said, “Call me Tsadoq the priest, and Nathan the prophet, and Benayahu son of Yehoyada.” And they came before the sovereign.

Literal, almost word-for-word, renderings:

English Standard Version King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king.
 Green’s Literal Translation And King David said, Call Zadok the priest for me and Nathan the prophet, and Benaiah the son of Jehoiada. And they came in before the king.
 Kretzmann’s Commentary And King David said, Call me Zadok, the priest, and Nathan, the prophet, who had also retired from the king's presence after his interview, and Benaiah, the son of Jehoiada. And they came before the king. David now showed that he was still strong in mind and will in spite of his bodily weakness.
 New RSV King David said, ‘Summon to me the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada.’ When they came before the king, 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. V. 33 is included for context.
 Young’s Updated LT And king David says, “Call for me for Zadok the priest, and for Nathan the prophet, and for Benaiah son of Jehoiada.” And they come in before the king.

The gist of this verse: David calls his closest allies in.

1Kings 1:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong’s #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187
qârâ’ (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>call, proclaim, read, call to, call out to, assemble, summon</i>	2 nd person masculine singular, Qal imperative	Strong’s #7121 BDB #894

1Kings 1:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Tsâdôwq or Tsâdôwq (צדק or צדוק) [pronounced tzaw- DOHK]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Nâthân (נָתַן) [pronounced naw- THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced naw ^b -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
B ^e nâyâh (בְּנֵיָאֵה) [pronounced b ^e n-aw- YAW]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e hôwyâdâ' (יְהוֹיָדָא) [pronounced y ^e hoh-yaw- DAWG]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

Translation: King David then said, “[Now] summon to me Zadok the priest, Nathan the prophet, and Benaiah ben Jehoiada.” David acts as if he has had a shot of adrenalin. He may have been rather lethargic for the past few months, but, at this point, he is acting quickly and decisively. We know this all takes place immediately because the installation of Solomon as king will take place before the party for Adonijah breaks up.

Both Bathsheba and Nathan went to speak to King David; they went because of what Adonijah was doing. Therefore, it is reasonable to suppose that David is still in bed during these meetings (Solomon will later bow to David while David is in his bed).

Adrenalin is an amazing thing. It gives us the ability to do things that we might not otherwise be able to do. Based on his previous oath to Bathsheba and the seriousness of this situation, David is acting with great animation. The power of the Holy Spirit is our spiritual adrenalin, and David is strengthened and empowered to act.

Whereas, it might seem that David might need an hour at this point to get up, to formulate a plan and to get himself ready—that does not appear to be the case. He quickly called in Bathsheba to reassure her and then he calls in these men to act on his behalf.

We do not know if David will simply issue orders from his bed, or whether he will physically get up out of bed. Given that he is in bed in v. 47, all of what takes place may simply be the result of orders that David gives from his bed.

As an aside, 1Chron. 22 and 28 tell us that David will speak powerfully before the people; so, despite his age and this illness, he will recover—at least temporarily and enough to speak to his people.

Once David is ready, he calls for Zadok the priest, Nathan the prophet and Benaiah the son of Jehoiada. It is possible that David does this from his bed immediately after speaking to Bathsheba. Back in v. 26, Nathan told David that he and the other two had not been invited to the coronation of Adonijah.

Notice the caliber and vocation of these men. Zadok, as a priest, represents man to God. Nathan, as a prophet, represents God to man. Benaiah—named last—is the head of David’s bodyguard. These are the men who will act on David’s behalf.



Who Will Sit on David’s Throne (a graphic) from Mark Meynell’s [WordPress page](#). Accessed June 25, 2014.

1Kings 1:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
bôw’ (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong’s #935 BDB #97
lâmed (ל) [pronounced le’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815

1Kings 1:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Accordingly, they came before the king. This is a good sign for David; the men that he trusts and depend upon all come to him.

This is also about power and loyalty. At one time, David was powerful and robust, as well as quick and full of life. At this point—particularly during this narrative—he is bedridden and, for most people, appears to be on his deathbed.

David, these 3 men, and Solomon, would change the trajectory of Israel; and it would all take place over a period of a few hours.

And so says the king to them, “Take with you servants of your adonai and you have caused to ride Solomon my son on the mule which [is] to me and you have brought him to Gihon. And has anointed him there Zadok the priest and Nathan the prophet to [be] king over Israel. And you have blown in the trumpet and you have said, ‘Lives the King Solomon!’

1Kings
1:33–34

The king said to them, “Take with you the servants of your adonai and cause Solomon my son to ride on the mule which [is] mine. You will bring him to Gihon and Zadok the priest will anoint him there (along with Nathan the prophet) to [be] king over Israel. Then you will blow the trumpet and proclaim, ‘[Long] live King Solomon.’

The king said to them, “Take my servants and have Solomon my son ride upon my mule and accompany him to Gihon. Then Zadok the priest will anoint him there, as king over Israel. Nathan the prophet will also participate in the ceremony. Then you will blow the trumpet and proclaim, ‘Long live King Solomon.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says the king to them, “Take with you servants of your adonai and you have caused to ride Solomon my son on the mule which [is] to me and you have brought him to Gihon. And has anointed him there Zadok the priest and Nathan the prophet to [be] king over Israel. And you have blown in the trumpet and you have said, ‘Lives the King Solomon!’

Latin Vulgate

He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon: And let Sadoc, the priest, and Nathan, the prophet, anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

Peshitta (Syriac)

And the king said to them, Arise, take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and take him down to Shilokha; And

let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow with the trumpet, and say, Long live King Solomon.

Septuagint (Greek) And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gihon. And there let Zadok the priest and Nathan the prophet anoint him to be king over Israel, and sound the trumpet, and you shall say, *Long* live King Solomon!

Significant differences: The place Solomon is to be brought to is quite different in the Syriac. That which they are to proclaim varies somewhat from culture to culture. Few English translations give this a literal translation (see Young, CGB, and ECB). The Greek appears to give this a literal translation.

Thought-for-thought translations; paraphrases:

Common English Bible They came to the king, who said to them, "Take with you the servants of your masters. Put my son Solomon on my mule and bring him down to Gihon. There Zadok the priest and the prophet Nathan will anoint him king over Israel. Blow the ram's horn and say, 'Long live King Solomon!' A portion of v. 32 is included for context.

Contemporary English V. When they arrived, he told them: Take along some of my officials and have Solomon ride my own mule to Gihon Spring. When you get there, Zadok and Nathan will make Solomon the new king of Israel. Then after the ceremony is over, have someone blow a trumpet and tell everyone to shout, "Long live King Solomon!" A portion of v. 32 is included for context.

Easy English When they came in, he said to them, 'Take my servants with you and put Solomon on my own *mule. Take him down to the fountain at Gihon. There Zadok the priest and Nathan the *prophet will pour oil upon his head and they will make him king. Blow the *trumpet and shout this. "We pray that King Solomon will live for a long time." A portion of v. 32 is included for context.

Easy-to-Read Version Then the king said to them, "Take my officers with you. Put my son Solomon on my own mule. Take him to Gihon Spring [A spring of water just outside the city walls in the valley east of Jerusalem. It was the main source of water for the city of Jerusalem.]. At that place, Zadok the priest and Nathan the prophet will anoint [To pour olive oil on a person's head to show he was chosen by God to be a king, priest, or prophet.] him to be the new king of Israel. Blow the trumpet and announce, 'This is the new king, Solomon!'

Good News Bible (TEV) When they came in, he said to them, "Take my court officials with you; have my son Solomon ride my own mule, and escort him down to Gihon Spring, where Zadok and Nathan are to anoint him as king of Israel. Then blow the trumpet and shout, 'Long live King Solomon!' A portion of v. 32 is included for context.

The Message Then he ordered, "Gather my servants, then mount my son Solomon on my royal mule and lead him in procession down to Gihon. When you get there, Zadok the priest and Nathan the prophet will anoint him king over Israel. Then blow the ram's horn trumpet and shout, 'Long live King Solomon!'

New Life Bible The king said to them, "Take the servants of your lord with you. Have my son Solomon go on my own horse. And bring him down to Gihon. Let Zadok the religious leader and Nathan the man of God set him apart there as king over Israel. Sound the horn and say, 'Long live King Solomon!'

The Voice **King David:** ³³ Lead my servants and my son, Solomon, down to Gihon. Give Solomon one of my own mules to ride.

³⁴ Zadok and Nathan, *listen*. When you arrive at Gihon, anoint Solomon as Israel's king. Sound the trumpet, and proclaim, "May King Solomon have a long life!"

Partially literal and partially paraphrased translations:

American English Bible	So, they came in and stood before the king, and the king said to them: 'Take my servants with you and mount my son Solomon on my personal mule, then take him to GiOn. There, SaDoc the Priest and the Prophet Nathan should anoint him to be the king over IsraEl. Then blow the trumpets and shout, <i>May King Solomon live!</i> A portion of v. 32 is included for context.
God's Word™	So they came to the king, and he said, "Take my officials with you. Put my son Solomon on my mule, and take him to Gihon. Have the priest Zadok and the prophet Nathan anoint him king of Israel there. Then blow the ram's horn and say, 'Long live King Solomon!' A portion of v. 32 is included for context.
New Advent (Knox) Bible	Then king David would have the priest Sadoc, and the prophet Nathan, and Banaias son of Joiada, summoned to his presence, and when these waited on him, his orders were: Take the royal troops with you, and escort my son Solomon, mounted upon my own mule, to Gihon; there let him be made king of Israel, with the priest Sadoc and the prophet Nathan to anoint him; there sound the trumpet, and make proclamation, Long live king Solomon! V. 32 is included for context.
New American Bible (2011)	Then King David said, "Call Zadok the priest, Nathan the prophet, and Benaiah, son of Jehoiada." When they had entered the king's presence, he said to them: "Take with you the royal officials. Mount my son Solomon upon my own mule and escort him down to Gihon. There Zadok the priest and Nathan the prophet shall anoint him king over Israel, and you shall blow the ram's horn and cry, 'Long live King Solomon!' V. 32 is included for context.
NIRV	He said to them, "Take my officials with you. Put my son Solomon on my own mule. Take him down to the Gihon spring. Have the priest Zadok and the prophet Nathan anoint him as king over Israel there. Blow a trumpet. Shout, 'May King Solomon live a long time!'
New Jerusalem Bible	'Take the royal guard with you,' said the king, 'mount my son Solomon on my own mule and escort him down to Gihon. There Zadok the priest and the prophet Nathan are to anoint him king of Israel; then sound the trumpet and shout, "Long live King Solomon!"
New Simplified Bible	When they came in, he said to them: » Take my court officials with you; have my son Solomon ride my own mule, and escort him to Gihon Spring, Zadok and Nathan are to anoint him as king of Israel. Then blow the trumpet and shout: Long live King Solomon! A portion of v. 32 is included for context.
Revised English Bible	King David said, 'Summon Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada,' and, when they came into the king's presence, he gave them this order: 'Take the officers of the household with you; mount my son Solomon on the king's mule and escort him down to Gihon. There let Zadok the priest and Nathan the prophet anoint him king over Israel. Then sound the trumpet and shout, "Long live King sol!" V. 32 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said to them, "Take the servants of your lord with you. Ride Solomon my son over my mule, and descend him to the Gihon. There Zadok the priest and Nathan the prophet will anoint him as king over Israel. Blow the shofar, and say, 'King Solomon lives!'
Bible in Basic English	And the king said to them, Take with you the servants of your lord, and put Solomon my son on my beast, yes, mine, and take him down to Gihon; And there let Zadok the priest and Nathan the prophet put the holy oil on him to make him king over Israel; and sounding the horn say, Long life to King Solomon!
English Jubilee 2000	And the king said unto them, Take with you the slaves of your lord and cause Solomon my son to ride upon my own mule and bring him down to Gihon. And let Zadok, the priest, and Nathan, the prophet, anoint him there king over Israel; and ye shall blow the shofar and say, <i>Long</i> live king Solomon.

The Expanded Bible	When they came before the king, he said to them, "Take my servants with you and put my son Solomon on my own mule. Take him down to the spring called Gihon [Gihon]. There Zadok the priest and Nathan the prophet should pour olive oil on [anoint] him and make him king over Israel. Blow the trumpet [ram's horn] and shout, 'Long live King Solomon!' A portion of v. 32 is included for context.
Ferar-Fenton Bible	Next, King David said, "Fetch to me Zadok the Priest, and Nathan the Reciter, and Beuaiah·ben-Jhoiadah. And they came to the royal presence; when the king said to them, "Take with you the officers of your Prince, and let them mount Solomon on my own horse, and go down with him to Ghikhon, and there let Zadok the Priest, and Nathan the Reciter, consecrate him king over Israel, and sound a trumpet and say, 'Long live King Solomon.' V. 32 is included for context.
NET Bible®	King David said, "Summon Zadok the priest, Nathan the prophet [Summon.Nathan. Nathan must have left the room when Bathsheba reentered.], and Benaiah son of Jehoiada." They came before the king, and he [Heb "the king."] told them, "Take your master's [The plural form is used in the Hebrew text to indicate honor and authority.] servants with you, put my son Solomon on my mule, and lead him down to Gihon [Heb "mount Solomon my son on the mule that belongs to me and take him down to Gihon."]. There Zadok the priest and Nathan the prophet will anoint61 him king over Israel; then blow the trumpet and declare, 'Long live King Solomon!' V. 32 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king said to them, "Take with you the servants of your lord, have Shlomo my son ride on my own mule and bring him down to Gichon. There Tzadok the cohen and Natan the prophet are to anoint him king over Isra'el. Sound the shofar and say, "Long live King Shlomo!"
exeGesés companion Bible	And the sovereign says to them, Take with you the servants of your adoni and have Shelomoh my son ride on my own mule; and descend him to Gichon: and there Sadoq the priest and Nathan the prophet anoint him sovereign over Yisra El: and you blast with the shophar and say, Sovereign Shelomoh lives:...
Orthodox Jewish Bible	HaMelech also said unto them, Take with you the avadim of adoneichem, and have Sh'lomo beni (my son) to ride upon mine own mule, and bring him down to Gichon [See Yn 12:14]; And let Tzadok HaKohen and Natan HaNavi mashach (anoint) him there Melech over Yisroel; and blow ye with the shofar, and say, Yechi HaMelech Sh'lomo.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The king told them, Take the servants of your lord and cause Solomon my son to ride on my own mule and bring him down to Gihon [in the Kidron Valley]. And let Zadok the priest and Nathan the prophet anoint him there king over Israel. Then blow the trumpet and say, Long live King Solomon!
Context Group Version	And the king said to them, Take with you { pl } the slaves of your { pl } lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow { pl } the shofar, and say, [Long] live king Solomon.
Kretzmann's Commentary	The king also said unto them, they were to act as his representatives in the matter which he had in mind, Take with you the servants of your lord, the king's own body-guard, and cause Solomon, my son, to ride upon mine own mule, this being

an actual declaration that the latter was king, and bring him down to Gihon, a place west of Jerusalem, with a spring of water which fed two reservoirs, and let Zadok, the priest, and Nathan, the prophet, anoint him there king over Israel, the investiture being emphasized as taking place by divine right; and blow ye with the trumpet, as was done on solemn occasions, and say, God save King Solomon!

New RSV

When they came before the king, 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. There let the priest Zadok and the prophet Nathan anoint him king over Israel; then blow the trumpet, and say, "Long live King Solomon!" A portion of v. 32 is included for context.

Webster's Bible Translation

The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

Young's Updated LT

And the king says to them, "Take with you the servants of your lord, and you [all] have caused Solomon my son to ride on mine own mule, and caused him to go down unto Gihon, and anointed him there has Zadok the priest—and Nathan the prophet—for king over Israel, and you [all] have blown with a trumpet, and said, Let king Solomon live.

The gist of this verse:

David tells these men to take Solomon on a mule and anoint him and blow the trumpet.

1Kings 1:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
'îm (עם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

1Kings 1:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אָן) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עֲבָד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
'ădônîym (אֲדֹנָיִם) [pronounced uh-doh-NEEM]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #113, #114 & #136 BDB #10

Translation: The king said to them, "Take with you the servants of your adonai... Adojinah has had a ceremony wherein he was proclaimed king. This was a false ceremony, because it did not carry with it the blessing of God or of David. Therefore, David will have these men organize a similar ceremony, but one blessed by David.

The servants of David are going to be either members of his army or the palace personnel. It has to be a large number of people. There must obviously be more than these 3 men in attendance.

Clarke writes: *[The servants of the king are] the kings guards, the guards of the city, the Cherethites and Pelethites, who were under the command of Benaiah; and in short, all the disposable force that was at hand.*¹⁰⁸

1Kings 1:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râkab (בָּכַר) [pronounced raw-KAH ^B V]	<i>to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal]</i>	2 nd person masculine plural, Hiphil perfect	Strong's #7392 BDB #938
'êth (אָן) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

¹⁰⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:33.

1Kings 1:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pir ^e dâh (פִּרְדָּה) [pronounced <i>pihr-DAW</i>]	<i>mule, she mule; mule ridden upon by a king</i>	feminine singular noun	Strong's #6506 BDB #825
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and cause Solomon my son to ride on the mule which [is] mine. David has a mule and this is the royal mule, designed only for kings to ride. Solomon will ride upon this mule—something which Adonijah had not done. People will see this procession and they will see the mule and understand its significance.

Mules and horses seem to have begun to find their way into Jewish society in the time of David, as he sons had employed them (2Sam. 13:29 18:9); and obviously, David, as king, rode a mule. It is very likely, the king being a celebrity, that his mule is also recognized by description. Furthermore, only a king could ride this particular quadruped; so the conveyance of the authority of David is clear in this thing alone. Any other person who rode upon the royal mule could be executed.

One of the Jewish canons reads: *no one may ride on the king's horse, nor sit on his throne, nor use his sceptre.*¹⁰⁹

This will inspire the populace—who most certainly have some idea about the state of the king—to follow this procession. The idea is for this to pick up more and more people, as Solomon upon the mule rides along, flanked by the greatest men of David's administration.

As noted before—the king and his family are the celebrities of that era. Those associated with the royal family would be known as well. Zadok, as the High Priest, would have officiated in many ceremonies and religious services. So these 3 men and Solomon and the royal guard would all be known to the people; and this procession would be a singular event in the lives of the people of Jerusalem.

1Kings 1:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹⁰⁹ From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:33. He is citing Misn. Sanhedrin, c. 2. sect. 5.

1Kings 1:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	to cause to go down, to cause to come down, to bring down, to lead down	2 nd person masculine plural, Hiphil perfect	Strong's #3381 BDB #432
'êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Gîychôwn (גִּיחֹן) [pronounced ghee-KHOWN]	a bursting forth; transliterated Gihon	proper singular noun/location	Strong's #1521 BDB #161

Translation: You will bring him to Gihon... Gihon is an interesting choice.

Interestingly enough, we do not have any other references to this Gihon in Scripture, apart from the references found in 2Chronicles.

Fausset and ISBE on Gihon

Fausset: *[Gihon is] a fountain near Jerusalem, where Solomon was anointed king (1Kings 1:33, 38, 45). The "down" in going and "up" in returning show it was below the city. Manasseh built a wall outside the city of David from the west of Gihon in the valley (nachal), "wady", or "torrent", the word employed for the valley of Kedron or Jehoshaphat east of Jerusalem; ge being employed for the valley of Hinnom southwest of Jerusalem) to the entrance of the fish gate."*

Hezekiah stopped its upper source, at some distance off, at a higher level (2Chron. 32:30), and "brought it straight down to the W. side of the city of David" (2Chron. 33:14). The Targum of Jonathan, Arable and Syriac, has Siloam for Gihon in 1Kings 1. A wall from W. of Gihon to the fish gate (near the Jaffa gate, Jerome) would be the course of a wall enclosing the city of David (2Chron. 33:14).

An aqueduct discovered lately (1872) runs from near the Damascus gate, on the Bezetha hill, to the south terrain at the convent of the Sisters of Zion. It probably brought the water from the pool north of the tombs of the kings (probably the "upper pool" (see 2Kings 18:17 Isa. 7:3 Isa. 36:2), and "upper watercourse of Gihon" stopped by Hezekiah) to the pool of Bethesda. Siloam was the lower Gihon. It is suggested that the city of David was on the eastern hill, so Hezekiah by bringing it west of the city of David brought it within the city, and so out of the enemy's reach. Psalm 48:2 confirms the view that mount Zion was to the north of Moriah, the temple hill: "the joy of the whole earth is mount Zion, on the sides of the north the city of the great King."¹¹⁰

ISBE: A spring in Jerusalem, evidently sacred, and, for that reason, selected as the scene of Solomon's coronation (1Kings 1:38). It is without doubt the spring known to the Moslems as 'Ain Umm ed deraj ("the spring of the steps") and to the Christians as 'Ain Sitti Miriam ("the spring of the lady Mary"), or commonly as the "Virgin's Fount." It is the one true spring of Jerusalem, the original source of attraction to the site of the early settlers; it is situated in the Kidron valley on the East side of "Ophel," and due South of the temple area.¹¹¹

¹¹⁰ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Gihon (slightly edited).

¹¹¹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Gihon (2).

The Gihon is Gen. 2:13 would be a different place.

Chapter Outline

Charts, Graphics and Short Doctrines

The New Berkeley Bible: *[Gihon is] a spring less than ½ mile from Jerusalem, that supplied water for the city.*¹¹²

Barnes: *Gihon [is] probably the ancient name of the valley called afterward the Tyropoeum, which ran from the present Damascus Gate, by Siloam, into the Kedron vale, having the temple hill, or true Zion, on the left, and on the right the modern Zion or ancient city of the Jebusites. The upper “source” of the “waters of Gihon,” which Hezekiah stopped (see the margin reference), was probably in the neighborhood of the Damascus Gate.*¹¹³

More simply: *[Gihon is] a fountain near Jerusalem, on the west side of it, which flowed from Mount Gihon (2Chron. 32:30); the same with Siloah according to the Targum, of which mention is made, (John 9:7).*¹¹⁴

I later came across the description by Keil and Delitzsch, which I think is clearer and the most reasonable.

Keil and Delitzsch on Gihon

Gihon (גִּיחֹן) was the name given, according to 2Chron. 32:30 and 2Chron. 33:14, to a spring on the western side of Zion, which supplied two basins or pools, viz., the upper watercourse of Gihon (2Chron. 32:30) or upper pool (2Kings 18:17; Isa. 7:3; Isa. 36:2), and the lower pool (Isa. 22:9).

The upper Gihon still exists as a large reservoir built up with hewn stones, though somewhat fallen to decay, which is called by the monks Gihon, by the natives Birket el Mamilla, about 700 yards W.N.W. from the Joppa gate, in the basin which opens into the valley of Hinnom.

The lower pool is probably the present Birket es Sultan, on the south–western side of Zion (see Robinson, Palestine, i. p. 485ff., 512ff., and Biblical Researches, p. 142ff.).

The valley between the two was certainly the place where Solomon was anointed, as it is not stated that this took place at the fountain of Gihon. And even the expression *תַּדְרֹה וְתֵא לַע נוּחַג* (take him down to Gihon) agrees with this. For if you go from Zion to Gihon towards the west, you first of all have to descend a slope, and then ascend by a gradual rise; and this slope was probably a more considerable one in ancient times (Rob. Pal. i. p. 514, note)

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:32–40.

Chapter Outline

Charts, Graphics and Short Doctrines

According to Wesley,¹¹⁵ Gihon is on the west side of town, while the Adonijah inauguration is taking place on the east side. There was no reason to have any sort of confrontation; just to have the clear recognition of the king's successor by the mouth of David.

¹¹² *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 348 (footnote).

¹¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:33.

¹¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:33.

¹¹⁵ John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 1:33.

Peter Pett: *The spring Gihon was in the upper part of the Kidron valley under the northern section of the Jebusite fortress of Jerusalem. It is also mentioned in 2Chronicles 32:30; 2Chronicles 33:14 and was the spring the water from which was carried within the fortress by the tunnel which was probably excavated by Hezekiah's men in preparation for the siege by Assyria (2 Kings 20:20). 'Running water' (literally 'everflowing stream') was seen as important in Israel (compare Deuteronomy 21:4). It indicated a place of life, and of fruitfulness from YHWH. It was also important that the anointing took place in a public place with many witnesses so as to ensure public acclamation, and that could always be guaranteed at a prominent spring.*¹¹⁶

The explanation as to why Gihon is used here, has one very weird answer followed by a logical answer: *The reason for this order is not easily given; whether it was to denote the peaceableness and gentleness of Solomon's government, the waters of Shiloah moving softly (Isa. 8:6), or the spread, constancy, firmness, and perpetuity of it, as the Jews say, since the water of a fountain is ever running; or because there might be a concourse of people there, and so he would be anointed and proclaimed king in a public manner, and be attended to the city with great pomp and solemnity.*¹¹⁷ The idea that there is some kind of special water flow, and that was exactly what David was thinking about—that's just kind of a goofy idea.

However, having this procession travel a bit of a distance makes sense. If the people are going to gather in a large number, then it would make sense to have a source of water nearby. Furthermore, this procession has to be far enough away in order to gather a crowd of citizens to celebrate Solomon's crowning. Obviously, it would not make sense to have a procession that travels 100 yards to outside the palace door. At the same time, the procession should not go on for 5 or 10 miles. People would drop off before then. So the procession needs to go long enough that many people see what is going on, and they join in the procession, so that, by the time Gihon is reached, there are hundreds if not thousands of citizens gathered around Solomon. There will be many witnesses to his crowning.

1Kings 1:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâshach (משח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	3 rd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Tsâdôwq or Tsâdôwq (צַדִּיק or צַדִּיקָ) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843

¹¹⁶ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

¹¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:33. The goofy explanation is cited from T. Bab. Horayot, fol. 12. 1.

1Kings 1:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced naw-THAWN]	given; one who is given; transliterated Nathan	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced naw ^b -VEE]	prophet [true or false]; spokesman, speaker; one who speaks for God	masculine singular noun with the definite article	Strong's #5030 BDB #611
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun	Strong's #4428 BDB #572
'al (עַל) [pronounced gah!]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...and Zadok the priest will anointed him there (along with Nathan the prophet) to [be] king over Israel. The people would know of Zadok the priest and Nathan the prophet; and these men were to take prominent positions in the proclaiming that Solomon is king over Israel.

We have here the union, by anointing, of these 3 high offices: prophet, priest and king—which 3 offices together speak of the Lord Jesus Christ.

Barnes: [interestingly enough], after Solomon we have no express mention of the anointing of kings, except in the three cases of Jehu, Joash, and Jehoahaz (2Kings 9:6 11:12 23:30), who were all appointed irregularly. At the time of the captivity, kings, whose anointing has not been related in the historical books, still bear the title of "the anointed of the Lord." (Lam. 4:20; Psalm 89:38, 51).¹¹⁸ I do not fully appreciate the significance of this; it may require a bit more study. There is the viewpoint that, when a king died, and his son assumed the throne, there was no reason to anoint the new king.¹¹⁹

1Kings 1:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

¹¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:34.

¹¹⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:35.

1Kings 1:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâqa ^c (תָּקַע) [pronounced <i>taw-KAHG</i>]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 rd person masculine singular, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object.			
Owens has that this is a Piel, which is a mistake.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shôwphâr (שׁוֹפָר) (also רָפוּשׁ) [pronounced <i>shoh-FAWR</i>]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051

Translation: *Then you will blow the trumpet...* The trumpet both gets the attention of everyone, and indicates that a proclamation is about to be made.

It is this trumpet which will get Joab's attention, as he would have to lead his troops with trumpets.

1Kings 1:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^o lômôh (שְׁלוֹמֹה) [pronounced <i>sh^o-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...and proclaim, '[Long] live King Solomon.' They are to proclaim that Solomon is king. The people of Jerusalem would no doubt find it interesting to have two coronations; but such a thing might be expected in that time period, when the actual king was near death.

You will notice that those versions of Scripture influenced by Great Britain will have *God save the king!* Most of the others will have *long live the king!* These are simply cultural in nature. The Hebrew literally reads *Let live the king Solomon.*

Bear in mind, that all of this comes to David in an instant, while he is ill in bed—on his deathbed, for all anyone knows. And yet, he knows exactly what must be done for God's will to be observed.

David's Plan to Make Solomon King

1. David calls together his most loyal followers, those who have great standing in the city: Nathan the prophet, Zadok the priest, and Benaiah the head of David's royal guard.
2. Solomon would be placed upon the king's royal steed. As royalty, David and his family and many things about his family are known. So this horse would be known. People would say to one another, "Is that not David's mule (or horse)?" That Solomon is riding the royal steed would cause those watching to understand that great authority is vested in Solomon.
3. They will all march to Gihon in a royal procession; and people would attach themselves to this procession, recognizing this as a once in a lifetime event. They would call to their friends and family to join in. Such a procession is just long enough to gain a great following.
4. Nathan and Zadok will anoint Solomon king, thus combining the office of prophet, priest and king (all of them are identified as one). The spiritual and political authority is with these 3 men, and this is how all who witness this will understand it.
5. The trumpet would be blown, which signified the transfer of the crown.
6. The people would cry out, "[Long] live the king!" (First being called out by the leaders of the procession).
7. There would be a huge resounding noise coming from the crowd, observing this, and realizing that they were seeing their new king.
8. Then Solomon would come to the palace and sit upon David's throne. This final act assures everyone that Solomon is the king over all Israel.

This was taken in part from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 1:31–37. Clarke gives a similar list in Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:36.

Chapter Outline

Charts, Graphics and Short Doctrines

And you [all] have come up after him and he has gone in and he has sat upon my throne and he [even he] will be king instead of me. And him I have appointed to be ruler over Israel and over Judah."

1Kings
1:35

And you [all] will come up after him and he will go in and sit upon my throne and he [even he] will be king in my stead. I have appointed him to be ruler over Israel and over Judah."

You will follow after him and he will go into the palace and sit upon my throne. He will assume the duties of king in my place, as I have appointed him ruler over Israel and Judah."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you [all] have come up after him and he has gone in and he has sat upon my throne and he [even he] will be king instead of me. And him I have appointed to be ruler over Israel and over Judah."
Latin Vulgate	And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.
Peshitta (Syriac)	Then you shall come after him, and he shall sit upon my throne; for he shall be king in my stead; I have appointed him to be king over Israel and over Judah.
Septuagint (Greek)	And he shall sit upon my throne, and reign in my place; and I have given charge that he should be for a prince over Israel and Judah.
Significant differences:	<i>And he has gone in</i> is missing from the Syriac and Greek. In fact the first two phrases are missing from the Greek and not found in the previous verse either.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Bring him back here, and he will take my place as king. He is the one I have chosen to rule Israel and Judah.
Easy English	Then you must follow him here. He must sit on my royal seat and be king instead of me. I have chosen him to rule over *Israel and *Judah.'
Easy-to-Read Version	Then come back here with him. Solomon will sit on my throne and be the new king in my place. I have chosen Solomon to be the ruler of Israel and Judah."
<i>The Message</i>	You will then accompany him as he enters and takes his place on my throne, succeeding me as king. I have named him ruler over Israel and Judah."
New Berkeley Version	Then come up again after him, so that he may enter and occupy my throne; he shall be king in my place, for I have appointed him ruler over Israel and Judah."
New Century Version	Then come back up here with him. He will sit on my throne and rule in my place, because he is the one I have chosen to be the ruler over Israel and Judah."
New Living Translation	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."
The Voice	Then follow after him, for he will then sit on my throne and replace me as king. I have named him ruler over Israel and Judah <i>even though he is not my oldest son.</i>

Partially literal and partially paraphrased translations:

American English Bible	For, he will sit on my throne and be the ruler in place of me. I'm giving the order that he will now be the leader over Israel and Judah!"
Christian Community Bible	Then he shall sit on my throne in your presence. From now on he will be king in my place for I have made him ruler of Israel and Judah."
<i>God's Word</i> ™	Follow him back here when he comes to sit on my throne. He will be king in place of me. I have appointed him to be the leader of Israel and Judah."
International Standard V	After this, you are to follow him back here, and he is to come and sit on my throne and take my place as king, because I've appointed him to be Commander-in-Chief [Lit. Nagid; i.e. a senior officer entrusted with dual roles of operational oversight and administrative authority] over Israel and Judah."
New Advent (Knox) Bible	Then bring him back, to sit on my throne and reign instead of me; to him I commit the charge of Israel and Judah alike.
New American Bible (2011)	When you come back up with him, he is to go in and sit upon my throne. It is he that shall be king in my place: him I designate ruler of Israel and of Judah."
NIRV	Then come back up to the city with him. Have him sit on my throne. He will rule in my place. I've appointed him ruler over Israel and Judah."
New Jerusalem Bible	Then you are to escort him back, and he is then to assume my throne and be king in place of me, for he is the man whom I have appointed as ruler of Israel and of Judah.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You ascend after him. Bring him to dwell over my throne as king instead of me. I command him to be the ambassador over Israel and over Judah."
Bible in Basic English	Then come up after him and he will come in and take his place on the seat of my kingdom; for he is to be king in my place, and I have given orders that he is to be ruler over Israel and over Judah.
The Expanded Bible	Then come back up here with him. He will sit on my throne and rule [be king] in my place, because he is the one I have chosen [appointed] to be the ruler over Israel and Judah."
Ferar-Fenton Bible	Then proceed. with him and bring him and set him on my throne, and he shall be my Deputy-vice-King, and I will instruct him in his administration over Israel and Judah.
NET Bible®	Then follow him up as he comes and sits on my throne. He will be king in my place; I have decreed [Or "commanded."] that he will be ruler over Israel and Judah."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then escort him back; he is to come and sit on my throne; for he is to take my place as king. I have appointed him to rule over Isra'el and Y'hudah."
exeGesés companion Bible	...and you ascend after him, and he comes and settles on my throne; for he reigns in my stead: and I misvah him to have eminence over Yisra El and over Yah Hudah.
Orthodox Jewish Bible	Then ye shall come up after him, that he may come and sit upon my kisse; for he shall be Melech in my place; and I have appointed him to be Nagid (ruler) over Yisroel and over Yehudah.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and you have come up after him, and he has come in and has sat on my throne, and he does reign in my stead, and him I have appointed to be leader over Israel, and over Judah.
Context Group Version	Then you { pl } shall 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 leader over Israel and over Judah.
English Standard Version	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."
Green's Literal Translation	And you shall come up after him, and let him come and sit on my throne, for he shall reign in my place. For I have appointed him ruler over Israel, and over Judah.
Kretzmann's Commentary	Then ye shall come up after him, in a procession befitting the importance of the occasion, 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, over the united nation, as David had twice consolidated the tribes.
Young's Updated LT	And you [all] have come up after him, and he has come in and has sat on my throne, and he does reign in my stead, and him I have appointed to be leader over Israel, and over Judah."

The gist of this verse: The men that David chose would follow Solomon back and he would sit upon David's throne.

1Kings 1:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine plural, Qal perfect	Strong's #5927 BDB #748
’achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine singular suffix	Strong's #310 BDB #29

This phrase is missing from the Greek.

Translation: *And you [all] will come up after him...* These men that David has called will follow after Solomon, in order to show their public support. Furthermore, these are men closely associated with David, which would help with public support for Solomon.

Gill: *When anointed, proclaimed, and cheered, then he was to mount the mule, and ride before them as their king, at the head of them; they following after, in token of their subjection to him.*¹²⁰

1Kings 1:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
The previous phrase is missing from the Greek and the Syriac.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
‘al (אֶל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

Translation: *...and he will go in and sit upon my throne...* Solomon will go into the palace and he will sit upon David's throne. Solomon is going to be put in the position of king while David is yet alive.

¹²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:35.

1Kings 1:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
mâlak ^e (מלך:) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 1 st person singular suffix	Strong's #8478 BDB #1065

Translation: ...and he [even he] will be king in my stead. Solomon will be considered king instead of David.

God the Holy Spirit often makes His points through repetition. That *Solomon would sit upon David's throne and reign after David* is found in 1Kings 1:13, 17, 35 2:12. This repetition by the Divine Author indicates to us that this is God's will. Adonijah's name occurs a dozen times in this chapter, but only one time is he associated with David's throne and reigning after David (v. 24).

1Kings 1:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
nâgfîyd (נָגִיד) [pronounced <i>naw-GEED</i>]	<i>prince, crown-prince, leader, ruler, noble</i>	masculine singular noun	Strong's #5057 BDB #617

1Kings 1:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (לע) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (לע) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: I have appointed him to be ruler over Israel and over Judah.” And for a third time in a third way, David confirms that Solomon is to be king over all Israel.

The northern and southern kingdoms are listed separately. You will recall during David’s reign, there were times where there was a north-south split. This was a long time in coming, and these will become two nations at the end of Solomon’s reign.

There are a number of parallels between the Lord Jesus Christ and Solomon on this ride to Gihon.

Parallels Between Solomon and our Lord

Solomon	Jesus Christ
<p>The anointing: Solomon had been anointed by prophet and priest Solomon’s anointing was with holy oil out of the tabernacle Solomon was anointed to be king</p>	<p>Jesus, the Divine Solomon, was anointed by God himself Jesus was anointed with the Holy Ghost (Luke 4:18 Acts 4:27 Acts 10:38) Jesus was anointed to be King</p>
<p>The triumphal ride through the city: The people called out: “Long live King Solomon!”</p>	<p>The people cry out "Blessed is the king that comes in the name of the Lord." (Luke 19:38)</p>
<p>Each man presents himself as the son of David: Solomon’s only claim to the throne was his lineage from King David. 1Kings 1:43</p>	<p>Through these same streets, the crowd cried, "Hosanna to the son of David." (Matt. 21:9–15) Our Lord’s lineage goes back to King David.</p>
<p>Each man was acknowledged as king by popular acclaim: A curious Oriental hyperbole expresses the enthusiastic rejoicing and the deafening cries of the throng. "The earth rent." (1Kings 1:40)</p>	<p>As He [the Lord] was drawing near--already on the way down the Mount of Olives--the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. (Luke 19:37)</p>

Much of this came from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:11.

Chapter Outline

Charts, Graphics and Short Doctrines

And so answers Benaiah ben Jehoiada the king, and so he says, "Amen! Thus will say Y^ehowah Elohim of my adonai the king.

1Kings
1:36

Benaiah ben Jehoiada answered the king, saying, "Amen! Thus will Y^ehowah, the Elohim of my adonai the king, say.

Benaiah son of Jehoiada answered the king, saying, "This is the right thing to do! So will Jehovah, the God of my lord the king, say as well.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so answers Benaiah ben Jehoiada the king, and so he says, "Amen! Thus will say Y ^e howah Elohim of my adonai the king.
Latin Vulgate	And Banaias, the son of Joiada, answered the king, saying: Amen: so say the Lord, the God of my lord the king.
Peshitta (Syriac)	And Benaiah the son of Jehoiada answered and said <u>before</u> the king, Amen; so may the LORD your God <u>do</u> .
Septuagint (Greek)	And Benaiah the son of Jehoiada answered the king and said, So let it be: may the Lord God of my lord the king <u>confirm</u> it.

Significant differences: The Syriac adds *before* to *the king*. The final *to say* is *do* in the Syriac and *confirm* in the Greek. For me, this is an amazing thing.

There are obviously substantial differences between the Catholic Church, the Greek Orthodox Church, the Syriac Church and the orthodox-evangelical churches of the United States, but these differences are not rooted in the text of the Word of God. As we go through the Old Testament, it ought to be clear that the differences in the text is generally quite superficial. When it comes to substantial differences in the text, there are much greater differences between the CEV, the NET Bible and the ESV than there are between these ancient versions of the inspired text.

Thought-for-thought translations; paraphrases:

Common English Bible	Benaiah, Jehoiada's son, responded to the king, "Yes, may it happen as the Lord, the God of my king, says.
Contemporary English V.	Benaiah answered, "We will do it, Your Majesty. I pray that the LORD your God will let it happen.
Easy English	Benaiah, the son of Jehoiada answered the king. `I pray that it will be so. I pray that the *Lord your God will say so too!
Easy-to-Read Version	Benaiah son of Jehoiada answered the king, "Amen! The Lord God himself said it, my lord and king!
Good News Bible (TEV) <i>The Message</i>	"It shall be done," answered Benaiah, "and may the LORD your God confirm it! Benaiah son of Jehoiada backed the king: "Yes! And may GOD, the God of my master the king, confirm it!
New Century Version	Benaiah son of Jehoiada answered the king, "Amen! This is what the LORD, the God of my master, has declared!
New Life Bible	Benaiah the son of Jehoiada answered the king, "Let it be so! May the Lord, the God of my lord the king, say so!
New Living Translation	"Amen!" Benaiah son of Jehoiada replied. "May the Lord, the God of my lord the king, decree that it happen.

The Voice **Benaiah** (*Jehoiada's son*): ³⁶ So be it! May the Eternal One, the True God of my lord and king, agree *and bless Solomon*.

Partially literal and partially paraphrased translations:

American English Bible	And BenAiJah (the son of JehoiAda) answered the king and said: 'May it be so! May Jehovah, the God of my lord the king, make it so!
International Standard V	"Amen!" replied Jehoiada's son Benaiah to the king. "May the LORD God of your majesty make this happen!
New American Bible (2011)	Benaiah, son of Jehoiada, answered the king: "So be it! May the LORD, the God of my lord the king, so decree!
NIRV	Benaiah, the son of Jehoiada, answered the king. "Amen!" he said. "May the Lord your God make it come true.
New Jerusalem Bible	Benaiah son of Jehoiada answered the king. 'Amen!' he said. 'And may Yahweh, God of my lord the king, confirm it!
New Simplified Bible	»It will be done,« answered Benaiah, »and may Jehovah your God confirm it!
Revised English Bible	Benaiah son of Jehoiada answered the king, 'It will be done. And may the LORD, the God of my lord the king, confirm it!

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	Benaiah son of Jehoiada answered the king, "·Amen [So be it]! This is what the Lord, the God of my ·master [lord], has ·declared [decreed; ordained]!
Ferar-Fenton Bible	Benaiah·ben·Jhoiadah then answered the king and said, "Certainly, for the EVER-LIVING God of your Majesty says it.
HCSB	"Amen," Benaiah son of Jehoiada replied to the king. "May the LORD, the God of my lord the king, so affirm it.
NET Bible®	Benaiah son of Jehoiada responded [Heb "answered and said."] to the king: "So be it! [Or "Amen."] May the Lord God of my master the king confirm it [Heb "So may the Lord God of my master the king say."]
NIV – UK	Benaiah son of Jehoiada answered the king, `Amen! May the LORD, the God of my lord the king, so declare it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	B'nayah responded to the king by saying, "Amen! May ADONAI, the God of my lord the king, confirm it!
exeGesés companion Bible	And Bena Yah the son of Yah Yada answers the sovereign and says, Amen: Yah Veh Elohim of my adoni the sovereign says thus:...
JPS (Tanakh—1985)	Benaiah son of Jehoiada spoke up and said to the king, "Amen! And may the LORD, the God of my lord the king, so ordain.
Orthodox Jewish Bible	And Benayah Ben Yehoyada answered HaMelech, and said, Omein; And so may Hashem Elohei adoni HaMelech say.
<i>The Scriptures</i> 1998	And Benayahu son of Yehoyada answered the sovereign and said, "Amēn! So says יהוה Elohim of my master the sovereign.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	Then did Benaiah son of Jehoiada make response unto the king, and say—Amen! so, say Yahweh, God of my lord the king.
English Standard Version	And Benaiah the son of Jehoiada answered the king, "Amen! May the LORD, the God of my lord the king, say so.

Green's Literal Translation	And Benaiah the son of Jehoiada answered the king and said, Amen! So says Jehovah the God of my lord the king.
Kretzmann's Commentary	And Benaiah, the son of Jehoiada, upon whom rested the responsibility for the outward arrangements, answered the king and said, Amen; the Lord God of my lord the king say so too, a prayer that God might permanently establish the throne of Solomon as the successor of David.
NASB	Benaiah the son of Jehoiada answered the king and said, "Amen! Thus may the Lord, the God of my lord the king, say.
New King James Version	Benaiah the son of Jehoiada answered the king and said, "Amen! May the Lord God of my lord the king say so too.
New RSV	Benaiah son of Jehoiada answered the king, `Amen! May the Lord, the God of my lord the king, so ordain.
Young's Updated LT	And Benaiah son of Jehoiada answers the king, and says, "Amen! So does Jehovah, God of my lord the king, say.

The gist of this verse: Benaiah speaks up and confirms what David proposes, equating this to God's will.

1Kings 1:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'ânâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
B ⁿ âyâh (בְּנֵיָהּ) [pronounced b ⁿ -aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָע) [pronounced y ^e hoh-yaw-DAWG]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Benaiah ben Jehoiada answered the king,... David treated these men whom he called with great respect. They were not merely yes-men brought in to carry out the king's wishes. They would speak their minds (as Joab once did). Here, Benaiah gives his opinion on the matter.

1Kings 1:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾâmên (אמן) [pronounced <i>aw-MAYN</i>]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

Translation: ...saying, "Amen! The word *amen* is a transliteration of the Hebrew word, and it means *truly, verily, Amen!, this is truth, for real*. Strong's #543 BDB #53. Benaiah is saying that this is exactly what needs to be done. He is aware of the steps that Adonijah has taken and he knows that is completely wrong.

Benaiah the son of Johoiada spoke, not because the execution of the order depended upon him for he provided the muscle and authority while Zadok and Nathan had a much more important part to perform; but he spoke out as a blunt soldier who was accustomed to speak his mind.¹²¹

Here are what some have written about the word *amen*.

Scholars on the Word "Amen"

ISBE	The word <i>amen</i> is found in in ritual speech and in singing. אמן, ʾâmên; ἀμήν, amén, = "truly," "verily." It is derived from the reflexive form of a verb meaning "to be firm," or "to prop." It occurs twice as a noun in Isa. 65:16, where we have " God of truth. "
Vine	Amen, which occurs about 1300 times in the Bible but is not so translated. It is actually transliterated from Hebrew into both Greek and English. Its meanings may be seen in such passages as Deut. 7:9, 'the faithful (the Amen) God,' Isa. 49:7, 'Jehovah that is faithful.' Isa. 65:16, 'the God of truth,' marg., 'the God of Amen.' And if God is faithful His testimonies and precepts are 'sure (amen),' Psalm 19:7 111:7, as are also His warnings, Hos. 5:9, and promises, Isa. 33:16 55:3. 'Amen' is used of men also, e.g., Prov. 25:13.
Vine	"There are cases where the people used it to express their assent to a law and their willingness to submit to the penalty attached to the breach of it, Deut. 27:15, cp. Neh. 5:13. It is also used to express acquiescence in another's prayer, 1Kings 1:36, where it is defined as "(let) God say so too," or in another's thanksgiving, 1Chron. 16:36, whether by an individual, Jer. 11:5, or by the congregation, Psalm 106:48.
ISBE	"Amen" is generally used as an adverb of assent or confirmation – fiat, "so let it be." In Jer. 28:6 the prophet endorses with it the words of Hananiah. Amen is employed when an individual or the whole nation confirms a covenant or oath recited in their presence

¹²¹ Quoted and paraphrased from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:36.

Scholars on the Word "Amen"

	(Num. 5:22 Deut. 27:15 Neh. 5:13, etc.). It also occurs at the close of a psalm or book of psalms, or of a prayer.
Smith	In the synagogues and private houses, it was customary for the people or members of the family who were present to say "Amen" to the prayers which were offered. Matt. 6:13; 1Cor. 14:16. And not only public prayers, but those offered in private, and doxologies, were appropriately concluded with "Amen". Rom. 9:5 11:36 15:33 16:27 2Cor. 13:14; etc.
Vine	"Thus 'Amen' said by God 'it is and shall be so,' and by men, 'so let it be.'"
Vine	"The Lord Jesus often used 'Amen,' translated 'verily,' to introduce new revelations of the mind of God. In John's Gospel it is always repeated, 'Amen, Amen,' but not elsewhere. Luke does not use it at all, but where Matthew, Matt. 16:28, and Mark, Mark 9:1, have 'Amen,' Luke has 'of a truth;' thus by varying the translation of what the Lord said, Luke throws light on His meaning."* [* From Notes on Galatians, by Hogg and Vine, pp. 26, 27.]

W.E. Vine's M.A., *Expository Dictionary of New Testament Words*, published in 1940 and without copyright; taken from e-Sword, Topic: Amen. All the material has been edited.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Amen.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Amen.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 1:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כָּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43

1Kings 1:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾădônîy (אָדוֹנָי) [pronounced <i>uh-doh-NEE</i>]</p>	<p><i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i></p>	<p>masculine singular noun with the 1st person singular suffix</p>	<p>Strong's #113 & #136 BDB #10</p>
<p>The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.</p>			
<p>melek^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]</p>	<p><i>king, ruler, prince</i></p>	<p>masculine singular noun with the definite article</p>	<p>Strong's #4428 BDB #572</p>
<p>Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).</p>			

Translation: Thus will Y^ehowah, the Elohim of my adonai the king, say. Benaiah takes this one great step further, adding, “And this is what Jehovah Elohim would say concerning this matter as well.

This is a fairly literal rendering from the Hebrew; other translations read as follows:

- Contemporary English V. I pray that the LORD your God will let it happen.
- Good News Bible (TEV) ...and may the LORD your God confirm it!
- New Century Version This is what the LORD, the God of my master, has declared!
- New Living Translation "May the Lord, the God of my lord the king, decree that it happen.

I will admit that, for a long time, I eschewed these loosely translated paraphrases. However, over the years of exegeting the Word of God, I have found them to be quite helpful. There have been many occasions where I did not quite get the gist of a verse, and that reading some of the paraphrases would often help shade the meaning or guide me to a better understanding of what is being said. I am a firm believer of having a reading Bible (like the NIV, the NLT, the ISV) for occasional reading. Those, along with the Complete Jewish Bible, the New Jerusalem Bible, and even the Voice and the REB, have a unique and necessary voice in the translation of the Holy Bible. In addition, you ought to have a study Bible, like the ESV, the Scofield notes for any translation, the NKJV or the NASB.

As which has been Y^ehowah with my adonai the king more than should He be with Solomon and He will make greater his throne more than the throne of my adonai the king, David.”

1Kings
1:37

Just as Y^ehowah has been with my adonai the king, more so should He be with Solomon. He will make his throne greater than the throne of my adonai the king, David.”

I ask that Jehovah God be with Solomon as He has been with you, my lord and king. I ask that He elevate Solomon's throne even over yours, my lord and king, David.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As which has been Y ^e howah with my adonai the king more than should He be with Solomon and He will make greater his throne more than the throne of my adonai the king, David."
Latin Vulgate	As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.
Peshitta (Syriac)	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.
Septuagint (Greek)	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.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	Just as the Lord was with my master the king, so may he be with Solomon. May his throne be even greater than the throne of my master King David."
Contemporary English V.	The LORD has always watched over you, and I pray that he will now watch over Solomon. May the LORD help Solomon to be an even greater king than you."
Easy English	The *Lord has been with your *Majesty. And we pray that he will be with Solomon in the same way. We pray that God will make his rule even greater than your rule.'
Easy-to-Read Version	My lord and king, the Lord has been with you. And now I hope the Lord will be with Solomon! And I hope King Solomon's kingdom will grow and become even more powerful than yours, my lord and king."
Good News Bible (TEV)	As the LORD has been with Your Majesty, may he also be with Solomon and make his reign even more prosperous than yours."
<i>The Message</i>	Just as GOD has been with my master the king, may he also be with Solomon and make his rule even greater than that of my master King David!"
The Voice	Just as the Eternal One has been a <i>friend</i> to my lord, King David, may He be so to Solomon. May He make Solomon's reign even greater than David's!

Partially literal and partially paraphrased translations:

American English Bible	And as Jehovah was with my lord the king, let Him be with Solomon. and may He raise his throne even higher than the throne of my lord, King David.'
<i>God's Word</i> TM	As the LORD has been with you, so may he be with Solomon. May Solomon be an even greater king than you, King David."
International Standard V	As the LORD has been with your majesty the king, so may he be with Solomon. May he make his throne greater than the throne of your majesty, King David."
New Advent (Knox) Bible	And Banaias son of Joiada cried, Well said! May the Lord, the God who protects the king's grace, decree no otherwise; as he has been with thee, so may he be with thy son, and make Solomon's throne more glorious than the throne of David himself. V. 36 is included for context.
New American Bible (2002)	As the LORD has been with your royal majesty, so may he be with Solomon, and exalt his throne even more than that of my lord, King David!"
NIRV	You are my king and master. The Lord has been with you. May he also be with Solomon. King David, may the Lord make Solomon's kingdom even greater than yours!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	As Yahweh is with my lord the king, so he will be with Solomon, to grow his throne more than the throne of my lord King David."
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Bible in Basic English	As the Lord has been with my lord the king, even so may he be with Solomon and make the seat of his authority greater than that of my lord King David.
The Expanded Bible	The Lord has always ·helped [been with] you, our king. May he also ·help [be with] Solomon and make King Solomon's throne an even greater throne than ·yours [the throne of my lord King David]."
Ferar-Fenton Bible	As the EVER-LIVING has been with your Majesty, so may he be with Solomon, and extend his throne more than your Majesty David's."
NET Bible®	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 [Heb "and may he make his throne greater than the throne of my master King David."!]"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Just as ADONAI has been with my lord the king, so may he be with Shlomo and make his throne even greater than the throne of my lord King David!"
exeGesés companion Bible	As Yah Veh became with my adoni the sovereign even so becomes he with Shelomoh: and greatens his throne above the throne of my adoni sovereign David.
Orthodox Jewish Bible	As Hashem hath been with adoni HaMelech, even so may He be with Sh'lomo, and make his kisse greater than the kisse of adoni HaMelech Dovid.
The Scriptures 1998	"As הוהי has been with my master the sovereign, so let Him be with Shelomoh and make his throne greater than the throne of my master Sovereign Dawid."

Literal, almost word-for-word, renderings:

English Standard V. – UK	As the Lord has been with my lord the king [See 1 Sam. 20:13], even so may he be with Solomon, and make his throne greater [ver. 47] than the throne of my lord King David."
Green's Literal Translation	As Jehovah has been with my lord the king, so shall He be with Solomon, and shall make his throne greater than the throne of my lord King David.
Kretzmann's Commentary	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, since this growth and establishment depended upon the gracious blessing of Jehovah.
Young's Updated LT	As Jehovah has been with my lord the king, so is He with Solomon, and does make his throne greater than the throne of my lord king David."

The gist of this verse: Benaiah also calls for Solomon's reign to be even greater than David's.

1Kings 1:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'āsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as*. Back in 1Sam. 12:8, I rendered this *for example*.

1Kings 1:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
’ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: *Just as Y^ehowah has been with my adonai the king, more so should He be with Solomon.* Benaiah seems to be saying a prayer here, asking for God to be with Solomon just as He has been with David for all of these years. He may be saying this with his eyes open and looking straight at David, but this is as if he is asking God to make this come to pass.

God told Isaac that He was with him (Gen. 26:3, 24) and He told the same thing to Jacob (Gen. 28:13–15). God would be with Moses and many other saints (Ex. 3:12 Joshua 1:5, 17 1Sam. 20:13 1Chron. 28:20 2Chron. 1:1 Psalm 46:7, 11). However, more importantly, Jesus the Messiah is also known as Immanuel, which means *God [is] with us* (Matt. 1:23). In the Church Age, God is with all of us. **If God is for us, who can be against us?** (Rom.8:31b).

This is something which is semi-peculiar to Old Testament believers. What a believer said when in fellowship was important, and could have far greater affect than on the hearing of those in the periphery. These are more than unsolicited remarks that mean, “And I hope everything goes well.” Such pronouncements, particular when delivered by mature believers, were very nearly predictive and could be seen as acts of prophecy. A good example of this is Jacob speaking his last words concerning his sons.

1Kings 1:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>]	<i>to make [one] great, to cause to be magnified, to value highly, thus to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish</i>	3 rd person masculine singular, Piel imperfect	Strong's #1431 BDB #152
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kiççê' (כִּסְעֵי) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kiççê' (כִּסְעֵי) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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Several translations render *my lord the king* as *your majesty* (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).

1Kings 1:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: He will make his throne greater than the throne of my adonai the king, David.” Then Benaiah takes it one step further and asks that the exaltation of Solomon’s throne be even greater than it was under King David.

Matthew Henry: *[Benaiah] knew David was not one of those that envy their children's greatness, and that therefore he would not be disquieted at this prayer, nor take it as an affront, but would heartily say Amen to it. The wisest and best man in the world desires his children may be wiser and better than he, for he himself desires to be wiser and better than he is; and wisdom and goodness are true greatness.*¹²²

In the plan of God, it is okay to want to be greater than those who have come before (greater based upon God’s power within us). It is a good thing for God’s ministry to succeed in our lives.

Vv. 36–37 give us all of what is recorded of what Benaiah stated: **Benaiah son of Jehoiada answered the king, saying, “This is the right thing to do! So will Jehovah, the God of my lord the king, say as well. I ask that Jehovah God be with Solomon as He has been with you, my lord and king. I ask that He elevate Solomon’s throne even over yours, my lord and king, David.”** My guess is, Benaiah knows David’s sons and Benaiah knows Solomon; and, as a man who is a leader, he recognizes that Solomon is a young man with wisdom and leadership, as well as potential for growth.

God did fulfill the wishes of this prayer: **And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in My ways, keeping My statutes and My commandments, as your father David walked, then I will lengthen your days."** (1Kings 3:11–14; ESV, capitalized)

This is an aspect of human development which is not spoken of much: *potential for growth*. There are some people who can be presented with facts or situations and they can learn and adjust their thinking, based upon these facts and situations. There are other people who drive themselves into a rut and that is where they stay. When it comes to Saul, Absalom, and Adonijah, what you saw was what you got. There would have been little growth and little flexibility in these men. Saul, as we studied, retrogressed. Both David and Solomon, despite making tremendous mistakes, grew and changed their lives. For instance, David failed with his early sons. He raised them with very little discipline and guidance. However, he learned, and he raised Solomon correctly.

Application: Examples abound in our culture and political life. We have current president Barack Obama, who appears to be completely and totally partisan, will tell a lie way before he tells the truth, and shows no ability to adjust his philosophy of leadership. That is, he will do something, it does not work; and he will do it (or advocate for it) again. We had a very liberal Democrat running for president back in 1972 (if memory serves)—George McGovern. While in politics, McGovern remained quite liberal; however, when he went out into the real world and tried to start a business, he found that all of the **nanny-state government laws** hindered business creation; it did not foster it. He had begun to understand that **you cannot fix all of the negative consequences of personal choice** without dramatically limiting human freedom. It would have been better for him to grow while a politician;

¹²² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:32–40.

but, some of the articles which he wrote, when going back into the real world, revealed that McGovern had the ability to change and adjust.

Application: I have known liberals who cannot be persuaded with any number of facts. I have spoken to liberals who have said 100 times that Clinton left office with a balanced budget; and Bush left us with a debt. These same people see nothing wrong with Obama's deficits; and some of them will even praise Obama for bring the deficit down so much. The fact that the average Obama deficit was about 3x the average Bush deficit does not make any difference to them. The same people and the stock market. I have seen them praise President Obama because the stock market keeps going up; the very same people never praised President Bush when the stock market went up. Their opinions defy explanation.

Both David and Solomon have this quality. They could both fall, but readjust their thinking, according to the Word of God, and get back up again. This is a quality lacking in Adonijah and Absalom. Absalom kept getting in deeper and deeper, and could not seem to reverse the trajectory of his life.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon is Made King, as per David's Instructions

1Chronicles 23:1

And so go down Zadok the priest and Nathan the prophet and Benaiah ben Jehoiada and the Cherethites and the Pelethites. And so they cause to ride Solomon upon a mule of the King David and so they bring him upon Gihon.

1Kings
1:38

And Zadok the priest goes down, [along with] Nathan the prophet, Benaiah ben Jehoiada, and the Cherethites and the Pelethites. They have Solomon ride upon the King David's mule and they lead him to Gihon.

So there was a procession made up of Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. They accompanied Solomon, who rode upon King David's mule; and they led him to Gihon.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so go down Zadok the priest and Nathan the prophet and Benaiah ben Jehoiada and the Cherethites and the Pelethites. And so they cause to ride Solomon upon a mule of the King David and so they bring him upon Gihon.
Latin Vulgate	So Sadoc, the priest, and Nathan, the prophet, went down, and Banaias, the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.
Peshitta (Syriac)	So Zadok the priest and Nathan the prophet and Benaiah, the son of Jehoiada and the <u>archers</u> and the <u>slingers</u> went down and caused Solomon to ride upon King Davids mule, and took him to <u>Shilokha</u> .
Septuagint (Greek)	And Zadok the priest went down, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites, and the Pelethites, and they mounted Solomon upon the mule of King David, and led him away to Gihon.
Significant differences:	The Syriac attempts to interpret rather than to transliterate the <i>Cherethites and the Pelethites</i> . The place they have for <i>Gihon</i> sounds quite a bit different as well.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Zadok, Nathan, and Benaiah left and took along the two groups of David's special bodyguards. Solomon rode on David's mule as they led him to Gihon Spring.
Easy English	So Zadok the priest, Nathan the *prophet and Benaiah the son of Jehoiada left. They went down with the men called Kerethites and the men called Pelethites (the king's special guards). They put Solomon on David's *mule. And they went with him to Gihon.
Easy-to-Read Version	So Zadok, Nathan, Benaiah, and the king's officers obeyed King David. They put Solomon on King David's mule and went with him to Gihon Spring.
Good News Bible (TEV)	So Zadok, Nathan, Benaiah, and the royal bodyguards put Solomon on King David's mule and escorted him to Gihon Spring.
<i>The Message</i>	Then Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the king's personal bodyguard (the Kerethites and Pelethites) went down, mounted Solomon on King David's mule, and paraded with him to Gihon.
New Berkeley Version	Accordingly, Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites and the Pelethites, went out and made Solomon ride upon King David's mule and brought him to Gihon, where Zadok the priest took the horn of oil from the tent and anointed Solomon. A portion of v. 39 is included for context.
New Century Version	So Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada left with the Kerethites and Pelethites.[a] They put Solomon on King David's mule and took him to the spring called Gihon.
New Life Bible	So Zadok the religious leader, Nathan the man of God, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down to Gihon. And they brought Solomon with them, on King David's horse.
New Living Translation	So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the king's bodyguard [Hebrew the Kerethites and Pelethites; also in 1:44.] took Solomon down to Gihon Spring, with Solomon riding on King David's own mule.
The Voice	So Zadok the priest, Nathan the prophet, Benaiah (Jehoiada's son), and David's mercenary guards—the Cherethites and the Pelethites—journeyed together to Gihon; and Solomon rode on the back of one of David's mules.

Partially literal and partially paraphrased translations:

American English Bible	So, SaDoc the Priest, Nathan the Prophet, BenAiJah (the son of JehoiAda), and the Cherethites and Phelethites went and mounted Solomon on King David's mule, and led him away to GiOn.
Beck's American Translation	<i>Solomon Made King</i> Then Zadok the priest, the prophet Nathan, and Benaiah, Jehoiada's son, and the Cherethites and Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon.
International Standard V	Solomon is Anointed King So Zadok the priest, Nathan the prophet, Jehoiada's son Benaiah, the special forces [Lit. Cherethites; i.e. elite body guards] and mercenaries [Lit. Pelethites; i.e. special couriers] went out and had Solomon ride the king's mule all the way to Gihon.
New American Bible (2011)	So Zadok the priest, Nathan the prophet, Benaiah, son of Jehoiada, and the Cherethites and Pelethites [Cherethites and Pelethites: mercenaries in David's bodyguard. They became part of his retinue after he defeated the Philistines and established himself in Jerusalem; cf. 2 Sm 8:18; 15:18; 20:23.] went down, and mounting Solomon on King David's mule, escorted him to Gihon.
NIRV	So the priest Zadok and the prophet Nathan left the palace. Benaiah, the son of Jehoiada, went with them. So did the Kerethites and Pelethites. They put Solomon on King David's mule. And they brought him down to the Gihon spring.

New Simplified Bible	So Zadok, Nathan, Benaiah, and the royal bodyguards put Solomon on King David's mule and escorted him to Gihon Spring.
Today's NIV	So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites and the Pelethites went down and had Solomon mount King David's mule, and they escorted him to Gihon.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, Chereth and Peleth descended and went with Solomon riding over King David's mule toward the Gihon.
The Expanded Bible	So Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada left with the Kerethites and Pelethites [^c king's bodyguard]. They put Solomon on King David's mule and took him to the spring called Gihon.
Ferar-Fenton Bible	Zadok the Priest, and Nathan the Reciter, and Benaiah·ben·Jhoiadah, with the guards and couriers accordingly went down, and mounted Solomon on the horse of King David, and marched with him to Ghikhon,...
NET Bible®	So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites [The Kerethites and Pelethites were members of David's royal guard (see 2 Sam 8:18). The Kerethites may have been descendants of an ethnic group originating in Crete.] went down, put Solomon on King David's mule, and led him to Gihon.
NIV, ©2011	So Zadok [ver 8] the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites [S 1Sa 30:14; S 2Sa 15:18] and the Pelethites went down and had Solomon mount King David's mule, and they escorted him to Gihon.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Tzadok the cohen, Natan the prophet, B'nayah the son of Y'hoyada and the K'reti and P'leti went down, had Shlomo ride on King David's mule and brought him to Gichon.
exeGesés companion Bible	So Sadoq the priest and Nathan the prophet and Bena Yah the son of Yah Yada and the executioners and the couriers descend and ride Shelomoh on the mule of sovereign David and walk him to Gichon.
Judaica Press Complete T.	And Tzadok the priest and Nathan the prophet and Benaiahu the son of Jehoiada and the archers and the slingers went down, and caused Solomon to ride on king David's mule and brought him to Gihon.
Orthodox Jewish Bible	So Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada, and the Kereti, and the Peleti, went down, and had Sh'lomo ride upon the mule of HaMelech Dovid, and brought him to Gichon.

Literal, almost word-for-word, renderings:

English Standard Version	So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon.
Kretzmann's Commentary	So Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites and the Pelethites, the body-guard of the king, went down, according to David's command, and caused Solomon to ride upon King David's mule, and brought him to Gihon.
NASB	Solomon Anointed King

	So Zadok [1 Kin 1:8] the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites [2 Sam 8:18] went down and had Solomon ride on King David's mule, and brought him to Gihon [1Kin 1:33].
New King James Version	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 took him to Gihon.
New RSV	So the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada, and the Cherethites and the Pelethites, went down and had Solomon ride on King David's mule, and led him to Gihon.
World English Bible	So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride on king David's mule, and brought him to Gihon.
Young's Updated LT	And Zadok the priest goes down, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause Solomon to ride on the mule of king David, and cause him to go unto Gihon.

The gist of this verse: Zadok, Nathan, Benaiah and the Cherethites and Pelethites accompany Solomon to Gihon.

1Kings 1:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
Tsâdôwq or Tsâdôwq (צָדוֹק or צִדְקָה) [pronounced tzaw-DOHK]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced naw-THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced naw ^b -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B ^e nâyâh (בְּנֵי יָהּ) [pronounced b ^e n-aw-YAW]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125

1Kings 1:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^h ôwyâdâ' (יְהוֹיָדָע) [pronounced y ^h oh-yaw-DAWÇ]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
K ^e rêthîy (כִּרְתִּי) [pronounced k ^e ray-THEE]	a collective noun which means executioners; life guardsmen (which could be its primary meanings); and is transliterated Cherethite, Cherethites	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
This is a word which may stand for the Philistines, or a portion of them. This noun may be associated with the island of Crete, referring to those Philistines associated with Crete (either as an origin or as conquered territory).			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
P ^e lêthîy (פְּלִתִּי) [pronounced p ^e -lay-THEE]	a collective noun which means couriers; messengers (which could be its primary meanings); transliterated Pelethites	masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article	Strong's #6432 BDB #814

Translation: And Zadok the priest goes down, [along with] Nathan the prophet, Benaiah ben Jehoiada, and the Cherethites and the Pelethites. The key leaders in David's administration lead (or follow) this procession (whichever would be appropriate). David's personal bodyguards (the Cherethites and the Pelethites) went along with them all.

Again, notice that Bathsheba has no part in this. David did not call her in to give her instructions as what to do. He had called her in first to reaffirm his promise to her; and this personal one-on-one tells us that he has great love and respect for her.

I believe that the Cherethites and the Pelethites were essentially the palace guard; and that they were of a foreign descent, so that they would be less likely to be involved in the politics of that land.

Peter Pett: *The 'Cherethi and Pelethi' may simply indicate 'David's men' who had been with him in Gath, (as supplemented by their successors who may well have been their sons), and who had lived for some time in 'the Negev of the Cherethi' (compare 1Samuel 30:14), thus being seen as Cherethites. Some see the terms as indicating Philistine mercenaries, but if that is so what happened to David's own faithful men, his 'six hundred'? Some consider that the term Cherethi may indicate those who had come from Crete (although not necessarily native Cretans) but if so the term had clearly become connected with the land of Canaan as the above indicates. The derivation of the term Pelethites is uncertain. Some have argued that the philisti were made into the pelethi in order to rhyme with cherethi, but this does not sound very convincing. However, cherethi and pelethi may in fact simply indicate the 'executioners and runners (i.e. messengers)' (of the king), thus emphasising two*

of the main functions of his bodyguard. This is the last mention of them in Kings. Under this description they appear to have had a personal loyalty to David.¹²³

Dummelow more briefly explains: *[The] Cherethites...[were] a bodyguard of foreign extraction, like the Swiss guards of the French kings or the Varangians of the Byzantine sovereigns. The Cherethites came from the S. of Philistia (1Samuel 30:14), the name being generally supposed to be connected with Crete, and the Pelethites were perhaps likewise Philistines. David may have enrolled this force after the conclusion of his Philistine wars.*¹²⁴

1Kings 1:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râkab (בָּכַר) [pronounced <i>raw-KAH^BV</i>]	<i>to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal]</i>	2 nd person masculine plural, Hiphil perfect	Strong's #7392 BDB #938
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
‘al (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pir ^e dâh (פִּירְדָּה) [pronounced <i>pihr-DAW</i>]	<i>mule, she mule; mule ridden upon by a king</i>	feminine singular noun	Strong's #6506 BDB #825
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *They have Solomon ride upon the King David's mule...* This may reasonably understood as these men went along with Solomon; traveling along side him, with him clearly as the king.

Great portions of this chapter are repetitive. We have already had David's instructions; and here, his aides are carrying out David's orders.

Solomon, upon the mule, is clearly presented as the new king, with all of the backing of the palace and the men closest to David.

According to Dilday, *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*

¹²³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

¹²⁴ From <http://www.studylight.org/commentaries/dcb/view.cgi?bk=10&ch=1> accessed June 28, 2014.

was reserved for royalty.¹²⁵ It is unclear that Leviticus passage applies, although, on the surface, it appears to.

There is a question which has bothered me for awhile—why didn't Israel celebrate the horse for war and for royalty? Why do we find references here to Solomon riding the king's mule? Don't we want to see Solomon riding a great white stallion or something?

Israel, Horses and Mules

1. Why exactly David's administration would resist the use of horses was unclear to me at first. There is a law on the books which reads "However, he must not acquire many horses for himself or send the people back to Egypt to acquire many horses, for the LORD has told you, 'You are never to go back that way again.'" (Deut. 17:16; HCSB) This prohibition was made at a particular time and it was related to Egypt. It was to keep Israel from becoming too close to Egypt again. Furthermore, this refers to a king specifically, who was not to multiply horses or wives to himself. This prohibition was not anti-horse or anti-progress, but certainly anti-Egypt. When God separated Israel and Egypt, this was to be a permanent separation. Other passages in Scripture warn Israel not to go down to Egypt for help when facing a national crisis.
2. Israel appeared to resist the collection of horses for awhile (references to horses in Joshua, Judges and 1Samuel are for other nations); but David gets a number of them in battle in 2Sam. 8:4.
3. David's sons have access to and make use of horses in 2Sam. 15:1 and 1Kings 1:5. Therefore, while David was king, horses were clearly introduced into the culture, army and royalty of Israel.
4. However, here Solomon rides the royal mule—something which his half-brothers did not seem to have the wherewithal or nerve to access.
5. There are also areas in which mules are superior to horses (and I am taking this on faith, as this is outside of my realm of expertise:
 - 1) *Mules endure heat better than horses do. It has been scientifically proven that the donkey is similar to the camel in its ability, when water starved, to drink only enough water to replace lost body fluids. Most mules inherit this ability. Water founder in a mule is so rare as to be notable when it does occur. This alone would be an important consideration for the people and king of Israel.*
 - 2) *Mules have fewer feeding problems than horses do. Many farmers keep their draft and work mules together in pens with feed available at all times, yet the mules rarely overeat to the point of colic or founder. Mules from pony mares, however, may grass or grain or road founder, so the idea that a mule never founders is not true. Mules require no fancy hay—just plain, clean, fresh hay suitable for equines. People who buy cheaper weedy hay find that their mules clean out the weeds first. This simplifies the feeding problem, particularly for long trips.*
 - 3) *Mules eat less than horses do. Mules that are not working usually don't need grain at all. Good pasture or clean hay is the usual maintenance ration, unless extra fat is required for show purposes. Many a man has complained that his mules won't fatten because they won't eat enough, requiring the owner to spend extra money buying richer food to put the fat on. When mules are working, their grain ration is usually about 1/3 less than that of a horse of the same size. Of course, a mule must be fed enough for its size, its metabolism, and the work it is doing.*
 - 4) *Mules rarely have hoof problems. Mules naturally have small, upright, boxy feet—which is part of the secret of their surefootedness. Mules that work on pavement, stony ground, etc. are shod, but most pleasure animals, or mules that work on softer ground, never see a shoe. Regular hoof trimming keeps them just fine. Their feet are strong, tough, flexible, and usually not as brittle and shelly as those of a horse. They have less of a problem with splitting, chipping, and contracted heels. Working with metals is actually relatively new to Israel. We may take this for granted in our era, but the same was not as available in the time of David (however, it is reasonable to assume that as David acquired horses in war, he also learned how to take care of them).*
 - 5) *Mules excel in physical soundness. Mules last longer, are more "maintenance free," and are less expensive at the vet's office than horses are. Leg problems are far less likely in a mule than in a*

¹²⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 1:38–40.

Israel, Horses and Mules

horse, and when leg problems do occur, they are far less severe. "Why do they stay sound?" wonders Robert Miller, DVM. "Seeking answers... equine practitioners exposed daily to the tragedy of lameness in beautiful horses, look at the mules, run their hands down the tough little legs, and wonder." Not only legs, but wind, "innards," and all other parts of the mule including his hide are tougher and more durable than comparable parts of the horse. Hybrid vigor explains a lot of this; the tough physical and mental qualities of the donkey explain the rest.

- 6) Mules live longer productive lives than horses do. Farm mules average 18 years to a horse's 15 years. When the mule is a companion animal doing lighter work and getting better medical care, better feed, and good management, the mule can give its owner good riding at age 30; 40-year-old retirees are not at all uncommon.
 - 7) Mules can more easily than horses be handled in large groups. Mules can be corralled on farms 30 or 40 to a group, or up to 500 in a feeding pen, without the injuries or other consequences commonly seen with horses.
 - 8) Mules have a strong sense of self preservation. This is one good reason why mules physically last longer than horses do. If they are overheated, overworked, or overused for any reason, mules will either slow down to a safe pace or stop completely. Mules are not stubborn. Neither are donkeys. Yes, of you want them to work too hard for their own well being, especially in hot weather, they will be "stubborn." We have never heard of a messenger running a mule to death the way legends say they ran their horses! The facts that mules are inclined not to panic, that they think about what is happening to them, and they take care of their own physical well being prevents many accidents that might happen if they were horses.
 - 9) Mules are surefooted and careful. Their surefootedness is partly physical and partly psychological. On the physical side, the mule has a narrower body than a horse of the same height and weight. He gets this from the ass side of the family. His legs are strong and his feet are small and neat. This narrow structure and small hoof configuration enable him to place his feet carefully and neatly. On the psychological side, mules have a tendency to assess situations and act according to their views (most of which have to do with self preservation). A mule will trust its own judgement before it trusts yours.
 - 10) Mules incur fewer veterinary expenses. It seems odd and unprovable, but to the confirmed mule owner a horse seems to be a vet bill waiting for a place to happen. Hybrid vigor accounts for a good deal of the mule's sturdy health. The toughness of the ass accounts for the other aspects. Perhaps the instinct of self preservation that shows up in such diverse ways as not drinking or eating too much when hot, or not panicking when caught in barbed wire, accounts for the rest. This is not to say that mules never get sick, injured, or otherwise "damaged." It is just that they are tougher than horses and they take care of themselves better. Veterinary science in the time of David would certainly have been in its infancy, if that. So the mules would be healthier and live longer.
6. Therefore, we have a great many practical reasons why Israel would prefer the use of the mule over the use of a horse—both for personal use and for use in war. None of this is related to resisting progress or change.

The list of superior attributes are found here: https://www.ruralheritage.com/mule_paddock/mule_why.htm which was accessed June 22, 2014.

Over the years, I have found it helpful to read the Bible with a critical attitude. What I mean is, when there seems to be a point of view which is, on the surface, hard to explain or justify (especially one which seems to be reinforced by the Law of Moses), then it is worthwhile to take that topic and to spend more time with it. My particular questions on this particular topic were cleared up with about 30 minutes of study.

I mention this particularly because there are a great many graphics out there on the internet which disparage the Bible. This is a great weapon of Satan, because a graphic might take 1 minute to read, it catches your attention, and has a desired affect on you of doubt in the Word of God, even though the graphic is often dishonest or misleading. Two graphics I think of immediately is one which lists the different kinds of Bible marriages (all of which are inaccurate and/or distorted); or a graphic referring to Australia as “America, but without churches”—which is just a flat-out lie). However, such graphics are proliferated on the internet, and guaranteed that 9 out of 10 liberals, when they hear how misleading their graphic is, will leave it up there anyway. The liberal wants believers and unbelievers to read the graphic and think to himself, “Oh, the Bible is pretty silly sometimes.” That is the desired outcome; and it does not matter to them if dishonest means are used to gain that outcome.

So, it is okay to have questions and reservations about the Bible, as long as these questions and reservations do not prevent you from learning and leaning upon the Word of God. God does not require us to park our intellect at the door when we become Christians. On the other hand, do not be so easily led away from the Word of God by a few dishonest graphics.¹²⁶

Chapter Outline

Charts, Graphics and Short Doctrines

Guzik¹²⁷ refers to this procession as *the Old Testament equivalent to a presidential motorcade*.

1Kings 1:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1980 (and #3212) BDB #229
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

When not showing a physical relationship between two things, 'al can take on a whole host of new meanings: *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have *helping verbs*; in the Hebrew, there are *helping prepositions*.

Gîychôwn (גִּיחֹן) [pronounced <i>ghee-KHOWN</i>]	<i>a bursting forth; transliterated Gihon</i>	proper singular noun/location	Strong's #1521 BDB #161
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¹²⁶ At some point in time, I have wanted to do a study on *dishonest graphics*, because they are out there and they are repeated again and again in the internet.

¹²⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 1:38–40.

Translation: ...and they lead him to Gihon. There is an odd preposition used here. It can mean *to*; but it is not the normal preposition used and I don't know why it is used here. Perhaps it simply means *beside* or *above*, assuming that Gihon is a spring. Many commentators believe that Gihon is a spring, and a preposition like this confirms that thinking.

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.*¹²⁸

So this places Adonijah and his followers in the west part of Jerusalem; and Solomon and his supporters in the east. Being that there are two eye-witness reports of the Adonijah coronation in Scripture, David certain knew exactly where this was taking place. So another reason that Gihon was chosen was to put Solomon on the other side of town. There was no reason to start off with a confrontation. This would have automatically split the country in half, and David did not want Solomon's reign to begin with a revolution.

And so takes Zadok the priest a horn of oil from the tent and so he anoints Solomon. And so they blow in the trumpet and so they say all the people, "[Long] live the King Solomon."

1Kings
1:39

Zadok the priest then took a flask of oil from the tent and he anoints Solomon [with it]. Then they blew the trumpet and all the people proclaimed, "[Long] live King Solomon."

Zadok the priest then took a flask of oil from the tent where the Ark was kept and he used it to publically anoint Solomon. Then they blew the trumpet and all the people proclaimed, "Long live King Solomon!"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Zadok the priest a horn of oil from the tent and so he anoints Solomon. And so they blow in the trumpet and so they say all the people, "[Long] live the King Solomon."
Latin Vulgate	And Sadoc, the priest, took a horn of oil out of the <u>tabernacle</u> , and anointed Solomon: and they sounded the trumpet, and all the people said: <u>God save king Solomon</u> .
Peshitta (Syriac)	Then Zadok the priest and Nathan the prophet took a horn of oil out of the <u>tabernacle</u> and anointed Solomon. And they blew the trumpet; and all the people said, <u>Long</u> live King Solomon.
Septuagint (Greek)	And Zadok the priest took the horn of oil out of the <u>tabernacle</u> , and anointed Solomon, and blew the trumpet; and all the people said, <u>Long</u> live King Solomon!

Significant differences: Zadok is not going all the way to Gibeon to take oil from the Tabernacle. Therefore, the translation *tent* is appropriate here. The final words are simply turned into a saying common to the culture of the recipient of the text. Therefore, that does not suggest that the Latin has the word *God* here, but the Hebrew does not. However, the Latin does not have the Latin word *God* here; but it is so translated that way into the English (which will even happen if you use a Latin to English internet translator). The audience of those who would receive the English translation would understand the saying, "God save king Solomon" even though that is not the actual Latin. It actually reads, "Live king Solomon;" (*vivat rex Salomon*) exactly as it does in the

¹²⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 138–40.

Hebrew. Most of the time, I simply take the English as being equivalent to the original Latin or Greek; but that is not always the case, as is shown here.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Zadok the priest brought some olive oil from the sacred tent and poured it on Solomon's head to show that he was now king. A trumpet was blown and everyone shouted, "Long live King Solomon!"
Easy English	Zadok the priest took the oil which he brought from the tent of the *Lord's *presence. He poured the oil on Solomon's head. Then they blew the *trumpet. All the people shouted, 'We pray that King Solomon will live for a long time.'
Easy-to-Read Version	Zadok the priest carried the oil from the Holy Tent. Zadok poured the oil on Solomon's head to show that he was the king. They blew the trumpet and all the people shouted, "Long live King Solomon!"
Good News Bible (TEV)	Zadok took the container of olive oil which he had brought from the Tent of the LORD's presence, and anointed Solomon. They blew the trumpet, and all the people shouted, "Long live King Solomon!"
<i>The Message</i>	Zadok the priest brought a flask of oil from the sanctuary and anointed Solomon. They blew the ram's horn trumpet and everyone shouted, "Long live King Solomon!"
New Century Version	Zadok the priest took the container of olive oil from the Holy Tent and poured the oil on Solomon's head to show he was the king. Then they blew the trumpet, and all the people shouted, "Long live King Solomon!"
New Life Bible	There Zadok the religious leader took the horn of oil from the tent and poured it on Solomon. Then they sounded the horn and all the people said, "Long live King Solomon!"
New Living Translation	There Zadok the priest took the flask of olive oil from the sacred tent and anointed Solomon with the oil. Then they sounded the ram's horn and all the people shouted, "Long live King Solomon!"
The Voice	Zadok the priest anointed Solomon with the horn of oil from the congregation tent. Then the trumpet was sounded, and everyone proclaimed, "May King Solomon have a long life!"

Partially literal and partially paraphrased translations:

American English Bible	Then SaDoc took the horn of oil from the Sacred Tent, anointed Solomon with it, and blew the trumpets, as all the people started shouting, '[Long] live King Solomon!'
Christian Community Bible	There Zadok the priest took the horn of oil that was in the Holy Tent and anointed Solomon.
International Standard V	Zadok the priest brought from his tent a horn filled with oil and anointed Solomon, a trumpet was sounded, and everybody yelled out, "Long live King Solomon!"
New Advent (Knox) Bible	Then Sadoc and Nathan and Banaias, mustering the Cerethites and the Phelethites, mounted Solomon on king David's own mule, and escorted him to Gihon; there, with a phial of oil brought out from the tabernacle, the priest Sadoc anointed Solomon king; and they sounded the trumpet, while the cry went up everywhere, Long live king Solomon! V. 38 is included for context.
NIRV	The priest Zadok had gotten an animal horn that was filled with olive oil. He had taken it from the sacred tent. He anointed Solomon with the oil. The trumpet was blown. All of the people shouted, "May King Solomon live a long time!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Zadok the priest took a horn of oil from the tent and anointed Solomon. They blew the shofar and all the people said, "King Solomon lives!"
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Bible in Basic English	And Zadok the priest took the vessel of oil out of the Tent, and put the holy oil on Solomon. And when the horn was sounded, all the people said, Long life to King Solomon!
The Expanded Bible	Zadok the priest took the ·container [flask; horn] of olive oil from the ·Holy Tent [sacred tent; ^h tent] and ·poured the oil on Solomon's head to show he was the king [^h anointed Solomon]. Then they blew the ·trumpet [ram's horn], and all the people shouted, "Long live King Solomon!"
Ferar-Fenton Bible	...where Zadok the Priest took a horn of oil from the Hall and consecrated Solomon, and sounded a trumpet, and Long live King. The whole of the forces also followed after him,...
NET Bible®	Zadok the priest took a horn filled with olive oil [Heb "the horn of oil." This has been specified as olive oil in the translation for clarity.] [A horn filled with oil. An animal's horn was used as an oil flask in the anointing ceremony.] from the tent and poured it on [Or "anointed."] Solomon; the trumpet was blown and all the people declared, "Long live King Solomon!"
NIV, ©2011	Zadok the priest took the horn of oil [S Ex 29:7; S 1Sa 10:1; 2Ki 11:12; Ps 89:20] from the sacred tent [S Ex 26:1; S 27:21] and anointed Solomon. Then they sounded the trumpet [S 2Sa 15:10; 2Ki 11:14] and all the people shouted [ver 34; Nu 23:21; Ps 47:5; Zec 9:9], "Long live King Solomon!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Tzadok the cohen took the horn of olive oil out of the tent and anointed Shlomo. They sounded the shofar, and all the people shouted, "Long live King Shlomo!"
exeGesés companion Bible	And Sadoq the priest takes a horn of oil from the tent and anoints Shelomoh; and they blast the shophar; and all the people say, Sovereign Shelomoh lives.
Judaica Press Complete T.	And Tzadok the priest took the horn of oil from the tabernacle and anointed Solomon, and they blew the horn, and all the people said, "Long live king Solomon."
Orthodox Jewish Bible	And Tzadok HaKohen took a keren of shemen out of the ohel, and mashach (anointed) Sh'lomo. And they blew the shofar; and kol HaAm shouted, Yechi HaMelech Sh'lomo!
<i>The Scriptures</i> 1998	And Tsadoq the priest took a horn of oil from the Tent and anointed Shelomoh. And they blew the horn, and all the people said, "Let Sovereign Shelomoh live!"

Literal, almost word-for-word, renderings:

Context Group Version	And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the shofar; and all the people said, [Long] live king Solomon.
English Standard Version	There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!"
The Geneva Bible	And Zadok the priest took an horn of oil [With which they were accustomed to anoint the priests and the holy instruments, (Exodus 30:23).] out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.
Green's Literal Translation	And Zadok the priest took the horn of oil out of the Tabernacle and anointed Solomon. And they blew with the ram's horn, and all the people shouted, Let King Solomon live!
Kretzmann's Commentary	And Zadok, the priest, took an horn of oil out of the Tabernacle, for the oil of holy ointment was kept in the tent in which the Ark of the Covenant was stationed, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon!

Webster's Bible Translation *And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.*
 Young's Updated LT *And Zadok the priest takes the horn of oil out of the tent, and anoints Solomon, and they blow with a trumpet, and all the people say, "Let king Solomon live."*

The gist of this verse: All those here at Gihon shout for Long life for Solomon the king, after he is anointed by Zadok and the trumpet is blown.

1Kings 1:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Tsâdôwq or Tsâdôwq (צַדִּיק or צַדִּיקָ) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qeren (קֶרֶן) [pronounced <i>KEH-ren</i>]	<i>horn; [used figuratively] of strength; flask (container for oil); horn (as musical instrument); horn (of horn-like projections on the altar); of rays of light; hill</i>	feminine singular construct	Strong's #7161 BDB #901
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, oil</i>	masculine singular noun	Strong's #8081 BDB #1032
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

The Greek, Latin and Syriac appear to have the word *tabernacle* here.

This is *not* the word found here:

1Kings 1:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun	Strong's #4908 BDB #1015

Translation: *Zadok the priest then took a flask of oil from the tent...* The tent spoken of here is the tent where the Ark of the Covenant was being kept in Jerusalem.

Let's go through this point-by-point, as the Greek, Latin and Syriac appear to have the word *tabernacle* here, as does the KJV, Webster's, and Green's literal translation (among others). Therefore, you may have an English Bible which appears to teach that Zadok got the oil from the Tabernacle.

The Oil of Anointing is not from the Tabernacle

1. Zadok is to get a flask of oil, and the Latin, Greek and Syriac appear to have the word *tabernacle* here rather than *tent*.
2. David moved the Ark of God to Jerusalem. About 3 chapters of 1Chronicles are devoted to this event. He did not bring the Tabernacle to Jerusalem (although it is harder to prove that David did *not* do something).
3. It is Solomon who will bring the Tabernacle to Jerusalem. 1Kings 8:4 2Chron. 1:3-4, 13
4. If you will notice in the Hebrew exegesis, the word for *tent* is much different than the word for *tabernacle*.
5. What David is requiring is for there to be a procession set up within an hour or so. What we have studied all takes place on the same day. This is because Adonijah's followers will hear the procession of Solomon from where they are, and, for that reason, begin to peel off.
6. The Tabernacle is in Gibeon right now, even though the Ark of God is in Jerusalem, brought there by King David. You may recall that the Ark and the Tent of Meeting were both separated back early in the book of Samuel and they were never brought back together. See the **Movement of the Ark and the Tent of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).
7. Therefore, it is physically impossible for Zadok to get to Gibeon, get a flask of oil, and then get back to Jerusalem in time for this to take place.
8. However, David did prepare a tent for the Ark (2Sam. 6:17) and it apparently became a place where worship services occurred.
9. Because worship services were conducted there, there would have been oil there.
10. Zadok appears to have presided over the Tabernacle in Gibeon and Abiathar the Tent for the Ark in Jerusalem. However, both Zadok and Abiathar presided over religious ceremonies in Jerusalem at this tent after the revolt of Absalom; and there seems to be no animosity between them. Furthermore, when Zadok picked up the oil, Abiathar would have been in attendance of Adonijah's ceremony.
11. Therefore, Zadok would only need to take a 10 minute walk to grab some oil, which is quite in line with the information found here.

Therefore, the oil comes from the tent where the Ark was kept; which was used as a place of worship. This general idea is found in both the writings of Poole and Gill. This set of points simply puts it all together.

This helps to explain the two priesthoods which ran simultaneously during the time of David. One would minister in Jerusalem and the other in Gibeon (they both operated out of Jerusalem during the Absalom revolution).

For some people, I realize that a doctrine like this seem unimportant. The purpose of this is to show that Scripture makes sense, and that we have many if not all of the pieces of the puzzle available to us to explain what is going on.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 1:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mâshach (משח) [pronounced maw-SHAHKH]	to smear, to anoint	3 rd person masculine singular, Qal imperfect	Strong's #4886 BDB #602
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh' Lô môh (שְׁלוֹמֹה) [pronounced sh'el-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...and he anoints Solomon [with it]. This oil was used to anoint Solomon in a ceremony which proclaimed him as king. For those who witness this ceremony, there will be several things which occur, all of which will confirm that Solomon is David's choice to succeed him as king. The first is the anointing of oil by the priest.



The Anointing of Solomon (a graphic) from [Distant Shores Media](#); accessed June 25, 2014.

1Kings 1:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

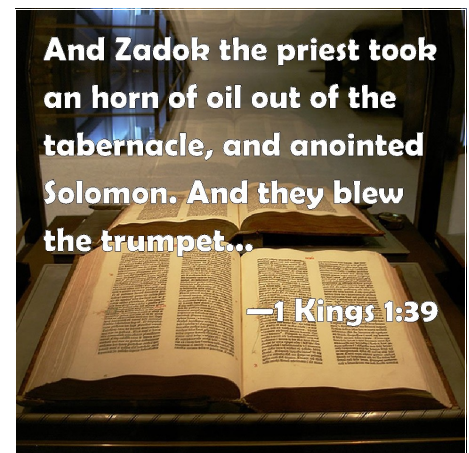
1Kings 1:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâqa ^c (תָּקַע) [pronounced <i>taw-KAHG</i>]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 rd person masculine plural, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object.			
Owens has that this is a Piel, which is a mistake.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shôwphâr (שׁוֹפָר) (also רָפֹשׁ) [pronounced <i>shoh-FAWR</i>]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051

Translation: Then they blew the trumpet... Here we have a singular trumpet and a plural verb. This may simply be a Hebraism.

The second thing which indicates that Solomon is king is, there is a trumpet blast that can be heard all over the area; and this trumpet blast proclaims that Solomon is king over all Israel. I am assuming that the blast of this trumpet is going to be unique, as it is uncommon to proclaim the crowning of a new king. This usually occurred once in the lifetime of the average person.

1Kings 1:39 (a graphic) from BiblePic.com; accessed June 25, 2014.



1Kings 1:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

1Kings 1:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...and all the people proclaimed, “[Long] live King Solomon.” It is the people who proclaimed Solomon as king. Obviously a procession like this would gather a crowd, and it is reasonable to suppose that they both knew who Solomon was and what was going on (that he was being recognized as king of Israel).

Much of this chapter is summarized in 1Chron. 23:1 [When David was old and full of days, he made Solomon his son king over Israel](#). The reason that we have so much detail in the book of Kings and so little in Chronicles is the difference in the books and their intent. Many people have written books on George Washington, for instance; and despite this being the same man with basically the same resources available to everyone, every book about Washington is unique, with a unique viewpoint. Samuel and Kings represent a contemporary history of the kings over the united kingdom as well as over Judah and over Israel. We do not know exactly when these books were written, but my guess is, their source material was written within a few years of the events recorded. Samuel and Kings were probably compiled from these source books, and possibly by several people over a period of a few hundred years (like I believe the book of Genesis was compiled). Because this was recorded close in time to the events and by people who probably knew the principal characters, there is going to be a great deal more detail recorded in Samuel and Kings, than in Chronicles, which appears to have been written/compiled much later (which may have even used Kings and Samuel and other reference books). Chronicles of more of a condensed account, a less personal account, and one possibly written decades after the fact. There are two notable exceptions—Chronicles carries extensive family lines in the first third of 1Chronicles (which might be seen as its pre-Israel history); and it devotes a great deal of time to the moving of the Ark to Jerusalem by David.

Back to the immediate context: the people who are there recognize that Solomon is king, and they indicate this by calling out, “[Long live King Solomon](#).” We know that, by the next verse, that this drew quite a crowd and there was very loud shouting, “[Long live King Solomon!](#)” —so loud that it could be heard across town. The fact that this is heard across town means that David organized this official procession so quickly, that the Adonijah crowning had not yet dispersed when Solomon got on the mule and got to Gihon.

As we will see, it is the crowning of Solomon which will shut down the Adonijah coronation.

And so go up the people after him and the people are playing with pipes and rejoicing [with] joy great and so was split the earth in their noise.

1Kings
1:40

The people went up after him and the people were playing pipes and rejoicing with great joy, so that the earth was split open by their sound.

The people went up after him and they celebrated by playing musical instruments and they were so loud with their rejoicing that the earth was split open by the noise.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so go up the people after him and the people are playing with pipes and rejoicing [with] joy great and so was split the earth in their noise.
Latin Vulgate	And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.
Peshitta (Syriac)	And all the people came up after him, and the people played on <u>tambourines</u> and rejoiced with great joy, so that the earth was shaken with their noise.
Septuagint (Greek)	And all the people went up after him, and <u>they danced in choirs</u> , and rejoiced with great joy, and the earth quaked with their voice.

Significant differences: Instead of *playing with pipes*, the Syriac has *playing on tambourines* and the Greek has *danced in choirs*. The Greek difference will be explained in the Hebrew exegesis. Although the final phrase is expressed differently, it appears to mean the same thing.

Thought-for-thought translations; paraphrases:

Common English Bible	All the people followed him playing flutes and celebrating. The ground shook at their noise.
Contemporary English V.	Then they played flutes and celebrated as they followed Solomon back to Jerusalem. They made so much noise that the ground shook.
Easy English	All the people went up after him. They shouted for joy and they played instruments. They made enough noise to shake the ground.
Easy-to-Read Version	Then all of the people followed Solomon into the city. The people were very happy and excited. They were playing flutes and making so much noise that the ground shook.
<i>The Message</i>	Everyone joined the fanfare, the band playing and the people singing, the very earth reverberating to the sound.
New Berkeley Version	And all the people followed him, playing flutes and rejoicing so much that the earth was split [An earth-splitting noise.] by their noise.
New Century Version	All the people followed Solomon into the city. Playing flutes and shouting for joy, they made so much noise the ground shook.
New Living Translation	And all the people followed Solomon into Jerusalem, playing flutes and shouting for joy. The celebration was so joyous and noisy that the earth shook with the sound.
The Voice	Everyone then followed after Solomon. They played their wind instruments and joyfully celebrated until the sound shook the earth.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, so many people came to him dancing and singing in joy that the ground literally shook with the sounds of their voices.
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Beck's American Translation	All the people followed him, blowing flutes and celebrating so loudly their voices shook the ground.
Christian Community Bible	They then sounded the horn and all the people shouted, "Long live king Solo mon!" They all went up after him playing on pipes; and their shouts were so great that the noise seemed to rent the earth.
God's Word™	All the people followed him, blew flutes, and celebrated so loudly that their voices shook the ground.
International Standard V	All the people followed after him, playing on wind pipes and so full of joy that the earth shook because of all the noise!
New Advent (Knox) Bible	All the common folk went with him, and there was playing of flutes and great rejoicing, till earth echoed again with the noise of it.
New American Bible (2002)	Then all the people went up after him, playing flutes and rejoicing so much as to split open the earth with their shouting.
NIRV	Then they went up toward the city. Solomon was leading the way. The people were playing flutes. They were filled with great joy. The ground shook because of all of the noise.
Revised English Bible	Then all the people escorted him home in procession, with great rejoicing and playing of pipes, so that the very earth split with the noise.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	All the people ascended after him, and the people began joyfully piping with great joy. The ground split with their voices.
Bible in Basic English	And all the people came up after him, piping with pipes, and they were glad with great joy, so that the earth was shaking with the sound.
The Expanded Bible	All the people followed Solomon into the city. Playing flutes and shouting for joy [-rejoicing with great joy], they made so much noise the ground [earth] shook.
Ferar-Fenton Bible	The whole of the forces also followed after him, playing their bands, and cheering loudly, and shaking the earth with their voices; and Adoniah and all his guests who were with him heard it, as they were all at dinner. A portion of v. 41 is included for context.
NET Bible®	All the people followed him up, playing flutes and celebrating so loudly they made the ground shake. Heb "and all the people went up after him, and the people were playing flutes and rejoicing with great joy and the ground split open at the sound of them." The verb עָקַב (baqa', "to split open"), which elsewhere describes the effects of an earthquake, is obviously here an exaggeration for the sake of emphasis.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people escorted him back, playing flutes and rejoicing greatly, so that the earth shook with the sound.
exeGesés companion Bible	And all the people ascend after him and the people flute with flutes and greatly cheer with cheer so that the earth splits with their voice:...
JPS (Tanakh—1985)	All the people then marched up behind him, playing on flutes and making merry till the earth was split open by the uproar.
Orthodox Jewish Bible	And kol HaAm came up after him, and the people played chalilim (flutes), and rejoiced with simchah gedolah, so that ha'aretz split with the sound of them.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	All the people followed him; they played on pipes and rejoiced greatly, so that the earth [resounded] with the joyful sound.
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English Standard Version	And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.
Green’s Literal Translation	And all the people came up after him. And the people were piping with pipes, and rejoicing with great joy. And the earth was torn <i>with</i> their sound.
Kretzmann’s Commentary	And all the people came up after him, full of happiness over David's decision, and the people piped with pipes, flutes being used on festival occasions, and rejoiced with great joy, so that the earth rent, resounding mightily, with the sound of them. The anointing of Solomon is a type of the anointing of that greater Son of David, Jesus Christ, whom the Lord has set as His King on His holy hill Zion.
New King James Version	And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth <i>seemed to</i> split with their sound.
New RSV	And all the people went up following him, playing on pipes and rejoicing with great joy, so that the earth quaked at their noise.
World English Bible	All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with the sound of them.
Young’s Updated LT	And all the people come up after him, and the people are piping with pipes, and rejoicing—great joy, and the earth rends with their voice.

The gist of this verse: There are a great many people who join in to this true coronation; and the noise of their celebration shakes the earth.

1Kings 1:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
‘âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong’s #5971 BDB #766
’achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine singular suffix	Strong’s #310 BDB #29

Translation: *The people went up after him...* Those mentioned to begin with are not the only ones who followed Solomon. You will notice that Solomon and the people that David sent with him go down, but the people come up to where he is. So Solomon is still on elevated ground where all of this takes place.

Solomon begins at the palace and then goes down to Gihon. He is anointed there, and then he leads the procession back to the palace at Zion.

1Kings 1:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
châlâl (חָלָל) [pronounced <i>khaw-LAHL</i>]	<i>people playing the pipes</i>	masculine plural, Piel participle	Strong's #2490 BDB #320
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châlîyl (חָלִיל) [pronounced <i>khaw-LEEL</i>]	<i>flute, pipe</i>	masculine plural noun with the definite article	Strong's #2485 BDB #319

The Greek has *danced in choirs*.

Barnes: *Some prefer “danced with dances” – a meaning which the Hebrew would give by a change in the pointing, and the alteration of one letter. But the change is unnecessary. (Flutepipes were known to the Israelites 1Sam. 10:5; they were very ancient in Egypt, and were known also to the Assyrians.*¹²⁹

Translation: ...and the people were playing pipes... There is all kinds of celebration. It is said here that people are playing pipes. However, they probably played other instruments as well. I would guess that this is a reference to a variety of wind instruments. This became a great celebration.

From Dennis Hinks: *Halil is derived from the Hebrew word meaning “pierced,” which probably indicates fingering holes similar to those in a modern day flute. Some believe halil was a simple flute. Most believe it had a double reed like a modern-day oboe. The halil could produce bright sounds for joyous occasions (1 Kings 1:40) as well as sad notes of grief (Jeremiah 48:36). It was used by common people, as well as in the second temple.*¹³⁰

1Kings 1:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâmêach (שָׂמֵחַ) [pronounced <i>saw-MAY-ahkh</i>]	<i>glad, joyful, merry; one who rejoices; rejoicing, joyful</i>	masculine plural, verbal adjective	Strong's #8056 BDB #970

¹²⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:40.

¹³⁰ From <http://www.journal33.org/other/html/otinstr.htm> accessed June 29, 2014.

1Kings 1:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sim ^e châh (שמח) [pronounced sim ^e -KHAH]	joy, gladness, mirth, great joy, rejoicing	feminine singular noun	Strong's #8057 BDB #970
gâdôwl (גדול) [pronounced gaw-DOHL]	large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing	feminine singular adjective	Strong's #1419 BDB #152

Translation: ...and rejoicing with great joy,... The people there also rejoiced, which probably meant singing and shouting. It is reasonable to suppose that there was dancing as well.

Matthew Henry: *Hereby they declared their concurrence in the choice, and that he was not forced upon them, but cheerfully accepted by them. The power of a prince can be little satisfaction to himself, unless he knows it to be a satisfaction to his people. Every Israelite indeed rejoices in the exaltation of the Son of David.*¹³¹

1Kings 1:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bâqa ^c (עקב) [pronounced baw-KAHQ]	to be cleft, be rent open, be split open; to be broken into	3 rd person feminine singular, Niphal imperfect	Strong's #1234 BDB #131
'erets (ארץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Barnes:¹³² *If the present Hebrew text is correct we have here a strong instance of Oriental hyperbole. But it is suspected that there is a slight corruption, and that the verb really used meant "resounded."*

Clarke: *We use a similar expression in precisely the same sense: They rent the air with their cries.*¹³³

b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
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¹³¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:32–40.

¹³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:40.

¹³³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:40.

1Kings 1:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #6963 BDB #876

Translation: ...so that the earth was split open by their sound. The earth was not actually split open by this. This simply means that the celebration was quite loud. This is hyperbole, which is found in the Bible in many places.

Gill, regarding the great amount of noise being made: *an hyperbolic expression, showing the great numbers gathered together on this occasion, and the sonorous acclamations they made.*¹³⁴

I have certainly heard thunder loud enough to shake the house in which I live (and I live in a fairly substantial house). I don't know that the shouting and playing of instruments in that day could have produced the same decibel level. However, what they do is loud enough to be heard across town; and when there is marching of many people, that can also be felt from a distance.

This verse reads: [The people went up after him and they celebrated by playing musical instruments and they were so loud with their rejoicing that the earth was split open by the noise.](#) While David is ill, there had to be rumors of all sorts spreading throughout the city. No doubt many knew about Adonijah having his own coronation and no doubt those in this crowd did not attend. Some people had to recognize that something was not right, even without the official word coming out of Zion. There had to be discussions. "Adonijah has become king!" "But what does King David say?" Some people had to recognize that what Adonijah was doing was not officially sanctioned by King David. Furthermore, there had been two recorded rebellions during the previous decade, so people would certainly be wary of another person crowning himself king. The very fact that there was such a great attendance to the procession of Solomon indicates that most people intentionally stayed home during Adonijah's self-coronation. Most people knew that there was something wrong.

However, with Solomon, there is the royal mule, the royal palace guard and Benaiah their leader, Zadok and Nathan. This had to be sanctioned by King David! This was the right choice, and a majority of the people knew it; therefore, when they celebrated, it was so loud, it could be heard throughout Jerusalem.

Chapter Outline

Charts, Graphics and Short Doctrines

There are similar events in 1Chronicles 22 and 28, although there certainly seems to be a different emphasis.

1Chron. 21, which immediately precedes this chapter, is the parallel chapter to 2Sam. 24, where David sinfully numbers the people, and God allows him to stop the destruction of the people at the threshing floor of Ornan (= Araunah). David buys the wood and the livestock for the necessary sacrifice; and then he also buys this plot of ground from Ornan.

Similar Passage: 1Chronicles 22

Scripture	Text/Commentary
Then David said, "Here shall be the house of the LORD God and here the altar of burnt offering for Israel."	On the hill where Ornan (= Araunah) had his threshing floor, David here proclaims as the site for the House of Y ^e howah Elohim.

¹³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:40.

Similar Passage: 1Chronicles 22

Scripture	Text/Commentary
David commanded to gather together the resident aliens who were in the land of Israel, and he set stonecutters to prepare dressed stones for building the house of God. David also provided great quantities of iron for nails for the doors of the gates and for clamps, as well as bronze in quantities beyond weighing, and cedar timbers without number, for the Sidonians and Tyrians brought great quantities of cedar to David.	<p>We do not know exactly when this took place. Of course it has to be after the plague of 1Chron. 21 was stopped and before David died.</p> <p>Although God would not allow David to build the house of the LORD, David still assembled the needed materials prior to his death.</p>
For David said, "Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, of fame and glory throughout all lands. I will therefore make preparation for it."	<p>This does not have to be a public statement. David could have simply decided to do this, and that is what <i>said</i> can mean.</p>
So David provided materials in great quantity before his death. Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel.	<p>After gathering all of these materials, David calls for Solomon and gives him the responsibility of building a house for Y^ehowah.</p>
David said to Solomon, "My son, I had it in my heart to build a house to the name of the LORD my God. But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars. You shall not build a house to My name, because you have shed so much blood before Me on the earth. Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name. He shall be My son, and I will be his Father, and I will establish his royal throne in Israel forever.'	<p>Interestingly enough, there are 3 times where God tells David that he would not build a house in God's name because of all the killing in war which he did (which killing was necessary): 1Chron. 22:8 28:3 1Kings 5:3. Because of the way we find it here, it appears that God told David this when David was given the Davidic Covenant (from God through Nathan the prophet).</p> <p>The reason for this is <i>type</i>; David is a type of Christ for the 1st and 2nd advents, when our Lord returns and destroys all of His enemies. Afterwards, He will preside over Israel a period of great peace and prosperity. Solomon, who builds a <i>permanent</i> house for the Lord, is a type of Christ in the Millennium. He represents Jesus Christ on the throne of Israel in the 1000 years of peace on earth.</p>
"Now, my son, the LORD be with you, so that you may succeed in building the house of the LORD your God, as he has spoken concerning you. Only, may the LORD grant you discretion and understanding, that when he gives you charge over Israel you may keep the law of the LORD your God. Then you will prosper if you are careful to observe the statutes and the rules that the LORD commanded Moses for Israel. Be strong and courageous. Fear not; do not be dismayed.	<p>This does not appear to necessarily be a public proclamation. David had gathered all of these materials and took Solomon out to see what he had gathered, but not necessarily in front of a crowd.</p> <p>For all we know, Solomon might be 8 or 10 when David talks to him about all of this.</p>

Similar Passage: 1Chronicles 22

Scripture	Text/Commentary
<p>With great pains I have provided for the house of the LORD 100,000 talents of gold, a million talents of silver, and bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add. You have an abundance of workmen: stonecutters, masons, carpenters, and all kinds of craftsmen without number, skilled in working gold, silver, bronze, and iron. Arise and work! The LORD be with you!"</p>	<p>Here, David appears to be calling his son to act, which suggests that he is older.</p> <p>Solomon, in order to complete this task, would need to learn about building. It is logical that he had been trained or would be trained in architecture.</p>
<p>David also commanded all the leaders of Israel to help Solomon his son, saying, "Is not the LORD your God with you? And has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand, and the land is subdued before the LORD and his people. Now set your mind and heart to seek the LORD your God. Arise and build the sanctuary of the LORD God, so that the ark of the covenant of the LORD and the holy vessels of God may be brought into a house built for the name of the LORD." (1Chron. 22:1-19; ESV; capitalized)</p>	<p>There was also a time of peace, near the end of King David's life, and he gathered the leader of the people—which appears to include the military leaders—and David here tells them to build the Temple of God.</p>
<p>We can place the time of this before David's death, before Solomon assumes the crown, but late in David's life and after the plague was stopped in 1Chron. 21.</p>	

Chapter Outline

Charts, Graphics and Short Doctrines

There are similar events in 1Chronicles 22 and 28, although there certainly seems to be a different emphasis.

Similar Passage: 1Chronicles 28

Scripture	Text/Commentary
<p>David assembled at Jerusalem all the officials of Israel, the officials of the tribes, the officers of the divisions that served the king, the commanders of thousands, the commanders of hundreds, the stewards of all the property and livestock of the king and his sons, together with the palace officials, the mighty men and all the seasoned warriors.</p>	<p>This is a very big assembly, and this appears to be different than the assembly that we just studied in 1Kings 1. However, given all of the intrigue in 1Kings 1, this chapter appears to have taken place <i>after</i> Solomon is made king.</p>
<p>Then King David rose to his feet and said: "Hear me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God, and I made preparations for building.</p>	<p>David is obviously strong enough here for public speaking in front of a very large group. In some of these circumstances, it is the strength of the group which seems to somehow inspire and strengthen the speaker.</p>
<p>But God said to me, 'You may not build a house for My name, for you are a man of war and have shed blood.'</p>	<p>That God said David would not build His Temple because David shed so much blood is repeated here.</p>

Similar Passage: 1Chronicles 28

Scripture	Text/Commentary
<p>Yet the LORD God of Israel chose me from all my father's house to be king over Israel forever. For he chose Judah as leader, and in the house of Judah my father's house, and among my father's sons he took pleasure in me to make me king over all Israel. And of all my sons (for the LORD has given me many sons) he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel.</p>	<p>Solomon is clearly and publically declared to become king over all Israel here.</p>
<p>He said to me, 'It is Solomon your son who shall build My house and My courts, for I have chosen him to be My son, and I will be his Father. I will establish his kingdom forever if he continues strong in keeping My commandments and My rules, as he is today.'</p>	<p>God apparently spoke to David about Solomon (this would typically have come by means of Nathan the prophet).</p>
<p>Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.</p>	<p>The imperatives here are in the masculine plural.</p>
<p>"And you, Solomon my son, know the God of your father and serve him with a whole heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek Him, He will be found by you, but if you forsake Him, He will cast you off forever.</p>	<p>David addresses Solomon directly during the ceremony.</p>
<p>Be careful now, for the LORD has chosen you to build a house for the sanctuary; be strong and do it."</p>	<p>God chose Solomon to build the Temple; and David tells Solomon to complete this task.</p>

Similar Passage: 1Chronicles 28

Scripture	Text/Commentary
<p>Then David gave Solomon his son the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, the treasuries of the house of God, and the treasuries for dedicated gifts; for the divisions of the priests and of the Levites, and all the work of the service in the house of the LORD; for all the vessels for the service in the house of the LORD, the weight of gold for all golden vessels for each service, the weight of silver vessels for each service, the weight of the golden lampstands and their lamps, the weight of gold for each lampstand and its lamps, the weight of silver for a lampstand and its lamps, according to the use of each lampstand in the service, the weight of gold for each table for the showbread, the silver for the silver tables, and pure gold for the forks, the basins and the cups; for the golden bowls and the weight of each; for the silver bowls and the weight of each; for the altar of incense made of refined gold, and its weight; also his plan for the golden chariot of the cherubim that spread their wings and covered the ark of the covenant of the LORD.</p>	<p>David apparently had put together a very specific plan for the Temple.</p>
<p>"All this he made clear to me in writing from the hand of the LORD, all the work to be done according to the plan."</p>	<p>These specifics appear to have come from God.</p>
<p>Then David said to Solomon his son, "Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished. And behold the divisions of the priests and the Levites for all the service of the house of God; and with you in all the work will be every willing man who has skill for any kind of service; also the officers and all the people will be wholly at your command." (1Ch 28:1-21; ESV capitalized)</p>	<p>This was a whole new thing which David was having Solomon do. This would be difficult for many to deal with and there might be some opposition to a Temple.</p>

Here is how Peter Pett organizes the remainder of this chapter:

Peter Pett's Organization of 1Kings 1:41–53

- a And Adonijah and all the guests who were with him heard it as they had made an end of eating. And when Joab heard the sound of the ram's horn, he said, "What is the cause of this noise of the citadel being in an uproar?" (1Kings 1:41).
- b While he yet spoke, behold, Jonathan the son of Abiathar the priest came, and Adonijah said, "Come in, for you are a worthy man, and bring good tidings" (1Kings 1:42).
- c And Jonathan answered and said to Adonijah, "Truly our lord king David has made Solomon king, and the king has 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 on the king's mule, and Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they are come up from there rejoicing, so that the city rang again. This is the noise that you have heard" (1Kings 1:43-46 a).
- d "And also Solomon sits on the throne of the kingdom, and what is more the king's servants came to bless our lord king David, saying, "Your God make the name of Solomon better than your name, and make his throne greater than your throne" (1Kings 1:46-47 a).
- e And the king bowed himself on the bed (1Kings 1:47 b).
- d And also thus said the king, "Blessed be YHWH, the God of Israel, who has given one to sit on my throne this day, my eyes even seeing it" (1Kings 1:48).
- c And all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah was also afraid because of Solomon, and he arose, and went, and caught hold on the horns of the altar (1Kings 1:49-50).
- b And it was told to Solomon, saying, "Behold, Adonijah is afraid king Solomon, for, lo, he has laid hold on the horns of the altar, saying, "Let king Solomon swear to me first that he will not slay his servant with the sword." And Solomon said, "If he shall show himself a worthy man, there will not a hair of him fall to the earth, but if wickedness be found in him, he shall die" (1Kings 1:51-52).
- a So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon, and Solomon said to him, "Go to your house" (1Kings 1:53).

Pett: Note that in `a' Adonijah was supping confidently with his friends and wondered what the uproar in the city was, and in the parallel Adonijah was brought cravenly before the king, having discovered what the uproar was all about. In `b' Jonathan was welcomed by Adonijah as a worthy man, and in the parallel Adonijah learned that as long as he himself was a worthy man he would be allowed to live. In `c' the news of the coronation and of Solomon's success was announced to the rebels in detail, and in the parallel the result was that the rebels slipped away and Adonijah sought sanctuary at the altar. In `d' the servants of David blessed David because Solomon was now seated on the throne and in the parallel David blessed YHWH because he has lived to `see' one of his house sitting on the throne. Centrally in `e' David on his sick bed had bowed himself before YHWH at the great news, acknowledging that the will of YHWH had been done.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

Chapter Outline

And so hears Adonijah and all the called ones who [are] with him. And they [even they] have finished to eat and so hears Joab a sound of the trumpet; and so he says, "What [is] a sound of the city roaring?"

1Kings
1:41

Charts, Graphics and Short Doctrines

Adonijah heard this and the guests who [were] with him, and they (even they) stopped eating. Joab heard the sound of the trumpet, and he said, "What [is] this roaring sound [from] the city?"

Adonijah and his guests heard this noise and they stopped eating. When Joab heard the sound of the trumpet, he said, "What is this roaring sound coming from the city?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hears Adonijah and all the called ones who [are] with him. And they [even they] have finished to eat and so hears Joab a sound of the trumpet; and so he says, "What [is] a sound of the city roaring?"
Latin Vulgate	And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What does this noise of the city in an uproar mean?
Peshitta (Syriac)	And Adonijah and all the guests who were with him heard it as they finished eating. And when Joab heard the sound of the trumpet, he said, What is this noise of the city being in an uproar?
Septuagint (Greek)	And Adonijah and all his guests heard, and they had <i>just</i> left off eating. And Joab heard the sound of the trumpet, and said, Why is the voice of the city in tumult?
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Adonijah and all his invited guests heard this when they had finished eating. When Joab heard the sound of the ram's horn, he said, "What's that noise coming from the city?"
Contemporary English V.	Adonijah and his guests had almost finished eating when they heard the noise. Joab also heard the trumpet and asked, "What's all that noise about in the city?"
Easy English	Adonijah and his guests heard the noise as they were finishing their party. When Joab heard the sound of the *trumpet, Joab asked, 'What is the meaning of all the noise in the city?'
Easy-to-Read Version	Meanwhile, Adonijah and his guests with him were just finishing their meal. They heard the sound from the trumpet. Joab asked, "What is that noise? What is happening in the city?"
<i>The Message</i>	Adonijah and his retinue of guests were just finishing their "coronation" feast when they heard it. When Joab heard the blast of the ram's horn trumpet he said, "What's going on here? What's all this uproar?"
New Berkeley Version	Adonijah and all his guests heard it just as they had finished eating. When Joab heard the sound of the trumpet, he said, "Why the sound of the city in tumult?"
New Century Version	At this time Adonijah and all the guests with him were finishing their meal. When he heard the sound from the trumpet, Joab asked, "What does all that noise from the city mean?"
New Life Bible	Adonijah and all who had been asked to be with him heard it as they finished eating. When Joab heard the sound of the horn, he said, "Why is there such a noise in the city?"
New Living Translation	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?"
The Voice	As they were finishing their feast, Adonijah and all those who were attending his gathering heard the celebration of <i>Solomon's followers</i> . Joab heard the trumpet. Joab: What is the meaning of <i>this jamboree</i> ? Why does the city celebrate?

Partially literal and partially paraphrased translations:

American English Bible	Well, when AdoniJah and all his guests heard the commotion, they stopped eating. And when JoAb heard the trumpets blowing, he asked, 'Why is the whole city in such an uproar?'
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Beck's American Translation	When Adonijah and all his guests heard this, they stopped eating. When Joab heard the sound of the horn, he asked, "What is the reason for the noisy uproar in the city?"
God's Word™	Adonijah and all his guests heard this as they finished eating. When Joab heard the sound of the horn, he asked, "What's the reason for the noise in the city?"
International Standard V	Right about then, Adonijah and all of his guests were just finishing their meal when they heard all the noise. "Why is the city in such an uproar?" Joab asked as he heard the trumpet sounds.
New Advent (Knox) Bible	It reached Adonias and his guests when the banquet was already over; and Joab, as he heard the cries of the multitude, began asking what this uproar in the city might mean.
New American Bible (2011)	<i>Adonijah Submits to Solomon.</i> Adonijah and all the guests who were with him heard it, just as they ended their banquet. When Joab heard the sound of the ram's horn, he asked, "Why this uproar in the city?"
NIRV	Adonijah and all of his guests heard it. They were just finishing their meal. Joab heard the sound of the trumpet. So he asked, "What does all of that noise in the city mean?"
New Jerusalem Bible	Adonijah and his guests, who had by then finished their meal, all heard the noise. Joab too heard the sound of the trumpet and said, 'What is that noise of uproar in the city?'
Revised English Bible	Adonijah and his guests had just finished their banquet when the noise reached their ears. On hearing the sound of the trumpet, Joab exclaimed, 'What is the meaning of this uproar in the city?'
Today's NIV	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?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Adonijah and all called by him heard it as they finished eating. Joab heard the voice of the shofar. He said, "Why does the voice of the town rumble?"
Bible in Basic English	And it came to the ears of Adonijah and all the guests who were with him, when their meal was ended. And Joab, hearing the sound of the horn, said, What is the reason of this noise as if the town was worked up?
The Expanded Bible	At this time Adonijah and all the guests with him were [heard it while] finishing their meal. When he heard the sound from the trumpet [ram's horn], Joab asked, "What does all that noise from the city mean [Why is the city in such an uproar]?"
Ferar-Fenton Bible	...and Adoniah and all his guests who were with him heard it, as they were all at dinner. Joab heard the sound of the trumpet, and asked, "What is that roaring sound?"
HCSB	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?"
NET Bible®	Now Adonijah and all his guests heard the commotion just as they had finished eating [Heb "And Adonijah and all the guests who were with him heard, now they had finished eating."]. When Joab heard the sound of the trumpet, he asked, "Why is there such a noisy commotion in the city [Heb "Why is the city's sound noisy?"]?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Adoniyah and all his guests heard it while they were finishing their meal; but it was Yo'av who, when he heard the blast on the shofar, asked, "That noise - what's the meaning of this uproar in the city?"
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exeGesés companion Bible	...and Adoni Yah and all the called with him hear it as they finish eating. And Yah Ab hears the voice of the shophar, and he says, What is this voice of the city roaring?
Judaica Press Complete T.	And Adoniahu and all the guests who were with him heard it and they had finished eating, and as Joab heard the sound of the horn, he said, "Why (is) the noise of the city turbulent?"
Orthodox Jewish Bible	And Adoniyah and kol hakeru'im (all the invited ones) that were with him heard it as they had made an end of eating. And when Yoav heard the kol hashofar, he said, Why is the sound of the Ir in an uproar?

Literal, almost word-for-word, renderings:

English Standard Version	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?"
Green's Literal Translation	And Adonijah heard, and all those invited, who were with him. And they stopped eating. And Joab heard the sound of the ram's horn, and said, What is this noise roaring from the city?
Kretzmann's Commentary	Adonijah's Life Spared And Adonijah and all the guests that were with him heard it as they had made an end of eating, for the noise sounded down from Zion as far as their place of assembly. And when Joab heard the sound of the trumpet, he said, knowing the significance of its signals, Wherefore is this noise of the city being in an uproar? What is the meaning of this sound of warlike noises?
New King James Version	Now Adonijah and all the guests who were with him heard <i>it</i> as they finished eating. And when Joab heard the sound of the horn, he said, "Why is the city in such a noisy uproar?"
Webster's Bible Translation	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, Why [is this] noise of the city being in an uproar?
World English Bible	Adonijah and all the guests who were with him heard it as they had made an end of eating. When Joab heard the sound of the trumpet, he said, Why is this noise of the city being in an uproar?
Young's Updated LT	And Adonijah hears, and all those called, who are with him, and they have finished to eat, and Joab hears the noise of the trumpet, and says, "Wherefore is the noise of the city roaring?"

The gist of this verse: Those gathered with Adonijah hear the celebration surrounding Solomon, and Joab asks, "What is this noise all about?"

1Kings 1:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 1:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שָׁמַע) [pronounced shaw-MAHĠ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
ʾĀdônîyyâh (אֲדֹנָיָהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
qârâ ^r (אָרְבָּ) [pronounced kaw-RAW]	<i>the called ones, the assembled [summoned] ones; the chosen ones; those who have been invited; guests</i>	masculine plural, Qal passive participle with the definite article	Strong's #7121 BDB #894
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: Adonijah heard this and the guests who [are] with him,... The noise coming from Gihon is quite loud. The people were not there being bribed with barbeque, but they recognized that Solomon was the true king to follow King David; and they knew the men who were there who supported Solomon. So when they blared with their trumpets and cried out, "Long live King Solomon," this could be heard from all over.

1Kings 1:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

1Kings 1:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person plural, Piel imperfect	Strong's #3615 BDB #477
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

Translation: ...and they [even they] stopped eating. Surely, you have been to a large gathering where food is served, and some people complete their meal in 10 minutes, and others eat for an hour or so. Although there would certainly have been a time when all people had, essentially, finished eating, I think that the proper way to understand this phrase is, the people did not complete their meal, but that they stopped eating. The idea is, they wanted to hear what this noise was. They wanted to figure out what was being done off in the distance.

This gives us somewhat of a time frame as well. Adonijah is still with his followers and they have just finished eating, and they now hear a great deal of noise coming from the other side of the city. In other words, David has acted immediately. Bathsheba and Nathan were aware of the gathering of people with Adonijah, and they brought this information to David. Nathan was aware that they were eating and drinking (1Kings 1:25). Before that gathering of people had completed their meal, the ceremony around Solomon had inspired cheers and shouting. So all of this takes place on the same day, overlapping by perhaps an hour or so.

Gill writes: *[After Nathan was done talking], Bathsheba was called in, and the kingdom promised to her son with an oath, three persons of the first rank were sent for, and had their orders and instructions, for the immediate execution of which they made preparation, and had Solomon down to Gihon, and there anointed him king, and brought him up to Jerusalem again; all which were done before Adonijah and his guests rose from table.*¹³⁵

Or as Trapp writes: *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.*¹³⁶

Matthew Henry: *Their long feast intimates likewise that they were very secure and confident of their interest, else they would not have lost so much time. The old world and Sodom were eating and drinking, secure and sensual, when their destruction came (Luke 17:26).*¹³⁷ Here they are celebrating this great victory of crowning Adonijah king—and everyone this is satiated and happy—and suddenly, there is a disconcerting noise which is loud, coming from another part of the city.

¹³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:41.

¹³⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 1:41–49.

¹³⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

1Kings 1:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma ^c (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) (also שֹׁפָר) [pronounced <i>shoh-FAWR</i>]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051

Translation: [Joab heard the sound of the trumpet](#),... Joab, being a military man, was alerted to the sound of the trumpet. People did not just blow trumpets in that era for no reason at all. There were not all of these budding Miles Davis's in every other tent practicing. So a trumpet sound was important. Generally speaking, there was a military reason for a trumpet to be blown. Joab, as the head of David's army, is quite taken by the blast of the trumpet (the shophar, the ram's horn). However, what is being noised abroad is not a warning of incoming Philistine forces (or, whatever).

Within the Israeli army, there would be trumpet signals learned in order to tell the troops what to do. These sounds would not be known to opposing armies, and were probably changed frequently. The same would be true of an opposing army—their trumpet signals would not be known by Joab (although, he would have spies gathering this sort of information). But the trumpet sound here was different, and Joab did not recognize it, because it was rare. It was a blast to celebrate the crowning of King Solomon.

Peter Pett: *The noise being caused by the celebrations was so loud that it reached the ears of Adonijah and his guests as they were coming towards the end of their period of feasting, a period which may have lasted some days. Joab's trained ear, however, picked out the sound of the ram's horn. This caused him to make a general query as to what might be going on. Why should the ram's horn be sounding in the citadel? And why should there be such an uproar there? It was a question to which they all wanted an answer. The word for 'citadel' is a rare one, but it was an ancient word for it was also attested at Ugarit.*¹³⁸

¹³⁸ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

1Kings 1:41d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
maddu'a (מַדּוּעַ) [pronounced <i>mah-DOO-ahg</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
qir'yâth (קִרְיָת) [pronounced <i>kir-YAWTH</i>]	<i>city, town</i>	feminine singular noun with the definite article	Strong's #7151 BDB #900
hâmâh (הִמָּה) [pronounced <i>haw-MAW</i>]	<i>murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion</i>	feminine singular, Qal active participle	Strong's #1993 BDB #242

Translation: ...and he said, “What [is] this roaring sound [from] the city?” Joab could hear the rest of the noise as well. As a man of war, he has to be asking himself, “Is there a war going on? Have we just been invaded? What is all this ruckus all about?”

The word used here is *hâmâh* (הִמָּה) [pronounced *haw-MAW*], and it is onomatopoeic, and it means *murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion*. Strong's #1993 BDB #242.

Adonijah and Joab would have expected the loudest place in Judah at that time to be them, with the coronation of Adonijah as king. What could possibly be louder than that? It just never occurred to any of them that David is aware of what is going on and that David could react quickly and decisively to such an internal threat. They see David as helpless, as ill and close to death—*what can he really do at this point*, they ask themselves. For this reason, Adonijah, Abiathar and Joab had decided to take matters into their own hands, with respect to choosing the next king.

However, they hear this great noise; and the noise they hear is louder than what they might expect and defies explanation. It does not occur to them that there is another coronation taking place. Of the men with Adonijah, no one can figure out what is happening on the other side of town.

Jamieson, Fausset and Brown: *The loud shouts raised by the populace at the joyous proclamation at Gihon, and echoed by assembled thousands, from Zion to En-rogel, were easily heard at that distance by Adonijah and his confederates.*¹³⁹

While he was speaking and behold Jonathan ben Abiathar the priest had come. And so says Adonijah, "Come in, for a man of courage you [are]; and good you have brought good tidings."

1Kings
1:42

While he was yet speaking, suddenly, Jonathan ben Abiathar (the priest) had come [to them]. Adonijah said [to him], "Come in, for you [are] a man of courage; and you have brought good news."

While he was still speaking, Jonathan the son of Abiathar (the priest) suddenly came in to them. Adonijah said to him, "Come in, for I know you are a man of courage, and you have brought us good news."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	While he was speaking and behold Jonathan ben Abiathar the priest had come. And so says Adonijah, "Come in, for a man of courage you [are]; and good you have brought good tidings."
Latin Vulgate	While he yet spoke, Jonathan, the son of Abiathar, the priest, came: and Adonias said to him: Come in, because you are a valiant man, and bringest good news.
Peshitta (Syriac)	And while he was still speaking, behold, <u>Nathan</u> the son of Abiathar the priest came; and Adonijah said to him, Come in; for you are a valiant man, and you bring good tidings.
Septuagint (Greek)	While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in. And Adonijah said, Come in, for you are a mighty man, and you come to bring good news.
Significant differences:	The Syriac has <i>Nathan</i> instead of <i>Jonathan</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V.	Just then, Jonathan son of Abiathar came running up. "Come in," Adonijah said. "An important man like you must have some good news."
Easy English	Jonathan the son of Abiathar the priest arrived while Joab was speaking. Adonijah said, 'Come in. A good man like you will be bringing good news.'
<i>The Message</i>	Suddenly, in the midst of the questioning, Jonathan son of Abiathar the priest, showed up. Adonijah said, "Welcome! A brave and good man like you must have good news."
New Berkeley Version	While he was yet speaking, Jonathan the son of Abiathar the priest came in. Adonijah said, "Come in, for you are a man of standing and surely bring good news."
New Century Version	While Joab was speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, "Come in! You are an important man, so you must be bringing good news."
New Life Bible	While he was still speaking, Jonathan the son of Abiathar the religious leader came. Adonijah said, "Come in, for you are a man to be trusted, and bring good news."
New Living Translation	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."

¹³⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:41–49.

The Voice While he was questioning *the celebration*, Jonathan (son of Abiathar the priest) arrived.
Adonijah (*welcoming Jonathan*): Please come join us. *Make yourself at home*. You are a good man; surely you bring us good news.

Partially literal and partially paraphrased translations:

American English Bible Then, while he was still speaking {Look!}, JoNathan (the son of AbiAthar the Priest) came in. And AdoniJah said: 'Come on in! Since you're such a powerful man, you must be bringing good news!'

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

New Advent (Knox) Bible The words were still on his lips when Jonathan approached, that was son to the priest Abiathar. Come in, cried Adonias; a brave fellow such as thou art surely brings good news.

NIRV While Joab was still speaking, Jonathan arrived. Jonathan was the son of the priest Abiathar. Adonijah said, "Come in. I have respect for you. You must be bringing good news."

New Jerusalem Bible While he was still speaking, Jonathan son of Abiathar the priest arrived. 'Come in,' Adonijah said, 'you are an honest man, so you must be bringing good news.'

Today's NIV 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."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear As he still spoke, behold, Jonathan came, the son of Abiathar the priest. Adonijah said to him, "Come in you man of courage bringing- good news!"

Bible in Basic English And while the words were on his lips, Jonathan, the son of Abiathar the priest, came; and Adonijah said, Come in; for you are a man of good faith and the news which you have for us will be good.

The Expanded Bible While Joab was speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, "Come in! You are an important [worthy; honest; valiant] man, so you must be bringing good news."

Ferar-Fenton Bible Whilst he was still speaking JhJonathan·ben-Abiathar the Priest came, and Adonijah said to him, "Come, for you are a powerful man, and one of good luck."

HCSB 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."

NET Bible® As he was still speaking, Jonathan [The Hebrew text has "look" at this point. The particle הִנֵּה (hinneh), "look draws attention to Jonathan's arrival and invites the audience to view the scene through the eyes of the participants.] son of Abiathar the priest arrived. Adonijah said, "Come in, for [Or "surely."] an important man like you must be bringing good news [Heb "you are a man of strength [or "ability"] and you bring a message [that is] good." Another option is to understand the phrase אִישׁ יָחִיד ('ish khayil) in the sense of "a worthy man," that is "loyal." See also 1 Kgs 1:52 and HALOT 311 s.v. יָחִיד.]."

NIV, ©2011 Even as he was speaking, Jonathan [S 2Sa 15:27, 36] son of Abiathar the priest arrived. Adonijah said, "Come in. A worthy man like you must be bringing good news [S 2Sa 18:26]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While he was still speaking, there came Yonatan the son of Evyatar the cohen. Adoniyah said, "Come in! You're a worthy man, so you must be bringing good news!"
exeGesés companion Bible	And as he yet words, behold, Yah Nathan the son of Abi Athar the priest comes; and Adoni Yah says to him, Come in; for you are a valiant man and bring good evangelism.
Orthodox Jewish Bible	And while he yet spoke, hinei, Yonatan Ben Evyatar (Abiathar) HaKohen came; and Adoniyah said unto him, Come, for thou art an ish chayil, and tov tevaser (bringest good tidings).

Literal, almost word-for-word, renderings:

The Amplified Bible	While he was still speaking, behold, Jonathan son of Abiathar the priest came. And Adonijah said, Come in, for you are a trustworthy man and bring good news.
Context Group Version	While he yet spoke, look, Jonathan the son of Abiathar the priest came: and Adonijah said, Come in; for you are a worthy man, and bring joyful news.
The updated Geneva Bible	And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for you [are] a valiant man, and you bring good news. He praised Jonathan, thinking to have heard good news but God wrought things contrary to his expectation, and so beat down his pride.
Green's Literal Translation	And he was still speaking, and, behold, Jonathan the son of Abiathar the priest came in. And Adonijah said, Come in, for you are a mighty man and bear good news.
Kretzmann's Commentary	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, reliable, man and bringest good tidings. He had been left behind in the city to serve as messenger, to bring the report of anything which he might observe.
New King James Version	While he was still speaking, there came Jonathan, the son of Abiathar the priest. And Adonijah said to him, "Come in, for you are a prominent man, and bring good news."
New RSV	While he was still speaking, Jonathan son of the priest Abiathar arrived. Adonijah said, "Come in, for you are a worthy man and surely you bring good news."
Webster's Bible Translation	And while he yet spoke, behold, Jonathan the son of Abiathar the priest came: and Adonijah said to him, Come in; for thou [art] a valiant man, and bringest good tidings.
World English Bible	While he yet spoke, behold, Jonathan the son of Abiathar the priest came: and Adonijah said, Come in; for you are a worthy man, and bring good news.
Young's Updated LT	He is yet speaking, and lo, Jonathan son of Abiathar the priest has come in, and Adonijah says, "Come in, for a man of valour you are, and you bear good tidings."

The gist of this verse: Jonathan ben Abiathar arrives, and Adonijah calls him in to inform everyone as to what is going on in the city.

1Kings 1:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôwd (וּוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb with the 3 rd person masculine singular suffix	Strong's #5750 BDB #728

1Kings 1:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
I again took some liberties with this adverb, and translated it <i>while</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
The NET Bible: <i>The Hebrew text has "look" at this point. The particle הִנֵּה (hinneh), "look draws attention to Jonathan's arrival and invites the audience to view the scene through the eyes of the participants."</i> ¹⁴⁰			
Yôwnâthân (יֹונָתָן) [pronounced yoh-naw-THAWN]	<i>Jehovah has given, whom Jehovah gave, a gift of Jehovah; transliterated Jonathan</i>	masculine proper noun	Strong's #3129 (& #3083) BDB #220
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Eb ^e yâthâr (רְתִיבָא) [pronounced eb ^e -yaw-THAWR]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: *While he was yet speaking, suddenly, Jonathan ben Abiathar (the priest) had come [to them].* While Joab was speaking, and wondering about all of the noise, suddenly Jonathan, the son of Abiathar, came into their group.

You may recall that there is the dual priesthood during the time of King David—Abiathar and Zadok—and each man, near the end of David's life, appears to be following a different man. Abiathar decides to place his chips on Adonijah; whereas, Zadok holds his opinion, while supporting King David.

They each had a son, and those sons were closely involved in the Absalom revolution, acting as couriers for King David (2Sam. 15:36 17:17). And, when Joab had defeated Absalom on the battlefield, the son of Zadok asked Joab if he could deliver the news to King David. We studied this back in **2Samuel 18** ([HTML](#)) ([PDF](#)) ([WPD](#)). Here, Jonathan is acting as a courier as well, bringing news from the other side of town.

¹⁴⁰ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 8, 2014.

We would immediately assume, because Jonathan is the son of Abiathar and because Abiathar supports Adonijah, that Jonathan is also an Adonijah supporter. That is at least what Adonijah assumed. However, I think that, by the time we get to the end of what Jonathan has to say, it is clear that Jonathan either supports Solomon or has not taken sides. He will not sugar-coat any of the information which he brings to Adonijah and his inner circle.

What appears to be the case is, Jonathan was stationed near the palace in order to report what was going on there. Quite obviously, this is information that Adonijah needed to keep on top of. There were possibly other observers there, but only Jonathan is mentioned, and he comes to Adonijah with the full and complete story. With all that Jonathan says, it will become clear that Jonathan became a participant in the celebration of Solomon's inauguration. That is, he was in the palace when Solomon finally sat upon King David's throne. There is little doubt that Jonathan was seen as completely trustworthy by David and by Adonijah.

1Kings 1:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ădônîyyâh (אֲדֹנָיָהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
bôw' (בו) [pronounced boh]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97

Translation: Adonijah said [to him], "Come in,..." There is apparently an inner circle, with Adonijah as the center of that inner circle, and Jonathan knew where to go. He is invited in. Whether they are in a tent or a segregated area, we are not told. However, whatever it is, it is likely a secure area, where Adonijah is protected, but not necessarily separate from the population (think of President Obama at a fund-raiser where his secret service would also be). However, even with this assumption, word of what Jonathan observes will get out to everyone. For this reason, what Jonathan says will have to reach a number of people outside of this inner circle.

Keil and Delitzsch: *The noise of this shouting reached the ears of Adonijah and his guests, when the feast was just drawing to a close. The music, therefore, and the joyful acclamations of the people must have been heard as far off as the fountain of Rogel. When Joab observed the sound of the trumpet, knowing what these tones must signify, he asked "wherefore the sound of the city in an uproar" (i.e., what does it mean)? At that moment Jonathan the son of Abiathar arrived (see 2Sam. 15:27 17:17.). Adonijah called out to him.*¹⁴¹

¹⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:41–42.

1Kings 1:42c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: ...for you [are] a man of courage;... When it comes to various revolutionary movements, they have ways of referring to those who have bought into the revolution—sometimes they are called brother or comrade; and here, Jonathan is called a man of courage. The idea is to make them think that they are part of a group. Although Adonijah means exactly this, it is simply a way of pulling Jonathan to Holy Spirit side.

For all intents and purposes, this is a revolutionary group. Adonijah did not go to his father for his blessings; he did not invite the men closest to David to attend this coronation. It is debatable whether or not he knew that Solomon was picked to be David's successor (David apparently had not yet made a public announcement of this), but Adonijah knew enough to *not* invite Solomon to his coronation. This suggests—considering that Adonijah invited all of David's sons other than Solomon¹⁴²—that he at least suspected that Solomon was King David's choice as a successor.

David spent a great deal of time teaching Solomon; so this fact would be known by Adonijah.

Although the Bible is a wonderful historical record, there are a great many things that we do not know. What exactly were the living arrangements? If David had a favorite wife, how was this indicated? Did she live closer to David than the rest of his wives? Were her sons treated differently? We may certainly speculate that it was clear to all that Bathsheba was David's favorite wife—and she may have been the only woman actually intimate with him during his final years.

Furthermore—and this is not speculation—David did spend more time with Bathsheba's sons than he did with his other sons. We know this because the book of Proverbs is essentially his teaching Solomon how to live. So, we may not know the exact living arrangements or the mechanics of it all; but even Adonijah knew not to invite Solomon to the coronation.

¹⁴² Adonijah probably did not invite any of Bathsheba's sons.

The Wives and Family of King David								
David's wives	Michal daughter of Saul	Ahinoam of Jezreel	Abigail the widow of Nabal of Carmel	Maacah the daughter of Talmai king of Geshur	Haggith	Abital	Eglah	Bathsheba
Their sons	—	Amnon	Chileab	Absalom	Adonijah	Shephatiah	Ithream	Shimea, Shobab, Nathan and Solomon
Their daughters	—			Tamar				
David had several other sons; it is not clear when or by whom, although these appear to be his sons by his wives (given the language of 1Chron. 3:9): Ibhara, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet.								
2Sam. 3:2–5 And sons were born to David at Hebron: his firstborn was Amnon, of Ahinoam of Jezreel; and his second, Chileab, of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron. (ESV)								
1Chron. 3:1–9 These are the sons of David who were born to him in Hebron: the firstborn, Amnon, by Ahinoam the Jezreelite; the second, Daniel, by Abigail the Carmelite, the third, Absalom, whose mother was Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah, whose mother was Haggith; the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah; six were born to him in Hebron, where he reigned for seven years and six months. And he reigned thirty-three years in Jerusalem. These were born to him in Jerusalem: Shimea, Shobab, Nathan and Solomon, four by Bath-shua, the daughter of Ammiel; then Ibhara, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet, nine. All these were David's sons, besides the sons of the concubines, and Tamar was their sister. (ESV)								
The reason that I have included this chart is to indicate just how many children David sired over the years; and this does not appear to even include those born to his mistresses (concubines). Whether David had other daughters besides Tamar is not known. Logically, we would have expected him to have roughly the same number of daughters as sons.								

Chapter Outline

Charts, Graphics and Short Doctrines

It is reasonable to suppose within the royal family, that those who wanted to know the business of the other wives and children could. Whereas Adonijah certainly had not heard David's proclamation that Solomon would be king; he no doubt suspected that is the direction that David would be leaning. This would be why Adonijah would invite all of his half-brothers and not Solomon?

1Kings 1:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

1Kings 1:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful].</i>			
bâsar (רָשָׁב) [pronounced baw-SAHR]	<i>to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news</i>	2 nd person masculine singular, Piel imperfect	Strong's #1319 BDB #142

Translation: *...and you have brought good news.* Maybe I am reading too much into this, but is Adonijah attempting to color the report that Jonathan brings? Is he telling Adonijah, "Present your news in the best possible light." The word *good* is a part of the verb and it is the adjective used as a substantive. So, perhaps this is what he is saying to Jonathan, but without making it too obvious.

There is nothing to indicate that Adonijah knows what is going on with the coronation of Solomon; I don't believe that he knows that David has acted quickly and decisively; and is hoping that, whatever has happened, Jonathan, by taking his cues from Adonijah, will know what to do, and how to phrase his report, whatever the circumstance—so Adonijah thinks.

*The Pulpit Commentary: Adonijah's misgivings reveal themselves in these words. He fears the worst, but strives to put on a cheerful face and to encourage his guests.*¹⁴³

Matthew Henry: *When they made an end of eating, and were preparing themselves to proclaim their king, and bring him in triumph into the city, they heard the sound of the trumpet (1Kings 1:41), and a dreadful sound it was in their ears (Job. 15:21). Joab was an old man, and was alarmed at it, apprehending the city to be in an uproar; but Adonijah was very confident that the messenger, being a worthy man, brought good tidings, 1Kings 1:42. Usurpers flatter themselves with the hopes of success, and those are commonly least timorous whose condition is most dangerous*¹⁴⁴. Let me add that Joab was a military man, and his ears were attuned to trumpet blasts.

What happens in vv. 43–48 is quite remarkable. Although we will feel like we are with King David and the celebration of the coronation of King Solomon, the actual scene is Jonathan ben Abiathar giving a report to Adonijah about what happened that he saw. In v. 49, Adonijah will begin to respond to this report. So from v. 43 on through v. 48, all of this is what Jonathan ben Abiathar publically reports to Adonijah.

A consideration, which should be kept in mind, is, *who recorded this incident* for the Word of God. A myriad of people could have gone to the coronation of Solomon and recorded what happened. However, this is Jonathan telling Adonijah about the coronation (and whoever else is in the inner circle). This report is so unvarnished, that I would suspect that Jonathan was eventually the man who recorded this part of the Word of God for history. Whether he recorded this himself; whether his father recorded it; or whether Jonathan told this to the royal historian under Solomon—one of those things likely occurred.

¹⁴³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 1:42.

¹⁴⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

And so answers Jonathan and so he says to Adonijah, “Truly our adonai the King David has made king Solomon. And so he sends with him the king Zadok the priest and Nathan the prophet and Benaiah ben Jehoiada and the Cherethites and the Pelethites. And so they have caused him to ride on a mule of the king. And so anoint him Zadok the priest and Nathan the prophet to [be the] king in Gihon. And so they go up from there rejoicing and so is in a commotion the city—that [is] the noise which you [all] have heard.

1Kings
1:43–45

Jonathan answered and said to Adonijah, “Truly our adonai King David has made Solomon king. The king sent with him Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. They had him to ride [there] on the king’s mule. Then Zadok the priest and Nathan the prophet anointed Solomon [lit., *him*] in Gihon to [be the] king [over all Israel]. They went up from there rejoicing [loudly], and so the commotion [in] the city—that [is] the noise that you [all] have heard.

Jonathan answered Adonijah, saying, “Truly, our lord, king David, has made Solomon the king. He sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada with Solomon; along with the Cherethites and the Pelethites. They have him riding upon the king’s mule. Zadok the priest and Nathan the prophet also anointed Solomon in Gihon to be the king. After all this, they went up from there rejoicing loudly, and all of that commotion is what you have heard.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so answers Jonathan and so he says to Adonijah, “Truly our adonai the King David has made king Solomon. And so he sends with him the king Zadok the priest and Nathan the prophet and Benaiah ben Jehoiada and the Cherethites and the Pelethites. And so they have caused him to ride on a mule of the king. And so anoint him Zadok the priest and Nathan the prophet to [be the] king in Gihon. And so they go up from there rejoicing and so is in a commotion the city—that [is] the noise which you [all] have heard.

Latin Vulgate

And Jonathan answered Adonias: Not so: for our lord, king David, has appointed Solomon king; And has sent with him Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada, and the Cerethi, and the Phelethi, and they have set him upon the king’s mule: And Sadoc, the priest, and Nathan, the prophet, have anointed him king, in Gihon: and they are gone up from there rejoicing, so that the city rang again: this is the noise that you have heard.

Peshitta (Syriac)

And Nathan answered and said to Adonijah, Truly our lord King David has made Solomon king. And the king has sent with him Zadok the priest; and Nathan the prophet; and Benaiah, the son of Jehoiada; and the archers; and the slingers, and they have caused Solomon to ride upon the kings mule; And Zadok the priest and Nathan the prophet have anointed him king in Shilokha; and they are come up from there rejoicing, so that the whole city is rejoicing. This is the noise that you have heard.

Septuagint (Greek)

And Jonathan answered and said, Verily our lord King David has made Solomon king; and the king has 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 mounted him on the king's mule; and Zadok the priest and Nathan the prophet have anointed him in Gihon, and have gone up from there rejoicing, and the city has resounded: this is the sound which you have heard.

Significant differences:

The Latin is missing a verb at the beginning; the Greek is missing Adonijah’s name at the beginning. Jonathan’s quote begins with a *not so* in the Latin (where it is *truly* in the Hebrew—however, see the Hebrew exegesis on this). The Syriac appears

to translate rather than transliterate *Cherethites and Pelethites*. Also, as before, the Syriac has something entirely different from *Gihon*. Finally, the Syriac appears to use the word *rejoicing* twice, which is not done in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	Jonathan replied to Adonijah, "No! Our master King David has made Solomon king! To support him, the king sent along Zadok the priest; the prophet Nathan; Benaiah, Jehoiada's son; and the Cherethites and the Pelethites. They've put Solomon on the royal mule. Zadok the priest and the prophet Nathan have anointed him king at Gihon. They went up from there celebrating so that the city was thrown into a commotion. That is the sound you heard.
Contemporary English V.	Jonathan answered: No, I don't! David has just announced that Solomon will be king. Solomon rode David's own mule to Gihon Spring, and Zadok, Nathan, Benaiah, and David's special bodyguards went with him. When they got there, Zadok and Nathan made Solomon king. Then everyone celebrated all the way back to Jerusalem. That's the noise you hear in the city.
Easy English	'No', said Jonathan. 'His *Majesty King David has made Solomon king. He sent Zadok the priest, Nathan the *prophet, and Benaiah son of Jehoiada. He also sent the men called Kerethites and Pelethites with him. They have put Solomon on the king's *mule. Zadok the priest and Nathan the *prophet made him king at Gihon. Then they went into the city and they shouted for joy. Now the whole city is full of noise. That is what you can hear.
Easy-to-Read Version	But Jonathan answered, "No, it is not good news for you! King David has made Solomon the new king. King David sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and all the king's officers with him. They put Solomon on the king's own mule. Then Zadok the priest and Nathan the prophet anointed [6] Solomon at Gihon Spring. And then they went into the city. People followed them and now the people in the city are very happy. That is the noise that you hear.
Good News Bible (TEV)	"I'm afraid not," Jonathan answered. "His Majesty King David has made Solomon king. He sent Zadok, Nathan, Benaiah, and the royal bodyguards to escort him. They had him ride on the king's mule, and Zadok and Nathan anointed him as king at Gihon Spring. Then they went into the city, shouting for joy, and the people are now in an uproar. That's the noise you just heard.
<i>The Message</i>	But Jonathan answered, "Hardly! Our master King David has just made Solomon king! And the king has surrounded him with Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, with the Kerethites and Pelethites; and they've mounted Solomon on the royal mule. Zadok the priest and Nathan the prophet have anointed him king at Gihon and the parade is headed up this way singing--a great fanfare! The city is rocking! That's what you're hearing.
New Century Version	But Jonathan answered, "No! Our master King David has made Solomon the new king. King David sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and all the king's bodyguards with him, and they have put Solomon on the king's own mule. Then Zadok the priest and Nathan the prophet poured olive oil on Solomon at Gihon to make him king. After that they went into the city, shouting with joy. Now the whole city is excited, and that is the noise you hear.
New Life Bible	But Jonathan said to Adonijah, "No! Our lord King David has made Solomon king. The king has sent with him Zadok the religious leader, Nathan the man of God, Benaiah the son of Jehoiada, the Cherethites and the Pelethites. And they have made him travel on the king's horse. Zadok the religious leader and Nathan the man of God have set him apart as king in Gihon. They have come up from there filled with joy, so there is much noise in the city. This is the noise you have heard.
New Living Translation	"Not at all!" Jonathan replied. "Our lord King David has just declared Solomon king! 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, 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 Voice

Jonathan: ⁴³ You are wrong! Our lord, King David, has appointed Solomon as king. ⁴⁴ By David's instruction, Solomon is with Zadok the priest, Nathan the prophet, Benaiah (Jehoiada's son), the Cherethites, and the Pelethites. Furthermore, the king gave Solomon a mule to ride. ⁴⁵ When they got to Gihon, Zadok the priest and Nathan the prophet anointed Solomon as the new king. They are celebrating now, and that is the reason for the city's festivities you are hearing; ⁴⁶ Solomon already sits on the throne of the kingdom. V. 46 is included for context.

Partially literal and partially paraphrased translations:

American English Bible

And JoNathan replied: 'It's true! For, our lord King David has made Solomon the king! He sent SaDoc the Priest, Nathan the Prophet, BenAiJah (the son of JehoiAda), and the Cherethites and Phelethites, and they mounted him on the king's mule; then they anointed him in GiOn. So, the sounds that you're hearing from the city are the sounds of rejoicing!

Christian Community Bible

Jonathan answered Adonijah, "Not at all, for our lord king David has made Solomon king. The king sent him with Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and Plethites who made him ride on the king's mule.

Then Zadok the priest and Nathan the prophet anointed him king at Gihon. As they returned, all the city cheered; this is the noise that you have heard.

International Standard V

"No," Jonathan answered. "Our lord King David has installed Solomon as king. The king has sent Zadok the priest, Nathan the prophet, Jehoiada's son Benaiah, the special forces [Lit. Cherethites; i.e. elite body guards] and mercenaries [Lit. Pelethites; i.e. special couriers], along with Solomon, who is riding the king's personal mule. Zadok the priest and Nathan the prophet have anointed him in Gihon, and they just left from there rejoicing, and that's why the city is all in an uproar. That's the noise that you've been hearing!

New Advent (Knox) Bible

That have I none, Jonathan answered him; our lord king David has given the throne to Solomon. Mounted on the royal mule, with the priest Sadoc and the prophet Nathan and Banaiah son of Joiada, with the Cerethites too and the Phelethites for his escort, he has ridden to Gihon, where Sadoc and Nathan anointed him king. And now they have come back in triumph, and all the city is echoing with it; that is the noise which has reached your ears.

New American Bible (2011)

Jonathan answered Adonijah, "Hardly! [Jonathan's first word, 'abal, whose meaning (such as "indeed," "on the contrary") must be discerned from the context, may be ironic. This irony is deepened by an untranslatable wordplay in Hebrew: a very similar word means "to mourn," which is an appropriate comment about the death of Adonijah's hopes for the throne.] Our lord, King David, has made Solomon king. The king sent with him Zadok the priest, Nathan the prophet, Benaiah, son of Jehoiada, and the Cherethites and Pelethites, and they mounted him upon the king's own mule. Zadok the priest and Nathan the prophet anointed him king at Gihon, and they went up from there rejoicing, so that the city is in an uproar. That is the noise you hear.

NIRV

"No! I'm not!" Jonathan answered. "Our master King David has made Solomon king. David sent the priest Zadok and the prophet Nathan along with Solomon. He also sent Benaiah, the son of Jehoiada, with him. He sent the Kerethites and Pelethites with him too. They put him on the king's mule. They took him down to the Gihon spring. There the priest Zadok and the prophet Nathan anointed him as king. Now

they've gone back up to the city. They were cheering all the way. The city is filled with the sound of it. That's the noise you hear.

New Jerusalem Bible 'The truth is,' Jonathan answered, 'our lord King David has made Solomon king. With him, the king sent Zadok the priest, the prophet Nathan, Benaiah son of Jehoiada and the Cherethites and Pelethites; they mounted him on the king's mule, and Zadok the priest and the prophet Nathan have anointed him king at Gihon; and they have gone back again with shouts of joy and the city is now in an uproar; that was the noise you heard.'

New Simplified Bible »Not at all,« Jonathan answered Adonijah. »His Majesty King David has made Solomon king!«

»The king sent the priest Zadok, the prophet Nathan, Benaiah son of Jehoiada, the Cherethites, and the Pelethites with him. They placed him on the king's mule.

»The priest Zadok and the prophet Nathan anointed him king at Gihon. They came from there celebrating. The city is excited. That is the sound you heard.

Revised English Bible 'Far from it,' Jonathan replied; 'our lord King David has made Solomon king. He has sent with him Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada, together with the Kerethite and the Pelethite guards, and they have mounted Solomon on the king's mule, and Zadok the priest and Nathan the prophet have anointed him king at Gihon. They have now escorted him home rejoicing, and the city is in an uproar. That was the noise you heard.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Jonathan answered and said to Adonijah, "Solomon reigns nevertheless for our lord King David. The king sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, Chereth and Peleth. He rode over the king's mule. Zadok the priest and Nathan the prophet anointed him king by the Gihon. They ascended from there joyfully and the town quaked, as the voice that you heard.

Bible in Basic English And Jonathan, answering, said to Adonijah, Not so, but our lord King David has made Solomon king: And he sent with him Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites and the Pelethites; and they put him on the king's beast: And Zadok the priest and Nathan the prophet put the holy oil on him and made him king in Gihon; and they came back from there with joy, and the town was all worked up. This is the noise which has come to your ears.

The Expanded Bible But Jonathan answered, "No! Our master King David has made Solomon the new king. King David sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and all the Kerethites and Pelethites [^Cking's bodyguard] with him, and they have put Solomon on the king's own mule. Then Zadok the priest and Nathan the prophet poured olive oil on [⁻anointed] Solomon at Gihon to make him king. After that they went into the city, shouting with joy. Now the whole city is excited [celebrating; in an uproar], and that is the noise you hear.

Ferar-Fenton Bible But Jhonathan replied to Adonijah and said, "I am unlucky to our Prince!—King David has made Solomon king! And the king has sent with him Zadok the Priest, and Nathan the Reciter, a Beniah-ben-Jhoiadah, and the Guards and Couriers, and they have mounted him on the king's horse; and Zadok the Priest, and Nathan the Reciter have consecrated him King at Ghikhon, and have gone up from there cheering, and that sudden roar which you have heard is the sound of them.

HCSB "Unfortunately not," Jonathan answered him. "Our lord King David has made Solomon king. 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. 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."

NET Bible®

Jonathan replied [Heb "answered and said."] to Adonijah: "No [For a similar use of אָוַל ('aval), see Gen 17:19, where God rejects Abraham's proposal and offers an alternative.]! Our master [The plural form is used in the Hebrew text to indicate honor and authority.] King David has made Solomon king. 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. Then Zadok the priest and Nathan the prophet anointed [i.e., designated by anointing with oil.] him king in Gihon. They went up from there rejoicing, and the city is in an uproar. That is the sound you hear.

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"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 the priest and Nathan the prophet have anointed him king at Gihon. From there they have gone up cheering, and the city resounds [ver 40] with it. That's the noise you hear.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yonatan answered Adoniyah, "The truth is, our lord King David has made Shlomo king. Moreover, the king sent with him Tzadok the cohen, Natan the prophet, B'nayah the son of Y'hoyada and the K'reti and P'leti; they had him ride on the king's mule; and Tzadok the cohen and Natan the prophet anointed him king in Gichon. Then they escorted him back from there rejoicing, so that the city is in an uproar; this is the noise you've been hearing.

exeGesés companion Bible

And Yah Nathan answers and says to Adoni Yah,
Surely, our adoni sovereign David
has Shelomoh to reign:
and the sovereign sends with him
Sadoq the priest and Nathan the prophet
and Bena Yah the son of Yah Yada
and the executioners and the couriers
and they ride him on the mule of the sovereign:
and Sadoq the priest and Nathan the prophet
anoint him sovereign in Gichon:
and they ascend from there cheering
- so that the city quakes
- this is the voice you heard:...

Hebrew Names Version

Yonatan answered Adoniyahu, Most certainly our lord king David has made Shlomo king: and the king has sent with him Tzadok the Kohen, and Natan the prophet, and Benayah the son of Yehoiada, and the Kereti and the Peleti; and they have caused him to ride on the king's mule; and Tzadok the Kohen and Natan the prophet have anointed him king in Gichon; and they are come up from there rejoicing, so that the city rang again. This is the noise that you have heard.

Judaica Press Complete T.

And Jonathan answered and said to Adoniah, "But our lord king David has made Solomon king. And the king sent with him Zadok the priest and Nathan the prophet and Benaihu the son of Jehoiada and the archers and the slingers, and they have caused him to ride on the king's mule. And Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from their rejoicing, and (therefore) the city was turbulent, this is the noise you have heard.

Orthodox Jewish Bible

And Yonatan answered and said to Adoniyah, Just the opposite! Verily adoneinu HaMelech Dovid hath made Sh'lomo Melech! And HaMelech hath sent with him Tzadok HaKohen, and Natan HaNavi, and Benayah Ben Yehoyada, and the Kereti, and the Peleti, and they have had him ride upon pirdah (mule) of HaMelech: And Tzadok HaKohen and Natan HaNavi have anointed him Melech at Gichon; and they

are come up from there rejoicing, so that the city rang out. This is the noise that ye have heard.

The Scriptures 1998

But Yonathan answered and said to Adoniyahu, "No! Our master Sovereign Dawid has made Shelomoh sovereign, and the sovereign has sent with him Tsadoq the priest, and Nathan the prophet, and Benayahu son of Yehoyada, and the Kerethites, and the Pelethites. And they had him ride on the sovereign's mule. "And Tsadoq the priest and Nathan the prophet have anointed him sovereign at Gihon. And they have gone up from there rejoicing, and the city is moved. This is the noise you heard.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And Jonathan answers and said to Adonijah, `Verily our lord king David has caused Solomon to reign, and the king sends with him Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause him to ride on the king's mule, and they anoint him--Zadok the priest and Nathan the prophet--for king in Gihon, and are come up thence rejoicing, and the city is moved; it [is] the noise that you have heard.

Updated Emphasized Bible

But Jonathan responded and said to Adonijah,—Of a truth, our lord, King David, has made, Solomon, king. And the king has sent with him—Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, with the Cherethites, and the Pelethites,—and they have caused him to ride upon the mule of the king; and Zadok the priest and Nathan the prophet have anointed him king, in Gihon, and they went up from there rejoicing, so that the city rang again,—That, is the noise you [all] have heard.

Kretzmann's Commentary

And Jonathan answered and said to Adonijah, Verily, literally, "true indeed," but our lord, King David, hath made Solomon king. 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; 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, with joyful excitement. This is the noise that ye have heard.

New RSV

Jonathan answered Adonijah, `No, for our lord King David has made Solomon king; the king has sent with him the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada, and the Cherethites and the Pelethites; and they had him ride on the king's mule; the priest Zadok and the prophet Nathan 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 heard.

Webster's updated Bible T.

And Jonathan answered and said to Adonijah, Verily our lord king David has made Solomon king. And the king has 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: And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they have come from there rejoicing, so that the city resounded. This [is] the noise that you [all] have heard.

Young's Updated LT

And Jonathan answers and says to Adonijah, "Verily our lord king David has caused Solomon to reign, and the king sends with him Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause him to ride on the king's mule, and they anoint him—Zadok the priest and Nathan the prophet—for king in Gihon, and are come up thence rejoicing, and the city is moved; it is the noise that you [all] have heard.

The gist of this verse:

Jonathan tells Adonijah that the noise he is hearing is the crowning of Solomon as king of all Israel, and as recognized by David's inner circle of supporters.

1Kings 1:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Yôwnâthân (יוֹנָתָן) [pronounced <i>yoh-naw-THAWN</i>]	<i>Jehovah has given, whom Jehovah gave, a gift of Jehovah; transliterated Jonathan</i>	masculine proper noun	Strong's #3129 (& #3083) BDB #220
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĂdônîyyâh (אֲדֹנָיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: Jonathan answered and said to Adonijah,... You will note the lack of formality here. Many times that is done, so that the *true believers* feel as if they are a part of this movement, and not the underlings. Rather than the formal *unto*, the more common and much less formal *lâmed* preposition is used here.

This does not mean that Jonathan is a true believer (in Adonijah). He is possibly there simply because his father is there; and the informality could be what Adonijah requires.

1Kings 1:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăbâl (אָבַל) [pronounced <i>uhb-AWL</i>]	<i>truly, indeed, verily, surely; this adverb has corrective power, as in: but, however, howbeit; on the contrary, contrariwise, nay rather (negative)</i>	adverb	Strong's #61 BDB #6

1Kings 1:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
From the New American Bible, 2012: <i>Jonathan's first word, 'abal, whose meaning (such as "indeed," "on the contrary") must be discerned from the context, may be ironic. This irony is deepened by an untranslatable wordplay in Hebrew: a very similar word means "to mourn," which is an appropriate comment about the death of Adonijah's hopes for the throne.</i> ¹⁴⁵			
From the NET Bible: <i>For a similar use of אָבַל ('aval), see Gen 17:19, where God rejects Abraham's proposal and offers an alternative.</i> ¹⁴⁶			
Barnes: <i>"Nay, but" (or, "Not so").</i> ¹⁴⁷			
Poole: <i>or, but, or, nay but, i.e. the matter is not as you expect, but quite contrary.</i> ¹⁴⁸			
ʾădônîym (אֲדֹנָיִם) [pronounced <i>uh-doh-NEEM</i>]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun with the 1 st person plural suffix	Strong's #113, #114 & #136 BDB #10
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to make king, to cause to reign, to cause to rule over</i>	3 rd person masculine singular, Hiphil perfect	Strong's #4427 BDB #573
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...“Truly our adonai King David has made Solomon king. That Solomon would be king appears to be something which King David told to Bathsheba—and that he meant this—but it does not appear that this intention went beyond a very small group. The only indication that David promised that Solomon would be king after him is 1Kings 1:13, 17, 29–30 [Nathan is speaking to Bathsheba]: “Go in at once to King David, and say to him, 'Did you not, my lord the king, swear to your servant, saying, "Solomon your son shall reign after me, and he shall sit on my throne"? Why then is Adonijah king?'” So Bathsheba goes in and says this to King David: She said to him, “My lord, you swore to your servant by the LORD your God, saying, 'Solomon your son shall reign after

¹⁴⁵ From <http://www.usccb.org/bible/1kings> accessed June 8, 2014.

¹⁴⁶ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 8, 2014.

¹⁴⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 1:43.

¹⁴⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:43 (edited).

me, and he shall sit on my throne.' ” Then King David acknowledges this: *And the king swore, saying, "As the LORD lives, who has redeemed my soul out of every adversity, 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."* (All ESV) We do not know how many people knew about this apart from Nathan. As we have discussed in detail, Nathan could have deduced this from the Davidic Covenant which he delivered to King David.

Jonathan, interestingly enough, relays this information dispassionately. He is not suggesting that this is terrible news and that it depresses him; he is simply giving Adonijah the news.

1Kings 1:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsâdôwq or Tsâdôwq (צָדִיק or צְדִיקִי) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611

1Kings 1:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B ^o nâyâh (בְּנֵיָהוּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (עֲדֹיָהוּ) [pronounced <i>y^ehoh-yaw-DAWḠ</i>]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
K ^e rêthîy (כֶּרֶתִי) [pronounced <i>k^eray-THEE</i>]	a collective noun which means <i>executioners; life guardsmen</i> (which could be its primary meanings); and is transliterated <i>Cherethite, Cherethites</i>	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
This is a word which may stand for the Philistines, or a portion of them. This noun may be associated with the island of Crete, referring to those Philistines associated with Crete (either as an origin or as conquered territory).			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
P ^e lêthîy (פֶּלֶתִי) [pronounced <i>p^e-lay-THEE</i>]	a collective noun which means <i>couriers; messengers</i> (which could be its primary meanings); transliterated <i>Pelethites</i>	masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article	Strong's #6432 BDB #814

Translation: The king sent with him Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. This is a continuation of the report given by Jonathan ben Abiathar to Adonijah. He tells Adonijah who was in attendance to the crowning of Solomon. These are men which Adonijah specifically snubbed for his own crowning.

It is clear that a number of David's key people were not even invited to see Adonijah crown himself king. These men would have been left of Adonijah's invite list because everyone of them would have said, "What does King David know about this?" Or, "Did you tell King David about what you are doing?"

Adonijah is hoping to become king more or less by default. He appears to be hoping that he will be recognized as king and that David will be too weak to oppose him—and that David might even become too afraid to oppose him.

1Kings 1:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râkab (בָּכַר) [pronounced <i>raw-KAH^BV</i>]	<i>to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal]</i>	2 nd person masculine plural, Hiphil perfect	Strong's #7392 BDB #938
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced <i>gahʃ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pir ^e dâh (הֲדָרָה) [pronounced <i>pihr-DAW</i>]	<i>mule, she mule; mule ridden upon by a king</i>	feminine singular noun	Strong's #6506 BDB #825
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [They had him to ride \[there\] on the king's mule.](#) Solomon rides the king's mule, which in itself is a bestowal of power and authority to Solomon. This tells the people in attendance that King David approved of Solomon as king.

Adonijah obviously did not have David's approval; and in case anyone who supported Adonijah did not realize it; hearing this from Jonathan tells them that Solomon is recognized by David as the next king—not Adonijah.

So far, this is what we have: [Jonathan answered Adonijah, saying, "Truly, our lord, king David, has made Solomon the king. He sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada with Solomon; along with the Cherethites and the Pelethites. They have him riding upon the king's mule. Zadok the priest and Nathan the prophet also anointed Solomon in Gihon to be the king. Although it is not clear yet in this context, more than just Adonijah's inner circle hears this news.](#)

1Kings 1:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	3 rd person masculine plural, Qal imperfect	Strong's #4886 BDB #602

1Kings 1:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
Tsâdôwq or Tsâdôwq (צָדִיק or צִדִּיק) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous</i> ; transliterated <i>Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>]	<i>given; one who is given</i> ; transliterated <i>Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Gîychôwn (גִּיחֹן) [pronounced <i>ghee-KHOWN</i>]	<i>a bursting forth</i> ; transliterated <i>Gihon</i>	proper singular noun/location	Strong's #1521 BDB #161

Translation: Then Zadok the priest and Nathan the prophet anointed Solomon [lit., *him*] in Gihon to [be the] king [over all Israel]. Besides this, the priest and the prophet anoint Solomon king. These are men whose authority is recognized throughout all Israel.

I don't think I have put together this doctrine before.

Nathan the Prophet

1. The first time that we hear of Nathan the prophet is 2Sam. 7. David has some free time, and what he has on his mind is to build a permanent house (Temple) for God. Initially, Nathan seems to think that this is a great idea. Then, after God speaks to him, he finds out that this will be given to Solomon to do. The result is, however, the great Davidic Covenant, where God makes several promises to King David. These are recorded in **2Sam. 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) **1Chron. 17** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Nathan the Prophet

- 1) As an aside, it may seem weird that King David brought the Ark of God to Jerusalem, but then never followed this up by relocating the Tabernacle to Jerusalem. The fact that his thoughts were on the building of the Temple explains why David never reunited the Ark and the Tabernacle. It was always in his mind that a permanent dwelling for God was to be built. Had God given him the go-ahead, it would have been built when David was king.
- 2) This also allowed for two places of worship—there was the Tent built for the Ark in Jerusalem and the Tent of Worship (the Tabernacle) which was, at this time, in Gibeon.
2. Even though Nathan is central to the Davidic Covenant, inasmuch as he relays the promises of God to David, he is very much in the background in these chapters. We know the part he plays, but it is presented as incidental.
3. We do not know the age of Nathan, but given his relative health in this chapter, we would judge him to be perhaps a decade or two younger than King David. He cannot be too much younger than this, as his first appearance to David would have been when David is between 40 and 45 (David is about 37 when he takes control over all Israel and 2Sam. 7 takes place 4–8 years later). See the **Davidic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).
4. The next time we take a look at Nathan, David has just sinned, having sex with a married woman and then having her husband killed in battle. Nathan tells David about the poor man with the little ewe lamb that he loves; and how this rich man takes and kills that lamb, and then says, “You are that man.” Through this analogy, Nathan causes David to judge himself; and then Nathan lays out for David what will be the natural consequences of his sin. **2Sam. 12** ([HTML](#)) ([PDF](#)) ([WPD](#)). Again, Nathan plays a pivotal role, but he remains in the background. He brings the Word of God to David, and David must determine what to do with it.
5. The next time that we hear about Nathan is this chapter of 1Kings. Here, he becomes more of a participant in the series of events; furthermore, although he is doing God’s will, he is not receiving information directly from God telling him to do this or that thing. He simply knows enough in this chapter as to what God’s will is and what he needs to do about it.
6. One of the last verses on Nathan is 1Chron. 29:29–30 *Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer, with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel and upon all the kingdoms of the countries.* We assume that these records are the basis for the books of Samuel, Kings and Chronicles. We find a similar passage in 2Chron. 9:29 *Now the rest of the acts of Solomon, from first to last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?* So Nathan was alive for a portion of Solomon’s reign as king. Nathan was probably chosen to keep these records because he would have given them the proper spiritual perspective.

This situation in 1Kings is the first time Nathan is not bringing the Word of God to King David.

Chapter Outline

Charts, Graphics and Short Doctrines

Treasury of Scriptural Knowledge 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 (2Chron. 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 north-northwest 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.”*¹⁴⁹

1Kings 1:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
sim ^e châh (שִׂמְחָה) [pronounced <i>sim^e-KHAW</i>]	<i>joy, gladness, mirth, great joy, rejoicing</i>	masculine plural adjective	Strong's #8057 BDB #970

Translation: *They went up from there rejoicing [loudly],...* As a result, the people rejoiced because of this. It was a moment for them to remember, David passing the baton to the next generation. There appears to be a general approval of Solomon as David's choice.

1Kings 1:45c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hûwm (חִוּמוֹ) [pronounced <i>hoom</i>]	<i>to be disturbed, to be in commotion; to be throw into chaos, to be discomfited</i>	3 rd person feminine singular, Niphal imperfect	Strong's #1949 BDB #223
qir ^e yâth (קִירָה) [pronounced <i>kir-YAWTH</i>]	<i>city, town</i>	feminine singular noun with the definite article	Strong's #7151 BDB #900

Translation: *...and so the commotion [in] the city...* All this celebration is what the people in Adonijah's camp heard.

Again, all of this comes from the mouth of Jonathan, who apparently observed everything firsthand. Without saying anything one way or the other, it appears that Jonathan has already taken sides with Solomon.

¹⁴⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 1:45. The final quote is from *Travels*, book i. chapter 6.

1Kings 1:45d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qôwl (לוה) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the definite article	Strong's #6963 BDB #876
'ăsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine plural, Qal perfect	Strong's #8085 BDB #1033

Translation:...—that [is] the noise that you [all] have heard. The shouting and the celebratory noises—this is what Adonijah and those with him heard. This should be very disconcerting because this indicates that Solomon has enthusiastic popular support—and all of this takes place on the very day that Adonijah was hoping to be recognized as king.

There are a number of important people with Adonijah: Joab and Abiathar in particular. It would make sense that they are hearing this—did they know about David choosing Solomon earlier? Based upon this chapter, I would say that we do not know who was privy to David's promises to Bathsheba, but it appears that very few people knew. It would have been out of character for Joab to know David wanted one thing, but then to do something else.

And also sat Solomon upon a throne of the kingdom and also came servants of the king to bless our adonai the King David, to say, 'Let do well your Elohim to a name of Solomon more than your name and let make greater his throne more than your throne.' And so bows the king upon the bed.

1Kings
1:46–47

Also Solomon sat upon the kingdom throne and the king's servants came in to bless our adonai King David, saying, 'Let your Elohim do well to the name of Solomon [even] more than your name; and make his throne greater than your throne.' And the king bowed [toward God] upon the bed.

Also, Solomon sat upon the king's throne and the king's servants came in to bless our lord, king David, saying, 'Let your God do well to the name of Solomon even more than He did to your name; and let your God make his throne every greater than your throne.' And the king himself bowed toward God from his bed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And also sat Solomon upon a throne of the kingdom and also came servants of the king to bless our adonai the King David, to say, 'Let do well your Elohim to a name of Solomon more than your name and let make greater his throne more than your throne.' And so bows the king upon the bed.
Latin Vulgate	Moreover, Solomon sits upon the throne of the kingdom. And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than your name, and make his throne greater than your throne. And the king <u>adored</u> in his bed.
Peshitta (Syriac)	And also Solomon sits on the throne of the kingdom. And moreover the king's servants came to bless our lord King David, saying, May the LORD your God make the name of Solomon better than your name, and make his throne greater than your throne. And the king bowed himself upon his bed.
Septuagint (Greek)	And Solomon is seated upon the throne of the kingdom. And the servants of the king have gone in to bless our lord King David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne; and the king <u>worshipped</u> upon his bed.
Significant differences:	The final verb is <i>to bow</i> ; <i>to worship</i> is a reasonable rendering (in the Greek); perhaps <i>to adore</i> (in the Latin) was accurate at one time.

Thought-for-thought translations; paraphrases:

Common English Bible	There's more: Solomon has taken over the throne of the kingdom. The royal attendants blessed our master King David: 'May your God make Solomon's name better than your name. May God elevate his throne above your throne.'" A portion of v. 47 will be placed with v. 48.
Contemporary English V.	Solomon is now king. And listen to this! David's officials told him, "We pray that your God will help Solomon to be an even greater king!" David was in his bed at the time, but he bowed and prayed, "I praise you, LORD God of Israel. You have made my son Solomon king and have let me live to see it." V. 48 is included for context.
Easy English	Also, Solomon has sat down on the royal seat. Also, the royal officials have gone to give honour to King David. They have said, "We pray that your God will make Solomon's name more famous than yours. We pray that his rule will be greater than your rule!" Then the king *bowed in *worship on his bed.
<i>The Message</i>	Here's the crowning touch--Solomon is seated on the throne of the kingdom! And that's not all: The king's servants have come to give their blessing to our master King David saying, 'God make Solomon's name even more honored than yours, and make his rule greater than yours!' On his death bed the king worshiped God and prayed, 'Blessed be GOD, Israel's God, who has provided a successor to my throne, and I've lived to see it!'" v. 48 is included for context.
New Berkeley Version	Besides, Solomon has occupied the throne of the kingdom and the servants of the king have larely gone to compliment our master King David, saying, 'May God make Solomon more renowned than you and magnify his throne above yours.' Then the king did homage upon his bed [His death must have been near.] and exclaimed, 'Blessed by the LORD, the God of Israel, who has proved an occupant for my throne while I can still see it with my own eyes.' " v. 48 is included for context.
New Century Version	Solomon has now become the king. All the king's officers have come to tell King David that he has done a good thing. They are saying, 'May your God make Solomon even more famous than you and an even greater king than you.'" Jonathan continued, "And King David bowed down on his bed to worship God, saying, 'Bless the Lord, the God of Israel. Today he has made one of my sons the king and allowed me to see it.'" v. 48 is included for context.

New Life Bible	Solomon sits upon the throne of the king. What is more, the king's servants came to give honor to 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 put his face down upon the bed.
The Voice	Solomon already sits on the throne of the kingdom. All the servants of the king went to our lord, King David, to congratulate him: "Bless you! May your God make Solomon's reign, his name, and his throne even greater than yours!" Then the king bowed down to Solomon on his bed. Although King David is too sick to leave his bed, he blesses Solomon's coronation by putting his face toward the floor.

Partially literal and partially paraphrased translations:

Beck's American Translation	Solomon is sitting on the royal throne. The king's men also have come to congratulate our lord, King David, saying, 'May your God make Solomon more famous than you, and his throne greater than your throne.' And the king has worshiped on his bed.
Christian Community Bible	Solomon already sits on the royal throne and 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 his reign greater than yours.' At this, the king bowed in worship on his bed and said, "Blessed be Yahweh, the God of Israel, who has granted one of my offspring to sit on my throne this day when I can still see it." V. 48 is included for context.
International Standard V	Solomon now sits on the royal throne. In addition to all of this, the king's servants have come along to congratulate our lord King David. They've been telling David 'May your God make Solomon's reputation even more famous than yours, and may he make his throne greater than yours!' The king has himself bowed in worship on his own bed [i.e. a possible allusion to sacred oaths such as Joseph's promise to Jacob in Gen 47:31] and said 'Blessed be the LORD God of Israel, who has provided someone to sit on my throne today. I've seen it with my own eyes!' v. 48 is included for context.
New Advent (Knox) Bible	There Solomon sits on the royal throne, while the courtiers shower blessings on our lord king David, praying God to make Solomon's renown greater than his, Solomon's domains wider than his; and he, lying on his bed, cries out in adoration, Blessed be the Lord God of Israel, that has given me this day an heir to my throne, while I still have eyes to see it! V. 48 is included for context.
New American Bible (2011)	Moreover, Solomon has taken his seat on the royal throne, and moreover the king's servants have come to pay their respects to our lord, King David, saying, 'May your God make Solomon's name more famous than your name, his throne greater than your throne!' And the king in his bed did homage.
NIRV	"And that's not all. Solomon has taken his seat on the royal throne. The royal officials came to give their blessing to our master King David. They said, 'May your God make Solomon's name more famous than yours! May he make Solomon's kingdom greater than yours!' "While King David was sitting on his bed, he bowed in worship.
Revised English Bible	More than that, Solomon has taken his seat on the royal throne. Yes, and the officers of the household have been to our lord, King David, and greeted him in this fashion: "may your God make the name of Solomon your son more famous than your own and his throne even greater than yours," and the king bowed upon his couch.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Solomon also dwells over the throne of the kingdom. The king's servants also came to bless our lord King David, saying, 'God is-good for the name of Solomon will be as your name, and his throne will grow more than your throne.' The king bowed over the pallet.
Bible in Basic English	And now Solomon is seated on the seat of the kingdom. And the king's servants came to our lord King David, blessing him and saying, May God make the name of Solomon better than your name, and the seat of his authority greater than your seat; and the king was bent low in worship on his bed.
The Expanded Bible	Solomon has now become the king [taken his seat on the royal throne]. All the king's officers [royal officials/servants] have come to tell King David that he has done a good thing [congratulate/bless our lord King David]. They are saying, 'May your God make Solomon [Solomon's name] even more famous than you [your name] and an even greater king than you [his throne/reign greater than your throne/reign].'" Jonathan continued, "And King David bowed down on his bed to worship God [bed], saying, 'Bless the Lord, the God of Israel. Today he has made one of my sons the king [granted one to sit on my throne] and allowed me to see it.'" v. 48 is included for context.
Ferar-Fenton Bible	They have also seated Solomon on the throne of the kingdom! And the ministers of King David have also come to thank our King David, saying, May it please your GOD to make the name of Solomon more than your name, and may He extend his throne more than He extended yours! And they have bowed to the king who was on his couch.
HCSB	Solomon has even taken his seat on the royal throne. "The king's servants have also gone to congratulate our lord King David, saying, 'May your God make the name of Solomon more famous than your name, and may He make his throne greater than your throne.' Then the king bowed in worship on his bed.
NET Bible®	Furthermore, Solomon has assumed the royal throne [Heb "And also Solomon sits on the throne of the kingdom."]. The king's servants have even come to congratulate [Heb "to bless."] our master [The plural form is used in the Hebrew text to indicate honor and authority.] King David, saying, 'May your God [Many Hebrew mss agree with the Qere in reading simply "God."] make Solomon more famous than you and make him an even greater king than you [Heb "make the name of Solomon better than your name, and make his throne greater than your throne." The term שֵׁם (shem, "name") is used here of one's fame and reputation.!] Then the king leaned [Or "bowed down; worshiped."] on the bed and said [The Hebrew text reads, "and the king said."] this: 'The Lord God of Israel is worthy of praise because [Or "Blessed be the Lord God of Israel, who..." In this blessing formula אֲשֶׁר ('asher, "who; because") introduces the reason why the one being blessed deserves the honor.] today he has placed a successor on my throne and allowed me to see it [Heb "and my eyes are seeing."].'" v. 48 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, Shlomo is now sitting on the throne of the kingdom. More than that, the king's servants came and blessed our lord King David with these words: 'May God make the name of Shlomo better than your name and his throne greater than your throne,' after which the king bowed down on the bed.
exeGesés companion Bible	...and also, Shelomoh settles on the throne of the sovereignty; and also, the servants of the sovereign come to bless our adoni sovereign David, saying, Elohím well-prepares the name of Shelomoh better than your name and makes his throne

greater than your throne.
And the sovereign
prostrates himself on the bed:...

Orthodox Jewish Bible

And also Sh'lomo sitteth on the kisse hameluchah. And moreover the avadim of HaMelech came to make a brocha on adoneinu HaMelech Dovid, saying, May your G-d make the shem of Sh'lomo more famous than thy shem, and make his kisse greater than thy kisse. And HaMelech bowed himself upon the mishkav (bed).

Literal, almost word-for-word, renderings:

Context Group Version

And also Solomon sits on the throne of the kingdom. And moreover the king's slaves came to esteem our lord king David, saying, Your God make the name of Solomon better than your name, and make his throne greater than your throne: and the king bowed himself on the bed.

Kretzmann's Commentary

And also Solomon sitteth on the throne of the kingdom, established and accepted as rightful king. And moreover, the king's servants, represented by Benaiah, 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, he arose from his lying posture and bent forward as far as he could, in an attitude of prayer.

New RSV

Solomon now sits on the royal throne. Moreover, the king's servants came to congratulate our lord King David, saying, "May God make the name of Solomon more famous than yours, and make his throne greater than your throne." The king bowed in worship on the bed and went on to pray thus, "Blessed be the Lord, the God of Israel, who today has granted one of my offspring [Gk: Heb one] to sit on my throne and permitted me to witness it." ' v. 48 is included for context.

Webster's updated Bible

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

Young's Updated LT

"And also Solomon has sat on the throne of the kingdom, and also the servants of the king have come into bless our lord king David, saying, Your God does make the name of Solomon better than your name, and his throne greater than your throne; and the king bows himself on the bed.

The gist of this verse:

Jonathan tells Adonijah that Solomon is now sitting on the throne of the kingdom, and that the higher ups in the kingdom have come to bless him.

1Kings 1:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442

1Kings 1:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê’ (כִּי־עָצָה) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
m ^e lûwkâh (מַלְכוּתָהּ) [pronounced m ^e loo-KAW]	<i>kingdom, kingship, kingly office, royal; monarchy, royalty</i>	feminine singular noun with the definite article	Strong's #4410 BDB #574

Translation: Also Solomon sat upon the kingdom throne... This is a continuation of what Jonathan had to say. He learned about being a spy when under David; and he has continued this, but with his loyalties to his father rather than to David; and his father, Abiathar, is supporting Adonijah.

Jonathan brings the news to Adonijah that Solomon is now sitting upon the royal throne. Adonijah had no idea that David would act so quickly. For all he knew, he probably thought that David was not even aware of what he was doing.

1Kings 1:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
bôw’ (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
‘ebed (עֲבָדִים) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 1:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to bless; to kneel down, to bend the knees, and therefore to invoke God, to ask for a blessing, to bless; also to praise, to salute, to curse</i>	Qal infinitive construct	Strong's #1288 BDB #138
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ădônîym (אֲדֹנָיִם) [pronounced <i>uh-doh-NEEM</i>]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun with the 1 st person plural suffix	Strong's #113, #114 & #136 BDB #10
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Several translations render <i>my lord the king</i> as <i>your majesty</i> (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and the king's servants came in to bless our adonai King David,... Once the ceremony was over, then the servants of David came in to bless King David.

Gill: *the king's servants came to bless our lord the king,...To give him thanks for the wise and good provision he had made before his death for the welfare of the kingdom, by making Solomon his son king in his stead, and to congratulate him upon it; which showed that they highly approved of it, and were ready to swear allegiance to Solomon, and therefore Adonijah had nothing to hope for from them.*¹⁵⁰

The king's servants would be the palace staff, the army (apart from those who are with Joab), David's bodyguards, and this word can also include citizenry. However, I would guess that these are the higher ups in David's kingdom and who possibly work for the state or are associated with the state in some way.

Clarke writes: *We know not how Jonathan, in so short a time, possessed himself of so much information.*¹⁵¹ But we do know. It will become obvious that Jonathan is among those allowed into the palace. This is the only way that he could know all of these details and repeat back full quotations to Adonijah and Abiathar.

¹⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:47.

¹⁵¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:47.

1Kings 1:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
yâṭab (בטט) [pronounced <i>yaw-TA^{BV}</i>]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	3 rd person masculine singular, Hiphil imperfect apocopated	Strong's #3190 BDB #405
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
Sh'îlômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...saying, 'Let your Elohim do well to the name of Solomon [even] more than your name;... Their blessing was to ask that God to magnify the name of Solomon (or bless) the name of Solomon even over David's name.

Solomon, not David, will be known for his wisdom; and Solomon will be known for presiding over a great nation during a time of extended peace.

This is why Solomon built the Temple, which is the semi-permanent home of God here on earth. Solomon represents Jesus Christ reigning on earth. The parallel is, David represent Jesus Christ in His 1st and 2nd advent; and Solomon represents Jesus Christ in His millennial reign.

1Kings 1:47c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>]	<i>to make [one] great, to cause to be magnified, to value highly, thus to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish</i>	3 rd person masculine singular, Piel imperfect; apocopated form	Strong's #1431 BDB #152
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kiççê' (כִּי־צִדְעָה) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kiççê' (כִּי־צִדְעָה) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3678 BDB #490

Translation: ...and make his throne greater than your throne.' Also, in their blessing, they ask for Solomon's role as king to be even better than David's role as king. For most people, we want that our sons do better than we do.

Matthew Henry: *They blessed king David, applauded his prudent care for the public welfare, acknowledged their happiness under his government, and prayed heartily for his recovery. They also prayed for Solomon, that God would make his name better than his father's, which it might well be when he had his father's foundation to build upon. A child, on a giant's shoulders, is higher than the giant himself.*¹⁵²

Quite obviously, for Jonathan to know this, he has to be among those in the palace when all of this is taking place. He could only bring a quotation which he heard himself.

Even though Jonathan is reporting to Adonijah, it is not clear that his loyalties are with Adonijah. Jonathan has not, in any way, sugar-coated what has happened. None of this is good news to Adonijah; and it is even worse that Adonijah hears this when he is among his power group.

¹⁵² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

This quotation of Benaiah indicates that Jonathan was not a casual observer from afar, but that he was in the palace as one of the elite. This would be reasonable, as he was a courier for David during the Absalom revolution.

People there know that Abiathar, his father, is supporting Adonijah and is with Adonijah right now. At the very least, Nathan knows this. However, there is no reason to question Jonathan. There is no reason to worry about what he might do. Worst case scenario is, Jonathan reports this information to Abiathar and Adonijah.

A minor consideration. You may notice that the words of Jonathan do not give us an exact quote from Benaiah. Is the Bible mistaken at this point? Of course not! These are the words that Jonathan used to tell Adonijah; these are the words in the way that Jonathan remembered them. Therefore, there is no contradiction here.

1Kings 1:47d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^{AV}</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the definite article	Strong's #4904 (from #7901) BDB #1012

Translation: *And the king bowed [toward God] upon the bed.* At first it appears that the king himself, while on the bed, did obeisance to Solomon. This means that David is recognizing Solomon's authority; the authority that David bestowed upon Solomon. However, David is clearly bowing toward God as well here, in thanksgiving; and we know this, because v. 48 is a prayer to God by David.

I find this fascinating that all we are observing is actually through the eyes of Jonathan ben Abiathar, who has come to the camp of Adonijah to tell him what is going on. This would suggest that Jonathan will revert his loyalties back to King David and to King Solomon.

And also so said the king: 'Blessed is Y^ehowah Elohim of Israel Who has given the day sitting on my throne and my [two] eyes are seeing [it].' "

1Kings
1:48

And also, so said the king: 'Blessed is Y^ehowah, the Elohim of Israel, Who has given [this] day [my son Solomon] sitting upon my throne and my eyes are seeing [it].' "

And on top of all that, the king said, 'Blessed is Jehovah, the God of Israel, Who has given to me this day the vision of my son Solomon sitting upon my throne.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And also so said the king: 'Blessed is Y ^e howah Elohim of Israel Who has given the day sitting on my throne and my [two] eyes are seeing [it].' "
Latin Vulgate	And he said: Blessed be the Lord, the God of Israel, who has given this day one to sit on my throne, my eyes seeing it.
Peshitta (Syriac)	And also thus said the king, Blessed be the LORD God of Israel, who has given me <u>a son</u> to sit upon my throne this day, my own eyes seeing it.
Septuagint (Greek)	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 have seen it.
Significant differences:	The Latin leaves out <i>the king</i> . The Syriac inserts <i>a son</i> ; the Greek inserts <i>one of my seed</i> . Both of these seem logical.

Thought-for-thought translations; paraphrases:

Common English Bible	The king then worshipped on his bed and said, "Bless Israel's God, the Lord, who today has set my son [Heb lacks my son; other versions have it or something similar.] on my throne, and has allowed my eyes to see it." A portion of v. 47 is included for context.
Easy English	He said, "I give honour to the *Lord, the God of *Israel. He has allowed me to see one of my *descendants as king today." "
Good News Bible (TEV)	What is more, the court officials went in to pay their respects to His Majesty King David and said, 'May your God make Solomon even more famous than you, and may Solomon's reign be even more prosperous than yours.' Then King David bowed in worship on his bed and prayed, 'Let us praise the LORD, the God of Israel, who has today made one of my descendants succeed me as king, and has let me live to see it!' " v. 47 is included for context.
<i>The Message</i>	On his death bed the king worshiped God and prayed, 'Blessed be GOD, Israel's God, who has provided a successor to my throne, and I've lived to see it!'" A portion of v. 47 is added for context.
New Life Bible	The king said, 'Thanks be to the Lord, the God of Israel. He has given one to sit on my throne today while my own eyes see it.' "
New Living Translation	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, 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.'" v. 47 is included for context.
The Voice	King David: ⁴⁸ Praise be to the Eternal One, Israel's God! He has allowed me to live long enough to see the day when another sits on my throne.

Partially literal and partially paraphrased translations:

American English Bible	'Right now, the king is bowing before [God] from his bed, saying: May Jehovah the God of IsraEl be praised; because, today He has appointed one of my seed to sit on my throne while my eyes can still see it!' A portion of v. 47 is included for context.
<i>God's Word</i> TM	Solomon is now seated on the royal throne. Furthermore, the royal officials have come to congratulate His Majesty King David, saying, 'May your God make Solomon's name more famous than yours and his reign greater than your reign.' The king himself bowed down on his bed and said, 'Praise the LORD God of Israel who has let me see the heir to my throne.'" Vv. 46–47 are included for context.

New American Bible (2011)	This is what the king said: `Blessed be the LORD, the God of Israel, who has this day provided one to sit upon my throne, so that I see it with my own eyes.'" "
NIRV	He said, `I praise the LORD. He is the God of Israel. He has let me live to see my son sitting on my throne today as the next king.'" "
New Jerusalem Bible	And further, the king's officers have been to congratulate our lord King David with the words, "May your God make the name of Solomon more glorious than yours, and his throne more exalted than your own!" And the king bowed down on his bed, and then said, "Blessed be Yahweh, God of Israel, for setting one of my own sons on the throne while I am still alive to see it!" ' v. 47 is included for context.
New Simplified Bible	»Even the royal officials have come to congratulate His Majesty King David, saying: May your God make Solomon's name more famous than yours and his reign greater than your reign. The king himself bowed down on his bed and prayed: 'Let us praise Jehovah the God of Israel. Today he made one of my descendants succeed me as king.' He let me live to see it!« V. 47 is included for context.
Revised English Bible	What is more, he said this: "Blessed be the LORD the God of Israel who has set a successor on my throne this day while I am still alive to see it." ' "
Today's NIV	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 and said, 'Praise be to the LORD, the God of Israel, who has allowed my eyes to see a successor on my throne today.' " v. 47 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Also the king said thus: 'Today bless Yahweh, the God of Israel, that gave a dweller over my throne, and my eyes see it!' "
Bible in Basic English	Then the king said, May the God of Israel be praised, who has given one of my seed to be king in my place this day and has let my eyes see it.
Ferar-Fenton Bible	When the king answered thus, `Thank the EVER- LIVING GOD of Israel, who has granted to set. him to-day on my throne, and my eyes to see it.' "
HCSB	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.'" "
NIV, ©2011	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 [ver 37] than yours!' And the king bowed in worship on his bed and said, `Praise be to the Lord, the God of Israel, who has allowed my eyes to see a successor [1Ki 3:6] on my throne today.'" "

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Finally, the king said, 'Blessed be ADONAI the God of Isra'el, who has given someone to sit on my throne today, when my own eyes can see it.'" "
exeGesés companion Bible	...and thus also says the sovereign, Blessed - Yah Veh Elohim of Yisra El, who gives one to settle on my throne this day - my eyes seeing.
Orthodox Jewish Bible	Also so said HaMelech, Baruch Hashem Elohei Yisroel, Who hath given one to sit on my kisse this day, mine eyes even seeing it.
<i>The Scriptures</i> 1998	"And the sovereign also said thus, 'Blessed be יהוה Elohim of Yisra' ĕl, who has given one to sit on my throne this day, while my eyes see it!' "

Literal, almost word-for-word, renderings:

The Amplified Bible	And said, Blessed be the Lord, the God of Israel, Who has granted me to see one of my offspring sitting on my throne this day.
Context Group Version	And also thus said the king, Esteemed be YHWH, the God of Israel, who has given one to sit on my throne this day, my eyes even seeing it.
English Standard Version	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.'"
Kretzmann's Commentary	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. Cf Gen. 47:31.
Young's Updated LT	And also thus has the king said, Blessed is Jehovah, God of Israel, who has given today one sitting on my throne, and mine eyes seeing."

The gist of this verse: David prays to God, thanking Him for letting him see Solomon on the throne.

1Kings 1:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
Keil and Delitzsch write: <i>The repetition of גַּם three times (1Kings 1:46–48) gives emphasis to the words, since every new point which is introduced with גַּם raises the thing higher and higher towards absolute certainty.</i> ¹⁵³			
kâkâh (כַּכֵּן) [pronounced <i>KAW-kaw</i>]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
These three particles together must have a specific meaning.			
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *And also, so said the king:...* The phrase *and also* could simply mean that Jonathan is thinking, and he says, *oh, yeah, this happened too.* "Also, the king said this."

However, Keil and Delitzsch see this in another way: they write: *The repetition of גַּם three times (1Kings 1:46–48) gives emphasis to the words, since every new point which is introduced with גַּם raises the thing higher and higher towards absolute certainty.*¹⁵⁴

Furthermore, this seems more reasonable that the king would bow in the previous verse and that he would begin to pray in this verse. We might understand Jonathan to be saying, "And also, the king said this [in his prayer]."

¹⁵³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:43–48.

¹⁵⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:43–48.

1Kings 1:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation:...*'Blessed is Y^ehowah, the Elohim of Israel,...* When speaking of man, God *blesses* man; but when this word is spoken by a man, and directed toward God, it means *celebrated; praise*. David is thankful to God for this all happening before his very eyes.

There are many blessings in the Word of God directed toward God.

Notable Blessings Directed toward God

Citation	Text/Commentary
Gen. 14:19–20	And he [Melchizedek] blessed him [Abram] and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hand!" And Abram gave him a tenth of everything. (ESV; capitalized)

Notable Blessings Directed toward God

Citation	Text/Commentary
1Chron. 29:10–20	<p>Therefore David blessed the LORD in the presence of all the assembly. And David said: "Blessed are You, O LORD, the God of Israel our father, forever and ever. Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and You are exalted as head above all. Both riches and honor come from You, and You rule over all. In Your hand are power and might, and in Your hand it is to make great and to give strength to all. And now we thank you, our God, and praise Your glorious name. "But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from You, and of Your Own have we given You. For we are strangers before You and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding. O LORD our God, all this abundance that we have provided for building You a house for Your holy name comes from Your hand and is all Your Own. I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen Your people, who are present here, offering freely and joyously to You. O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. Grant to Solomon my son a whole heart that he may keep Your commandments, Your testimonies, and Your statutes, performing all, and that he may build the palace for which I have made provision." Then David said to all the assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed their heads and paid homage to the LORD and to the king. (ESV; capitalized)</p>
Neh. 9:5–8	<p>Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, "Stand up and bless the LORD your God from everlasting to everlasting. Blessed be your glorious name, which is exalted above all blessing and praise. "You are the LORD, You alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and You preserve all of them; and the host of heaven worships You. You are the LORD, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. You found his heart faithful before You, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous." (ESV; capitalized) This passage continues on for some length, recounting the history of Israel.</p>
Psalm 34:1–4	<p>I will bless the LORD at all times; his praise shall continually be in my mouth. My soul makes its boast in the LORD; let the humble hear and be glad. Oh, magnify the LORD with me, and let us exalt His name together! I sought the LORD, and He answered me and delivered me from all my fears. Those who look to Him are radiant, and their faces shall never be ashamed. (ESV; capitalized)</p>
Psalm 41:13	<p>Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen. (ESV)</p>
Psalm 72:17–19	<p>May His name endure forever, His fame continue as long as the sun! May people be blessed in Him, all nations call Him blessed! Blessed be the LORD, the God of Israel, who alone does wondrous things. Blessed be His glorious name forever; may the whole earth be filled with His glory! Amen and Amen! (ESV; capitalized) Although this appears at first to be a psalm of David about Solomon; it become apparent that David is writing about the great King Who follows him.</p>

Notable Blessings Directed toward God

Citation	Text/Commentary
Psalm 103:1–5	Bless the LORD, O my soul, and all that is within me, bless His holy name! Bless the LORD, O my soul, and forget not all His benefits, Who forgives all your iniquity, Who heals all your diseases, Who redeems your life from the pit, Who crowns you with steadfast love and mercy, Who satisfies you with good so that your youth is renewed like the eagle's. (ESV; capitalized)
Psalm 145:1–2	I will extol You, my God and King, and bless Your name forever and ever. Every day I will bless You and praise Your name forever and ever. (ESV; capitalized)
Dan. 4:34–37	At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored Him Who lives forever, for His dominion is an everlasting dominion, and His kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, "What have You done?" At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. (ESV; capitalized)
Luke 1:46–55	And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for He has looked on the humble estate of His servant. For behold, from now on all generations will call me blessed; for He Who is mighty has done great things for me, and holy is His name. And His mercy is for those who fear Him from generation to generation. He has shown strength with His arm; He has scattered the proud in the thoughts of their hearts; He has brought down the mighty from their thrones and exalted those of humble estate; He has filled the hungry with good things, and the rich He has sent away empty. He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his offspring forever." (ESV; capitalized)
Luke 1:67–78	And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed his people and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that he swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days. And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to his people in the forgiveness of their sins, because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." (ESV; capitalized)
Eph. 1:3–6	Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us for adoption as sons through Jesus Christ, according to the purpose of His will, to the praise of his glorious grace, with which He has blessed us in the Beloved. (ESV; capitalized)

Notable Blessings Directed toward God

Citation	Text/Commentary
1Peter 1:3–5	Blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. (ESV; capitalized)

Passages suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 1:48.

Chapter Outline

Charts, Graphics and Short Doctrines

Being removed by 3000 years, and reading what sometimes appears to be fairly dry text, we do not always appreciate what we find in Scripture, but this is a great and proud moment in David's life. Today, this would be as if you or I observed the inauguration of our son or daughter as president, governor or Supreme Court Justice.

David was certainly *pushed* to this event. He did not wake up that morning thinking, "You know, I ought to make my son Solomon king." He woke up to face another day of pain, sickness and lack of heat. Events did cause David to do what he did; however, this does not make him any less proud.

In Chronicles, it becomes apparent that David has a brief recovery (say a month or six months) to where he appears to be nearly back to normal. He will give two public speeches in Chronicles regarding Solomon and the Temple. This illness is not spoken of; but it is rare that we would find public records of a king's illness. In this narrative, it is an integral part.

1Kings 1:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
yāshab (יָשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
The Greek inserts <i>my seed</i> and the Syriac inserts <i>a son</i> at this point.			
ʿal (עַל) [pronounced ġah!]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççêʿ (כִּי־עַל) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3678 BDB #490

1Kings 1:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>seeing; observing; understanding; a seer, perceiver</i>	Qal active participle	Strong's #7200 BDB #906

Translation: ...Who has given [this] day [my son Solomon] sitting upon my throne and my eyes are seeing [it].’ ” David is quite pleased that he sees his own son take the throne and sit upon it. This is a great moment of pride for David (I don't mean pride in a bad way). This is a wonderful event in the life of King David. Given how miserably King David failed with raising his first set of sons, this was quite wonderful for him. It is a great source of personal pride to see your own son make good.

Matthew Henry: *It is a great satisfaction to good men, when they are going out of the world, to see the affairs of their families in a good posture, their children rising up in their stead to serve God and their generation, and especially to see peace upon Israel and the establishment of it.*¹⁵⁵

All of this was the message of Jonathan. 1Kings 1:43–48 Jonathan answered Adonijah, "No [Adonijah said, "He has good news."], for our lord King David has made Solomon king, 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. 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. Solomon sits on the royal throne. 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. 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.' " (ESV; capitalized)

Jonathan and his Message to Adonijah and his Supporters

1. Many would assume that Jonathan is a supporter of Adonijah because his father Abiathar supports Adonijah. However, it is Jonathan's description of the coronation of Solomon which makes it into the Word of God.
2. Therefore, all that we have in vv. 43–48 come from Jonathan's observations.
3. This means that Jonathan could not have been standing off on some hill watching this all take place below.
4. What is suggested by this lengthy quotation is that Jonathan actually attended these festivities; he saw all of this close up and firsthand.
5. He saw every name person who attended and names many of them here. This could not have been done with Jonathan standing off at a distance, on a hill or behind some tree.
6. Where is the royal throne that Solomon sits on? Given that David bows before Solomon, even though it is from his bed, that royal throne must be inside of the palace.
7. Now Jonathan is well-known. He could not simply slip into these festivities and later into the palace unknown. People there would have known him. He is a minor human celebrity. He did not just sort of

¹⁵⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

Jonathan and his Message to Adonijah and his Supporters

slip into the celebrations—you cannot just walk into the palace. He would have been seen as one of the celebrants.

8. Given all of this, and the way that he presents this information to Adonijah and all those with him, suggests that Jonathan supports David and Solomon or he remains neutral here.
9. We will not hear from Jonathan again after this; and his father, Abiathar will be both disgraced and fired from his job as priest. This would suggest that Jonathan himself endured some of that disgrace as well.
10. However, since we do not hear about Jonathan again after this, what happened to him and where he went is a matter of speculation.

Application: We need to be careful when it comes to lending our public support to Charley Brown when he is running for this or that office. Obviously, we ought to, as American citizens, vote; and if we believe that Charley Brown is the best candidate, then we ought to vote for him. However, taking a public stand for a political candidate ought to be a matter of careful circumspection. And, we ought never to support a revolutionary or anyone who is anti-establishment in his approach.

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch describe the scene: *[Jonathan] related that Solomon had been anointed king by David's command, and the city was in a joyous state of excitement in consequence (תהה as in Ruth 1:19), and that he had even ascended the throne, that the servants of the king had blessed David for it, and that David himself had worshipped and praised Jehovah the God of Israel that he had lived to see his son ascend the throne.*¹⁵⁶

L. M. Grant: *Jonathan made no suggestion that Adonijah should resist the crowning of Solomon as king, but rather gave him a full account of what had taken place so that it left no loophole of opportunity for Adonijah to change it.*¹⁵⁷ Without sounding as if in opposition to Adonijah, Jonathan is saying, "This is how it is. Solomon is king. Nothing you can do about it."

Application: Jonathan is presenting news, accurately and in a straightforward, unbiased manner. He lets Adonijah and those around Adonijah make up their own minds as to what they should do next. This is how news ought to be presented. Unfortunately, most news services in the United States are advocacy groups for the Democratic party now (I write this in 2014).

Chapter Outline

Charts, Graphics and Short Doctrines

Just as there were 3 versions of Adonijah's coronation in this chapter; so there are 3 versions of Solomon's coronation.

3 Versions of Solomon's Coronation

David's Order	The Actual Event	Jonathan Recounts the Event
As the protocol ought to be, King David first issues the order.	King David's servants obey his order. The response of the crowd is included in the recording of this event.	Jonathan, who was apparently at the coronation of Solomon, recounts this in detail to Adonijah. One might suppose that he did this loud enough so that all could hear.

¹⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:43–48.

¹⁵⁷ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=1> accessed June 28, 2014.

3 Versions of Solomon's Coronation

David's Order	The Actual Event	Jonathan Recounts the Event
<p>The king said to them, "Take my servants and have Solomon my son ride upon my mule and accompany him to Gihon. Then Zadok the priest will anoint him there, as king over Israel. Nathan the prophet will also participate in the ceremony. Then you will blow the trumpet and proclaim, 'Long live King Solomon.' You will follow after him and he will go into the palace and sit upon my throne. He will assume the duties of king in my place, as I have appointed him ruler over Israel and Judah."</p>	<p>So there was a procession made up of Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. They accompanied Solomon, who rode upon King David's mule; and they led him to Gihon. Zadok the priest then took a flask of oil from the tent where the Ark was kept and he used it to publically anoint Solomon. Then they blew the trumpet and all the people proclaimed, "Long live King Solomon!" The people went up after him and they celebrated by playing musical instruments and they were so loud with their rejoicing that the earth was split open by the noise.</p>	<p>Jonathan answered Adonijah, saying, "Truly, our lord, king David, has made Solomon the king. He sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada with Solomon; along with the Cherethites and the Pelethites. They have him riding upon the king's mule. Zadok the priest and Nathan the prophet also anointed Solomon in Gihon to be the king. After all this, they went up from there rejoicing loudly, and all of that commotion is what you have heard. Also, Solomon sat upon the king's throne and the king's servants came in to bless our lord, king David, saying, 'Let your God do well to the name of Solomon even more than He did to your name; and let your God make his throne every greater than your throne.' And the king himself bowed toward God from his bed. And on top of all that, the king said, 'Blessed is Jehovah, the God of Israel, Who has given to me this day the vision of my son Solomon sitting upon my throne.' "</p>

Realizing this gives me an entirely different way of **outlining this chapter**.

Chapter Outline

Charts, Graphics and Short Doctrines

Adonijah is Terrified of Solomon/Solomon Pardons Him

And so they are afraid and so they rise up all the called ones who [are] to Adonijah. And so they go a man to his way.

1Kings
1:49

The guests who are with Adonijah are afraid and they rise up and they depart, [each] man to his [own] way.

The guests who are with Adonijah become afraid and they rise up and depart, each man going his own way.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they are afraid and so they rise up all the called ones who [are] to Adonijah. And so they go a man to his way.
Latin Vulgate	Then all the guests of Adonias were afraid, and they all arose, and every man went his way.
Peshitta (Syriac)	Then all the guests who were invited by Adonijah were afraid, and rose up and went every man his way.
Septuagint (Greek)	And all the guests of Adonijah were dismayed, and every man went his way.

Significant differences: *The called ones = guests.*

Thought-for-thought translations; paraphrases:

Common English Bible	Trembling with fear, all of Adonijah's guests got up and fled, each going a different way.
Contemporary English V.	Adonijah's guests shook with fear when they heard this news, and they left as fast as they could.
Easy English	Then Adonijah's guests were all afraid. They got up and they left.
Easy-to-Read Version	All of Adonijah's guests were scared and left very quickly.
<i>The Message</i>	Panicked, Adonijah's guests got out of there, scattering every which way.
New Century Version	Then all of Adonijah's guests were afraid, and they left quickly and scattered.
New Life Bible	Then all those with Adonijah were filled with fear. Each of them got up and went his own way.
New Living Translation	Then all of Adonijah's guests jumped up in panic from the banquet table and quickly scattered.
The Voice	All those attending Adonijah's gathering were terrified <i>by this news.</i>

Partially literal and partially paraphrased translations:

American English Bible	Well, all the guests of Adonijah were shocked. and then they just left.
<i>God's Word</i> TM	Adonijah's guests were frightened, so they got up and scattered in all directions.
International Standard V	Terrified, all of Adonijah's guests jumped up and ran away.
New Advent (Knox) Bible	His words spread terror, and all Adonias' guests rose up, and scattered to their homes.
New American Bible (2002)	All the guests of Adonijah left in terror, each going his own way.
NIRV	When all of Adonijah's guests heard that, they were terrified. So they got up and scattered.
New Jerusalem Bible	At this, all Adonijah's guests, taking fright, got up and made off in their several directions.
New Simplified Bible	Adonijah's guests were afraid. So they all left.
Revised English Bible	Adonijah's guests all rose in panic and dispersed.
Today's NIV	At this, all Adonijah's guests rose in alarm and dispersed.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Anyone called by Adonijah trembled, rose and went, a man to his way.
The Expanded Bible	And all the guests of Adonijah got up in fear and went away, every man to his place. Then all of Adonijah's guests were afraid [terrified; panicked], and they left quickly and scattered.
Ferar-Fenton Bible	Then all the guests of Adonijah were terrified and arose, and every- one went to his carriage.
NET Bible®	All of Adonijah's guests panicked [Or "were afraid, trembled."]; they jumped up and rushed off their separate ways.
NIV, ©2011	At this, all Adonijah's guests rose in alarm and dispersed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this all Adoniyah's guests grew frightened; they got up, everyone going his own way.
exeGesés companion Bible	And all the called with Adoni Yah tremble and rise and every man goes his way:...
Judaica Press Complete T.	Thereupon, all of Adonijah's guests rose in alarm and each went his own way.

Orthodox Jewish Bible *And kol hakeruvim (all the invited ones) that were with Adoniyah were terrified, and rose up, and went every ish his own derech [see Isa 53:6].*

Literal, almost word-for-word, renderings:

English Standard Version *Then all the guests of Adonijah trembled and rose, and each went his own way.*
 Green's Literal Translation *And they trembled and rose up, all those who were invited by Adonijah, and left, each to his way.*
 Kretzmann's Commentary *And all the guests that were with Adonijah were afraid, every added statement served to make their messenger's report more unwelcome to the conspirators, and rose up, and went every man his way.*
 NASB *Then all the guests of Adonijah were terrified; and they arose and each went on his way.*
 World English Bible *All the guests of Adonijah were afraid, and rose up, and went every man his way.*
 Young's Literal Translation *And they tremble, and rise--all those called who are for Adonijah--and go, each on his way.*

The gist of this verse: There were enough people who heard this report of Jonathan's so that it got spread throughout the crowd quickly; and people became afraid and left.

1Kings 1:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chârad (חָרַד) [pronounced chaw-RAHD]	<i>to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful</i>	3 rd person masculine plural, Qal imperfect	Strong's #2729 BDB #353
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>the called ones, the assembled [summoned] ones; the chosen ones; those who have been invited; guests</i>	masculine plural, Qal passive participle with the definite article	Strong's #7121 BDB #894
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

these 3 words are repeated from v. 41.

1Kings 1:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĂdônîyyâh (אֲדֹנָיִיָּהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: *The guests who are with Adonijah are afraid and they rise up...* You will note that this is quite a different response than happened under Absalom and the other rebellion. It became clear to those who were there, once what Jonathan observed was made known, that they were revolutionary outlaws. Two revolutions have been destroyed and many of the people were killed in war; and those who were called realized that this was a bad decision.

Quite obviously, what Jonathan said was not in private. Many outside of Adonijah's inner circle heard this, and the word quickly spread throughout the crowd.

1Kings 1:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202

Translation: *...and they depart, [each] man to his [own] way.* Their idea being expressed here is, no one wanted to appear as if they were a part of this group. They each went their own way, separate from the rest of the group. They did not want anyone to see them and associate them with Adonijah. They did not want to be associated with Adonijah's followers.

Jamieson, Fausset and Brown describe the event in this manner: *The loud shouts raised by the populace at the joyous proclamation at Gihon, and echoed by assembled thousands, from Zion to En-rogel, were easily heard at that distance by Adonijah and his confederates. The arrival of a trusty*

*messenger, who gave a full detail of the coronation ceremony [1Kings 1:43–48], spread dismay in their camp. The wicked and ambitious plot they had assembled to execute was dissipated, and every one of the conspirators consulted his safety by flight.*¹⁵⁸

There had been two recent revolts, which had caused all kinds of problems throughout Israel. After these two revolts, it was clear that God chose David to rule over all the people. Therefore, when David chose a successor, there seemed to be little sense in opposing this. So the people were, at first, carried away by the ceremony and the barbeque, but, upon closer examination, they realized that they might be seen as revolutionaries and prosecuted (something which could be very deadly when control over a nation changes).

*Gill: [Upon] hearing what Jonathan reported, they immediately rose up from table in great haste, and made the best of their way to their houses, that it might not be known that they had been with Adonijah.*¹⁵⁹

*Matthew Henry: The effectual crush which this gave to Adonijah's attempt. It spoiled the sport of his party, dispersed the company, and obliged every man to shift for his own safety. The triumphing of the wicked is short. They were building a castle in the air, which, having no foundation, would soon fall and crush them. They were afraid of being taken in the fact, while they were together hatching their treason, and therefore each one made the best of his way.*¹⁶⁰

*Peter Pett: The news shattered the party spirit, and filled the guests with apprehension. What they were now doing had taken on a new perspective. And they all with one accord left the feast and slunk away. They no longer wanted to be seen as involved with Adonijah.*¹⁶¹

*Arno Gaebelin: And while the people were rejoicing in Gihon over God's true King, Adonijah's feast was about ended. Abiathar's son Jonathan appeared on the scene. Adonijah said, "Come in; for thou art a valiant man, and bringest good tidings." And the tidings he brought were good tidings for God's people: "Solomon sitteth on the throne of the Kingdom." Fear and consternation took hold on Adonijah and his guests and while the people gathered around Solomon, Adonijah and his company scattered. When another One, the greater Son of David, is enthroned and the glad tidings flash forth, He has taken His throne, all His enemies will be scattered and be made the footstool of His feet.*¹⁶²

The points below were slightly revised.

Lessons from the Preacher's Complete Homiletical Commentary

1. Pride and arrogance is the source of rebellion.
2. Rebels do not realistically estimate the power of the principles they oppose, nor are they able to ascertain their own power.
3. Revolution is reckless in its movements and against the plan of God.
4. Rebellion conceived in arrogance is doomed to a humiliating defeat.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=10&ch=1> accessed June 27, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁵⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:41–49.

¹⁵⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:49.

¹⁶⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

¹⁶¹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

¹⁶² Arno Gaebelin, for instance, at <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=1> accessed June 28, 2014.

And Adonijah was afraid from faces of Solomon and so he rises up and so he goes and so he takes a hold of the horns of the altar.

1Kings
1:50

Adonijah was also afraid because of Solomon, so he rose up and departed and he took a hold of the horns of the altar.

Adonijah also became afraid because of Solomon, so he rose up and departed, and went to the altar and took a hold of the horns.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Adonijah was afraid from faces of Solomon and so he rises up and so he goes and so he takes a hold of the horns of the altar.
Latin Vulgate	And Adonias fearing Solomon, arose and went, and took hold of the horn of the altar.
Peshitta (Syriac)	And Adonijah feared because of Solomon, and arose and went and took hold of the horns of the altar.
Septuagint (Greek)	And Adonijah feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar.

Significant differences: None. The various translations above are all consistent with the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Adonijah himself was afraid of what Solomon might do to him, so he ran to the sacred tent and grabbed hold of the corners of the altar for protection.
Easy English	But Adonijah was afraid of Solomon. Adonijah went and he held on to the corner of the *altar.
Easy-to-Read Version	Adonijah was also afraid of Solomon. So he went to the altar and held the horns of the altar. This showed he was asking for mercy. The law said that if a person ran into the holy place and held onto the corners of the altar he should not be punished.
<i>The Message</i>	But Adonijah himself, afraid for his life because of Solomon, fled to the sanctuary and grabbed the horns of the Altar.
New Century Version	Adonijah was also afraid of Solomon, so he went and took hold of the corners of the altar. If a person were innocent of a crime, he could run into the Holy Place where the altar was. If he held on to the corners of the altar, which looked like horns, he would be safe.
New Life Bible	And Adonijah was afraid of Solomon. He got up and went and took hold of the horns of the altar.
New Living Translation	Adonijah was afraid of Solomon, so he rushed to the sacred tent and grabbed on to the horns of the altar.
The Voice	Even Adonijah was <i>completely</i> terrified of Solomon. He stood up and rushed to the altar <i>seeking sanctuary</i> . He grabbed hold of the horns <i>expecting Solomon to spare his life, as was the custom</i> .

Inside the congregation tent, priests make daily sacrifices to the Lord on the great horned altar. By touching the bloodstained horns of the altar, an innocent man can immediately grab God's attention and be granted divine absolution. That absolution then has to come from the court as well, since no man can overrule God. It is Adonijah's plan to save himself when he grabs the horns, but he is not an innocent man. Because Adonijah abuses this custom, Solomon is not required to forgive his brother just because he is at the altar.

Partially literal and partially paraphrased translations:

American English Bible	Now, Adonijah was afraid because of Solomon, so he got up and went outside, and then he went and grabbed hold of the horns on the Altar.
Christian Community Bible International Standard V	In his fear of Solomon, Adonijah went and held onto the horns of the altar. Afraid of Solomon, Adonijah also jumped up and headed straight for the horns of the altar [i.e. the altar associated with sacrifices in the tent].
New Advent (Knox) Bible	As for Adonias himself, in his great fear of Solomon he left the place and made his way to the altar, and clung to one of its horns.
New American Bible (2002)	Adonijah, in fear of Solomon, also left; he went and seized the horns of the altar. Horns of the altar: the protuberances on each of the four corners of the altar were surrounded with a special degree of holiness (⇒ Exodus 27:2; ⇒ 29:12), and constituted a place of asylum for transgressors of the law (⇒ Exodus 21:13-14; ⇒ 1 Kings 2:28).
New American Bible (2011)	All the guests of Adonijah got up trembling, and went each their way, but Adonijah, in fear of Solomon, got up and went to grasp the horns of the altar [Horns of the altar: the protuberances on each of the four corners of the altar (Ex 27:2; 29:12). By grasping the horns of the altar Adonijah is claiming asylum (Ex 21:13-14; 1 Kgs 2:28)]. V. 49 is included for context.
NIRV	Adonijah was afraid of what Solomon might do to him. So he went and grabbed hold of the horns that stuck out from the upper corners of the altar for burnt offerings.
New Jerusalem Bible New Simplified Bible	Adonijah, in terror of Solomon, got up and ran off to cling to the horns of the altar. Adonijah, in great fear of Solomon, went to the Tent of Jehovah's presence and grabbed hold of the corners of the altar.
Revised English Bible	Adonijah himself, in fear of Solomon, went at once to the altar and grasped hold of its horns.
Today's NIV	But Adonijah, in fear of Solomon, went and took hold of the horns of the altar.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Adonijah feared Solomon's face. He fortified and rose, and went to the horns of the altar.
Bible in Basic English	And Adonijah himself was full of fear because of Solomon; and he got up and went to the altar, and put his hands on its horns.
The Expanded Bible	Adonijah was also afraid of Solomon, so he went and took hold of the corners [horns; Ex. 27:2] of the altar [in hopes that he would not be killed in a sacred place].
Ferar-Fenton Bible	Adoniah also was afraid of the appearance of Solomon, and arose and went, and took hold of the horns of the altar.
NET Bible®	Adonijah feared Solomon, so he got up and went and grabbed hold of the horns of the altar [Grabbed hold of the horns of the altar. The "horns" of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Adonijah was seeking asylum from Solomon.].
NIV, ©2011	But Adonijah, in fear of Solomon, went and took hold of the horns [S Ex 27:2] of the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Adoniyah too was afraid because of Shlomo; he got up, went and took hold of the horns of the altar.
exeGesés companion Bible	...and Adoni Yah awes at the face of Shelomoh and rises and goes

JPS (Tanakh—1985)	and holds on to the horns of the sacrifice altar. Adonijah, in fear of Solomon, went at once [to the Tent] and grasped the horns of the altar.
Orthodox Jewish Bible	And Adoniyah feared because of Sh'lomo, and arose, and went, and caught hold of the karnayim of the Mizbe'ach.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Adonijah feared because of Solomon, and arose and went [to the tabernacle tent on Mt. Zion] and caught hold of the horns of the altar [as a fugitive's refuge].
English Standard Version	And Adonijah feared Solomon. So he arose and went and took hold of the horns of the altar.
The Geneva Bible	And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar [Which David his father had built in the floor of Araunah, (2 Samuel 24:25).].
Green's Literal Translation	And Adonijah was afraid because of Solomon, and he rose up and went and lay hold on the horns of the altar.
Kretzmann's Commentary	And Adonijah, the chief conspirator, feared because of Solomon, and arose, having been abandoned by his panic-stricken followers, and went, and caught hold on the horns of the altar, for this was considered a place of refuge, since his action signified that he appealed to the pardoning power and grace of Jehovah.
New RSV	Adonijah, fearing Solomon, got up and went to grasp the horns of the altar.
World English Bible	Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar.
Young's Updated LT	And Adonijah fears because of Solomon, and rises, and goes, and lays hold on the horns of the altar.

The gist of this verse: Adonijah is afraid and he goes and grabs the horns of the altar.

1Kings 1:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĀdônîyyâh (אֲדֹנִיָּהוּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal perfect	Strong's #3372 BDB #431
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

1Kings 1:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
Sh ^e lômôh (שלמה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Adonijah was also afraid because of Solomon,... This was a set of circumstances that Adonijah did not plan for. You may recall the David's sons, for the most part, were not all that brave, and they had not been battle tested. These were not military men. They had very little by which to recommend them as successors to David apart from a sense of entitlement. So, Adonijah sees all of his supporters melt away, steal away, out of fear; and he is afraid as well. By himself, he is not a brave man.

Peter Pett: *Meanwhile Adonijah was terrified. He was fully aware of what he had intended to do with Solomon, and now it would be open to Solomon to do the same to him. For what he had been doing could now be given the appearance of being high treason. Everything would depend on how Solomon looked at it.*¹⁶³

1Kings 1:50b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: ...so he rose up and departed... The verb *to rise up* does not mean that Adonijah was sitting down and he stood up. The verb *to rise up* means that he has formulated a plan of action in his mind, and he begins to act on his plan. He left as well. Where there was once this grand celebration of Adonijah as king, there is nothing behind, save the many carcasses of the animals that they fed upon.

¹⁶³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

1Kings 1:50c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châzaq (חַזַּק) [pronounced khaw-ZAHK]	to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]	3 rd person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304
qar ^e nayim (קַרְנַיִם) [pronounced ker-nah-yihm]	two horns, both horns, a pair of horns; flashes of lightning, rays of light	feminine plural construct	Strong's #7161 BDB #901
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and he took a hold of the horns of the altar. He had hoped that if he took a hold of the horns of the altar that he would not be executed.

The New Berkeley Bible: *For law of asylum, see Ex. 21:13f; and places of refuge Deut. 19:1–13. The horns were the most sacred part of the altar.*¹⁶⁴

The purpose of seizing the horns of the altar was originally for the man who has accidentally killed another man—say, for instance, he is hunting, shoots and arrow, and it finds the most unfortunate mark of another man. However, it is apparent that the temporary safety of these horns was used with a much wider application as time went on. This simply means that there were a great many people who did not know the Law of Moses but knew a few things and not very well. So, as has often happened, the Word was distorted. Adonijah is certainly not known for his comprehensive understanding of the Mosaic Law.



All of this suggests that Adonijah never really thought any of this through. He did not really have a plan B. There is the implication that, not only is he not very brave, but he might not be very smart either. Surely, such a man would have thought through the various possible outcomes; but here, he does not appear to have. Or, his plan B was running for the altar and seizing the horns of the altar.

Application: A man does not have to be smart, knowledgeable or brave to think that he ought to be in some high political office. Currently, I think of men

¹⁶⁴ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 349 (footnote).

like Barrack Obama, Galvin Newsome or Charley Rangel. Apart from whatever background they have, they have qualities—not necessarily related to leadership—which make them great politicians. Charley Rangel,¹⁶⁵ for instance, supports nearly everything I believe is wrong—and yet, he comes across as a very likeable guy. He strikes me as a person who would be difficult to villainize or hard to dislike in person.

Adonijah Seizes the Horns of the Altar (a graphic) from [Distant Shores Media](#); accessed June 25, 2014. Peter Pett: *The `horns' of the altar were the four projections on the altar going upwards from each corner. Such horned altars have been discovered at Beersheba, Gezer, Megiddo, and Dan. It was to these projections that sacrifices were tied (Exodus 27:2). Later the breaking off of such `horns' from the altar at Bethel would be an indication to Israel that they no longer enjoyed the deity's protection (Amos 3:14).*¹⁶⁶

Regarding the concept of the altar, Pett writes: *God ever provides for us a place of sanctuary where we can flee when we have sinned. In our case we do not cling to the horns of an altar, but to our Lord Jesus Christ Who is our Altar, and our Sacrifice (Hebrews 13:10, 12). In Him we can find a perfect refuge, and find cleansing from all our sins (1John 1:7).*¹⁶⁷

There is a lot in the history found in the Bible. Sometimes, even if just in passing, you note a graphic, it sometimes sticks with you and helps you to recall some of the related events and history. One of the things about this graphic is the expression on Adonijah's face—it is an expression of great fear. That would be apropos here.

We do not know which altar Adonijah fled to. It is reasonable to suppose that there was an altar associated with the Tent of the Ark in Jerusalem (which is not the Tabernacle—1Kings 1:39 2Sam. 24:25). Since there were worship services in Jerusalem, we would expect that an altar was involved. In fact, it is even up for debate whether the altar of 2Sam. 24 is a 2nd altar in Jerusalem, given the special circumstances of that chapter.

In any case, there was, without a doubt, the altar built during the time of Moses (Ex. 27:2 38:2 1Chron. 16:39 2Chron. 1:3), kept at the Tabernacle site in Gibeon. Although I would assume that Adonijah would flee to the altar in Jerusalem, I am not sure that this is an important point. It might be a point of minor interest, seeing that both Adonijah and Joab flee to altars.

The various commentators had a lot to say about Adonijah seizing the horns of the altar.

Commentators on Adonijah Seizing the Horns of the Altar

Jamieson, Fausset and Brown: *Adonijah . . . went, and caught hold on the horns of the altar--most probably the altar of burnt offering which had been erected on Mount Zion, where Abiathar, one of his partisans, presided as high priest. The horns or projections at the four corners of the altar, to which the sacrifices were bound, and which were tipped with the blood of the victim, were symbols of grace and salvation to the sinner. Hence the altar was regarded as a sanctuary (Ex. 21:14), but not to murderers, rebels, or deliberate perpetrators. Adonijah, having acted in opposition to the will of the reigning king, was guilty of rebellion, and stood self-condemned.*¹⁶⁸

Clarke: *Adonijah...knew he had usurped the kingdom, and had not his father's consent; and, as he finds now that Solomon is appointed by David, he knows well that the people will immediately respect that appointment, and that his case is hopeless; he therefore took sanctuary, and, fleeing to the tabernacle, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place, and it was deemed sacrilege to molest a man who had taken refuge there.*¹⁶⁹

¹⁶⁵ If memory serves, Rangel did serve in the military, so I am not impugning his service in any way.

¹⁶⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

¹⁶⁷ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=1> accessed June 27, 2014.

¹⁶⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:50–53.

¹⁶⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:50.

Commentators on Adonijah Seizing the Horns of the Altar

Keil and Delitzsch: *The news spread terror. All the guests of Adonijah fled, every man his way. Adonijah himself sought refuge from Solomon at the horns of the altar. The altar was regarded from time immemorial and among all nations as a place of refuge for criminals deserving of death; but, according to Ex. 21:14, in Israel it was only allowed to afford protection in cases of unintentional slaying, and for these special cities of refuge were afterwards provided (Num 35). In the horns of the altar, as symbols of power and strength, there was concentrated the true significance of the altar as a divine place, from which there emanated both life and health (see at Ex. 27:19). By grasping the horns of the altar the culprit placed himself under the protection of the saving and helping grace of God, which wipes away sin, and thereby abolishes punishment (see Bähr, *Symbolik des Mos. Cult. i. p. 474*).¹⁷⁰ Keil and Delitzsch also discusses which altar Adonijah probably fled to as well, concluding that it was probably the altar closest to him.*

Gill: *the altar was a sort of asylum, or refuge, for such who had committed any crime worthy of death; not by divine appointment, but by custom, it being supposed that none would presume to defile with blood that which was sacred to the Lord; or shed the blood of men where the blood of beasts was poured; or use severity and strict justice, but mercy, where sacrifices were offered to atone for sin, and mercy was shown on account of them; these were notions, and this a custom, which obtained very early, and even among the Jews; (Ex. 21:14); as well as among Gentiles; with whom it was usual, as to flee to the statues of their emperors, and to the temples of their deities, so likewise to their altars; this was customary among the Molossians, Samothracians, Crotoniatae, and Messenians; and particularly the altar of Jupiter Servator was an asylum, or place of refuge, to the Ithacians^(l). Cornelius Nepos^(m) has given us an instance of one that fled to a temple of Neptune, and sat upon the altar for his security, as here Adonijah laid hold on the horns of this, that none might force him from it.¹⁷¹*

Matthew Henry: *The terror Adonijah himself was in, and the course he took to secure himself. he was now as much depressed as he had been elevated (1Kings 1:42, 50). He had despised Solomon as not worthy to be his guest (1Kings 1:10), but now he dreads him as his judge: **He feared because of Solomon**. Thus those who oppose Christ and his kingdom will shortly be made to tremble before him, and call in vain to rocks and mountains to shelter them from his wrath. He **took hold on the horns of the altar**, which was always looked upon as a sanctuary, or place of refuge (Ex. 21:14), intimating hereby that he dared not stand a trial, but threw himself upon the mercy of his prince, in suing for which he relied upon no other plea than the mercy of God, which was manifested in the institution and acceptance of the sacrifices that were offered on that altar and the remission of sin thereupon. Perhaps Adonijah had formerly slighted the service of the altar, yet now he courts the protection of it. Many who in the day of their security neglect the great salvation, under the arrests of the terrors of the Lord would gladly be beholden to Christ and his merit, and, when it is too late, will **catch hold of the horns of the altar**.¹⁷²*

Chapter Outline

Charts, Graphics and Short Doctrines

Interestingly enough, we don't hear what Joab is doing; or whatever military personnel who accompanied him. Perhaps we ought to assume that they all slinked off as well—although slinking off in fear does not really sound like Joab. If I were to make an educated guess at this point, it would be that Joab saw the great fear in Adonijah's eyes, and left, disgusted with him.

In any case, Joab's fate will be dealt with in greater detail in the next chapter. It will appear that he escapes to the altar in Gibeon, choosing the more remote location (1Kings 2:28–29).

¹⁷⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 1:49–50.

¹⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:50. Gill cites Alexander ab Alex. Genial and Dier. l. 3. c. 20. (m) Vit. Pausan l. 4. c. 4.

¹⁷² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

Poole: *[It is likely that Joab] fled [to Gibeon], either to implore God's mercy; or rather, to avoid Solomon's rage; supposing that his reverence to that sacred place would not permit him to pollute it with his brother's blood; or that the consideration of God's grace and mercy, which himself needed and begged of God, in pardoning his offences, and accepting the sacrifices which he should offer there, would engage and dispose him to show mercy to his offending and now penitent brother; or that his piety would not allow him violently to pluck him as it were out of the arms of God, into which he had put himself.*¹⁷³

And [it] was made known to Solomon, to say, "Behold Adonijah has feared the King Solomon and behold he has taken a hold in horns of the altar, to say, 'Will swear to me as the day the King Solomon, if he slays his servant in the sword.' "

1Kings
1:51

And [it] was made known to Solomon, saying, "Listen, Adonijah fears King Solomon and he has taken a hold of the horns of the altar, and [he] is saying, '[Let] King Solomon swear to me at this time that he will not slay his servant with the sword.' "

Someone told Solomon, "Listen, Adonijah fears King Solomon and has therefore take a hold of the horns of the altar, and he is begging for mercy, saying, 'Let King Solomon swear to me right now that he will not kill me with the sword.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And [it] was made known to Solomon, to say, "Behold Adonijah has feared the King Solomon and behold he has taken a hold in horns of the altar, to say, 'Will swear to me as the day the King Solomon, if he slays his servant in the sword.' "
Latin Vulgate	And <u>they</u> told Solomon, saying: Behold Adonias fearing king Solomon, has taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, <u>that</u> he will not kill his servant with the sword.
Peshitta (Syriac)	And it was told King Solomon, saying, Behold, Adonijah is afraid because of you, and, lo, has taken refuge on the horns of the altar, saying, Let King Solomon swear to me this day <u>that</u> he will not slay his servant with the sword.
Septuagint (Greek)	And it was reported to Solomon, saying, Behold, Adonijah fears King Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, <u>that</u> he will not slay his servant with the sword.

Significant differences: The first verb does not have a plural subject (see the Latin). You will note that the Latin, Greek and Syriac all have the word *that* where the Hebrew has *if*. See the Hebrew exegesis on this.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon was told, "Look! Adonijah is afraid of King Solomon and has grabbed the horns of the altar. He's saying, 'King Solomon must swear to me first that he won't execute his servant with the sword.'"
Contemporary English V.	Someone told Solomon, "Adonijah is afraid of you and is holding onto the corners of the altar. He wants you to promise that you won't kill him."
Easy English	People told King Solomon that Adonijah was afraid of him. He had held on to the corners of the *altar. He had asked King Solomon to promise that he would not kill him.

¹⁷³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:50.

Easy-to-Read Version	Then someone told Solomon, "Adonijah is scared of you, King Solomon. Adonijah is {at the Holy Tent} holding onto the horns of the altar. And he refuses to leave. Adonijah says, 'Tell King Solomon to promise me that he will not kill me.'"
<i>The Message</i>	Solomon was told, "Adonijah, fearful of King Solomon, has taken sanctuary and seized the horns of the Altar and is saying, 'I'm not leaving until King Solomon promises that he won't kill me.'"
New Century Version	Then someone told Solomon, "Adonijah is afraid of you, so he is at the altar, holding on to its corners. He says, 'Tell King Solomon to promise me today that he will not kill me.'"
New Life Bible	Solomon was told, "See, Adonijah is afraid of King Solomon. See, he has taken hold of the horns of the altar, saying, 'Let King Solomon promise me today that he will not put his servant to death with the sword.' "
New Living Translation	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!"
The Voice	Solomon received the news. Messenger: Adonijah is terrified of King Solomon. He is gripping the horns of the altar and pleading, "Today I beg King Solomon to promise me, his servant Adonijah, that he will not execute me."

Partially literal and partially paraphrased translations:

Beck's American Translation	Solomon then received this report: "Look, Adonijah is so fearful of King Solomon that he has taken hold of the horns of the altar, saying, 'Let King Solomon swear now that he will not kill his servant with the sword.' "
Christian Community Bible	This was reported to Solomon, "Adonijah is so afraid of king Solomon that he has held onto the horns of the altar, and he says, 'Let king Solomon swear to me today that he will not slay me with the sword'."
<i>God's Word</i> ™	Someone told Solomon, "Adonijah is afraid of you, King Solomon. He is holding on to the horns of the altar and saying, 'Make King Solomon swear to me today that he will not have me killed.'"
International Standard V	"Hey look!" somebody informed Solomon. "Adonijah is terrified of King Solomon! He's gone out, grabbed hold of the horns of the altar, and now he's begging King Solomon, 'Swear to me that you won't put your servant to death with a sword!'"
New Advent (Knox) Bible	So news came to Solomon that Adonias, in fear of his royal brother, was clinging to the altar's horn, crying out, I must have king Solomon's oath this day that my life shall be spared!
New American Bible (2011)	It was reported to Solomon: "Adonijah, in fear of King Solomon, is clinging to the horns of the altar and saying, 'Let King Solomon first swear that he will not kill me, his servant, with the sword.'"
NIRV	Then Solomon was told, "King Solomon, Adonijah is afraid of you. He's holding onto the horns of the altar. He says, 'I want King Solomon to take an oath today. I want him to promise that he won't kill me with his sword.'"
New Jerusalem Bible	Solomon was told, 'You should know that Adonijah is terrified of King Solomon and is now clinging to the horns of the altar, saying, "Let King Solomon first swear to me that he will not have his servant executed." ' "
Revised English Bible	A message was sent to Solomon: 'Adonijah, in his fear of King Solomon, in clinging to the horns of the altar, he says, "Let King Solomon swear to me here and now that he will not put his servant to the sword.'"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Solomon was told, saying, "Behold, Adonijah fears King Solomon. He holds the altar horns here, saying, 'King Solomon: swear to me today that his servant <i>will</i> not die by the sword!'
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Bible in Basic English	And they gave Solomon word of it, saying, See, Adonijah goes in such fear of King Solomon, that he has put his hands on the horns of the altar, saying, Let King Solomon first give me his oath that he will not put his servant to death with the sword.
The Expanded Bible	Then someone told Solomon, "Adonijah is afraid of you, so he is at the altar, holding on to its corners [^L horns]. He says, `Tell King Solomon to promise me today that he will not kill me [^L put his servant to death with the sword]."
Ferar-Fenton Bible	Adoniah also was afraid of the appearance of Solomon, and arose and went, and took hold of the horns of the altar. See ! Adoniah is afraid of King Solomon, so he has seized the horns of the altar, exclaiming, ` Let King Solomon swear to me to-day that he will not kill his servant with the sword.
NET Bible®	Solomon was told, "Look, Adonijah fears you [Heb "King Solomon." The name and title have been replaced by the pronoun ("you") in the translation for stylistic reasons.]; see, he has taken hold of the horns of the altar, saying, `May King Solomon solemnly promise [Or "swear an oath to."] me today that he will not kill his servant with the sword."
NIV, ©2011	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."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo was told, "Here, Adoniyah is terrified of King Shlomo; he has grabbed hold of the horns of the altar and is saying, 'First let King Shlomo swear to me that he will not have his servant executed.'"
exeGesés companion Bible	And they tell Shelomoh, saying, Behold, Adoni Yah awes sovereign Shelomoh: for, behold, he holds on to the horns of the sacrifice altar, saying, O that sovereign Shelomoh oath to me today that he not deathify his servant with the sword.
Orthodox Jewish Bible	And it was told Sh'lomo, saying, Hinei, Adoniyah feareth HaMelech Sh'lomo; for, hinei, he hath caught hold of the karnayim of the Mizbe'ach, saying, Let Melech Sh'lomo swear a shevua (oath) unto me today that he will not slay his eved with the cherev.

Literal, almost word-for-word, renderings:

Context Group Version	And it was told Solomon, saying, Look, Adonijah fears king Solomon; for, look, he has laid hold on the horns of the altar, saying, Let king Solomon swear to me first that he will not kill his slave with the sword.
English Standard Version	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.'"
Kretzmann's Commentary	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. He was in a panic lest he receive the reward of his transgression.
Updated Bible Version 2.11	And it was told Solomon, saying, Look, Adonijah fears King Solomon; for, look, he has laid hold on the horns of the altar, saying, Let King Solomon swear to me first that he will not slay his slave with the sword.

World English Bible

It was told Solomon, saying, Behold, Adonijah fears king Solomon; for, behold, he has laid hold on the horns of the altar, saying, Let king Solomon swear to me first that he will not kill his servant with the sword.

Young's Updated LT

And it is declared to Solomon, saying, "Lo, Adonijah fears king Solomon, and lo, he has laid hold on the horns of the altar, saying, Let king Solomon swear to me as today—he does not put to death his servant by the sword."

The gist of this verse:

Solomon is told that Adonijah is gripping the horns of the altar in fear, calling for Solomon to swear not to have him executed.

1Kings 1:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^o lômôh (שְׁלוֹמֹה) [pronounced <i>sh^o-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'Ădônîyyâh (אֲדֹנָיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
yârê' (יָרַע) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal perfect	Strong's #3372 BDB #431

1Kings 1:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: And [it] was made known to Solomon, saying, “Listen, Adonijah fears King Solomon... Most everyone in Jerusalem knew that Adonijah attempted to become king; and now someone is reporting that he is taking a hold of the horns of the altar. We know that none of David’s sons are known for their bravery, and this man was afraid for his life.

1Kings 1:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'âchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal perfect	Strong's #270 BDB #28
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qar ^e nayim (קַרְנַיִם) [pronounced <i>ker-nah-yihm</i>]	<i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>	feminine plural construct	Strong's #7161 BDB #901
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and he has taken a hold of the horns of the altar,... I would assume that he went to the nearest altar, which was either next to the Tent of the Ark or on the property of Araunah (2Sam. 24:21–25). The building of an altar for the Tabernacle (the Tent of Meeting) was very specific. It is likely, in my opinion, that a similar altar was probably built for the Tent of the Ark, but not for the altar on the hill that belonged to Araunah (that was

something which had to be quickly constructed to stay the hand of God). In any case, Adonijah has taken a hold of the horns of the altar there, asking for pardon.

Recall that the Ark and the Tabernacle were never together during David's life; and he did not unify them either. However, he did bring the Ark to Jerusalem, because it had been in storage over a long period of time (3 chapters of the book of Chronicles are devoted to this).

1Kings 1:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
shâba' (שבא) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced <i>k</i> ʰ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . ¹⁷⁴			
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean <i>as the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שלום) [pronounced <i>sh^e-I-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

¹⁷⁴ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

1Kings 1:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When following an oath, either stated or implied, ׀m, by itself, functions as an emphatic negative. According to the Geneva Bible: <i>The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.</i> ¹⁷⁵			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4191 BDB #559
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chereb (חֶרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352

Translation: ...and [he] is saying, '[Let] King Solomon swear to me at this time that he will not slay his servant with the sword.' " He asks that King Solomon assure him that he will not be killed for what he has done. So he has apparently given up on the idea of being king over all Israel.

Obviously, Adonijah thinks himself reasonably safe by holding on to the horns of the altar; and he knows that an oath from Solomon would assure him safety.

Matthew Henry: *Let king Solomon swear to me that he will not slay his servant. He owns Solomon for his prince, and himself his servant, dares not justify himself, but makes supplication to his judge. It was a great change with him. He that in the morning was grasping at a crown is before night begging for his life. Then Adonijah reigned, now Adonijah trembles, and cannot think himself safe unless Solomon promise, with an oath, not to put him to death.*¹⁷⁶

It is interesting that we don't know how many details about David's promise to Bathsheba that Adonijah has. Does he know that David was going to tap Solomon? Does he exclude Solomon out of suspicion that he will be tapped to be the next king? After all, David was working closely with Solomon and teaching him on a regular basis; something which David did not do for his previously-born sons.

I don't think that Adonijah knew any of these details; but when his support began to suddenly leave and when Joab left him, Adonijah panicked and was greatly afraid for his own life. As mentioned before, this is a man who sees himself as entitled; but he is not a brave man.

I suggested earlier that it was his mother who put him up to this. It was his mother who may have said to him, "No one asks to be king—a real king just takes the crown." For that is what he appeared to do. He just, by his being

¹⁷⁵ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

¹⁷⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

next in line, assumed the throne while David was dying in the royal palace. But now, without his key supporters, everything looks a lot different to Adonijah.

Poole: *[What Adonijah says here is] a virtual abdication of his claim to the throne and a direct acknowledgment of the new monarch.*¹⁷⁷ For all intents and purposes, Adonijah is saying, "Solomon, you are clearly king over all Israel; I am at your mercy."

Making an oath in ancient Israel was generally thought to bring closure to a matter, because the oath of the person was generally accepted as being true.

The Oath in the Economy of Israel

Citation	Text/Commentary
Gen. 21:22–24	At that time Abimelech and Phicol the commander of his army said to Abraham, "God is with you in all that you do. Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned." And Abraham said, "I will swear." (ESV) There had been some disputes between the people of Abimelech and Abraham. However, Abimelech recognizes that God is with Abraham and that it would be the smart thing to have an agreement with Abraham.
Gen. 31:43–54	Then Laban answered and said to Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. But what can I do this day for these my daughters or for their children whom they have borne? Come now, let us make a covenant, you and I. And let it be a witness between you and me." So Jacob took a stone and set it up as a pillar. And Jacob said to his kinsmen, "Gather stones." And they took stones and made a heap, and they ate there by the heap. Laban called it Jegar-sahadutha, but Jacob called it Galeed. Laban said, "This heap is a witness between you and me today." Therefore he named it Galeed, and Mizpah, for he said, "The LORD watch between you and me, when we are out of one another's sight. If you oppress my daughters, or if you take wives besides my daughters, although no one is with us, see, God is witness between you and me." Then Laban said to Jacob, "See this heap and the pillar, which I have set between you and me. This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, to do harm. The God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the Fear of his father Isaac, and Jacob offered a sacrifice in the hill country and called his kinsmen to eat bread. They ate bread and spent the night in the hill country. (ESV) Laban and Jacob were both rather deceptive men; and this oath brought them to a point of some limited trust.
Num. 14:1–4	Then all the congregation raised a loud cry, and the people wept that night. And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt." (ESV) Here, the people of Israel face an enemy that they see as too formidable; so they are ready to turn tail and run back to Egypt (where an army chased them and they feared for their lives). So this is an oath made from irrationality and fear. The fear causes their oath to be irrational.

¹⁷⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:51.

The Oath in the Economy of Israel

Citation	Text/Commentary
Num. 30:2–5	If a man vows a vow to the LORD, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth. "If a woman vows a vow to the LORD and binds herself by a pledge, while within her father's house in her youth, and her father hears of her vow and of her pledge by which she has bound herself and says nothing to her, then all her vows shall stand, and every pledge by which she has bound herself shall stand. But if her father opposes her on the day that he hears of it, no vow of hers, no pledge by which she has bound herself shall stand. And the LORD will forgive her, because her father opposed her. (ESV) Vows and pledges were even codified in the Mosaic Law.
Judges 1:13–15	And Othniel the son of Kenaz, Caleb's younger brother, captured it. And he gave him Achsah his daughter for a wife. When she came to him, she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, "What do you want?" She said to him, "Give me a blessing. Since you have set me in the land of the Negeb, give me also springs of water." And Caleb gave her the upper springs and the lower springs. The daughter of Caleb knows that Caleb's word is his bond.
Judges 21:1–7	Now the men of Israel had sworn at Mizpah, "No one of us shall give his daughter in marriage to Benjamin." And the people came to Bethel and sat there till evening before God, and they lifted up their voices and wept bitterly. And they said, "O LORD, the God of Israel, why has this happened in Israel, that today there should be one tribe lacking in Israel?" And the next day the people rose early and built there an altar and offered burnt offerings and peace offerings. And the people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to the LORD?" For they had taken a great oath concerning him who did not come up to the LORD to Mizpah, saying, "He shall surely be put to death." And the people of Israel had compassion for Benjamin their brother and said, "One tribe is cut off from Israel this day. What shall we do for wives for those who are left, since we have sworn by the LORD that we will not give them any of our daughters for wives?" (ESV) Once this vow had been made, there was no way to undo it. At best, they would have to come up with some way around the vow.
1Sam. 14:26–30	And when the people entered the forest, behold, the honey was dropping, but no one put his hand to his mouth, for the people feared the oath. But Jonathan had not heard his father charge the people with the oath, so he put out the tip of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes became bright. Then one of the people said, "Your father strictly charged the people with an oath, saying, 'Cursed be the man who eats food this day.'" And the people were faint. Then Jonathan said, "My father has troubled the land. See how my eyes have become bright because I tasted a little of this honey. How much better if the people had eaten freely today of the spoil of their enemies that they found. For now the defeat among the Philistines has not been great." (ESV) This was an example of a foolish oath; and Saul, as he got older, had a tendency to say some really foolish things.
1Kings 1:11–13	Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it? Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon. Go in at once to King David, and say to him, 'Did you not, my lord the king, swear to your servant, saying, "Solomon your son shall reign after me, and he shall sit on my throne"? Why then is Adonijah king?' (ESV) Here, the vow that David made to Bathsheba determines who will be king in all Israel.

The Oath in the Economy of Israel

Citation	Text/Commentary
1Kings 2:8–9	<p>And there is also with you Shimei the son of Gera, the Benjaminite from Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim. But when he came down to meet me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.' Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol." (ESV) David swore to Shimei that he would not kill him; however, this oath did not apply to Solomon.</p>
1Kings 2:19–25	<p>So Bathsheba went to King Solomon to speak to him on behalf of Adonijah. And the king rose to meet her and bowed down to her. Then he sat on his throne and had a seat brought for the king's mother, and she sat on his right. Then she said, "I have one small request to make of you; do not refuse me." And the king said to her, "Make your request, my mother, for I will not refuse you." She said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife." King Solomon answered his mother, "And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, for he is my older brother, and on his side are Abiathar the priest and Joab the son of Zeruiah." Then King Solomon swore by the LORD, saying, "God do so to me and more also if this word does not cost Adonijah his life! Now therefore as the LORD lives, who has established me and placed me on the throne of David my father, and who has made me a house, as he promised, Adonijah shall be put to death today." So King Solomon sent Benaiah the son of Jehoiada, and he struck him down, and he died. (ESV) Adonijah was skating on thin ice when he made himself king. Solomon agreed to allow him to live if he did not make trouble. Asking for Abishag was trouble, because this would have connected Adonijah to David.</p>
1Kings 2:40–46	<p>Shimei arose and saddled a donkey and went to Gath to Achish to seek his servants. Shimei went and brought his servants from Gath. And when Solomon was told that Shimei had gone from Jerusalem to Gath and returned, the king sent and summoned Shimei and said to him, "Did I not make you swear by the LORD and solemnly warn you, saying, 'Know for certain that on the day you go out and go to any place whatever, you shall die'? And you said to me, 'What you say is good; I will obey.' Why then have you not kept your oath to the LORD and the commandment with which I commanded you?" The king also said to Shimei, "You know in your own heart all the harm that you did to David my father. So the LORD will bring back your harm on your own head. But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever." Then the king commanded Benaiah the son of Jehoiada, and he went out and struck him down, and he died. So the kingdom was established in the hand of Solomon. (ESV) When an oath was given, they were not to violate the oath or the spirit of the oath.</p>
Jer. 5:2–3	<p>Though they say, "As the LORD lives," yet they swear falsely. O LORD, do not your eyes look for truth? You have struck them down, but they felt no anguish; you have consumed them, but they refused to take correction. They have made their faces harder than rock; they have refused to repent. Jeremiah spoke of vows and pledges made, but without an expectation to adhere to them.</p>

The Oath in the Economy of Israel

Citation	Text/Commentary
Matt. 5:33–37	Jesus is speaking: "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not take an oath by your head, for you cannot make one hair white or black. Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. (ESV) Apparently, the concept of the oath or vow was being distorted. They were offered up for trivial things; or they were offered up with the intention to deceive. That was not the intention of the oath in the first place.
Matt. 23:16–23	Jesus is speaking: "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.' You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and by him who dwells in it. And whoever swears by heaven swears by the throne of God and by him who sits upon it. "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others." (ESV) The pharisees and other religious types had made a mockery of the concept of making a vow.

What we actually say is important.

These passages are suggested by Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 1:51. They are mere examples of a number of vows which are found throughout Scripture.

Chapter Outline

Charts, Graphics and Short Doctrines

And so says Solomon, "If he is to a son of courage will not fall from his hair earthward; [or] if evil is found in him and he had died."

1Kings
1:52

Solomon said, "If he is a man [lit., son] of courage, [then] not a hair [of his head] will fall to the ground; [but] if evil [intent] is found in him, then he will die."

Solomon said, "If he shows himself to be a man of courage and integrity, then he will not be harmed; but if evil intent is found in him, then he will die."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Solomon, "If he is to a son of courage will not fall from his hair earthward; [or] if evil is found in him and he had died."

Latin Vulgate

And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

Peshitta (Syriac)

And Solomon said, If he will show himself to be a worthy man, there shall not a hair of his head fall to the earth; but if wickedness shall be found in him, he shall die.

Greek Septuagint And Solomon said, If he should be a valiant man, there shall not a hair of his head fall to the ground; but if evil be found in him, he shall die.

Significant differences: Solomon speaks of Adonijah as a *son of courage*; not as a *good man* (Latin) or as a *worthy man* (Syriac).

Thought-for-thought translations; paraphrases:

Common English Bible Solomon said, "If he shows himself to be an honorable person, then not a hair of his head will be harmed. But if any evil is found in him, he will die."

Easy English Solomon replied, 'If he is loyal, I will not touch a hair of his head. (In other words, I will not hurt him even slightly.) But if he is not, he will die.'

New Century Version So Solomon answered, "Adonijah must show that he is a man of honor. If he does that, I promise he will not lose even a single hair from his head. But if he does anything wrong, he will die."

New Life Bible Solomon said, "If he will be a man of worth, not one of his hairs will fall to the ground. But if he is found to be bad, he will die."

New Living Translation 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."

The Voice **Solomon:** ⁵² If Adonijah will be a man of integrity and honor, then not a single hair on his head will be harmed. But if he is an evil man, then he shall die.

Partially literal and partially paraphrased translations:

American English Bible Well, when it was reported to Solomon that Adonijah was afraid of him and that he was holding the horns of the Altar and saying, 'Let Solomon swear to me today that he won't kill his servant with his sword,' Solomon said: 'If he's a valiant man, not a single hair will fall to the ground; but if he's evil, he will die.' V. 51 is included for context.

Beck's American Translation "If he will be a wrothy person," Solomon said, "not a hair of him will fall to the ground. But if we find him doing wrong, he must die."

Christian Community Bible Solomon replied, "If he proves to be a worthy man, not a hair of his head shall perish. But if he acts like a wicked man, he shall die."

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

New Advent (Knox) Bible Why, answered Solomon, prove he a loyal man, never a hair shall fall from his head; if he is found to be plotting mischief, he shall die for it.

New American Bible (2002) Solomon answered, "If he proves himself worthy, not a hair shall fall from his head. But if he is found guilty of crime, he shall die."

NIRV Solomon replied, "Let him show that he's a man people can respect. Then not even one hair on his head will fall to the ground. But if I find out he's done something evil, he will die."

New Jerusalem Bible 'Should he bear himself honourably,' Solomon answered, 'not one hair of his shall fall to the ground; but if he proves difficult, he shall die.'

Revised English Bible Solomon said, 'If he proves himself an Honourable man, not a hair of his head will fall to the ground; but if he is found making trouble, he must die.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Solomon said, "If he was a son of courage, no hair of his will fall to the ground. But if evil found him, he will die."

The Expanded Bible So Solomon answered, "Adonijah must show that he is a man of honor. If he does that, I promise [If he is loyal/honorable/worthy,] he will not lose even a single hair

from his head. But if he does anything wrong [he makes trouble; ^Levil is found in him], he will die."

Ferar-Fenton Bible

If the EVER-LIVING acquits him, not a hair of his shall fall to the earth; but if he is found to be criminal, he shall die!.

NET Bible®

Solomon said, "If he is a loyal subject [Heb "if he is a man of strength [or ability]."] In this context, where Adonijah calls himself a "servant," implying allegiance to the new king, the phrase נִלְאִיִּשׁ ('ish khayil) probably carries the sense of "a worthy man," that is, "loyal" (see HALOT 311 s.v. נִלְאִיִּשׁ).], not a hair of his head will be harmed, but if he is found to be a traitor [Heb "but if evil is found in him."], he will die."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Shlomo said, "If he will demonstrate that he is a worthy man, not a hair of his will fall to the earth. But if he is found making trouble, he will die."

JPS (Tanakh—1985)

Solomon said, "If he behaves worthily, not a hair of his head shall fall to the ground; but if he is caught in any offense, he shall die."

Orthodox Jewish Bible

And Sh'lomo said, If he will show himself a ben chayil (a son of worthiness), there shall not a hair of him fall to ha'aretz; but if ra'ah (wickedness) shall be found in him, he shall die [Ro 6:23].

Literal, almost word-for-word, renderings:

Concordant Literal Version

And Solomon said, `If he becomes a virtuous man--there does not fall of his hair to the earth, and if evil is found in him--then he has died.

English Standard Version

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."

Green's Literal Translation

And Solomon said, If he becomes a son of virtue, not a hair of his head shall fall to the earth. But if evil is found in him, then he shall die.

Kretzmann's Commentary

And Solomon said, if he will show himself a worthy man, honorable and trustworthy, there shall not an hair of him fall to the earth, he would not be harmed; but if wickedness shall be found in him, he shall die, another crime of a similar nature would cost him his life.

New RSV

So Solomon responded, `If he proves to be a worthy man, not one of his hairs shall fall to the ground; but if wickedness is found in him, he shall die.'

Young's Updated LT

And Solomon says, "If he becomes a virtuous man—there does not fall of his hair to the earth, and if evil is found in him—then he has died."

The gist of this verse:

Solomon says that if Adonijah behaves like a man of courage, not a hair will fall from his head; however, if evil is found in him, then he will die.

1Kings 1:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

1Kings 1:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Sh ^e lōmōh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'īm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
<p>The particle 'īm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i>; this is a rare usage).</p>			
<p>Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ¹⁷⁸</p>			
<p>When following an oath, either stated or implied, 'īm, by itself, functions as an emphatic negative. According to the Geneva Bible: <i>The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.</i> ¹⁷⁹</p>			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chayil (חַיִּיל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298

NET Bible note: *Heb "if he is a man of strength [or ability]." In this context, where Adonijah calls himself a "servant," implying allegiance to the new king, the phrase אִם חַיִּיל ('ish khayil) probably carries the sense of "a worthy man," that is, "loyal" (see HALOT 311 s.v. חַיִּיל).¹⁸⁰*

¹⁷⁸ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

¹⁷⁹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

¹⁸⁰ From <https://bible.org/netbible/index.htm?1ki1.htm> accessed June 9, 2014.

1Kings 1:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Hebrew does not actually have <i>a man of strength</i> , but a <i>son of strength</i> . However, their translation, <i>a loyal subject</i> , is reasonable, given the context.			
lō' (לו' or לא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
sa'ârâh (שַׁעֲרָה) [pronounced <i>sah-ûh-RAW</i>]	<i>hair, a single hair</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8185 BDB #972
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: Solomon said, “If he is a man [lit., son] of courage, [then] not a hair [of his head] will fall to the ground;... It is interesting that Solomon does not call for him to be a man of integrity or a man of truth, but a man of courage. Remember, he is grabbing onto the horns of the altar to save his own life. Essentially, Solomon is saying, “Take responsibility for your actions. If you do something, then you ought to stand behind it and you ought to be able to do that in front of me.”

There is also some tongue-in-cheek going on here. It is possible that Solomon had some awareness of what was going on—that Adonijah, as the self-proclaimed king, called his supporters *men of courage* (see v. 42). Therefore, Solomon uses the same designation for Adonijah, as somewhat of a jab at him. “As long as he is a man of courage, then he will not be harmed.” Obviously, Adonijah is anything but.

After hearing the report that Adonijah had grabbed the horns of the altar and was hanging on for dear life, it sounds as if Solomon pokes fun at him, by promising not to kill him if he is a *son of strength* (a *man of courage*). Such strength and courage would require him to let go of the altar. So, rather than call for a promise from Adonijah or anything else, Solomon says, “Well, if he’s courageous, I won’t harm him.” Certainly this gets reported to Adonijah, while he holds onto that altar for dear life, in great fear of Solomon.

Recall that Solomon was a learned man, with great skills in the realm of writing and expression; so for him to say something like this, just to needle Adonijah a bit, is not out of the question.

Barnes: *Solomon’s clemency in pardoning Adonijah is very remarkable. In the East not only are pretenders almost always punished with death, but it has often been the custom for each king upon his accession to put to death all his brothers as mere possible pretenders.*¹⁸¹

¹⁸¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 1:52.

Ellicott write: *Solomon's pardon, though according to Oriental ideas, an act of extraordinary grace, was yet characteristically cautious and conditional, to be withdrawn accordingly on the first symptom of any renewal of Adonijah's pretensions.*¹⁸²

What Solomon is offering is a limited and conditional reprieve, something that was rare for that day and time. It was so much easier for a ruling monarch to kill all of those who are potential rivals.

1Kings 1:52b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אם) [pronounced eem] is found twice (as it is here), it can be translated, ... <i>whether...or...</i>			
râʾâh (רעה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
mâtsâʾ (מצא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person feminine singular, Niphal imperfect	Strong's #4672 BDB #592
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (תומ) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation:...*[but] if evil [intent] is found in him, then he will die.*” In the alternative, if he foments revolution (that is, if evil is found in him), then he will be executed. Solomon: “If you do anything even remotely like this again, I will have you executed.” Or, as Gill put it, as long as he avoids the *crimes of sedition, rebellion, and treason*, Solomon will overlook what has taken place here. In fact, *he will find no mercy.*¹⁸³

Jamieson, Fausset and Brown: *Solomon spared his life on the express condition of his good behavior—living in strict privacy, leading a quiet, peaceable life, and meddling with the affairs of neither the court nor the kingdom.*¹⁸⁴ Clarke: *If, from henceforth, he behave well, show himself to be contented, and not endeavor to make partisans, or stir up insurrections among the people, he shall be safe; but if*

¹⁸² From <http://www.studydrive.org/commentaries/ebc/view.cgi?bk=10&ch=1> accessed June 28, 2014.

¹⁸³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 1:52.

¹⁸⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:50–53.

wickedness be found in him - if he act at all contrary to this - he shall die; his blood shall be upon him.¹⁸⁵

Arno Gaebelein: Adonijah took hold of the horns of the altar (Exodus 21:12-14). Solomon promises him that his life would be spared, "but if wickedness shall be found in him, he shall die." Mercy shown and righteousness demanded were the first acts of King Solomon. In this he is a type of Him who will reign in peace and execute mercy and righteousness on the earth. Righteousness will reign in the millennial Kingdom and evil doers will be cut off.¹⁸⁶

Essentially, Adonijah is being put on probation. He is not being put into jail; he is not being subjected to any punishment, but he given specific terms of probation; and if he violates these terms, he is subject to execution.

And so sends the King Solomon and so they bring him down from upon the altar and so he comes and so he does obeisance to King Solomon. And so says to him Solomon, "Go to your home."

1Kings
1:53

Solomon sent [messengers] to bring him down from the altar. Then Adonijah [lit., he] came and did obeisance to King Solomon. Solomon told him, "Go to your [own] home."

Solomon then sent military personnel to get Adonijah from off of the altar. Then Adonijah came in to King Solomon and did obeisance before him. Solomon told, "Now, leave and go to your own home."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sends the King Solomon and so they bring him down from upon the altar and so he comes and so he does obeisance to King Solomon. And so says to him Solomon, "Go to your home."
Latin Vulgate	Then king Solomon sent, and brought him out from the altar: and going in, he <u>worshipped</u> king Solomon: and Solomon said to him: Go to your house.
Peshitta (Syriac)	So King Solomon sent, and they brought him down from the altar. And he came and did obeisance to King Solomon; and Solomon said to him, Go to your house.
Septuagint (Greek)	And King Solomon sent, and they brought him away from the altar; and he went in and bowed down to King Solomon. And Solomon said to him, Go to your house.

Significant differences: The word *worshipped* in the Latin might be a bit too much.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then he sent someone to the altar to get Adonijah. After Adonijah came and bowed down, Solomon said, "Adonijah, go home."
Easy English	Then King Solomon sent men to fetch Adonijah from the *altar. Adonijah *bowed to King Solomon. Solomon said to him, 'Go to your home.'
Easy-to-Read Version	Then King Solomon sent some men to get Adonijah. The men brought Adonijah to King Solomon. Adonijah came to King Solomon and bowed down. Then Solomon said, "Go home."

¹⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 1:52.

¹⁸⁶ Arno Gaebelein, for instance, at <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=1> accessed June 28, 2014.

Good News Bible (TEV)	King Solomon then sent for Adonijah and had him brought down from the altar. Adonijah went to the king and bowed low before him, and the king said to him, "You may go home."
<i>The Message</i>	Solomon summoned him and they brought him from the Altar. Adonijah came and bowed down, honoring the king. Solomon dismissed him, "Go home."
New Life Bible	So King Solomon sent men to bring him down from the altar. Adonijah came and put his face to the ground in front of King Solomon. And Solomon said to him, "Go to your house."
New Living Translation	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."
The Voice	King Solomon called for Adonijah, and he was led down from the altar. Adonijah entered the king's presence and fell down before him, putting his face to the floor. Solomon (to Adonijah): Leave me, and return to your house.

Partially literal and partially paraphrased translations:

American English Bible	So, King Solomon sent and had him brought back from the Altar. Then [AdoniJah] bowed low before King Solomon, and Solomon said to him: 'Now, just go back home!'
Christian Community Bible	So king Solomon sent for him and they brought him down from the altar. He came before king Solo mon and paid him homage; after that, Solomon sent him home.
International Standard V	So King Solomon sent for him, and he was brought down from the altar. When he had arrived, he fell on his face in front of King Solomon, so Solomon told him, "Go home!"
New Advent (Knox) Bible	Then he sent to bring him away from the altar, and Adonias came into king Solomon's presence, and did reverence there. And with that, Solomon sent him away to his house.
New American Bible (2002)	King Solomon sent to have him brought down from the altar, and he came and paid homage to the king. Solomon then said to him, "Go to your home."
NIRV	King Solomon got some men to bring Adonijah down from the altar. He came and bowed down to King Solomon. Solomon said, "Go on home."
New Jerusalem Bible	King Solomon then sent for him to be brought down from the altar; he came and threw himself prostrate before King Solomon; Solomon said to him, 'Go to your house.'
New Simplified Bible	King Solomon then sent for Adonijah and had him brought down from the altar. Adonijah went to the king and bowed low before him. The king said to him: »You may go home.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King Solomon sent, and they descended him from over the altar. He came and bowed to King Solomon. Solomon said to him, "Go to your house."
Bible in Basic English	So King Solomon sent, and they took him down from the altar. And he came and gave honour to King Solomon; and Solomon said to him, Go to your house.
The Expanded Bible	Then King Solomon sent some men to get Adonijah. When he was brought from the altar, he came before King Solomon and bowed down [prostrated himself]. Solomon told him, "Go home."
Ferar-Fenton Bible	Then King Solomon arrested, and had him brought down from the altar. So he came and bowed to Solomon the king, and Solomon said to him, "Go to your house."
NET Bible®	King Solomon sent men to bring him down [Heb "sent and they brought him down."] from the altar. He came and bowed down to King Solomon, and Solomon told him, "Go home [Heb "Go to your house."]."

NIV, ©2011

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."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So King Shlomo sent, and they brought him down from the altar. He came and prostrated himself before King Shlomo; and Shlomo said to him, 'Go on home.'
exeGesés companion Bible	So sovereign Shelomoh sends and they descend him from the sacrifice altar: and he comes and prostrates to sovereign Shelomoh: and Shelomoh says to him, Go to your house.
Orthodox Jewish Bible	So HaMelech Sh'lomo sent, and they brought him down from the Mizbe'ach. And he came and bowed himself to Melech Sh'lomo; and Sh'lomo said unto him, Go to thine bais.
<i>The Scriptures</i> 1998	And Sovereign Shelomoh sent, and they brought him down from the altar. And he came and fell down before Sovereign Shelomoh. And Shelomoh said to him, "Go to your house."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So King Solomon sent, and they brought Adonijah down from the altar [in front of the tabernacle]. He came and bowed himself to King Solomon, and Solomon said to him, Go to your house.
English Standard Version	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."
Green's Literal Translation	And King Solomon sent, and they brought him down from the altar. And he came in and bowed to King Solomon. And Solomon said to him, Go to your house.
Kretzmann's Commentary	So King Solomon sent, and they brought him down from the altar. "Solomon regarded Adonijah's flight to the horns of the altar as a confession of his guilt and repentance, and he exercised an act of clemency which could only produce the most favorable impression upon the people. " (Lange.) And he came and bowed himself to King Solomon, acknowledging him as rightful king; and Solomon said unto him, Go to thine house. He was granted life and freedom. Note: All those who have left the kingdom of Christ, but return to Him while the time of grace is still upon them, will not be cast out by Him; for with Him there is mercy and forgiveness.
NASB	So King Solomon sent, and they brought him down from the altar. And he came and prostrated himself before [Lit to] King Solomon, and Solomon said to him, "Go to your house."
New King James Version	So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and Solomon said to him, "Go to your house."
New RSV	Then King Solomon sent to have him brought down from the altar. He came to do obeisance to King Solomon; and Solomon said to him, 'Go home.'
World English Bible	So king Solomon sent, and they brought him down from the altar. He came and did obeisance to king Solomon; and Solomon said to him, Go to your house.
Young's Updated LT	And king Solomon sends, and they bring him down from off the altar, and he comes in and bows himself to king Solomon, and Solomon says to him, "Go to your house."

The gist of this verse:

1Kings 1:53a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Solomon sent [messengers]... Solomon already made a ruling, that Adonijah would not be harmed, as long as he lived a peaceful life (that is, was a man of courage). However, he is warned that if any evil is found in him, he will be executed. This would be the message which Adonijah receives when holding onto the horns of the altar.

1Kings 1:53b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #3381 BDB #432
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>‘ahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
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Translation: ...to bring him down from the altar. It would be rather embarrassing for the man who would be king, to be holding on to the horns of the altar for dear life, panicked over what he has done. He is given reassurances by the messengers who speak with him.

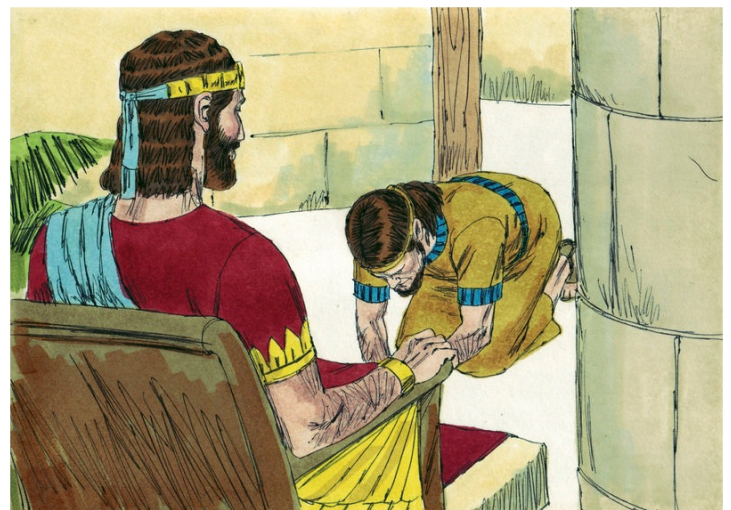
1Kings 1:53c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Then Adonijah [lit., he] came and did obeisance to King Solomon. Adonijah has enough sense to go to Solomon and to bow before him, indicating that he, the older half-brother, is the subject and the Solomon is the king.

Adonijah bows before Solomon (a graphic); from [Distant Shores Media](#). Accessed June 25, 2014.

We are not told if there is any verbal interchange between them. I rather like the idea of him bowing before Solomon, and neither man saying nothing. As the subject, Adonijah cannot speak. He just has to grovel there until Solomon speaks to him. How long this went on, we do not know (and that is conjecture on my part; but it certainly does fit the narrative). As Charles de Gaulle said: *Silence is the ultimate weapon of power.*¹⁸⁷



¹⁸⁷ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

1Kings 1:53d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix; pausal form	Strong's #1004 BDB #108

Translation: Solomon told him, “Go to your [own] home.” My educated guess is, Solomon waited this out for maybe 5 minutes. Adonijah keeping his mouth shut and laying before Solomon is what Solomon needed to see. Solomon did not want to hear any excuses or an explanation. He wanted to see obeisance, and he got that.

Finally, Solomon spoke. “Go home.”

Matthew Henry: *Adonijah is sent for, and told upon what terms he stands, which he signifies his grateful submission to, and then is told to go to his house and live retired there. Solomon not only gave him his life, but his estate, thus establishing his throne by mercy.*¹⁸⁸

Jamieson, Fausset and Brown: *Adonijah, having acted in opposition to the will of the reigning king, was guilty of rebellion, and stood self-condemned. Solomon spared his life on the express condition of his good behavior--living in strict privacy, leading a quiet, peaceable life, and meddling with the affairs of neither the court nor the kingdom.*¹⁸⁹

¹⁸⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 1:41–53.

¹⁸⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 1:50–53.

F. B. Meyer: *Solomon displayed remarkable clemency in dealing with Adonijah. He was willing to let bygones be bygones. He promised that if Adonijah proved himself a worthy man, no harm should befall him. But as the following chapter records, the evil that wrought in Adonijah came out in a further plot to secure the throne, and he paid the death penalty.*¹⁹⁰

Many believe that 1Kings 2:1–12 ought to be appended to this chapter. In that portion of 1Kings 2, David dies and Solomon becomes king over the entire land. The only problem with that notion is, the bulk of 1Kings 1 takes place over a period of perhaps half a day. 1Kings 2:1 picks up perhaps a month or two later (no exact time frame is given, but 1Chron. 22–29 would be inserted in between 1Kings 1 and 2). As mentioned previously, the David of the end of Chronicles seems much more powerful and energetic than the David of this first chapter and a half of 1Kings. However, we may simply assume that David recovered from whatever it was that he was suffering, and was empowered enough to present Solomon publically before all Israel; and to publically commit Solomon to the building of the holy Temple. In fact, appending 1Kings 2:1–12 to 1Kings 1 would have the disconcerting affect of throwing a reader off, making him think that 1Kings 2:1 picks up right where 1Kings 1:53 left off, and that is simply not the case.

The Teachers' Bible Commentary: *For a brief period David and Solomon were co-regents, but following the death of David, the power was soon consolidated in the hands of Solomon, under whom Israel had her most glorious era of peace and prosperity.*¹⁹¹

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Samuel

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 1 is in the Word of God

- Careful exegesis of the book of Kings and Chronicles reveals that David is not about to die; he does have some very good days ahead. And his illness is not necessarily the result of profligate living.
- Seeing David's physical state caused us to explore physical problems which many men suffer prior to death.
- The nature and action of David's sons cause us to consider the pitfalls of being a single parent.
- We see by the life of David and the actions of his children that repentance and forgiveness do not alter the negative results of sin.
- We get to see exactly how the power and authority of the king came to be vested in Solomon, and the ongoing intrigue which led to him becoming king.
- In this chapter, we get an excellent bird's-eye-view of what takes place. Some commentators make some

¹⁹⁰ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=10&ch=1> accessed June 28, 2014.

¹⁹¹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=1> (Coffman's Commentary); accessed June 28, 2014; referencing p.194 of the Teachers' Bible Commentary.

Why 1Kings 1 is in the Word of God

mistakes in discussing Bathsheba's meeting with Adonijah in 1Kings 2 because they do not fully understand the events which take place in this chapter. Just because we, as readers, know the details of what take place here in this chapter; this does not mean that all of the people in this chapter know all of these same details. If you understand this chapter thoroughly, then some of the things which take place in the next chapter make perfect sense. If you do not understand the events of this chapter, along with understanding who knows what and when, then you will misinterpret events in the next chapter.

Over the many centuries, the veracity of the Word of God is questioned over historical details; so having these details right in the first place, and then understanding them is often key to being able to answer such objections. Answering such objections does not mean that you are going to find yourself in a debate and you need to know this information for a debate; but you will, from time to time, see some stupid posted graphic which disparages the Bible on facebook and this knowledge helps to keep you from questioning or losing your faith over a dishonest graphic. The minions of Satan—not even realizing that they are minions, put together graphics as quickly as they can and post them, hoping that you will read it and become discouraged or confused.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What We Learn from 1Kings 1

1. We studied the purpose of the Old Testament.
2. We briefly studied the concept of inspiration.
3. We study why God allows the human body to often endure illness prior to death.
4. We studied the statistic associated with single parenthood.
5. We studied that poverty is not a chief cause of crime; but the lack of a father in the home is a major cause of crime.
6. We saw just how lousy David's sons were because they did not have David's strong hand involved in their raising. Therefore, they were not in poverty, but they were still involved in criminality.
7. We studied what the Bible had to say about raising children.
8. We learn that Nathan the prophet does not necessarily require God to talk to him in order to act. When he knows what he ought to do, then he simply acts (in this chapter, he goes to Bathsheba about the coronation of Adonijah).
9. Many commentators are confused about the relationship between David and Bathsheba and suggest that all of the formality indicates that their love has died. This is not true and the text indicates that David cares a great deal for Bathsheba. This is why he calls her back in to renew his vow to her.
10. Some people, unfortunately, do not have any potential for growth. Changing circumstances and certain facts do not change their thinking.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.**

CHAPTER 14.

**THAT DAVID MADE GREAT PREPARATIONS FOR THE HOUSE OF GOD; AND THAT, UPON
ADONIJAH'S ATTEMPT TO GAIN THE KINGDOM, HE APPOINTED SOLOMON TO REIGN.**

1. AFTER the delivery of this prophecy, the king commanded the strangers to be numbered; and they were found to be one hundred and eighty thousand; of these he appointed fourscore thousand to be hewers of stone, and the rest of the multitude to carry the stones, and of them he set over the workmen three thousand and five hundred. He also prepared a great quantity of iron and brass for the work, with many (and those exceeding large) cedar trees; the Tyrians and Sidonians sending them to him, for he had sent to them for a supply of those trees. And he told his friends that these things were now prepared, that he might leave materials ready for the building of the temple to his son, who was to reign after him, and that he might not have them to seek then, when he was very young, and by reason of his age unskillful in such matters, but might have them lying by him, and so might the more readily complete the work.

2. So David called his son Solomon, and charged him, when he had received the kingdom, to build a temple to God, and said, "I was willing to build God a temple myself, but he prohibited me, because I was polluted with blood and wars; but he hath foretold that Solomon, my youngest son, should build him a temple, and should be called by that name; over whom he hath promised to take the like care as a father takes over his son; and that he would make the country of the Hebrews happy under him, and that, not only in other respects, but by giving it peace and freedom from wars, and from internal seditions, which are the greatest of all blessings. Since, therefore," says he, "thou wast ordained king by God himself before thou wast born, endeavor to render thyself worthy of this his providence, as in other instances, so particularly in being religious, and righteous, and courageous. Keep thou also his commands and his laws, which he hath given us by Moses, and do not permit others to break them. Be zealous also to dedicate to God a temple, which he hath chosen to be built under thy reign; nor be thou afrighted by the vastness of the work, nor set about it timorously, for I will make all things ready before I die: and take notice, that there are already ten thousand talents of gold, and a hundred thousand talents of silver (25) collected together. I have also laid together brass and iron without number, and an immense quantity of timber and of stones. Moreover, thou hast many ten thousand stone-cutters and carpenters; and if thou shalt want any thing further, do thou add somewhat of thine own. Wherefore, if thou performest this work, thou wilt be acceptable to God, and have him for thy patron." David also further exhorted the rulers of the people to assist his son in this building, and to attend to the Divine service, when they should be free from all their misfortunes, for that they by this means should enjoy, instead of them, peace and a happy settlement, with which blessings God rewards such men as are religious and righteous. He also gave orders, that when the temple should be once built, they should put the ark therein, with the holy vessels; and he assured them that they ought to have had a temple long ago, if their fathers had not been negligent of God's commands, who had given it in charge, that when they had got the possession of this land, they should build him a temple. Thus did David discourse to the governors, and to his son.

3. David was now in years, and his body, by length of time, was become cold, and benumbed, insomuch that he could get no heat by covering himself with many clothes; and when the physicians came together, 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.

Josephus' History of this Time Period

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 either Zadok the high priest, or Nathan the prophet, or 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 herself and her son Solomon, and to go by herself 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 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.

5. Now, as Bathsheba was speaking, the keeper of the king's chambers told him that Nathan desired to see him. And when the king had commanded that he should be admitted, he came in, and asked him whether he had ordained Adonijah to be king, and delivered the government to him, or not; for that he had made a splendid supper, and invited all his sons, except Solomon; as also that he had invited Joab, the captain of his host, [and Abiathar the high priest,] who are feasting with applauses, and many joyful sounds of instruments, and wish that his kingdom may last for ever; but he hath not invited me, nor Zadok the high priest, nor Benaiah the captain of the guards; and it is but fit that all should know whether this be done by thy approbation or not. When Nathan had said thus, the king commanded that they should call Bathsheba to him, for she had gone out of the room when the prophet came. And when Bathsheba was come, David said, "I swear by Almighty God, that thy son Solomon shall certainly be king, as I formerly swore; and that he shall sit upon my throne, and that this very day also." So Bathsheba worshipped him, and wished him a long life; and the king sent for Zadok the high priest, and Benaiah the captain of the guards; and when they were come, he ordered them to take with them Nathan the prophet, and all the armed men about the palace, and to set his son Solomon upon the king's mule, and to carry him out of the city to the fountain called Gihon, and to anoint him there with the holy oil, and to make him king. This he charged Zadok the high priest, and Nathan the prophet, to do, and commanded them to follow Solomon through the midst of the city, and to sound the trumpets, and wish aloud that Solomon the king may sit upon the royal throne for ever, that so all the people may know that he is ordained king by his father. He also gave Solomon a charge concerning his government, to rule the whole nation of the Hebrews, and particularly the tribe of Judah, religiously and righteously. And when Benaiah had prayed to God to be favorable to Solomon, without any delay they set Solomon upon the mule, and brought him out of the city to the fountain, and anointed him with oil, and brought him into the city again, with acclamations and wishes that his kingdom might continue a long time: and when they had introduced him into the king's house, they set him upon the throne; whereupon all the people betook themselves to make merry, and to celebrate a festival, dancing and delighting themselves with musical pipes, till both the earth and the air echoed with the multitude of the instruments of music.

6. Now when Adonijah and his guests perceived this noise, they were in disorder; and Joab the captain of the host said he was not pleased with these echoes, and the sound of these trumpets. And when supper was set before them, nobody tasted of it, but they were all very thoughtful what would be the matter. Then Jonathan,

Josephus' History of this Time Period

the son of Abiathar the high priest, came running to them; and when Adonijah saw the young man gladly, and said to him that he was a good messenger, he declared to them the whole matter about Solomon, and the determination of king David: hereupon both Adonijah and all the guests rose hastily from the feast, and every one fled to their own homes. Adonijah also, as afraid of the king for what he had done, became a supplicant to God, and took hold of the horns of the altar, which were prominent. It was also told Solomon that he had so done; and that he desired to receive assurances from him that he would not remember the injury he had done, and not inflict any severe punishment for it. Solomon answered very mildly and prudently, that he forgave him this his offense; but said withal, that if he were found out in any attempt for new innovations, that he would be the author of his own punishment. So he sent to him, and raised him up from the place of his supplication. And when he was come to the king, and had worshipped him, the king bid him go away to his own house, and have no suspicion of any harm; and desired him to show himself a worthy man, as what would tend to his own advantage.

7. But David, being desirous of ordaining his son king of all the people, called together their rulers to Jerusalem, with the priests and the Levites; and having first numbered the Levites, he found them to be thirty-eight thousand, from thirty years old to fifty; out of which he appointed twenty-three thousand to take care of the building of the temple, and out of the same, six thousand to be judges of the people and scribes, four thousand for porters to the house of God, and as many for singers, to sing to the instruments which David had prepared, as we have said already. He divided them also into courses: and when he had separated the priests from them, he found of these priests twenty-four courses, sixteen of the house of Eleazar, and eight of that of Ithamar; and he ordained that one course should minister to God eight days, from sabbath to sabbath. And thus were the courses distributed by lot, in the presence of David, and Zadok and Abiathar the high priests, and of all the rulers; and that course which came up first was written down as the first, and accordingly the second, and so on to the twenty-fourth; and this partition hath remained to this day. He also made twenty-four parts of the tribe of Levi; and when they cast lots, they came up in the same manner for their courses of eight days. He also honored the posterity of Moses, and made them the keepers of the treasures of God, and of the donations which the kings dedicated. He also ordained that all the tribe of Levi, as well as the priests, should serve God night and day, as Moses had enjoined them.

8. After this he parted the entire army into twelve parts, with their leaders [and captains of hundreds] and commanders. Now every part had twenty-four thousand, which were ordered to wait on Solomon, by thirty days at a time, from the first day till the last, with the captains of thousands and captains of hundreds. He also set rulers over every part, such as he knew to be good and righteous men. He set others also to take charge of the treasures, and of the villages, and of the fields, and of the beasts, whose names I do not think it necessary to mention. When David had ordered all these officers after the manner before mentioned, he called the rulers of the Hebrews, and their heads of tribes, and the officers over the several divisions, and those that were appointed over every work, and every possession; and standing upon a high pulpit, he said to the multitude as follows: "My brethren and my people, I would have you know that I intended to build a house for God, and prepared a large quantity of gold, and a hundred thousand talents of silver; but God prohibited me by the prophet Nathan, because of the wars I had on your account, and because my right hand was polluted with the slaughter of our enemies; but he commanded that my son, who was to succeed me in the kingdom, should build a temple for him. Now therefore, since you know that of the twelve sons whom Jacob our forefather had Judah was appointed to be king, and that I was preferred before my six brethren, and received the government from God, and that none of them were uneasy at it, so do I also desire that my sons be not seditious one against another, now Solomon has received the kingdom, but to bear him cheerfully for their lord, as knowing that God hath chosen him; for it is not a grievous thing to obey even a foreigner as a ruler, if it be God's will, but it is fit to rejoice when a brother hath obtained that dignity, since the rest partake of it with him. And I pray that the promises of God may be fulfilled; and that this happiness which he hath promised to bestow upon king Solomon, over all the country, may continue therein for all time to come. And these promises O son, will be firm, and come to a happy end, if thou showest thyself to be a religious and a righteous man, and an observer of the laws of thy country; but if not, expect adversity upon thy disobedience to them."

Josephus' History of this Time Period

9. Now when the king had said this, he left off; but gave the description and pattern of the building of the temple in the sight of them all to Solomon: of the foundations and of the chambers, inferior and superior; how many they were to be, and how large in height and in breadth; as also he determined the weight of the golden and silver vessels: moreover, he earnestly excited them with his words to use the utmost alacrity about the work; he exhorted the rulers also, and particularly the tribe of Levi, to assist him, both because of his youth, and because God had chosen him to take care of the building of the temple, and of the government of the kingdom. He also declared to them that the work would be easy, and not very laborious to them, because he had prepared for it many talents of gold, and more of silver, with timber, and a great many carpenters and stone-cutters, and a large quantity of emeralds, and all sorts of precious stones; and he said, that even now he would give of the proper goods of his own dominion two hundred talents, and three hundred other talents of pure gold, for the most holy place, and for the chariot of God, the cherubim, which are to stand over and cover the ark. Now when David had done speaking, there appeared great alacrity among the rulers, and the priests, and the Levites, who now contributed and made great and splendid promises for a future Contribution; for they undertook to bring of gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and many ten thousand talents of iron; and if any one had a precious stone he brought it, and bequeathed it to be put among the treasures; of which Jachiel, one of the posterity of Moses, had the care.

10. Upon this occasion all the people rejoiced, as in particular did David, when he saw the zeal and forward ambition of the rulers, and the priests, and of all the rest; and he began to bless God with a loud voice, calling him the Father and Parent of the universe, and the Author of human and divine things, with which he had adorned Solomon, the patron and guardian of the Hebrew nation, and of its happiness, and of that kingdom which he hath given his son. Besides this, he prayed for happiness to all the people; and to Solomon his son, a sound and a righteous mind, and confirmed in all sorts of virtue; and then he commanded the multitude to bless God; upon which they all fell down upon the ground and worshipped him. They also gave thanks to David, on account of all the blessings which they had received ever since he had taken the kingdom. On the next day he presented sacrifices to God, a thousand bullocks, and as many lambs, which they offered for burnt-offerings. They also offered peace-offerings, and slew many ten thousand sacrifices; and the king feasted all day, together with all the people; and they anointed Solomon a second time with the oil, and appointed him to be king, and Zadok to be the high priest of the whole multitude. And when they had brought Solomon to the royal palace, and had set him upon his father's throne, they were obedient to him from that day.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed June 27, 2014. Josephus *Antiquities*; Book VII, Chapter 12. There is some overlap to the next chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 1

CHAPTER 4 Adonijah's attempt to seize the throne - anointing of Solomon - great assembly of the chiefs of the people - dying charge of David - Adonijah's second attempt and punishment - execution of Joab and of Shimei
1 KINGS 1, 2; 1 CHRONICLES 23:1, 28 - 29

THE history of David, as told in the Book of Chronicles, closes with an account of what, in its bearing on the theocracy, was of greatest importance, the public charge to Solomon in regard to the building of the Temple and the preparations for the work. On the other hand, the Book of Kings⁶⁹ takes up the thread of prophetic history where the previous writers had dropped it. The birth of Solomon had been the beginning of the fulfillment of that glorious promise (2 Samuel 7:12 - 16), which gave its spiritual meaning and import to the institution of royalty in Israel. And the promises and the warnings embodied in that prediction form, so to speak, the background of the whole later history of the people of God.

Edersheim Summarizes 1Kings 1

Naturally, the first event recorded in this history is the formal installation of Solomon as the God - appointed successor of David (2 Samuel 7:12; 12:25; 1 Kings 8:20; 1 Chronicles 28:5 - 7). It was somewhat hastened by an incident which, like so many others that caused trouble in Israel, must ultimately be traced to the weakness of David himself. It has already been noticed, in the history of Amnon and in that of Absalom, to what length David carried his indulgence towards his children, and what terrible consequences resulted from it. Both Amnon and Absalom had died violent deaths. A third son of David, Chileab, whose mother was Abigail, seems also to have died. At least, so we infer from the silence of Scripture concerning him. These were the three eldest sons of David. The next in point of age was Adonijah the son of Haggith (2 Samuel 3:2 - 4). Like his elder brother, Amnon, he had been born in Hebron; 70 like Absalom, he was distinguished by personal attractions. But he also, as Amnon and Absalom, had all his life been fatally indulged by David. In the expressive language of Holy Scripture, "his father had not made him sorry all his days, saying, Why hast thou done so?" (1Kings 1:6.)

The consequence may be easily guessed. By right of primogeniture the succession to the throne seemed his. Why, then, should he not attempt to seize upon a prize so covered? His father had, indeed, sworn to Bathsheba that Solomon should be his successor (1 Kings 1:13, 30), and that on the ground of express Divine appointment; and the prophet Nathan (ver. 11), as well as the leading men in Church and State, not only knew (as did most people in the land), but heartily concurred in it. But what mattered this to one who had never learned to subject his personal desires to a higher will? This supposed Divine appointment of his younger brother might, after all, have been only a matter of inference to David, and Nathan and Bathsheba have turned it to account, the one because of the influence which he possessed over Solomon, the other from maternal fondness and ambition. At any rate, the prospect of gaining a crown was worth making an effort; and the more quickly and boldly, the more likely of success.

It must be admitted that circumstances seemed specially to favor Adonijah's scheme. David was indeed only seventy years old; but premature decay, the consequence of a life of exposure and fatigue, had confined him not only to his room (ver. 15), but to his bed (ver. 47). Such was his weakness, that the body had lost its natural heat, which could not be restored even by artificial means; so that the physicians, according to the medical views of those times, had advised bodily contact with a young, healthy subject.⁷¹ For this purpose Abishag,⁷² a fair maiden from Shunem, had been brought into the king's harem. In David's utter physical prostration, Adonijah might reckon on being able to carry on his scheme without interference from the king.

Indeed, unless David had been specially informed, tidings of the attempt would not even have reached his sick chamber until it was too late. The rebellion of Absalom had failed because David was in full vigor at the time, and so ably supported by Abiathar the priest and Joab the captain of the host. But Adonijah had attached these two to his interests. It is not difficult to understand the motives of Joab in trying to secure the succession for one who would owe to him his elevation, not to speak of the fact that the rival candidate for the throne was Solomon, the "man of peace," the pupil of Nathan, and the representative of the "religious party" in the land. But it is not so easy to account for the conduct of Abiathar, unless it was prompted by jealousy of Zadok, who officiated at Gibeon (1 Chronicles 16:39). As the latter was considered the principal Sanctuary (1 Kings 3:4), the high - priest who officiated there might have been regarded as entitled to the Pontificate, when the temporary dual service of Gibeon and Jerusalem should give place to the permanent arrangements of the Temple. If such was his motive, Abiathar may have also wished to lay the new king under personal obligations.

From such a movement - which took advantage first of the indulgence, and then of the illness of David; which compassed aims that every one would know to be equally contrary to the Divine appointment and the express declarations of the aged king; and in which the chief agents were an ambitious priest and an unscrupulous military chieftain, those who were faithful to their God or to their monarch would, of course, keep aloof. Adonijah knew this, and accordingly excluded such from the invitation to the feast, at which it had been arranged his accession to the throne should be proclaimed. In other respects his measures closely resembled those taken by Absalom. For some time previous to his attempt he had sought to accustom the people to regard him as their future king by assuming royal state (1 Kings 1:5).⁷³

At length all seemed ready. It is characteristic that, in order to give the undertaking the appearance of religious

Edersheim Summarizes 1Kings 1

sanction, the conspirators prepared a great sacrificial feast. We know the scene, and we can picture to ourselves that gathering in the shady retreat of the king's gardens, under an over - arching rock, close by the only perennial spring in Jerusalem - that of the Valley of Kidron - which now bears the name of the "fountain of the Virgin,"⁷⁴ at that time the En - Rogel ("Spring of the Spy," or else "of the Fuller").

But a higher power than man's overruled events. To outward appearance the danger was indeed most urgent, the more so that it was not known in the palace. But already help was at hand. Nathan hastened to Bathsheba, and urged on her the necessity of immediate and decisive action. If Adonijah were proclaimed king, Solomon, Bathsheba, and all their adherents would immediately be put out of the way. In such circumstances court - ceremonial must be set aside; and Bathsheba made her way into the king's sick - chamber. She spoke respectfully but earnestly; she told him fully what at that very moment was taking place in the king's gardens; she reminded him of his solemn oath about the succession, which had hitherto determined her own conduct and that of Solomon's adherents; and, finally, she appealed to him as alone competent at this crisis to determine who was to be king. The interview had not terminated when, according to previous arrangement, Nathan was announced. He had come on the same errand as Bathsheba' to inform the king of what Adonijah and his adherents were doing, and that Solomon and the king's most trusted servants had been excluded from a feast, the object of which was not concealed. Had all this been done by direction of the king? If so, why had not he, so old and faithful a counselor, been informed that Adonijah was to be proclaimed successor to the throne?

With whatever weakness David may have been chargeable, he always rose to the requirements of the situation in hours of decisive importance, when either the known will of God or else the interests of his kingdom were in question. In this instance his measures were immediate and decisive.

Recalling Bathsheba, who had withdrawn during the king's interview with Nathan, he dismissed her with words of reassurance. Then he sent for Zadok, Nathan, and Benaiah, and gave them his royal command for the immediate anointing of Solomon as king over Judah and Israel. The scene is vividly portrayed in Scripture. The king's body - guard - the Cherethi and Pelethi - under the command of Benaiah, was drawn up in front of the royal palace. Soon a vast concourse of people gathered. And now the king's state - mule, richly caparisoned, was brought out. It was an unwonted sight, which betokened some great state event. Presently, the great news became known, and rapidly spread through the streets and up the bazaars, Solomon was about to be anointed king! The people crowded together, in hundreds and thousands, from all parts of the city. And now Solomon appeared, attended by Zadok the high priest, Nathan the prophet, and Benaiah the chief of the royal guard. The procession formed, and moved forward. To avoid collision with the party of Adonijah, it took an opposite or western direction to the valley of Gihon.⁷⁵ Here, by authority and express command of David, Solomon was anointed king with the sacred oil by the joint ministry of the high priest and the prophet. The ceremony ended, the blast of the trumpets proclaimed the accession of the new monarch, and the people burst into a ringing shout, "God save King Solomon!" The enthusiastic demonstrations of joy were truly Eastern.

There were music of pipes and acclamations of the people, until the ground beneath seemed to rend with the noise. As the procession returned, the city rang with the jubilee, until it reached the royal palace, where King Solomon seated himself in solemn state on his father's throne, and received the homage of the court, while David gave public thanks that he had lived to see that day.

Meanwhile, out in the king's gardens, the strange shouts from the city had reached Adonijah and his guests. Joab had grown uneasy as he heard the well - known sound of the trumpet. The tidings traveled quickly, and already one was in waiting to explain its meaning. But it was not as Adonijah had hoped against hope. The son of Abiathar had come to inform the conspirators of what had just taken place in Gihon and in the royal palace. And now sudden terror seized those who had but lately been so confident in their feasting. Every one of the conspirators fled, foremost among them Adonijah; nor did he deem himself safe until he had reached the sacred precincts, and laid hold on the horns of the altar. This asylum he refused to quit, until Solomon had assured him by oath that his life would be spared - though on condition that his future conduct should give the king no cause for complaint.

⁶⁹ It should always be kept in view that (as stated in Vol. 4: p. 163) the history of Israel is presented in the Book of Kings from the prophetic point of view. In other words, it is a history written from the standpoint of 2 Samuel 7:12 - 16. In the language of Winer (Real - Wörterb. vol. 1. p. 412, note), "The history of the Old Testament was not regarded as an aggregate of facts, to be ascertained by diligent research and treated with literary ability, but as the manifestation of Jehovah in the events which occurred, for the understanding of which the influence of the Spirit of God was an essential condition." The Old Testament contains not merely secular history. Accordingly, its writers are designated in the Canon as "prophets." The "Book of Kings" was originally one work. Its division into two books was made by the LXX translators. Thence it passed into the Vulgate, and was introduced into our printed editions of the Hebrew Bible by Dan. Bomberg, at the beginning of the 16th century. In the LXX and Vulgate the books of Samuel and of Kings form one work, divided into four books. The Talmud (Baba B. 15 a) ascribes the authorship of the Book of Kings to Jeremiah, but the evidence seems insufficient. The author of the "Book of Kings" mentions three sources from which, at least partially, his information was derived: the Acts of Solomon (once, 1 Kings 11:41), the Book of the Chronicles of the Kings of Judah (sixteen times), and the Book of the Chronicles of the Kings of Israel (seventeen times) - making in all thirty - four references. At the time of the composition of the Book of Chronicles the two last - mentioned works seem to have been either combined, or re - cast into one: the Book of the Kings of Judah and Israel (2 Chronicles 16:11; 24:27, and other passages). Another important inference is to be derived from a comparison of the Books of Kings with those of Chronicles. Not unfrequently the two relate the same event in almost the same words. But while in the history of Solomon, as told in the Book of Kings, the reference is to the Acts of Solomon, in Chronicles (2 Chronicles 9:29) it is to the "Book of Nathan the prophet, the Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer," showing that the work called the Acts of Solomon was based on these three prophetic compositions. Again, in the history of Rehoboam, we have in 2 Chronicles 12:15, a reference to the "Book of Shemaiah the Prophet," and to that of "Iddo the Seer, concerning genealogies;" in the history of Abijah to the "Midrash of the prophet Iddo" (2 Chronicles 13:22); in that of Uzziah to "the writing of Isaiah the prophet" (2 Chronicles 26:22); and in that of Manasseh to "the Book of Chosai" (2 Chronicles 23:19). Without entering into further details, we only remark that passages from the prophecies of Isaiah (26 - 39.), and of Jeremiah (53.) are inserted in 2 Kings, where, however, they are ascribed not to these prophetic books, but to the "Book of the Kings of Judah" (2 Kings 20:20). These facts seem to show that the works from which the author of the Book of Kings quoted, were themselves based on earlier prophetic writings. It is only necessary to add in this note that the period embraced in the Books of Kings extends over 455 years.

⁷⁰ Accordingly, Adonijah must have been between thirty - three and forty years of age at the time of his attempt to seize the throne.

⁷¹ Josephus (Ant. 7. 2) expressly states this to have been the advice given by his physicians. The practice was in accordance with the medical views entertained not only in ancient, but even in comparatively modern times. Dr. Trusen devotes to the medical consideration of this subject a special paragraph (§ 21, pp. 257 - 260) in his curious work, Sitten, Gebr. u. Krankh. d. alten Hebr.

⁷² The story of Abishag is only introduced in order to explain the occasion of Adonijah's later execution. Of course it must be viewed in the light of the toleration of polygamy, nor could the object which the physicians had in view have been otherwise secured.

⁷³ Comp. Josephus, Ant. 7. 14. 4.

⁷⁴ Comp. Bonar, Land of Promise, pp. 492 - 496.

⁷⁵ Such seems to me the right location of Gihon, and not that suggested in the Speaker's Commentary, vol. 2. p. 485.

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David is very ill; so an attractive nurse is sought for him	
Now King David had become old, [having] advanced in years. His palace staff [lit., they] covered him with garments, but did not warm for him.	Now King David had become old, having advanced in years. His palace staff tried covering him with garments, but that did not warm him up.

A Complete Translation of 1Kings 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
His servants said to him, "They will seek out a young woman for my lord the king and she will stand before the king [as a servant] and she will be his nurse [and attendant]. She will lie upon your chest and it will be warmed, my lord the king."	His servants suggested to him, "We have men searching for a young woman for the lord my king and she will become your servant, attendant and nurse. Furthermore, she will lie down beside you and warm you, my lord."
So they sought for a young, attractive woman throughout all the territory of Israel and they found Abishag the Shunammite. Therefore, they brought her to the king. The young woman [was] extremely beautiful and she became the king's attendant and nurse. Therefore, she served him; but the king did not know her.	They went out looking throughout all Israel for a young and attractive woman and found Abishag the Shunammite. They brought her to the king. The young woman was exceptionally beautiful and she became the king's attending nurse. She was in service to him, but the king did not know her in the Biblical sense.
Adonijah, David's 4th son, proclaims himself king, allying himself with Joab and Abiathar	
[While David was ill,] Adonijah ben Haggith exalted himself, saying, "I [even I] will become king." He prepared a chariot and horsemen and 50 men who ran before him.	(While David was deathly ill,) Adonijah, the son of Haggith, exalted himself, saying, "I should be the king." He prepared a chariot, horses and horsemen and he commissioned 50 men to run in front of him.
And his father had not worked with him while he lived, [and he did not] say, "Why have you done this?"	King David had not worked with Adonijah during his life (nor did he discipline him). David never said to him, "Why did you do that?"
Adonijah [lit., <i>he</i>] [was] a very handsome, striking figure. [His mother] bore him after Absalom [was born].	However, Adonijah was a handsome man who looked authoritative; and so he got by on his name and good looks. His mother bore him shortly after Absalom had been born.
His intentions [lit., <i>words</i>] were with Joab ben Zeruiah and Abiathar the priest. Therefore, they helped Adonijah. But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David's mighty men—they were not with Adonijah.	Adonijah conferred with Joab the son of Zeruiah and with Abiathar the priest. Consequently, they chose to help Adonijah become the next king. But Zadok the priest, Benaiah ben Jehoiada, Nathan the prophet, Shimei, Rei and David's mighty men—they were not with Adonijah.
Adonijah offered up sacrifices of sheep, oxen and fattened cattle by the Zohemoth Stone, which is near En-rogel. He summoned all of his [half-] brothers—the sons of the king—and all the men of Judah—servants of the king. But Nathan the prophet, Benaiah, the mighty men and Solomon, his half-brother, he did not summon.	Adonijah offered up sacrifices of sheep, oxen and fattened calves by the Zohemoth Stone which is near En-rogel. He summoned all of his half-brothers, the king's sons; and he summoned the men of Judah, the citizens of David's kingdom. However, Adonijah did not summon Nathan the prophet, Benaiah, the mighty men or Solomon his half-brother.
Nathan confers with Bathsheba about Adonijah	
Nathan said to Bathsheba (the mother of Solomon), "Have you not heard that Adonijah ben Haggith has become king and our adonai David does not know? Now then, come [that] I may advise you (I urge you) that you will save your soul and the soul of your son Solomon.	Nathan said to Bathsheba, the mother of Solomon: "Have you not heard that Haggith's son Adonijah has become king and our lord David does not realize it? Now, listen, so that I may advise you how to save your life and the life of your son, Solomon.

A Complete Translation of 1Kings 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Depart and go in unto King David and say to him, 'Did you not, my adonai the king, swear to your maidservant, saying that <i>Solomon your son will reign after me and he [even] he will sit upon my throne.</i> Why, then, has Adonijah become the king?'	Depart from here and take an audience with King David and say to him, 'Did you not swear to me that Solomon your son would reign after you and that he would sit upon your throne? When then is Adonijah proclaiming himself to be king?'
Listen, while you are speaking with the king, then I [even I] will come in after you and I will confirm your words."	Listen, while you are yet speaking with the king, then I will come in soon after you and I will confirm what you say to the king."
Bathsheba tells David about Adonijah's coronation	
Bathsheba went in to the king, into [his] private room. The king is very old and Abishag the Shunammite is ministering to the king. Bathsheba bowed and did obeisance before the king.	Bathsheba went into the king's private room to speak to him. He has grown very old and Abishag the Shunammite is ministering to him. Bathsheba bowed before the king and did obeisance to him.
The king then said, "What [can I do] for you?"	David asked her, "What is it I can do for you?"
She said to him, "My adonai, you [even you] swore by Y ^e howah your Elohim to your maidservant that <i>Solomon your son will become king after me and he [even he] would sit upon my throne.</i>	She said to him, "My lord, you swore to me by Jehovah your God that your son Solomon would become king after you and that he would sit upon your throne.
Now then, hear [this]: Adonijah has become king; and you, my adonai the king—you [apparently] do not know [this]. And he is sacrificing oxen, the fatted calf and sheep in abundance; and he has summoned all the sons of the king, Abiathar the priest, and Joab, commander of the army; but he did not summon Solomon your servant.	Now then, you must hear this, my lord the king: Adonijah has made himself king, and you do not even know this. He is sacrificing great numbers of oxen, sheep and fatted calves; and he has summon all of your sons, Abiathar the priest and Joab the commander of the army. However, he has not summoned Solomon your servant.
Now, my adonai the king—the eyes of all Israel [are] upon you, [expecting you] to tell them who will sit upon the throne of my adonai the king after him. And as soon as my adonai the king is sleeping with his fathers then I and my son Solomon will be [considered] condemned."	Now, my lord the king—all the eyes of Israel are upon you, expecting for you to tell them who will sit on your throne after you. And after you have died and sleep with your ancestors, my son Solomon and I will become enemies of the state."
Nathan tells David about Adonijah's coronation	
Then, while she is speaking with the king, Nathan the prophet entered. They announced [this] to the king, saying, "Behold, [it is] Nathan the prophet."	And just as she finished speaking to King David, Nathan the prophet entered the room. David's servants announced his presence to the king, saying, "Behold, it is Nathan the prophet."
He came in before the king and he bowed before him [lit., <i>the king</i>] upon his face to the ground. And Nathan said, "My adonai the king, [did] you [even you] say, 'Adonijah will reign after me; he [even he] will sit upon my throne?'	And Nathan came in before the king and bowed down before him, his face to the ground. And Nathan said, "My lord the king, did you personally give the order, 'Adonijah will become king after me; he will sit upon my throne?'

A Complete Translation of 1Kings 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

For he has gone down today and offered sacrifices of oxen, fatted cattle and sheep in [great] abundance. Furthermore, he summoned the sons of the king, the commanders of the army and Abiathar the priest. Behold them! They are eating and drinking before him, and they keep saying, '[Long] live King Adonijah!'

For he has gone down today and has offered a variety of animal sacrifices in great abundance. Furthermore, for this celebration, he invited the sons of the king, the commanders of the army and Abiathar the priest. And observe—they are both eating and drinking before him, and they keep shouting, 'Long live King Adonijah!'

But he has not summoned me, your servant, or Zadok the priest, or Benaiah ben Jehoiada or [even] Solomon your servant. Has this matter come about by [the command of] my adonai the king? You have not [clearly] made known to your servants [possibly, *servant*] who should sit on the throne of my adonai the king after him."

But Adonijah did not summon to this feast Zadok the priest, Benaiah, Solomon your son or me. Has this thing occurred because of my lord the king? You have not clearly made it known to your servants who you want to sit upon your throne after you are gone."

David renews his oath to Bathsheba

King David answered and said, "Summon Bathsheba for me."

King David then said, "Summon Bathsheba to me."

So she came in before the king and stood before the king. The king swore an oath [to her], saying, "[As] Y^ehowah [is] living, Who has redeemed my soul from every adversity, as I swore to you by Y^ehowah the Elohim of Israel, saying, 'Solomon, your son, will reign after me and he [even he] will sit upon my throne instead of me.' Furthermore, I will accomplish this on this [very] day."

So she came in before the king and stood. The king swore an oath to her, saying, 'As Jehovah lives, the Jehovah Who kept my soul from every adversity, and as I have already sworn to you by Jehovah the God of Israel, saying, 'Solomon, your son, will be king after me; he will sit upon my throne instead of me.' Furthermore, I will accomplish this on this very day.

Bathsheba then bowed [with her] face to the ground and she did obeisance to the king, saying, "May my adonai, King David, live forever."

Bathsheba then bowed with her face toward the ground, and she did obeisance to the king. Then she said, "May my lord the king, my David, live forever."

David calls in his inner circle to make Solomon king

King David then said, "[Now] summon to me Zadok the priest, Nathan the prophet, and Benaiah ben Jehoiada."

King David then said, "Summon here Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada."

Accordingly, they came before the king. The king said to them, "Take with you the servants of your adonai and cause Solomon my son to ride on the mule which [is] mine. You will bring him to Gihon and Zadok the priest will anoint him there (along with Nathan the prophet) to [be] king over Israel. Then you will blow the trumpet and proclaim, '[Long] live King Solomon.' And you [all] will come up after him and he will go in and sit upon my throne and he [even he] will be king in my stead. I have appointed him to be ruler over Israel and over Judah."

Accordingly, they came before the king. The king said to them, "Take my servants and have Solomon my son ride upon my mule and accompany him to Gihon. Then Zadok the priest will anoint him there, as king over Israel. Nathan the prophet will also participate in the ceremony. Then you will blow the trumpet and proclaim, 'Long live King Solomon.' You will follow after him and he will go into the palace and sit upon my throne. He will assume the duties of king in my place, as I have appointed him ruler over Israel and Judah."

A Complete Translation of 1Kings 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Benaiah ben Jehoiada answered the king, saying, "Amen! Thus will Y ^e howah, the Elohim of my adonai the king, say. Just as Y ^e howah has been with my adonai the king, more so should He be with Solomon. He will make his throne greater than the throne of my adonai the king, David."	Benaiah son of Jehoiada answered the king, saying, "This is the right thing to do! So will Jehovah, the God of my lord the king, say as well. I ask that Jehovah God be with Solomon as He has been with you, my lord and king. I ask that He elevate Solomon's throne even over yours, my lord and king, David."
David's inner circle makes Solomon king	
And Zadok the priest goes down, [along with] Nathan the prophet, Benaiah ben Jehoiada, and the Cherethites and the Pelethites. They have Solomon ride upon the King David's mule and they lead him to Gihon.	So there was a procession made up of Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. They accompanied Solomon, who rode upon King David's mule; and they led him to Gihon.
Zadok the priest then took a flask of oil from the tent and he anoints Solomon [with it]. Then they blew the trumpet and all the people proclaimed, "[Long] live King Solomon."	Zadok the priest then took a flask of oil from the tent where the Ark was kept and he used it to publically anoint Solomon. Then they blew the trumpet and all the people proclaimed, "Long live King Solomon!"
The people went up after him and the people were playing pipes and rejoicing with great joy, so that the earth was split open by their sound.	The people went up after him and they celebrated by playing musical instruments and they were so loud with their rejoicing that the earth was split open by the noise.
Jonathan tells Adonijah about Solomon being made king	
Adonijah heard this and the guests who [were] with him, and they (even they) stopped eating. Joab heard the sound of the trumpet, and he said, "What [is] this roaring sound [from] the city?"	Adonijah and his guests heard this noise and they stopped eating. When Joab heard the sound of the trumpet, he said, "What is this roaring sound coming from the city?"
While he was yet speaking, suddenly, Jonathan ben Abiathar (the priest) had come [to them]. Adonijah said [to him], "Come in, for you [are] a man of courage; and you have brought good news."	While he was still speaking, Jonathan the son of Abiathar (the priest) suddenly came in to them. Adonijah said to him, "Come in, for I know you are a man of courage, and you have brought us good news."
Jonathan answered and said to Adonijah, "Truly our adonai King David has made Solomon king. The king sent with him Zadok the priest, Nathan the prophet, Benaiah ben Jehoiada, along with the Cherethites and the Pelethites. They had him to ride [there] on the king's mule. Then Zadok the priest and Nathan the prophet anointed Solomon [lit., <i>him</i>] in Gihon to [be the] king [over all Israel]. They went up from there rejoicing [loudly], and so the commotion [in] the city—that [is] the noise that you [all] have heard.	Jonathan answered Adonijah, saying, "Truly, our lord, king David, has made Solomon the king. He sent Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada with Solomon; along with the Cherethites and the Pelethites. They have him riding upon the king's mule. Zadok the priest and Nathan the prophet also anointed Solomon in Gihon to be the king. After all this, they went up from there rejoicing loudly, and all of that commotion is what you have heard.

A Complete Translation of 1Kings 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Also Solomon sat upon the kingdom throne and the king's servants came in to bless our adonai King David, saying, 'Let your Elohim do well to the name of Solomon [even] more than your name; and make his throne greater than your throne.' And the king bowed [toward God] upon the bed. And also, so said the king: 'Blessed is Y ^e howah, the Elohim of Israel, Who has given [this] day [my son Solomon] sitting upon my throne and my eyes are seeing [it].' "	Also, Solomon sat upon the king's throne and the king's servants came in to bless our lord, king David, saying, 'Let your God do well to the name of Solomon even more than He did to your name; and let your God make his throne every greater than your throne.' And the king himself bowed toward God from his bed. And on top of all that, the king said, 'Blessed is Jehovah, the God of Israel, Who has given to me this day the vision of my son Solomon sitting upon my throne.' "
Adonijah's followers quickly desert him; Adonijah grabs the horns of the altar	
The guests who are with Adonijah are afraid and they rise up and they depart, [each] man to his [own] way.	The guests who are with Adonijah become afraid and they rise up and depart, each man going his own way.
Adonijah was also afraid because of Solomon, so he rose up and departed and he took a hold of the horns of the altar. And [it] was made known to Solomon, saying, "Listen, Adonijah fears King Solomon and he has taken a hold of the horns of the altar, and [he] is saying, '[Let] King Solomon swear to me at this time that he will not slay his servant with the sword.' "	Adonijah also became afraid because of Solomon, so he rose up and departed, and went to the altar and took a hold of the horns. Someone told Solomon, "Listen, Adonijah fears King Solomon and has therefore take a hold of the horns of the altar, and he is begging for mercy, saying, 'Let King Solomon swear to me right now that he will not kill me with the sword.' "
Solomon said, "If he is a man [lit., son] of courage, [then] not a hair [of his head] will fall to the ground; [but] if evil [intent] is found in him, then he will die."	Solomon said, "If he shows himself to be a man of courage and integrity, then he will not be harmed; but if evil intent is found in him, then he will die."
Solomon sent [messengers] to bring him down from the altar. Then Adonijah [lit., he] came and did obeisance to King Solomon. Solomon told him, "Go to your [own] home."	Solomon then sent military personnel to get Adonijah from off of the altar. Then Adonijah came in to King Solomon and did obeisance before him. Solomon told, "Now, leave and go to your own home."

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 72 127¹⁹²

The last few chapters of 1Chronicles cover the coronation of Solomon and David's final acts in great detail.

R. B. Thieme, Jr. did not cover this chapter in his **1972 David series**.

¹⁹² See Matthew Henry 1Kings 1:12

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Samuel