

A copy of this lesson is posted in Adobe pdf format at

<http://cranfordville.com> under Bible Studies in the Bible Study Aids section

A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

\*\*\*\*\*  
**Quick Links to the Study**

I. [Context](#)

- a. [Historical](#)
- b. [Literary](#)

II. [Message](#)

- a. [The Demise of David, 1:1-53](#)
  - b. [David's Advice to Solomon, 2:1-12](#)
- \*\*\*\*\*

This study brings to a close the four lesson character study of the life of David in the Smyth-Helwys Formations series. The focus is upon the end of King David's life and the transfer of power to his son Solomon. In the Deuteronomic history this comes at the beginning of what is termed "First Kings" in the Protestant Bible. In the original Hebrew it is but the continuation of a very long document called merely "Kings" that includes both 1-2 Samuel and 1-2 Kings. It originally was the last document in the section known as the "Former Prophets." But with the Greek translation of the Hebrew texts, called the Septuagint (LXX) around 175 BCE, this Hebrew document was split into four separate Greek documents because of the excessive length of the Hebrew text. When Jerome followed the LXX in his Latin translation of the Christian Bible in the fourth century AD, called the Vulgate, First and Second Kings became fixed as two separate documents in Christian tradition.

Quite interestingly, the Chronicler (1 Chron. 29) glosses over almost all of this material as he presents a smooth transition of power from David to Solomon while focusing on the building of the temple. Just as he left out the Bathsheba affair in the siege of Rabbah (1 Chron. 20:1-3) in picking up on 2 Sam. 11:1 then jumping to 12:26-31, here he also omits the dark side of the transition of power from David to Solomon. His objective is to establish the legitimacy of the rulers in the southern kingdom and Jerusalem as the only legitimate site of worship for all Israel. Thus the dark sides of the rulers from David onward are either toned down, or else completely omitted. The Deuteronomic historian is more concerned with warning the exilic and post-exilic Israelites that God's wrath will always fall on those who disobey His commands, from the king on down. If Israel wants to avoid the tragedy of the Babylonian Exile again, they must learn the lessons of obedience from their history. Thus painting the dark side of its leaders is important to making this point.

## I. Context

The contextual background, both historical and literary, of 1-2 Kings is going to be similar to that of 1-2 Samuel, since all four of these documents are a part of the Deuteronomic history of ancient Israel. The ancient sources used by the Deuteronomic historian for 1-2 Kings are going to differ somewhat, mostly because of the different time period and individuals being narrated. Ziony Zevit (*The Jewish Study Bible*, pp. 669-670) calls attention to three of these that are identified in 1-2 Kings, as well as some others:

The author cites by name three sources to which the original readers might refer for additional information about the kings discussed: Annals of Solomon (1 Kings 11.41); Annals of the Kings of Israel (1 Kings 14.19); Annals of the Kings of Judah (1 Kings 14-20). The formula used by the author to introduce individual kings in the second section of Kings most likely draws regularly on information from the second and third of these sources: "In the \_\_\_\_ year of king \_\_\_\_ son of \_\_\_\_ Israel / Judah, \_\_\_\_ son of \_\_\_\_ became king of Judah / Israel. He was \_\_\_\_ years old when he began to reign, and he reigned for \_\_\_\_ years. He did what was pleasing / displeasing to the Lord." The source also includes the names of the mothers of the kings of Judah (the queen mother).

Although no scholarly consensus exists concerning the nature of these documents, the author, by mentioning them, challenged readers to deny the veracity of the facts that he was evaluating and interpreting. In addition to these, he had access to documents bearing on the David court (1 Kings chs 1-2) and the history of the Temple (1 Kings chs 6-7; 2 Kings ch 23), as well as to some form of edited materials by and about the prophet Isaiah (2 Kings 19.20-20.11), and to collections of prophetic stories that he interspersed in his narratives about the Northern Kingdom: Ahijah (1 Kings 11.29-14.18), Elijah (1 Kings 17.1-2 Kings 2.18), Micaiah (1 Kings 22.1-40), and Elisha (2 Kings 2.1-13.21). Although no copies of these sources survive, documents that match each type or genre of document are known from other ancient Near Eastern sources.

Many Old Testament scholars are convinced that the original version through 2 Kings 23.25 was written by a historian during the time of Josiah. Then a later person during the Babylonian exile completed the document through 2 Kings 25.26. Considerable evidence supporting this view can be laid on the table from analysis of the Hebrew text, especially in comparison to other sources in the ancient Near East.

### a. Historical

The **external history** of 1 Kings remains virtually the same as 1-2 Samuel. Thus the relevant materials from the previous studies will be quoted here. Regarding the **external history**, the essence of the first study on David's life provides the needed background for this study. Our passage is also a part of that cohesive history of the Israelites from the exodus to the exile in Babylon of the southern kingdom. This material initially came into existence as detached oral and written stories that were shared and memorized, then passed down from generation to generation until assuming the finalized written form that we know. To be sure, segments most likely came into written expression early on as well, but the bulk of the material existed in oral form for many centuries. The earliest effort to begin the pulling together of large chunks of this material most likely began as a part of the reforms instituted by Josiah (ca. 640 - 609 BCE) in the southern kingdom (2 Kings 23). But it reaches the finalized form that we know either during the exile or just after it in the 500s BCE.

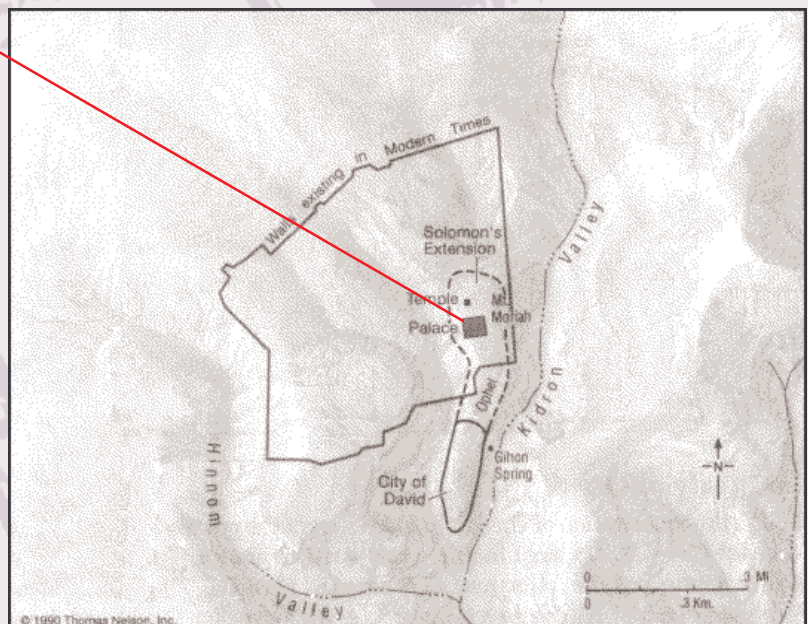
Our passage is a part of the David cycle of stories. The sources of material for our understanding the life of David have their origin in several places, as J.M. Myers (*Interpreter's Dictionary of the Bible*, s.v., "David," iPreach) summarizes:

The main sources are the books of SAMUEL and 1 Kings 1:1-2 (see KINGS, I AND II, § 1), paralleled, with significant omissions and additions, in 1 Chr. 11-29 (see CHRONICLES, I AND II). Many of the materials of Samuel and Kings are contemporary, or nearly so, with the times of David -- notably the court records of 1 Sam. 9:1-20--and are manifestly some of the most authentic historical writings of the OT.

David ruled Israel from 1000 to 962 BCE. He began with control over the southern tribes from Hebron, then gradually consolidated his control over all twelve tribes.

Our episodes take place right at the end of David's reign in the 960s BCE and are set in Jerusalem. Most of the story takes place in the royal palace. The map to the right provides some indication of where this is located.

Also helpful is a charting out of David's family. In this passage two of David's sons, Solomon and Adonijah, appear as central figures in the narrative. With so many wives and an even larger number of sons and daughters, keeping David's family straight becomes a rather large challenge. The following chart from an electronic source in the Logos Systems materials chart out David's family and connects up the sons to their mother in a way that makes it easier to keep track of who belongs to who. This will be a helpful reference when we begin the study of the scripture text.



In addition to the members of David's family that are central characters in these narratives, several other individuals surface as well. Some background on the major ones can serve as helpful internal history of these verses.

The priest [Zadok](#) has an interesting history both before and after the time of this episode at the end of David's life. R.W. Corney ("Zadok the Priest," *Interpreter's Dictionary of the Bible*, iP-reach) has a helpful summation of the life and heritage of this individual:

**Priest of David.**

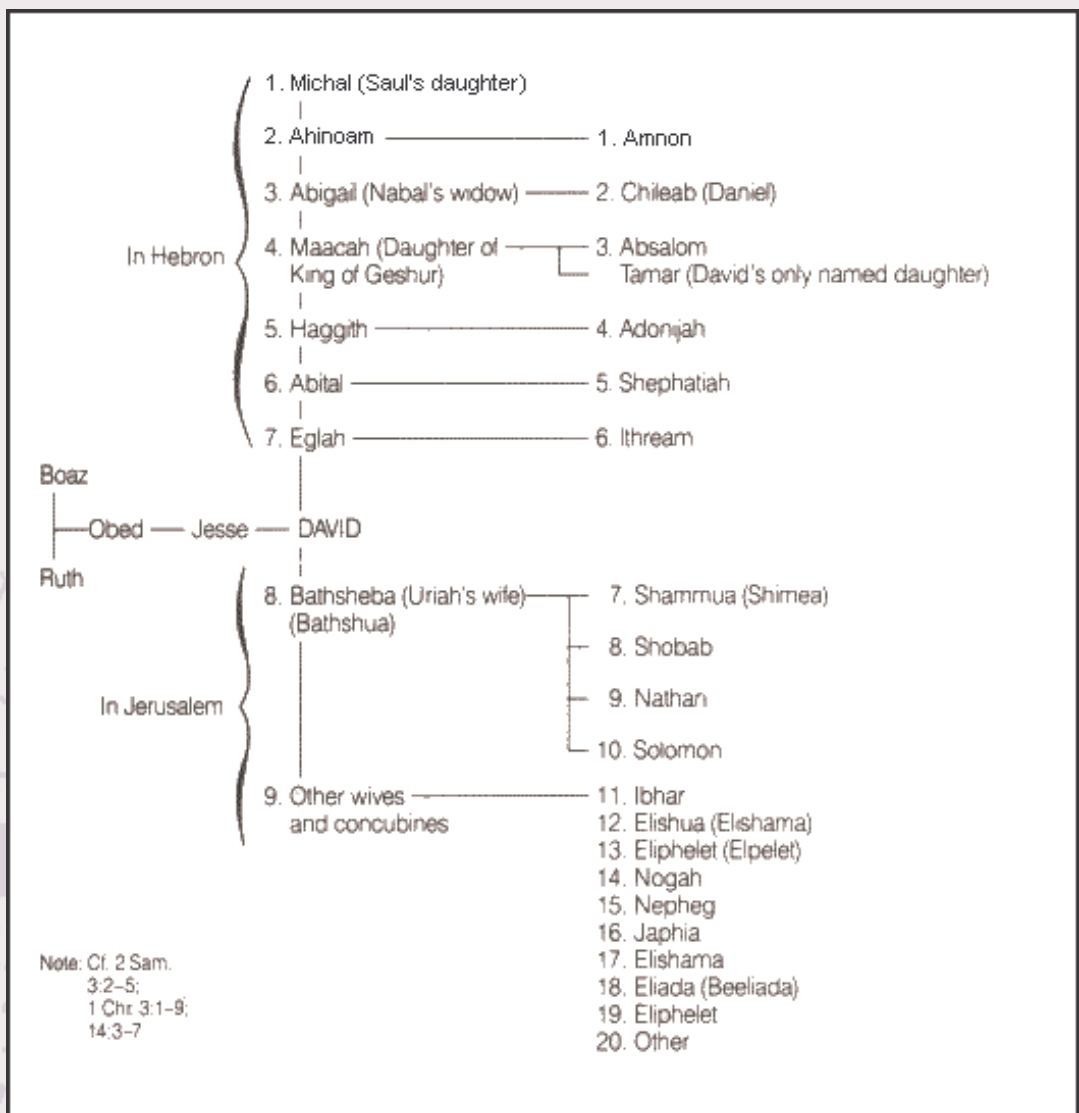
His descendants gained control of the priesthood of the Jerusalem temple. Zadok first appears, together

with Abiathar, as priests in charge of the ark at the time of Absalom's revolt (II Sam. 15:24-37). We next hear of him as a supporter of Solomon in the dynastic struggle of David's last days (I Kings 1:22-39). After the exile of Abiathar, Zadok became the chief priest of the Jerusalem sanctuary (2:35).

**1. Origin.** Nowhere does the OT provide us with a clear and accurate picture of the background of Zadok. The genealogy of (II Sam. 8:17, which makes Zadok a son of Ahitub and hence a descendant of Eli, is clearly the result of a textual corruption. Indeed, the prophecy post eventum of I Sam. 2:27-36 (cf. I Kings 2:27) makes it clear that the house of Zadok was considered to have supplanted the house of Eli. Nor are the genealogies in Chronicles and Ezra (I Chr. 6:1-8—H 5:27-34; 6:50-53—H 6:35-38; Ezra 7:2), which treat Zadok as a descendant of the Aaronide house of Eleazar, any more reliable, for they repeat the error of II Sam. 8:17. See below.

However, it seems likely that David had a strong reason for making Zadok the equal of Abiathar, who had served his king loyally from the time of his break with Saul. This reason is doubtless related to the position occupied by Zadok before he entered the service of David.

a. Gibeon. According to I Chr. 16:37-41 there were two important sanctuaries at the time of David—one at Jerusalem, to which David moved the ark, and a second at Gibeon, where the tabernacle was to be found. It was at the latter that Zadok is said to have officiated. Though the historicity of the passage is debatable, it may be argued that it preserves a genuine memory of a connection between the Gibeon shrine and Zadok. Perhaps as part of David's program for making Jerusalem the focal point for the loyalty of the twelve tribes he installed the Gibeonite priest Zadok as one of the chief priests at Jerusalem, even as he brought the ark up from Kiriath-jearim. In support of this theory it is pointed out that after the exile of Abiathar not only was Zadok made the sole chief priest, but also Solomon went to Gibeon to sacrifice (I Kings 3:4).





b. Kiriath-jearim. To account for the connection between Zadok and the ark, it has been suggested that Zadok was a priest with the ark at Kiriath-jearim. He is identified as the brother of Uzzah, the son of Abinadab, who helped bring the ark to Jerusalem (II Sam. 6:3, reading “his brother” for “Ahio”). This theory can be combined with that of Zadok’s Gibeonite origin by assuming that the house of Abinadab had moved from Gibeon to Kiriath-jearim after the ark had been returned by the Philistines.

c. Jerusalem. The most probable theory is that Zadok was the priest of the Jebusite sanctuary at Jerusalem when the town was captured by David, and that David permitted him to retain his priestly function in order to help reconcile the old inhabitants to their new master. The name Zadok seems to have had a special association with pre-Israelite Jerusalem. Adoni-zedek was the king of Jerusalem at the time of Joshua (Josh. 10:1,3), and Melchizedek was its priest-king to whom Abraham gave a tithe of all he possessed (Gen. 14:17-20). The latter story may well be an etiological legend to justify the retention of the Jebusite Zadok by David; David was doing no more than Abraham had done before him. Melchizedek also appears in Ps. 110:4, where reference is made to an everlasting priesthood “after the order of Melchizedek” (cf. I Sam. 2:35, where the “faithful priest” who is to replace Abiathar is to be priest “for ever”).

If Zadok was a Jebusite, it might explain why he supported Solomon instead of Adonijah for successor to David. Those who followed Adonijah had been companions of David in the early struggles of his career; the backers of Solomon appear for the first time in connection with the court at Jerusalem. Perhaps the former desired a king who would rule in accord with the old Israelite tribal ideals, while the latter desired a more powerful, centralized monarchy based on the common oriental pattern—a desire probably shared by the non-Israelite Zadok.

**2. The descendants of Zadok.** The triumph of Solomon meant the triumph of Zadok; his descendants became the dominant priestly family in Jerusalem. Solomon appointed one of his sons priest (I Kings 4:2); Hezekiah’s chief priest Azariah was “of the house of Zadok” (II Chr. 31:10). The more Jerusalem became the center of national life, the greater was the prestige of the Zadokites.

The fortunes of the Zadokites after the Exile are reflected in the position given to Zadok in Ezekiel and Chronicles. In the plan for the restoration of the temple and its worship given in Ezek. 40:1-48, the exiled Zadokites expect as the reward for their faithfulness to Yahweh that they alone shall perform the priestly functions in the new temple; the rest of the Levites are to be reduced to the status of servants (Ezek. 40:46; 43:19; 44:15; 48:11). Chronicles shows that after the Return this program was not put into practice, for we find Zadok enrolled in the larger priestly family of Aaron. But the Chronicler reserves for the family of Zadok the position of chief or “anointed” priest by placing him in the family of Eleazar, Aaron’s eldest son (I Chr. 6:1-8—H 5:27-34; 6:50-53—H 6:35-38; 24:3; Ezra 7:2; I Esd. 8:2; cf. I Chr. 29:22, where it is stated that when Solomon was anointed king, Zadok was anointed priest).

Thus we have here the role of a priest that had considerable influence in helping bring Solomon to power and in preventing Adonijah from seizing the throne from David and Solomon.

Another character in this narrative is [Abishag](#) the Shunammite who was the young girl taking care of David in his old age. D. Harvey (“Abishag,” *Interpreter’s Dictionary of the Bible*, iPreach) provides this summary:

A very beautiful Shunammite maiden, brought probably as a medical measure to restore David’s warmth and vigor when he was old (I Kings 1:1-4, 15; cf. Jos. Antiq. VII.xiv.3). Solomon later chose to regard Abishag as David’s wife, and executed Adonijah for treason when he requested her (I Kings 2:13-25).

This action represents a strange custom in the ancient world that would not be considered appropriate for our day.

The prophet [Nathan](#) is a third individual who influences the chain of events in our passage. There are seven individuals with this name in the Old Testament, and this one is the prophet during David’s reign. S. Szikszai (“Nathan,” *Interpreters Dictionary of the Bible*, iPreach) has a helpful summary of this individual:

A prophet contemporary with David. He appears three times at the scene of the events of the Davidic court. The first time he was consulted by David (David had just finished the building of his palace) concerning the king’s plans to erect a temple for the Lord. At first, Nathan approved the king’s plans, but later he revealed to David the divine word which prohibited the building of a sanctuary but promised the establishment of the Davidic dynasty forever (II Sam. 7:1-17).

When David committed adultery with Bathsheba and murdered Uriah, her husband, Nathan presented a fictive legal case to David in which a rich man took away the only lamb of a poor man. When the enraged David announced that the rich man deserved to die, Nathan courageously confronted the royal murderer with his own crime (II Sam. 12:1-15).

In Solomon's succession to the throne of David, Nathan, together with Solomon's mother, Bathsheba, played an important role (cf. II Sam. 12:25). When Nathan was told that Adonijah, the elder brother of Solomon, had attempted to seize the royal throne, he sent Bathsheba to the senile David to ask him to fulfil his promise to make Solomon his successor; and later he, himself, went to the aged king to confirm her words. This plot of Bathsheba and Nathan was successful, for David ordered Nathan and Zadok the priest to anoint Solomon to be king over Israel on that very day (I Kings 1:5-48).

The Chronicler maintains that Nathan wrote chronicles on the acts of David (I Chr. 29:29) and of Solomon (II Chr. 9:29) and played a role in the development of temple music (29:25).

Apparently Nathan was a court prophet who had an intensive interest in the Davidic dynasty. This fact has prompted some scholars to deny the historicity of his denunciation of David. However, association with the court of David did not necessarily mean the servility of the prophet.

The final individual deserving some attention because of the influence displayed is [Benaiah](#). E. R. Dalglish ("Benaiah," *Interpreter's Dictionary of the Bible*, iPreach) summarizes this individual in distinction from the eight other individuals with the same name in the Old Testament:

The son of Jehoiada the priest; a native of the S Judean town of Kabzeel whose years of loyal military service ultimately gained for him the rank of commander of the army in the reign of Solomon. Although he never achieved the coveted rank of membership among the "Three," his valiant deeds distinguished him as more honorable than the company of the Davidic Mighty Men known as the "Thirty." His valor is illustrated by three heroic exploits: the liquidation of two warriors (Iara) of Moab, the slaying of a lion in a pit amid the winter snow, and a victory over an Egyptian giant won at considerable disadvantage (II Sam. 23:20-23; I Chr. 11:22-25).

Benaiah served as captain of the Cherethites (Cretans) and Pelethites (Philistines), foreign mercenaries who served as the royal guard under David (II Sam. 8:18; 20:23; 23:23; I Chr. 18:17). Although he was named as the commander of the Davidic militia of 24,000 men, who served annually during the third month, the command appears to have been honorary, since his son Ammizabad was in charge of the division (I Chr. 27:5-6).

In the final days of David, when Joab lent his support to the abortive plot of Adonijah to seize the throne, Benaiah supported Solomon, the Davidic nominee, and shared in his coronation at Gihon by responding to the act and proclamation of the coronation with an affirmation of loyalty, so it would seem, as spokesman for the people (I Kings 1:38). As captain of the royal guard Benaiah had the invidious task of destroying the enemies of Solomon—Adonijah, Joab, and Shimei (I Kings 2:25, 34, 46). As a reward for his faithful service Benaiah was made commander of the army by Solomon (I Kings 2:35). His son Jehoiada appears to have succeeded Ahithophel as the royal counselor to David (I Chr. 27:34).

Although other people surface in this text, these appear to be the main ones who play some role in the train of events. We will take a closer look at David's other son, Adonijah, in the study of the scripture text.

## **b. Literary**

The **literary setting** of our passage is cast in the larger picture of 1-2 Kings. Ziony Zevit (*The Jewish Study Bible*, pp. 668-669) provides a helpful overview:

The narrative of Kings falls naturally into three sections followed by two brief appendices. The **first section** (1 Kings chs 1-11) narrates the circumstances of Solomon's ascent to the throne and describes the source of his wisdom, his reign over all Israel in a united kingdom, and the building and furnishing of the Temple and other structures; it also evaluates his religious behavior. The **second section** (1 Kings ch 12 - 2 Kings ch 17) begins by recounting the circumstances under which the northern tribes rejected the authority of Solomon's son, Rehoboam, withdrew from his kingdom (henceforth called Judah), and form another, call Israel, with a king of their choosing. From that point the narrative provides a synchronistic, overlapping history of the kings of Judah and Israel for almost two centuries until the Northern Kingdom was destroyed by Assyria in 722. The **third section** (2 Kings 18.1-25.21) describes the reigns of Davidic dynasts in Judah, the Southern Kingdom, until Babylonia conquered Judah, ruined Jerusalem, destroyed the Temple, and executed some and exiled others from among its leading citizens in 586. The **first brief appendix** (2 Kings 25.22-26) tells of the appointment and assassination of Gedaliah, a native Israelite appointed administrator of Judah by the Babylonians; the **second** (2 Kings 25.27-30) appends a notice that Jehoiachin, the exiled king of Judah, was released from a Babylonian prison in the thirty-seventh year of exile. Thus our passage in the first two chapters of 1 Kings introduces us to Solomon at the transition of power from David to Solomon.

A more helpful assessment of the literary context of chapters one and two is found in S. J. DeVries, *First Kings*, vol. 12 of the *Word Biblical Commentary* (Logos Systems) which reminds us of the literary scope of this material as the tail end of the throne-succession document that comprised the main docu-

ment for this material:

The fourteen episodes within the throne-succession document are as follows:

1. David's kindness to Mephibosheth, 2 Sam 9
2. The Ammonite-Syrian war (I), 2 Sam 10
3. David's sin with Bathsheba and its consequences, 2 Sam 11:1–12:25
4. The Ammonite-Syrian war (II), 2 Sam 12:26–31
5. Amnon's sin and Absalom's vengeance, 2 Sam 13
6. Absalom's restoration and its consequences, 2 Sam 14:1–15:6
7. Absalom's revolt and David's flight, 2 Sam 15:7–16:14
8. Hushai's counsel saves David from pursuit, 2 Sam 16:15–17:23
9. The battle of the Ephraim forest, 2 Sam 17:24–18:7
10. Absalom's death and its consequences, 2 Sam 18:8–19:9ab (Eng. 8ab)
11. David's return and Sheba's rebellion, 2 Sam 19:9b (Eng. 8b)—20:3
12. The suppression of Sheba's rebellion, 2 Sam 20:4–22
13. Solomon's party makes a successful counter coup, 1 Kgs 1:1–53
14. Solomon establishes his rule, 1 Kgs 2:1–46a  
Summarizing conclusion, 1 Kgs 2:46b

Our passage comes as episode 13 and part of 14. Thus it stands as the climactic part of David's reign and the beginning of Solomon's reign.

## II. Message

The **internal literary structure** of our lengthy passage quite naturally divides into two basic sections of chapters one and two of 1 Kings. We will follow this basic pattern, although S.J. DeVries (*1 Kings*, vol 12 of the *Word Biblical Commentary*, Logos Systems) has a much more detailed and technical structuring of these chapters based on careful narrative critical procedures that is more accurate.

### a. The Demise of David, 1:1-53

#### Notes:

Because of the extraordinarily great length of this passage we will treat it in separate chunks and introduce the translation texts in these smaller units. Chapter one begins with an emphasis upon the advanced years of David (vv. 1-4), then moves to the abortive attempt of the son Adonijah to succeed his father David to the throne (vv. 5-10) and then the successful efforts of Solomon to succeed his father David (vv. 11-53). Thus most of the chapter is devoted to the attempts of two sons to become king after the death of their father David. David's final experience before death is therefore clouded by this struggle over succession by two of his sons.

#### David, the old king, vv. 1-4

NRSV:

1:1 King David was old and advanced in years; and although they covered him with clothes, he could not get warm. 2 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." 3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The girl was very beautiful. She became the king's attendant and served him, but the king did not know her sexually.

Those of us with advanced years can certainly understand the first part of this narrative about David not being able to get warm in spite of heavy clothes. Living in a winter climate such as that of Jerusalem where snow and below freezing temperatures were fairly common and living in a stone house like the royal palace, not being able to get warm would not be unusual, even for younger individuals.

The curious part of these passage is the very unusual approach to solving this problem: a young beautiful nurse to take care of him. In some ancient texts it appears the idea was that such a woman could restore sexual potency, which would enable his body to feel warmth much more readily. That doesn't appear to be the case here with the final sentence explicitly stating that David had no sexual contact with



this young woman.

The role of this passage is to set the stage for the two narratives that follow. In those two of David's sons will see him nearing the end of his life and attempt to seize the opportunity to take control of the kingdom. Both Adonijah and Solomon were well aware of David's pattern of indecisiveness in dealing with the rebellion of two other sons, Amnon ([2 Sam. 13](#)) and Absalom ([2 Sam. 14-15](#)), previously.

One of the things I fear the most as I move toward my mid-60s is that my mind will cease working clearly and correctly. The deterioration of my body I can accept without too much anxiety. And as that is progressively happening over the past several years, I have learned to adjust reasonably well to increasing limitation of physical activities. But to loose one's mental capabilities is very frightening. King David seemed to experience the intensification of some of his earlier personality traits in his old age. Added to that was that he had not made clear cut public plans for succession to the throne after his death, even though years before he had promised the throne to Bathsheba's son. Given the fact that Israel had never gone through such an experience before, uncertainty bred these abortive attempts to seize the throne. One clear implication of these verses in this context is that everyone needs a clear, legal will in place to guide others in the distribution of property etc. once death has come.

### Adonijah's Abortive Attempt, vv. 5-10

#### NRSV

5 Now Adonijah son of Haggith exalted himself, saying, "I will be king"; he prepared for himself chariots and horsemen, and fifty men to run before him. 6 His father had never at any time displeased him by asking, "Why have you done thus and so?" He was also a very handsome man, and he was born next after Absalom. 7 He conferred with Joab son of Zeruiah and with the priest Abiathar, and they supported Adonijah. 8 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. 9 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, 10 but he did not invite the prophet Nathan or Benaiah or the warriors or his brother Solomon.

The next oldest son after Absalom, who was dead by this point, decided that the throne should be his. Thus he convinced David's commanding general, [Joab](#), and the chief priest, [Abiathar](#), to support him in this effort to seize the throne and force David to acknowledge him as the legitimate successor. John William Wevers ("1 Kings," *Interpreter's One Volume Commentary on the Bible*, iPreach) provides a helpful summary of these verses:

Adonijah, the crown prince—with the connivance of Joab and Abiathar, David's military commander and chief priest respectively—determines to take over the throne from his old father, using tactics similar to those of his late brother Absalom (cf. 2 Samuel 15:1). The court is divided in its loyalties. Those who do not take part in the attempt are listed in vs. 8; among them are the mighty men, i.e. the mercenaries. The planned coup d'état is well supported by the court and the Judean officials, and might have succeeded but for the prompt intervention of those of the pro-Solomon party, who are naturally not invited to the feast. En-rogel is usually identified with a spring near the juncture of the Kidron and Hinnom valleys.

S.J. DeVries (*First Kings*, vol. 12 of the *Word Biblical Commentary*, Logos Systems) provides more background details:

"Joab son of Zeruiah": a cousin of David, along with Abishai and his deceased brother Asahel, he had often advanced David's interests through deeds of ruthless violence (2 Sam 3:27, 18:15, 20:10), but was skilled also in the use of stealth when needed (2 Sam 14:1–24, 20:8–10); indeed, to have Joab at the head of his conspirators gave Adonijah access to Israel's entire army (2 Sam 20:23; cf. 1 Kgs 1:19), far more powerful than the palace guard that Benaiah commanded. "Abiathar the priest": son of Ahimelech, priest of Nob, he had served David from the beginning of his struggles (cf. 1 Sam 22:20–23), but perhaps a long-standing rivalry with Zadok (cf. 2 Sam 20:25), who had become David's favorite, led him now to join forces with Adonijah and Joab. "Zadok the priest": the want of narrative material makes probable the thesis that this man had all along been priest of the Jebusite shrine in Jerusalem (cf. H. H. Rowley, *JBL* 58 [1939], 113–41; G. Ch. Macholz, *DBAT* 10 [1975], 18–20); to him and his descendants belonged the future highpriesthood in Israel. "Benaiah son of Jehoiada"; see 2 Sam 20:23, 23:20–23. "Nathan the prophet": so in 2 Sam 7:2; cf. 12:1; wherever Nathan is mentioned, his role seems more political-

institutional than charismatic-prophetic, yet he does act to superintend politics in the name of a transcendental purpose.

The narrator makes the explicit observation the David had never disciplined Adonijah, thus setting the stage for this attempt to take over from his father by force.

One thing that jumps off this page is the failure of David as a parent. When David reached the end of his life, his children, instead of reaching out to take care of him with love and respect, were counting the days until they could get rid of the old man. Although not uncommon in that era when a man had multiple wives and especially when he possessed wealth and power, a certain tragic stream runs through this narrative with the strained relations between a father and his children.

### **Solomon's Rise to Power, vv. 11-53**

The remainder of chapter one describes how Solomon rose to power instead of Adonijah. It begins with the immediate efforts of Nathan the prophet and Bathsheba the mother to block the attempt of Adonijah, vv. 11-27. Then the anointing of Solomon as king follows, vv. 28-40. The shocking news of Solomon's anointing comes to Adonijah and his supporters, vv. 41-53. We will explore these verses with these divisions.

#### ***Adonijah's Efforts Blocked, vv. 11-27.***

NRSV

11 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? 12 Now therefore come, let me give you advice, so that you may save your own life and the life of your son Solomon. 13 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?" 14 Then while you are still there speaking with the king, I will come in after you and confirm your words." 15 So Bathsheba went to the king in his room. The king was very old; Abishag the Shunammite was attending the king. 16 Bathsheba bowed and did obeisance to the king, and the king said, "What do you wish?" 17 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. 18 But now suddenly Adonijah has become king, though you, my lord the king, do not know it. 19 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. 20 But you, 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. 21 Otherwise it will come to pass, when my lord the king sleeps with his ancestors, that my son Solomon and I will be counted offenders."

22 While she was still speaking with the king, the prophet Nathan came in. 23 The king was told, "Here is the prophet Nathan." When he came in before the king, he did obeisance to the king, with his face to the ground. 24 Nathan said, "My lord the king, have you said, "Adonijah shall succeed me as king, and he shall sit on my throne"? 25 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 of the army, and the priest Abiathar, who are now eating and drinking before him, and saying, "Long live King Adonijah!" 26 But he did not invite me, your servant, and the priest Zadok, and Benaiah son of Jehoiada, and your servant Solomon. 27 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?"

The key player here is the prophet [Nathan](#). First he alerts Bathsheba of Adonijah's plans and advises her to go the king tell him what is taking place and to remind him of his promise to her years before (vv. 11-21). They then plan for [Nathan](#) to come in to the king during the middle of the conversation in order to confirm Bathsheba's words to David (v. 14). This Nathan does (vv. 22-27). Both relay to David the details of what not only Adonijah is doing, but also of the support that Joab and Abiathar have given to Adonijah. The words of both of them become convincing to David. This is quite a shift in circumstances from the first encounter of Nathan and David when he rebuked David for taking Bathsheba as his wife ([2 Sam. 11](#)). Now Nathan and Bathsheba are working closely together in order to secure the throne for Solomon, her son.

#### ***Solomon's Anointing as King, vv. 28-40***

28 King David answered, "Summon Bathsheba to me." So she came into the king's presence, and stood before the king. 29 The king swore, saying, "As the Lord lives, who has saved my life from every adversity, 30 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." 31 Then Bathsheba bowed with her face to the ground, and did obeisance to the king, and said, "May my lord King David live forever!"

32 King David said, "Summon to me the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada." When they came before the king, 33 the king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. 34 There let the priest Zadok and the prophet Nathan anoint him king over Israel; then blow the trumpet, and say, "Long live King Solomon!" 35 You shall go up following him. Let him enter and sit on my throne; he shall be king in my place; for I have appointed him to be ruler over Israel and over Judah." 36 Benaiah son of Jehoiada answered the king, "Amen! May the Lord, the God of my lord the king, so ordain. 37 As the Lord has been with my lord the king, so may he be with Solomon, and make his throne greater than the throne of my lord King David."

38 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. 39 There the priest Zadok 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!" 40 And all the people went up following him, playing on pipes and rejoicing with great joy, so that the earth quaked at their noise.

David's first reaction is to summon Bathsheba back into the king's presence. Although the previous text doesn't mention her departure, verse 28 makes it clear that most of Nathan's conversation with David took place after Bathsheba had left the room. The first segment of this part (vv. 28-31) of the narrative implies also that Nathan had left the king's presence and that Bathsheba was alone with the king. In this conversation, David reaffirmed his earlier promise to Bathsheba that her son, Solomon, would be the king who would succeed him. Interestingly, no mention of this promise surfaces in any of the scripture texts. Choon-Leong Seow ("First and Second Kings," *New Interpreter's Bible*, iPreach) informs us:

Nathan and Bathsheba seem to be taking advantage of the old man's senility. The prophet suggests that Bathsheba ask David if the king himself had not sworn to her that Solomon would be his successor. In Bathsheba's own rendering, however, the leading question posed by Nathan turns into an indicative statement, an outright reminder of the king's supposed commitment to her: "My lord, you yourself swore to me" (v. 17). It is in Nathan's prompting of Bathsheba (v. 13) that the reader first learns of this putative commitment on David's part; nothing is said of such an oath in earlier narratives or, indeed, anywhere else in the Bible, which would be completely surprising, given the importance of such a tradition to the Davidic monarchy. If such a decisive oath had actually been made, or if it had been made in private between David and Bathsheba (perhaps as "pillow talk"), it would be very strange that she should have to be reminded of it by Nathan. Moreover, when Nathan appears to "confirm" (לָבֵן) Bathsheba's words (v. 14), he makes no mention at all of such a promise (vv. 22-27). He asks only if David has, in fact, designated Adonijah to be the successor, implicitly conceding that to be a legitimate option (cf. 1 Kgs 2:15).

Whatever the circumstance of the earlier promise, David takes action on the basis of it and summons three key leaders in order to give them instructions on how to proceed with the anointing of Solomon as king, vv. 32-37. These men were [Zadok](#), the priest who was in favor with David rather than Abiathar. The prophet [Nathan](#) was the second. The third was [Benaiah](#), who served as commander of the mercenaries (the Cherethites [Cretans] and Pelethites [Philistines]) that formed the royal body guard for David.

These three, along with David's contingent of body guards, led Solomon to Gihon and anointed him king. B.A. Barrois ("Gihon," *Interpreter's Dictionary of the Bible*, iPreach) provides some background on this site:

The spring gushes forth intermittently from a natural cave, once or twice a day at the end of the dry season, four to five times a day after a rainy winter. The etymology of "Gihon" may refer to this phenomenon. The pre-Israelite inhabitants of Jerusalem had dug an underground passage which permitted them to draw the water of Gihon without being exposed to an eventual enemy in case of a siege (see WATERWORKS). After the conquest by David, this passage went out of use, and the water was collected in a reservoir, from which an



aqueduct with lateral openings ensured a more efficient irrigation of the valley. The surplus flowed into a second pool toward the junction of the Tyropoeon with the Kidron. The Assyrian threat prompted Hezekiah to block the spring and the aqueduct, and to make a tunnel which branched off from the cave and led the water to new reservoirs in the Tyropoeon, within the fortified perimeter of the city (see POOL; SHELAH, POOL OF; SILOAM). Whereas the tunnel is still in use, the gradual filling of the Kidron Valley has altered the surroundings of the spring, which is now reached from outside by two successive flights of steps.

The word “[Gihon](#)” means spring in Hebrew and this one was located in the Kidron Valley just outside the old city wall of Jerusalem on the southeast side. See map on previous page. With great celebration the entourage rejoiced in the anointing of a new king of Israel at the spring, just outside the city. This sets the stage for the final segment: the shocking news of Solomon’s anointing as king is brought to Adonijah, vv. 41-53.

### **Shocking News brought to Adonijah, vv. 41-53**

NRSV

41 Adonijah and all the guests who were with him heard it as they finished feasting. When Joab heard the sound of the trumpet, he said, “Why is the city in an uproar?” 42 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.” 43 Jonathan answered Adonijah, “No, for our lord King David has made Solomon king; 44 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; 45 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. 46 Solomon now sits on the royal throne. 47 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 48 and went on to pray thus, “Blessed be the Lord, the God of Israel, who today has granted one of my offspring to sit on my throne and permitted me to witness it.” 49 Then all the guests of Adonijah got up trembling and went their own ways. 50 Adonijah, fearing Solomon, got up and went to grasp the horns of the altar. 51 Solomon was informed, “Adonijah is afraid of King Solomon; see, he has laid hold of the horns of the altar, saying, “Let King Solomon swear to me first that he will not kill his servant with the sword.” 52 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.” 53 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.”

Adonijah and his entourage had gone to “the stone Zohemoth, which is beside En-rogel” for his carnation party (v. 9). [En-rogel](#) was located further down the Kidron Valley about where it intersects the Hinnom Valley and was also a spring as G.A. Barrois suggests (“En-rogel,” *Interpreter’s Dictionary of the Bible*, iPreach):

A spring near Jerusalem, in the valley of the Kidron. It marked the limit between the tribes of Benjamin and Judah (Josh. 15:7; 18:16) When David had to flee from Jerusalem in the days of Absalom’s rebellion, two of his men remained near En-rogel to gather intelligence concerning the progress of the revolt in the capital city (II Sam. 17:17). The clandestine coronation of Adonijah took place by the Serpent’s Stone, near the spring (I Kings 1:9). En-rogel is commonly identified with the so-called Bir Ayyub, “Job’s Well,” on the left bank of the Wadi en-Nar (the Kidron), shortly after its junction with the Wadi er-Rababi (Valley of Hinnom).\* The well is sunk deep into the rock and reaches an underground stream of water which gushes to the surface and flows down the valley after abundant winter rainfalls. The gradual filling of the valley has made it necessary to line the upper parts of the well with stone masonries which in their oldest stage may go back to Roman times. The constructions seen over the well are modern.

Thus the two groups weren’t that far apart, less than half a mile. When detailed news about the commotion was brought to Adonijah and his group, fear seized the entire group. Most everyone scattered like a covey of quails that had been “pot shot.” John William Weavers again provides a helpful summary:

The disconcerting news quickly breaks up the feast. The ex-crown prince, fearing for his life, flees for sanctuary to the tent of Yahweh, where he touches the horns of the altar. By this symbolic act he invokes God’s protection. Solomon is told of Adonijah’s action and sends a message to him promising him royal pardon for his treachery if he remains fully loyal to the new king. But at the first sign of wickedness, i.e. disloyalty, he will be put to death. Adonijah then follows the suit of the courtiers and pledges his loyalty to his brother, who dismisses him curtly.

This provides Adonijah only a temporary reprieve. When he convinces Bathsheba to request Solomon to give him Abishag -- the young virgin who had taken care of David -- for a wife, Solomon interpreted this as treason and has Adonijah executed (2:13-24). This in turn led to the banishment of Abiathar, the priest (2:26-28), and eventually to the execution of Joab (2:28-35).

What we see in this narrative is the kind of violent actions accompanying the succession of kings in Old Testament history. Unfortunately, this kind of thing has remained true down through the subsequent centuries where kings reign. It is happening in our world even today, where such a political system is in place. For me, a major implication of this is the importance of the rule of constitutional law and a democratic system of government where the people choose their leaders. It was the dark side of the same kind of violent governmental system that prompted our forefathers to leave home and family in Europe to settle the new world and build our American system of democracy. May we learn from this and affirm our commitment to democracy and prevent any political leader from assuming too much power!

### **b. David's Advice to Solomon, 2:1-12**

#### **NASB**

2:1 As David's time to die drew near, he charged Solomon his son, saying, 2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man. 3 Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.' 5 "Now you also know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. 6 So act according to your wisdom, and do not let his gray hair go down to Sheol in peace. 7 But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they assisted me when I fled from Absalom your brother. 8 Behold, there is with you Shimei the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by the LORD, say-

#### **NRSV**

2:1 When David's time to die drew near, he charged his son Solomon, saying: 2 "I am about to go the way of all the earth. Be strong, be courageous, 3 and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn. 4 Then the Lord will establish his word that he spoke concerning me: 'If your heirs take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a successor on the throne of Israel.' 5 "Moreover you know also what Joab son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel, Abner son of Ner, and Amasa son of Jether, whom he murdered, retaliating in time of peace for blood that had been shed in war, and putting the blood of war on the belt around his waist, and on the sandals on his feet. 6 Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace. 7 Deal loyally, however, with the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for with such loyalty they met me when I fled from your brother Absalom. 8 There is also with you Shimei son of Gera, the Benjaminite from Bahurim, who cursed me with a terrible curse on the day when I went to Mahanaim; but when he came down to meet me at the Jordan, I swore to

#### **NLT**

2:1 As the time of King David's death approached, he gave this charge to his son Solomon: 2 "I am going where everyone on earth must someday go. Take courage and be a man. 3 Observe the requirements of the LORD your God and follow all his ways. Keep each of the laws, commands, regulations, and stipulations written in the law of Moses so that you will be successful in all you do and wherever you go. 4 If you do this, then the LORD will keep the promise he made to me: 'If your descendants live as they should and follow me faithfully with all their heart and soul, one of them will always sit on the throne of Israel.' 5 "And there is something else. You know that Joab son of Zeruiah murdered my two army commanders, Abner son of Ner and Amasa son of Jether. He pretended that it was an act of war, but it was done in a time of peace, staining his belt and sandals with the blood of war. 6 Do with him what you think best, but don't let him die in peace. 7 "Be kind to the sons of Barzillai of Gilead. Make them permanent guests of the king, for they took care of me when I fled from your brother Absalom. 8 "And remember Shimei son of Gera, the man from Bahurim in Benjamin. He cursed me with a terrible curse as I was fleeing to Mahanaim. When he came down to meet me at the Jordan River, I swore by the LORD that I would not kill him. 9 But that oath does not make him innocent. You are a wise man, and you will know how to arrange a bloody



ing, 'I will not put you to death with the sword.' 9 Now therefore, do not let him go unpunished, for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood." 10 Then David slept with his fathers and was buried in the city of David. 11 The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. 12 And Solomon sat on the throne of David his father, and his kingdom was firmly established.

him by the Lord, "I will not put you to death with the sword." 9 Therefore do not hold him guiltless, for you are a wise man; you will know what you ought to do to him, and you must bring his gray head down with blood to Sheol." 10 Then David slept with his ancestors, and was buried in the city of David. 11 The time that David reigned over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. 12 So Solomon sat on the throne of his father David; and his kingdom was firmly established.

death for him." 10 Then David died and was buried in the City of David. 11 He had reigned over Israel for forty years, seven of them in Hebron and thirty-three in Jerusalem. 12 Solomon succeeded him as king, replacing his father, David, and he was firmly established on the throne.

### Notes:

Chapter two constitutes the final, fourteenth episode of the Succession Narrative. Verses 1-12 then are the first part of that final chapter of David's life. Verse one anticipates verses ten through twelve which describe David's death. Between is contained David's deathbed advice to his son Solomon. Two emphases are found, and they seem rather contradictory to each other. The first part, vv. 2-4, stresses the importance of following the ways of God and would be expected from a godly ruler. The second part, vv. 5-9, have a vengeful tone encouraging Solomon to get rid of David's powerful enemies as a safety measure to insure a successful reign by Solomon. In the larger context of chapter two, verses 13-46a describe Solomon carrying out David's exhortation. Thus Solomon began his reign with a purging of dangerous enemies of his father that rival or surpass anything that the Iraqi ruler Saddam Hussein is charged with doing in our day.

**The end of David (vv. 1a, 10-11):** "2:1 When David's time to die drew near, .... 10 Then David slept with his ancestors, and was buried in the city of David. 11 The time that David reigned over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem." The initial statement reflects a frequent Hebrew tendency of calling in the family etc. for a deathbed word of advice; compare Gen. 27:1; 49; Deut. 33:1; Josh. 24:1. After the speech then the death of the individual is described with some characterizing statement about him. Other similar instances are found beginning in 1 Kings 11:43: "Solomon slept with his ancestors and was buried in the city of his father David; and his son Rehoboam succeeded him." The Deuteronomist rounds off David's reign to forty years, with seven years in Hebron and thirty-three years in Jerusalem. This differs slightly from the account in 2 Sam. 5:4-5: "4 David was thirty years old when he began to reign, and he reigned forty years. 5 At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years."

The location of David's burial site is noted by S.J. DeVries (*WBC*) as: "The tombs of the Judahite kings have been identified on the south slope of Ophel, and it is more probable that David was buried there than at the traditional site, shown to modern-day tourists, on the now unoccupied southern extremity of the western hill."

**David's advice (vv. 2-9).** First, David admonishes Solomon to be faithful to God (vv. 2-4), reflecting the theological view of the Deuteronomic history of faithfulness being rewarded by God. Then there comes in vv. 5-9, as John William Wever describes:

David gives detailed instructions about 3 cases: **(a)** Joab wreaked private vengeance in wartime (cf. 2 Samuel 3:27; 20:10). This endangered the security of the dynasty, since by this action guilt was attached to the royal house. Joab was David's appointee, and thus his act of barbarity involved the peace of his master's house. This breach of communal health can be healed only by Joab's violent death in turn. **(b)** David owes a debt of gratitude to Barzillai (cf. 2 Samuel 17:27-29; 19:31-39) which Solomon is told to pay to his family. **(c)** The curse of Shimei still lies on David's house (cf. 2 Samuel 16:5-14). In a moment of weakness David swore (cf. 2 Samuel 19:18-23) that he would not kill him, but meanwhile the curse is still effective. Again only Shimei's violent death can render the evil inherent in the curse inoperative. Since Solomon is free of his father's oath, he is told to take care of the matter.

David's life was full of contradictions. He was a man after God's own heart, was generally sensitive to God's ways etc. But also he was a miserable parent, sometimes full of vengeful hate of others, capable of grievous sins. From both the positive and dark sides we can learn how to better serve our God. But our model as Christians rises to new heights in the life of our Lord.

1 Kings 1:1 WTT וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַיָּמִים וַיִּכְסְהוּ בְּבָגְדִים  
וְלֹא יָחַם לוֹ

2 וַיֹּאמְרוּ לוֹ עֲבָדָיו יִבְקֹשׁוּ לְאֹדְנֵי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה  
וְעֹמְדָה לִפְנֵי הַמֶּלֶךְ וְתַהֲיֶי-לוֹ סִכֵּנָת וְשִׁכְבָּה בְּחִיקָךְ וְחָם  
לְאֹדְנֵי הַמֶּלֶךְ

3 וַיִּבְקֹשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת־אֲבִישָׁג  
הַשְּׁוֹנֵמִית וַיָּבֹאוּ אֹתָהּ לַמֶּלֶךְ

4 וְהַנַּעֲרָה יָפָה עַד־מְאֹד וְתָהִי לַמֶּלֶךְ סִכֵּנָת וְתִשְׁרָתָהּ  
וְהַמֶּלֶךְ לֹא יָדָעָהּ

5 וַאֲדֹנֶיהָ בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אִמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב  
וּפָרָשִׁים וְחִמְשִׁים אִישׁ רָצִים לִפְנָיו

6 וְלֹא־עָצְבוּ אֲבִיו מִיָּמָיו לֵאמֹר מִדּוּעַ כָּכָה עֹשִׂית וְגַם־הוּא  
טוֹב־תָּאֵר מְאֹד וְאָתוּ יִלְדָה אַחֲרֵי אֲבִשָׁלוֹם

7 וַיְהִיו דְּבָרָיו עִם יוֹאָב בֶּן־צְרוּיָהּ וְעִם אֲבִיתָר הַכֹּהֵן  
וַיַּעֲזְרוּ אַחֲרֵי אֲדֹנֶיהָ

8 וַצְדֹק הַכֹּהֵן וּבְנֵיהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי  
וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנֶיהָ

9 וַיִּזְבַּח אֲדֹנֶיהָ צֹאן וּבָקָר וּמְרִיא עִם אֶבֶן הַזֹּחֶלֶת  
אֲשֶׁר־אֵצֶל עֵין רֹגֵל וַיִּקְרָא אֶת־כָּל־אֲחָיו בְּנֵי הַמֶּלֶךְ  
וּלְכָל־אֲנָשֵׁי יְהוּדָה עֲבָדֵי הַמֶּלֶךְ

10 וְאֶת־נָתָן הַנָּבִיא וּבְנֵיהוּ וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אֲחִיו  
לֹא קָרָא

11 וַיֹּאמֶר נָתָן אֶל־בֶּת־שֶׁבַע אִם־שְׁלֹמֹה לֵאמֹר הֲלוֹא שָׁמַעַתְּ  
כִּי מֶלֶךְ אֲדֹנֶיהָ בֶן־חַגִּית וַאֲדֹנֵינוּ דָּוִד לֹא יָדָעַ

12 וְעַתָּה לְכִי אֵיעָצֶךְ נָא עֲצָה וּמַלְטִי אֶת־נַפְשְׁךָ וְאֶת־נַפְשׁ  
בְּנֶךָ שְׁלֹמֹה

13 לְכִי וּבֹאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא־אַתָּה אֲדֹנִי  
הַמֶּלֶךְ נִשְׁבַּעְתָּ לְאִמְתְּךָ לֵאמֹר כִּי־שְׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרָי

וְהוּא יֹשֵׁב עַל־כִּסֵּאִי וּמִדּוּעַ מֶלֶךְ אֲדֹנֶיהָ

14 הִנֵּה עוֹדֶךָ מִדְּבַרְתְּ שֵׁם עִם־הַמֶּלֶךְ וְאֲנִי אֲבֹא אַחֲרֶיךָ

וּמִלֵּאתִי אֶת־דְּבָרֶיךָ׃

<sup>15</sup> וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ הַחֲדָרָה וְהַמֶּלֶךְ זָקֵן מְאֹד

וַאֲבִישֵׁג' הַשְּׁוֹנֵמִית מִשֶּׁרֶת אֶת־הַמֶּלֶךְ׃

<sup>16</sup> וַתִּקְדּוּ בַת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ מַה־לָּךְ׃

<sup>17</sup> וַתֹּאמֶר לוֹ אֲדֹנָי אֵתָה נִשְׁבַּעְתָּ בַּיהוָה אֱלֹהֶיךָ לֵאמֹתְךָ

כִּי־שְׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי׃

<sup>18</sup> וְעַתָּה הִנֵּה אֲדֹנִיָּה מֶלֶךְ וְעַתָּה אֲדֹנָי הַמֶּלֶךְ לֹא יִדְעָתָּ

<sup>19</sup> וַיִּזְבַּח שׁוֹר וּמְרִיא־זָצֵאן לָרֶבֶץ וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ

וּלְאֲבִיתָר הַכֹּהֵן וּלְיֹאב שֹׁר הַצֹּבָא וּלְשְׁלֹמֹה עֲבָדְךָ לֹא

קָרָא׃

<sup>20</sup> וְאַתָּה אֲדֹנָי הַמֶּלֶךְ עֵינֵי כָל־יִשְׂרָאֵל עֲלֶיךָ לְהִגִּיד לָהֶם

מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃

<sup>21</sup> וְהָיָה כַּשֶּׁכַּב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהִיָּיתִי אִנִּי וּבְנֵי

שְׁלֹמֹה חַטָּאִים׃

<sup>22</sup> וְהִנֵּה עֹדְנָה מִדְּבַרְתָּ עִם־הַמֶּלֶךְ וְנָתַן הַנְּבִיא בָּא׃

<sup>23</sup> וַיִּגִּדּוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתַן הַנְּבִיא וַיָּבֹא לִפְנֵי הַמֶּלֶךְ

וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל־אִפְּיוֹ אֲרָצָה׃

<sup>24</sup> וַיֹּאמֶר נָתַן אֲדֹנָי הַמֶּלֶךְ אֵתָה אִמְרָתָּ אֲדֹנִיָּהוּ יִמְלֹךְ

אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי׃

<sup>25</sup> כִּי יוֹד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־זָצֵאן לָרֶבֶץ וַיִּקְרָא

לְכָל־בְּנֵי הַמֶּלֶךְ וּלְשָׂרֵי הַצֹּבָא וּלְאֲבִיתָר הַכֹּהֵן וְהַנֶּגֶם

אֲכָלִים וְשִׁתִּים לִפְנֵי וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ אֲדֹנִיָּהוּ׃

<sup>26</sup> וְלִי אֲנִי־עֲבָדְךָ וּלְצֹדֵק הַכֹּהֵן וּלְבִנְיָהוּ בֶן־יְהוֹיָדָע

וּלְשְׁלֹמֹה עֲבָדְךָ לֹא קָרָא׃

<sup>27</sup> אִם מֵאֵת אֲדֹנָי הַמֶּלֶךְ נְהִיָּה הַדְּבָר הַזֶּה וְלֹא הוֹדַעְתָּ

אֶת־[עֲבָדֶיךָ] מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃

ס

<sup>28</sup> וַיַּעַן הַמֶּלֶךְ הָדָר וַיֹּאמֶר קִרְאוּ־לִי לְבַת־שֶׁבַע וַתָּבֹא לִפְנֵי

הַמֶּלֶךְ וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

<sup>29</sup> וַיִּשְׁבַּע הַמֶּלֶךְ וַיֹּאמֶר חִי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי

מִכָּל־צָרָה׃



30 כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר  
כִּי־שְׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי תַּחְתָּי כִּי  
כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה

31 וַתִּקְדֹּם בַּת־שֶׁבַע אֲפִים אֶרֶץ וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי  
אֲדֹנִי הַמֶּלֶךְ הַדּוֹד לְעַלְמִם פ

32 וַיֹּאמְרוּ הַמֶּלֶךְ הַדּוֹד קְרָאוּ־לִי לְצִדּוֹק הַכֹּהֵן וּלְנָתָן הַנָּבִיא  
וּלְבַנְיָהוּ בֶן־יְהוֹיָדָע וַיָּבֹאוּ לִפְנֵי הַמֶּלֶךְ

33 וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קָחוּ עִמָּכֶם אֶת־עַבְדֵי אֲדֹנֵיכֶם  
וְהִרְכַּבְתֶּם אֶת־שְׁלֹמֹה בְנִי עַל־הַפָּרֹדֶה אֲשֶׁר־לִי וְהוֹרִדְתֶּם  
אֹתוֹ אֶל־גִּחֹן

34 וּבִמְשַׁח אֹתוֹ שֵׁם צִדּוֹק הַכֹּהֵן וְנָתַן הַנָּבִיא לַמֶּלֶךְ  
עַל־יִשְׂרָאֵל וַתִּקְעֻתָם בַּשּׁוֹפָר וַאֲמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֹה

35 וְעָלִיתֶם אַחֲרָיו וּבֹא יוֹשֵׁב עַל־כִּסְאִי וְהוּא יִמְלֹךְ תַּחְתָּי  
וְאֹתוֹ צִוִּיתִי לַהֲנוֹת נָגִיד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה

36 וַיַּעַן בְּנֵיהוּ בֶן־יְהוֹיָדָע אֶת־הַמֶּלֶךְ וַיֹּאמֶר אֲמֵן כֵּן יֹאמַר  
יְהוָה אֱלֹהֵי אֲדֹנִי הַמֶּלֶךְ

37 כַּאֲשֶׁר הָיָה יְהוָה עִם־אֲדֹנִי הַמֶּלֶךְ כֵּן (יְהִי) וַיְהִי

עַם־שְׁלֹמֹה וַיִּגְדֹּל אֶת־כִּסְאוֹ מִכִּסֵּא אֲדֹנִי הַמֶּלֶךְ הַדּוֹד

38 וַיַּרְדֵּ צִדּוֹק הַכֹּהֵן וְנָתַן הַנָּבִיא וּבְנֵיהוּ בֶן־יְהוֹיָדָע וְהַכֹּהֲנִים  
וְהַפְּלִטִי וַיִּרְכְּבוּ אֶת־שְׁלֹמֹה עַל־פָּרֹדֶת הַמֶּלֶךְ הַדּוֹד וַיֵּלְכוּ  
אֹתוֹ עַל־גִּחֹן

39 וַיִּקַּח צִדּוֹק הַכֹּהֵן אֶת־קָרְן הַשֶּׁמֶן מִן־הָאֵהָל וַיִּמְשַׁח  
אֶת־שְׁלֹמֹה וַיִּתְּקֻעוּ בַּשּׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם יְחִי הַמֶּלֶךְ  
שְׁלֹמֹה

40 וַיַּעֲלוּ כָל־הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בְּחִלְלִים וּשְׂמֹחִים  
שִׂמְחָה גְדוֹלָה וַתִּבָּקַע הָאֶרֶץ בְּקוֹלָם

41 וַיִּשְׁמַע אֲדֹנֵיהוּ וְכָל־הַקְּרָאִים אֲשֶׁר אֹתוֹ וְהֵם כָּלוּ לֵאכֹל  
וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מַדּוּעַ קוֹל־הַקְּרִיָּה  
הַזֹּאת

42 עוֹדֵנִי מַדְבֵּר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיתָר הַכֹּהֵן בָּא וַיֹּאמֶר  
אֲדֹנֵיהוּ בָּא כִּי אִישׁ חָיִל אֵתָה וְטוֹב תִּבְשֹׁר

43 וַיַּעַן יוֹנָתָן וַיֹּאמֶר לְאַדְנִיָּהוּ אֲבִל אֲדִנִּינוּ הַמֶּלֶךְ-דָּוִד  
הַמֶּלֶךְ אֶת-שְׁלֹמֹה

44 וַיִּשְׁלַח אֹתוֹ הַמֶּלֶךְ אֶת-צִדּוֹק הַכֹּהֵן וְאֶת-נָתָן הַנָּבִיא  
וּבְנִיָּהוּ בֶן-יְהוֹיָדָע וְהַכֹּרֶתִי וְהַפְּלִטִי וַיִּרְכְּבוּ אִתּוֹ עַל פָּרָדֹת  
הַמֶּלֶךְ

45 וַיִּמְשְׁחוּ אֹתוֹ צִדּוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא לַמֶּלֶךְ בְּגִחוֹן וַיַּעֲלוּ  
מִשֶּׁם שְׁמֵחִים וְתָהִם הַקִּרְיָה הוּא הַקּוֹל אֲשֶׁר שְׁמַעְתֶּם  
46 וְגַם יֵשֵׁב שְׁלֹמֹה עַל כִּסֵּא הַמְּלוּכָה

47 וְגַם-בָּאוּ עֲבָדֵי הַמֶּלֶךְ לְבָרֵךְ אֶת-אֲדִנִּינוּ הַמֶּלֶךְ דָּוִד  
לֵאמֹר יֵיטֵב (אֱלֹהִיךָ) [אֱלֹהִים] אֶת-שֵׁם שְׁלֹמֹה מִשְׁמֹךְ  
וַיִּגְדֹּל אֶת-כִּסְאוֹ מִכִּסֵּאךָ וַיִּשְׁתָּחוּ הַמֶּלֶךְ עַל-הַמִּשְׁכָּב

48 וְגַם-כָּכָה אָמַר הַמֶּלֶךְ בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר  
נָתַן הַיּוֹם יֵשֵׁב עַל-כִּסְאִי וְעֵינֵי רֵאוֹת  
49 וַיִּיחַרְדּוּ וַיִּקְמוּ כָּל-הַקְּרָאִים אֲשֶׁר לְאַדְנִיָּהוּ וַיִּלְכוּ אִישׁ  
לְדַרְכּוֹ

50 וַאֲדִנִּיָּהוּ יָרָא מִפְּנֵי שְׁלֹמֹה וַיָּקָם וַיֵּלֶךְ וַיִּחַזַּק בְּקִרְנוֹת  
הַמִּזְבֵּחַ

51 וַיִּגְדֹּל לְשְׁלֹמֹה לֵאמֹר הִנֵּה אֲדִנִּיָּהוּ יָרָא אֶת-הַמֶּלֶךְ שְׁלֹמֹה  
וְהִנֵּה אִחִיו בְּקִרְנוֹת הַמִּזְבֵּחַ לֵאמֹר יִשָּׁבַע-לִי כִּיֹּם הַמֶּלֶךְ  
שְׁלֹמֹה אִם-יִמָּיֵת אֶת-עַבְדּוֹ בְּחָרֵב

52 וַיֹּאמֶר שְׁלֹמֹה אִם יִהְיֶה לְבֶן-חֵיל לֹא-יִפֹּל מִשַּׁעֲרֹתָו  
אֲרָצָה וְאִם-רָעָה תִּמְצָא-בּוֹ וּמָתָּ

53 וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיַּרְדֵּהוּ מֵעַל הַמִּזְבֵּחַ וַיָּבֵא וַיִּשְׁתָּחוּ  
לַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמְרוּ לוֹ שְׁלֹמֹה לֵךְ לְבֵיתְךָ פ

1 Kings 2:1 <sup>WTT</sup> וַיִּקְרְבוּ יְמֵי-דָוִד לָמוֹת וַיִּצֹן אֶת-שְׁלֹמֹה בֶןוֹ  
לֵאמֹר

2 אֲנֹכִי הֵלֶךְ בְּדֶרֶךְ כָּל-הָאָרֶץ וְחֻזְקָתָ וְהִיִּיתָ לְאִישׁ

3 וְשִׁמְרָתָ אֶת-מִשְׁמֶרֶת יְהוָה אֱלֹהֶיךָ לִלְכֹּת בְּדַרְכֵּיוֹ לְשֹׁמֵר  
חֻקֹּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֲדוּתָיו כִּכְתוּב בְּתוֹרַת מֹשֶׁה

לְמַעַן תִּשְׁכִּיל אֶת כָּל-אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל-אֲשֶׁר תִּפְנֶה שֵׁם  
4 לְמַעַן יָקִים יְהוָה אֶת-דְּבָרֹוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר

אִם-יִשְׁמְרוּ בְנִיךָ אֶת-דִּרְכָם לֵלֶכֶת לִפְנֵי בָּאֲמֹת בְּכָל-לִבָּבָם  
וּבְכָל-נַפְשָׁם לֵאמֹר לֹא-יִפְרֹת לָךְ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל  
וְגַם אַתָּה יִדְעָה אֵת אֲשֶׁר-עָשָׂה לִי יוֹאָב בֶּן-צְרוּיָה אֲשֶׁר  
עָשָׂה לְשָׁנֵי-שְׁרֵי צָבָאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן-נֹר וְלַעֲמֹשָׁא  
בֶּן-יֵתֵר וַיַּהַרְגֵם וַיִּשֶׁם דָּמֵי-מֶלֶחָמָה בְּשֶׁלֶם וַיִּתֵּן דָּמֵי  
מֶלֶחָמָה בַּחֲגֹרְתּוֹ אֲשֶׁר בְּמַחְנֵיו וּבִנְעָלוֹ אֲשֶׁר בְּרַגְלָיו  
וַעֲשִׂיתָ כַּחֲכֻמָּתְךָ וְלֹא-תוֹרֵד שִׁיבְתוּ בְּשֶׁלֶם שְׂאֵל ס  
וְלִבְנֵי בְרִזְלִי הַגִּלְעָדִי תַעֲשֶׂה-חֶסֶד וְהָיוּ בְּאֶכְלִי שְׁלֹחֲנֶךָ  
כִּי-כֵן קָרְבוּ אֵלַי בְּבִרְחִי מִפְּנֵי אֲבִשְׁלוֹם אַחִיקָה  
וְהִנֵּה עֹמֵךְ שָׁמָּעִי בֶן-גִּרְאָ בֶן-הַיְמִינִי מִבַּחֲרִים וְהוּא  
קָלָלְנִי קָלִלָה נִמְרָצָת בְּיוֹם לִכְתִּי מַחֲנִים וְהוּא-יִרְדֹּ  
לְקִרְאָתִי הִירְדֵן וְאָשָׁבַע לוֹ בִּיהוָה לֵאמֹר אִם-אֶמְצִיתָ  
סָרֵב  
וְעָתָה אֶל-תִּנְקְהוּ כִּי אִישׁ חָכֵם אַתָּה וַיִּדְעָה אֵת אֲשֶׁר  
תַּעֲשֶׂה-לוֹ וְהוֹרִדְתָּ אֶת-שִׁיבְתוֹ בְּדָם שְׂאוֹל  
וַיִּשְׁכַּב דָּוִד עִם-אֲבֹתָיו וַיִּקָּבֶר בְּעִיר דָּוִד פ  
וְהַיְמִים אֲשֶׁר מֶלֶךְ דָּוִד עַל-יִשְׂרָאֵל אַרְבָּעִים שָׁנָה  
בַּחֲבֵרוֹן מֶלֶךְ שִׁבְעַ שָׁנִים וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים וְשֵׁשׁ  
נָעִים  
וּשְׁלֹמֹה יָשָׁב עַל-כִּסֵּא דָוִד אָבִיו וַתִּכֶּן מַלְכּוֹ מֵאֹד<sup>12</sup>



## 1 Kings 1:1 - 2:12

LXT **1 Kings 1:1** καὶ ὁ βασιλεὺς Δαυιδ πρεσβύτερος προβεβηκώς ἡμέραις καὶ περιέβαλλον αὐτὸν ἱματίοις καὶ οὐκ ἐθερμαίνετο <sup>2</sup> καὶ εἶπον οἱ παῖδες αὐτοῦ ζητησάτωσαν τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ παρθένον νεάνίδα καὶ παραστήσεται τῷ βασιλεῖ καὶ ἔσται αὐτὸν θάλπουσα καὶ κοιμηθήσεται μετ' αὐτοῦ καὶ θερμανθήσεται ὁ κύριος ἡμῶν ὁ βασιλεὺς <sup>3</sup> καὶ ἐζήτησαν νεάνίδα καλὴν ἐκ παντὸς ὁρίου Ἰσραὴλ καὶ εὑρον τὴν Αβισακ τὴν Σωμανίτιν καὶ ἤνεγκαν αὐτὴν πρὸς τὸν βασιλέα <sup>4</sup> καὶ ἡ νεάνις καλὴ ἕως σφόδρα καὶ ἦν θάλπουσα τὸν βασιλέα καὶ ἐλειτούργει αὐτῷ καὶ ὁ βασιλεὺς οὐκ ἔγνω αὐτήν <sup>5</sup> καὶ Ἀδωνίας υἱὸς Ἀγγιθ ἐπήρετο λέγων ἐγὼ βασιλεύσω καὶ ἐποίησεν ἑαυτῷ ἄρματα καὶ ἵππεις καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ <sup>6</sup> καὶ οὐκ ἀπεκώλυσεν αὐτὸν ὁ πατήρ αὐτοῦ οὐδέποτε λέγων διὰ τί σὺ ἐποίησας καὶ γὰρ αὐτὸς ὥρατος τῇ ὄψει σφόδρα καὶ αὐτὸν ἔτεκεν ὀπίσω Ἀβεσσαλωμ <sup>7</sup> καὶ ἐγένοντο οἱ λόγοι αὐτοῦ μετὰ Ἰωαβ τοῦ υἱοῦ Σαρουϊας καὶ μετὰ Ἀβιαθαρ τοῦ ἱερέως καὶ ἐβόηθουν ὀπίσω Ἀδωνίου <sup>8</sup> καὶ Σαδωκ ὁ ἱερεὺς καὶ Βαναιας υἱὸς Ἰωδαε καὶ Ναθαν ὁ προφήτης καὶ Σεμεὶ καὶ Ρηι καὶ οἱ δυνατοὶ τοῦ Δαυιδ οὐκ ἦσαν ὀπίσω Ἀδωνίου <sup>9</sup> καὶ ἐθυσίασεν Ἀδωνίας πρόβατα καὶ μόσχους καὶ ἄρνας μετὰ λίθου τοῦ Ζωελεθ ὃς ἦν ἐχόμενα τῆς πηγῆς Ρωγηλ καὶ ἐκάλεσεν πάντας τοὺς ἀδελφοὺς αὐτοῦ καὶ πάντας τοὺς ἄδρους Ἰουδα παῖδας τοῦ βασιλέως <sup>10</sup> καὶ τὸν Ναθαν τὸν προφήτην καὶ Βαναιαν καὶ τοὺς δυνατοὺς καὶ τὸν Σαλωμων ἀδελφὸν αὐτοῦ οὐκ ἐκάλεσεν <sup>11</sup> καὶ εἶπεν Ναθαν πρὸς Βηρσαβее μητέρα Σαλωμων λέγων οὐκ ἤκουσας ὅτι ἐβασίλευσεν Ἀδωνίας υἱὸς Ἀγγιθ καὶ ὁ κύριος ἡμῶν Δαυιδ οὐκ ἔγνω <sup>12</sup> καὶ νῦν δεῦρο συμβουλευέσω σοι δὴ συμβουλίαν καὶ ἐξελοῦ τὴν ψυχὴν σου καὶ τὴν ψυχὴν τοῦ υἱοῦ σου Σαλωμων <sup>13</sup> δεῦρο εἴσελθε πρὸς τὸν βασιλέα Δαυιδ καὶ ἐρεῖς πρὸς αὐτὸν λέγουσα οὐχὶ σύ κύριέ μου βασιλεῦ ὥμοσας τῇ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμέ καὶ αὐτὸς καθιεῖται ἐπὶ τοῦ θρόνου μου καὶ τί ὅτι ἐβασίλευσεν Ἀδωνίας <sup>14</sup> καὶ ἰδοὺ ἔτι λαλούσης σου ἐκεῖ μετὰ τοῦ βασιλέως καὶ ἐγὼ εἰσελεύσομαι ὀπίσω σου καὶ πληρώσω τοὺς λόγους σου <sup>15</sup> καὶ εἰσῆλθεν Βηρσαβее πρὸς τὸν βασιλέα εἰς τὸ ταμίειον καὶ ὁ βασιλεὺς πρεσβύτης σφόδρα καὶ Αβισακ ἡ Σωμανίτις ἦν λειτουργοῦσα τῷ βασιλεῖ <sup>16</sup> καὶ ἔκρυπεν Βηρσαβее καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν ὁ βασιλεὺς τί ἐστίν σοι <sup>17</sup> ἡ δὲ εἶπεν κύριέ μου βασιλεῦ σὺ ὥμοσας ἐν κυρίῳ τῷ θεῷ σου τῇ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμέ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου <sup>18</sup> καὶ νῦν ἰδοὺ Ἀδωνίας ἐβασίλευσεν καὶ σύ κύριέ μου βασιλεῦ οὐκ ἔγνωσ <sup>19</sup> καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ Ἀβιαθαρ τὸν ἱερέα καὶ Ἰωαβ τὸν ἄρχοντα τῆς δυνάμεως καὶ τὸν Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν <sup>20</sup> καὶ σύ κύριέ μου βασιλεῦ οἱ ὀφθαλμοὶ παντὸς Ἰσραὴλ πρὸς σὲ ἀπαγγεῖλαι αὐτοῖς τίς καθήσεται ἐπὶ τοῦ θρόνου τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν <sup>21</sup> καὶ ἔσται ὡς ἂν κοιμηθῇ ὁ κύριός μου ὁ βασιλεὺς μετὰ τῶν πατέρων αὐτοῦ καὶ ἔσομαι ἐγὼ καὶ ὁ υἱός μου Σαλωμων ἀμαρτωλοί <sup>22</sup> καὶ ἰδοὺ ἔτι αὐτῆς λαλούσης μετὰ τοῦ βασιλέως καὶ Ναθαν ὁ προφήτης ἦλθεν <sup>23</sup> καὶ ἀνηγγέλη τῷ βασιλεῖ ἰδοὺ Ναθαν ὁ προφήτης καὶ εἰσῆλθεν κατὰ πρόσωπον τοῦ βασιλέως καὶ προσεκύνησεν τῷ βασιλεῖ κατὰ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν <sup>24</sup> καὶ εἶπεν Ναθαν κύριέ μου βασιλεῦ σὺ εἶπας Ἀδωνίας βασιλεύσει ὀπίσω μου καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου <sup>25</sup> ὅτι κατέβη σήμερον καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ τοὺς ἄρχοντας τῆς δυνάμεως καὶ Ἀβιαθαρ τὸν ἱερέα καὶ ἰδοὺ εἰσιν ἐσθίοντες καὶ πίνοντες ἐνώπιον αὐτοῦ καὶ εἶπαν ζήτω ὁ βασιλεὺς Ἀδωνίας <sup>26</sup> καὶ ἐμέ αὐτὸν τὸν δοῦλόν σου καὶ Σαδωκ τὸν ἱερέα καὶ Βαναιαν υἱὸν Ἰωδαε καὶ Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν <sup>27</sup> εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονεν τὸ ῥῆμα τοῦτο καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν <sup>28</sup> καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν καλέσατέ μοι τὴν Βηρσαβее καὶ εἰσῆλθεν ἐνώπιον τοῦ βασιλέως καὶ ἔστη ἐνώπιον αὐτοῦ <sup>29</sup> καὶ ὥμοσεν ὁ βασιλεὺς καὶ εἶπεν ζή κύριος ὃς ἐλυτρώσατο τὴν ψυχὴν μου ἐκ πάσης θλίψεως <sup>30</sup> ὅτι καθὼς ὥμοσά σοι ἐν κυρίῳ τῷ θεῷ Ἰσραὴλ λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμέ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου ἂντ' ἐμοῦ ὅτι οὕτως ποιήσω τῇ ἡμέρᾳ ταύτῃ <sup>31</sup> καὶ ἔκρυπεν Βηρσαβее ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν ζήτω ὁ κύριός μου ὁ βασιλεὺς Δαυιδ εἰς τὸν αἰῶνα <sup>32</sup> καὶ εἶπεν ὁ βασιλεὺς Δαυιδ καλέσατέ μοι Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφήτην καὶ Βαναιαν υἱὸν Ἰωδαε καὶ εἰσῆλθον ἐνώπιον τοῦ βασιλέως <sup>33</sup> καὶ εἶπεν ὁ βασιλεὺς αὐτοῖς λάβετε τοὺς δούλους τοῦ κυρίου ὑμῶν μεθ' ὑμῶν καὶ ἐπιβιβάσατε τὸν υἱόν μου Σαλωμων ἐπὶ τὴν ἡμίονον τὴν ἐμὴν καὶ καταγάγετε αὐτὸν εἰς τὸν Γιβων <sup>34</sup> καὶ χρυσάτω αὐτὸν ἐκεῖ Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης εἰς βασιλέα ἐπὶ Ἰσραὴλ καὶ σαλπείσατε κερατίνῃ καὶ ἐρεῖτε ζήτω ὁ βασιλεὺς Σαλωμων <sup>35</sup> καὶ καθήσεται ἐπὶ τοῦ θρόνου μου καὶ αὐτὸς βασιλεύσει ἂντ' ἐμοῦ καὶ ἐγὼ ἐντετελεύτητον τοῦ εἶναι εἰς ἡγούμενον ἐπὶ Ἰσραὴλ καὶ Ἰουδα <sup>36</sup> καὶ ἀπεκρίθη

Βαναιας υἱὸς Ἰωδὰε τῷ βασιλεῖ καὶ εἶπεν γένοιτο οὕτως πιστώσαι κύριος ὁ θεὸς τοῦ κυρίου μου τοῦ βασιλέως <sup>37</sup> καθὼς ἦν κύριος μετὰ τοῦ κυρίου μου τοῦ βασιλέως οὕτως εἶη μετὰ Σαλωμων καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως Δαυιδ <sup>38</sup> καὶ κατέβη Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφῆτης καὶ Βαναιας υἱὸς Ἰωδὰε καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ ἐπεκάθισαν τὸν Σαλωμων ἐπὶ τὴν ἡμίονον τοῦ βασιλέως Δαυιδ καὶ ἀπήγαγον αὐτὸν εἰς τὸν Γιων <sup>39</sup> καὶ ἔλαβεν Σαδωκ ὁ ἱερεὺς τὸ κέρας τοῦ ἐλαίου ἐκ τῆς σκηνῆς καὶ ἔχρισεν τὸν Σαλωμων καὶ ἐσάλπισεν τῇ κερατίνῃ καὶ εἶπεν πᾶς ὁ λαὸς ζήτω ὁ βασιλεὺς Σαλωμων <sup>40</sup> καὶ ἀνέβη πᾶς ὁ λαὸς ὀπίσω αὐτοῦ καὶ ἐχόρευον ἐν χοροῖς καὶ εὐφραινόμενοι εὐφροσύνην μεγάλην καὶ ἐρράγη ἡ γῆ ἐν τῇ φωνῇ αὐτῶν <sup>41</sup> καὶ ἤκουσεν Αδωνιας καὶ πάντες οἱ κλητοὶ αὐτοῦ καὶ αὐτοὶ συνετέλεσαν φαγεῖν καὶ ἤκουσεν Ἰωαβ τὴν φωνὴν τῆς κερατίνης καὶ εἶπεν τίς ἡ φωνὴ τῆς πόλεως ἠχούσης <sup>42</sup> ἔτι αὐτοῦ λαλοῦντος καὶ ἰδοὺ Ἰωναθαν υἱὸς Αβιαθαρ τοῦ ἱερέως ἦλθεν καὶ εἶπεν Αδωνιας εἴσελθε ὅτι ἀνὴρ δυνάμεως εἰ σὺ καὶ ἀγαθὰ εὐαγγέλισαι <sup>43</sup> καὶ ἀπεκρίθη Ἰωναθαν καὶ εἶπεν καὶ μάλα ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυιδ ἐβασίλευσεν τὸν Σαλωμων <sup>44</sup> καὶ ἀπέστειλεν ὁ βασιλεὺς μετ' αὐτοῦ τὸν Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφῆτην καὶ Βαναιαν υἱὸν Ἰωδὰε καὶ τὸν χερεθθι καὶ τὸν φελεθθι καὶ ἐπεκάθισαν αὐτὸν ἐπὶ τὴν ἡμίονον τοῦ βασιλέως <sup>45</sup> καὶ ἔχρισαν αὐτὸν Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφῆτης εἰς βασιλέα ἐν τῷ Γιων καὶ ἀνέβησαν ἐκεῖθεν εὐφραινόμενοι καὶ ἤχησεν ἡ πόλις αὕτη ἡ φωνὴ ἦν ἠκούσατε <sup>46</sup> καὶ ἐκάθισεν Σαλωμων ἐπὶ θρόνον τῆς βασιλείας <sup>47</sup> καὶ εἰσῆλθον οἱ δοῦλοι τοῦ βασιλέως εὐλογῆσαι τὸν κύριον ἡμῶν τὸν βασιλέα Δαυιδ λέγοντες ἀγαθὸν αὐτὸν ὁ θεὸς τὸ ὄνομα Σαλωμων τοῦ υἱοῦ σου ὑπὲρ τὸ ὄνομά σου καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον σου καὶ προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην αὐτοῦ <sup>48</sup> καὶ γε οὕτως εἶπεν ὁ βασιλεὺς εὐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ ὃς ἔδωκεν σήμερον ἐκ τοῦ σπέρματός μου καθήμενον ἐπὶ τοῦ θρόνου μου καὶ οἱ ὀφθαλμοί μου βλέπουσιν <sup>49</sup> καὶ ἐξέστησαν καὶ ἐξανέστησαν πάντες οἱ κλητοὶ τοῦ Αδωνίου καὶ ἀπῆλθον ἀνὴρ εἰς τὴν ὁδὸν αὐτοῦ <sup>50</sup> καὶ Αδωνιας ἐφοβήθη ἀπὸ προσώπου Σαλωμων καὶ ἀνέστη καὶ ἀπῆλθεν καὶ ἐπελάβετο τῶν κεράτων τοῦ θυσιαστηρίου <sup>51</sup> καὶ ἀνηγγέλη τῷ Σαλωμων λέγοντες ἰδοὺ Αδωνιας ἐφοβήθη τὸν βασιλέα Σαλωμων καὶ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου λέγων ὁμοσάτω μοι σήμερον ὁ βασιλεὺς Σαλωμων εἰ οὐ θανατώσει τὸν δοῦλον αὐτοῦ ἐν ῥομφαίᾳ <sup>52</sup> καὶ εἶπεν Σαλωμων ἐὰν γένηται εἰς υἱὸν δυνάμεως εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐὰν κακία εὑρεθῇ ἐν αὐτῷ θανατωθήσεται <sup>53</sup> καὶ ἀπέστειλεν ὁ βασιλεὺς Σαλωμων καὶ κατήνεγκεν αὐτὸν ἀπάνωθεν τοῦ θυσιαστηρίου καὶ εἰσῆλθεν καὶ προσεκύνησεν τῷ βασιλεῖ Σαλωμων καὶ εἶπεν αὐτῷ Σαλωμων δεῦρο εἰς τὸν οἶκόν σου <sup>LXT 1 Kings 2:1</sup> καὶ ἤγγισαν αἱ ἡμέραι Δαυιδ ἀποθάνειν αὐτόν καὶ ἐνετείλατο τῷ Σαλωμων υἱῷ αὐτοῦ λέγων <sup>2</sup> ἐγὼ εἰμι πορεύομαι ἐν ὁδῷ πάσης τῆς γῆς καὶ ἰσχύσεις καὶ ἔσῃ εἰς ἄνδρα <sup>3</sup> καὶ φυλάξεις τὴν φυλακὴν κυρίου τοῦ θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν νόμῳ Μωυσέως ἵνα συνίης ἃ ποιήσεις κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι <sup>4</sup> ἵνα στήσῃ κύριος τὸν λόγον αὐτοῦ ὃν ἐλάλησεν λέγων ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν πορεύεσθαι ἐνώπιον ἐμοῦ ἐν ἀληθείᾳ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν λέγων οὐκ ἐξολεθρευθήσεται σοι ἀνὴρ ἐπάνωθεν θρόνου Ἰσραὴλ <sup>5</sup> καὶ γε σὺ ἔγνωσ ὅσα ἐποίησέν μοι Ἰωαβ υἱὸς Σαρουιας ὅσα ἐποίησεν τοῖς δουσὶν ἄρχουσιν τῶν δυνάμεων Ἰσραὴλ τῷ Αβεινερ υἱῷ Νηρ καὶ τῷ Αμεσσαῖ υἱῷ Ἰεθερ καὶ ἀπέκτεινεν αὐτούς καὶ ἔταξεν τὰ αἵματα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἀθῶον ἐν τῇ ζώνῃ αὐτοῦ τῇ ἐν τῇ ὀσφύϊ αὐτοῦ καὶ ἐν τῷ ὑποδήματι αὐτοῦ τῷ ἐν τῷ ποδὶ αὐτοῦ <sup>6</sup> καὶ ποιήσεις κατὰ τὴν σοφίαν σου καὶ οὐ κατὰξεις τὴν πολιὰν αὐτοῦ ἐν εἰρήνῃ εἰς ἄδου <sup>7</sup> καὶ τοῖς υἱοῖς Βερζελλι τοῦ Γαλααδίου ποιήσεις ἔλεος καὶ ἔσονται ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου ὅτι οὕτως ἤγγισάν μοι ἐν τῷ με ἀποδιδράσκειν ἀπὸ προσώπου Αβεσσαλωμ τοῦ ἀδελφοῦ σου <sup>8</sup> καὶ ἰδοὺ μετὰ σοῦ Σεμεὶ υἱὸς Γηρα υἱὸς τοῦ Ἰεμενι ἐκ Βαουριμ καὶ αὐτὸς κατηράσατό με κατάραιν ὀδυνηρὰν τῇ ἡμέρᾳ ἣ ἐπορευόμην εἰς παρεμβολὰς καὶ αὐτὸς κατέβη εἰς ἀπαντήν μου εἰς τὸν Ἰορδάνην καὶ ὤμοσα αὐτῷ ἐν κυρίῳ λέγων εἰ θανατώσω σε ἐν ῥομφαίᾳ <sup>9</sup> καὶ οὐ μὴ ἀθωώσῃς αὐτόν ὅτι ἀνὴρ σοφὸς εἰ σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ καὶ κατὰξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ἄδου <sup>10</sup> καὶ ἐκοιμήθη Δαυιδ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ <sup>11</sup> καὶ αἱ ἡμέραι ἃς ἐβασίλευσεν Δαυιδ ἐπὶ τὸν Ἰσραὴλ τεσσαράκοντα ἔτη ἐν Χεβρων ἐβασίλευσεν ἑπτὰ καὶ ἐν Ἱερουσαλὴμ τριάκοντα τρία ἔτη <sup>12</sup> καὶ Σαλωμων ἐκάθισεν ἐπὶ τοῦ θρόνου Δαυιδ τοῦ πατρὸς αὐτοῦ υἱὸς ἐτῶν δώδεκα καὶ ἡτοιμάσθη ἡ βασιλεία αὐτοῦ σφόδρα

## NASB

1:1 Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm. 2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm." 3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

5 Now Adonijah the son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run before him. 6 His father had never crossed him at any time by asking, "Why have you done so?" And he was also a very handsome man, and he was born after Absalom. 7 He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him. 8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah. 9 Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants. 10 But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother.

11 Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it*?" 12 "So now come, please let me give you counsel and save your life and the life of your son Solomon. 13 "Go at once to King David and say to him, 'Have you not, my lord, O king, sworn to your maidservant, saying, "Surely Solomon your son shall be king after me, and he shall sit on my throne"? Why then has Adonijah become king?' 14 "Behold, while you are still there speaking with the king, I will come in after you and confirm your words." 15 So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was ministering to the king. 16 Then Bathsheba bowed and prostrated herself before the king. And the king said, "What do you wish?" 17 She said to him, "My lord, you swore to your maidservant by the LORD your God, *saying*, 'Surely your son Solomon shall be king after me and he shall sit on my throne.' 18 "Now, behold, Adonijah is king; and now, my lord the king, you do not know *it*. 19 He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant. 20 As for you now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it will come about, as soon as my lord the king sleeps with his fathers, that I and my son Solomon will be considered offenders." 22 Behold, while she was still speaking with the king, Nathan the prophet came in. 23 They told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he prostrated himself before the king with his face to the ground. 24 Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne'? 25 For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and the commanders of the army and Abiathar the priest, and behold, they are eating and drinking before him; and they say, 'Long live King Adonijah!' 26 But me, *even* me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited. 27 Has this thing been done by my lord the king, and you have not shown to your servants who should sit on the throne of my lord the king after him?" 28 Then King David said, "Call Bathsheba to me." And she came into the king's presence and stood before the king. 29 The king vowed and said, "As the LORD lives, who has redeemed my life from all distress, 30 surely as I vowed to you by the LORD the God of Israel, saying, 'Your son Solomon shall be king after me, and he shall sit on my throne in my place'; I will indeed do so this day." 31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "May my lord King David live forever."

32 Then King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." And they came into the king's presence. 33 The king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. 34 Let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, 'Long live King Solomon!' 35 Then you shall come up after him, and he shall come and sit on my throne and be king in my place; for I have appointed him to be ruler over Israel and Judah." 36 Benaiah the son of Jehoiada answered the king and said, "Amen! Thus may the LORD, the God of my lord the king, say. 37 "As the LORD has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David!" 38 So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to Gihon. 39 Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!" 40 All the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

41 Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. When Joab heard the sound of the trumpet, he said, "Why is the city making such an uproar?" 42 While he was still speaking, behold, Jonathan the son of Abiathar the priest came. Then Adonijah said, "Come in, for you are a valiant man and bring good news." 43 But



Jonathan replied to Adonijah, "No! Our lord King David has made Solomon king. 44 The king has also sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule. 45 Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, so that the city is in an uproar. This is the noise which you have heard. 46 Besides, Solomon has even taken his seat on the throne of the kingdom. 47 Moreover, the king's servants came to bless our lord King David, saying, 'May your God make the name of Solomon better than your name and his throne greater than your throne!' And the king bowed himself on the bed. 48 The king has also said thus, 'Blessed be the LORD, the God of Israel, who has granted one to sit on my throne today while my own eyes see *it*.'" 49 Then all the guests of Adonijah were terrified; and they arose and each went on his way. 50 And Adonijah was afraid of Solomon, and he arose, went and took hold of the horns of the altar. 51 Now it was told Solomon, saying, "Behold, Adonijah is afraid of King Solomon, for behold, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.'" 52 Solomon said, "If he is a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die." 53 So King Solomon sent, and they brought him down from the altar. And he came and prostrated himself before King Solomon, and Solomon said to him, "Go to your house."

2:1 As David's time to die drew near, he charged Solomon his son, saying, 2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man. 3 Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'" 5 "Now you also know what Joab the son of Zeruah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. 6 So act according to your wisdom, and do not let his gray hair go down to Sheol in peace. 7 But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they assisted me when I fled from Absalom your brother. 8 Behold, there is with you Shimei the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.'" 9 Now therefore, do not let him go unpunished, for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood." 10 Then David slept with his fathers and was buried in the city of David. 11 The days that David reigned over Israel *were* forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. 12 And Solomon sat on the throne of David his father, and his kingdom was firmly established.

## NRSV

1:1 King David was old and advanced in years; and although they covered him with clothes, he could not get warm. 2 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." 3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The girl was very beautiful. She became the king's attendant and served him, but the king did not know her sexually.

5 Now Adonijah son of Haggith exalted himself, saying, "I will be king"; he prepared for himself chariots and horsemen, and fifty men to run before him. 6 His father had never at any time displeased him by asking, "Why have you done thus and so?" He was also a very handsome man, and he was born next after Absalom. 7 He conferred with Joab son of Zeruiah and with the priest Abiathar, and they supported Adonijah. 8 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. 9 Adonijah sacrificed sheep, oxen, and fatted cattle by the stone Zohelath, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, 10 but he did not invite the prophet Nathan or Benaiah or the warriors or his brother Solomon.

11 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? 12 Now therefore come, let me give you advice, so that you may save your own life and the life of your son Solomon. 13 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?" 14 Then while you are still there speaking with the king, I will come in after you and confirm your words." 15 So Bathsheba went to the king in his room. The king was very old; Abishag the Shunammite was attending the king. 16 Bathsheba bowed and did obeisance to the king, and the king said, "What do you wish?" 17 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. 18 But now suddenly Adonijah has become king, though you, my lord the king, do not know it. 19 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. 20 But you, 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. 21 Otherwise it will come to pass, when my lord the king sleeps with his ancestors, that my son Solomon and I will be counted offenders."

22 While she was still speaking with the king, the prophet Nathan came in. 23 The king was told, "Here is the prophet Nathan." When he came in before the king, he did obeisance to the king, with his face to the ground. 24 Nathan said, "My lord the king, have you said, "Adonijah shall succeed me as king, and he shall sit on my throne?" 25 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 of the army, and the priest Abiathar, who are now eating and drinking before him, and saying, "Long live King Adonijah!" 26 But he did not invite me, your servant, and the priest Zadok, and Benaiah son of Jehoiada, and your servant Solomon. 27 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?"

28 King David answered, "Summon Bathsheba to me." So she came into the king's presence, and stood before the king. 29 The king swore, saying, "As the Lord lives, who has saved my life from every adversity, 30 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." 31 Then Bathsheba bowed with her face to the ground, and did obeisance to the king, and said, "May my lord King David live forever!"

32 King David said, "Summon to me the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada." When they came before the king, 33 the king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. 34 There let the priest Zadok and the prophet Nathan anoint him king over Israel; then blow the trumpet, and say, "Long live King Solomon!" 35 You shall go up following him. Let him enter and sit on my throne; he shall be king in my place; for I have appointed him to be ruler over Israel and over Judah." 36 Benaiah son of Jehoiada answered the king, "Amen! May the Lord, the God of my lord the king, so ordain. 37 As the Lord has been with my lord the king, so may he be with Solomon, and make his throne greater than the throne of my lord King David." 38 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. 39 There the priest Zadok 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!" 40 And all the people went up following him, playing on pipes and rejoicing with great joy, so that the earth quaked at their noise.

41 Adonijah and all the guests who were with him heard it as they finished feasting. When Joab heard the sound of the trumpet, he said, "Why is the city in an uproar?" 42 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." 43 Jonathan answered Adonijah, "No, for our lord King David has made Solomon king; 44 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; 45 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. 46 Solomon now sits on the royal throne. 47 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 48 and went on to pray thus, "Blessed be the Lord, the God of Israel, who today has granted one of my offspring F2 to sit on my throne and permitted me to witness it." 49 Then all the guests of Adonijah got up trembling and went their own ways. 50 Adonijah, fearing Solomon, got up and went to grasp the horns of the altar. 51 Solomon was informed, "Adonijah is afraid of King Solomon; see, he has laid hold of the horns of the altar, saying, "Let King Solomon swear to me first that he will not kill his servant with the sword." 52 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." 53 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."

2:1 When David's time to die drew near, he charged his son Solomon, saying: 2 "I am about to go the way of all the earth. Be strong, be courageous, 3 and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn. 4 Then the Lord will establish his word that he spoke concerning me: "If your heirs take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a successor on the throne of Israel." 5 "Moreover you know also what Joab son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel, Abner son of Ner, and Amasa son of Jether, whom he murdered, retaliating in time of peace for blood that had been shed in war, and putting the blood of war on the belt around his waist, and on the sandals on his feet. 6 Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace. 7 Deal loyally, however, with the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for with such loyalty they met me when I fled from your brother Absalom. 8 There is also with you Shimei son of Gera, the Benjaminite from Bahurim, who cursed me with a terrible 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, "I will not put you to death with the sword." 9 Therefore do not hold him guiltless, for you are a wise man; you will know what you ought to do to him, and you must bring his gray head down with blood to Sheol." 10 Then David slept with his ancestors, and was buried in the city of David. 11 The time that David reigned over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. 12 So Solomon sat on the throne of his father David; and his kingdom was firmly established.



## NLT

1 Now King David was very old, and no matter how many blankets covered him, he could not keep warm. 2 So his advisers told him, "We will find a young virgin who will wait on you and be your nurse. She will lie in your arms and keep you warm." 3 So they searched throughout the country for a beautiful girl, and they found Abishag from Shunem and brought her to the king. 4 The girl was very beautiful, and she waited on the king and took care of him. But the king had no sexual relations with her.

5 About that time David's son Adonijah, whose mother was Haggith, decided to make himself king in place of his aged father. So he provided himself with chariots and horses and recruited fifty men to run in front of him. 6 Now his father, King David, had never disciplined him at any time, even by asking, "What are you doing?" Adonijah was a very handsome man and had been born next after Absalom. 7 Adonijah took Joab son of Zeruiah and Abiathar the priest into his confidence, and they agreed to help him become king. 8 But among those who remained loyal to David and refused to support Adonijah were Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's personal bodyguard. 9 Adonijah went to the stone of Zohaleth near the spring of En-rogel, where he sacrificed sheep, oxen, and fattened calves. He invited all his brothers – the other sons of King David – and all the royal officials of Judah. 10 But he did not invite Nathan the prophet, or Benaiah, or the king's bodyguard, or his brother Solomon.

11 Then Nathan the prophet went to Bathsheba, Solomon's mother, and asked her, "Did you realize that Haggith's son, Adonijah, has made himself king and that our lord David doesn't even know about it? 12 If you want to save your own life and the life of your son Solomon, follow my counsel. 13 Go at once to King David and say to him, 'My lord, didn't you promise me that my son Solomon would be the next king and would sit upon your throne? Then why has Adonijah become king?' 14 And while you are still talking with him, I will come and confirm everything you have said." 15 So Bathsheba went into the king's bedroom. He was very old now, and Abishag was taking care of him. 16 Bathsheba bowed low before him. "What can I do for you?" he asked her. 17 She replied, "My lord, you vowed to me by the LORD your God that my son Solomon would be the next king and would sit on your throne. 18 But instead, Adonijah has become the new king, and you do not even know about it. 19 He has sacrificed many oxen, fattened calves, and sheep, and he has invited all your sons and Abiathar the priest and Joab, the commander of the army. But he did not invite your servant Solomon. 20 And now, my lord the king, all Israel is waiting for your decision as to who will become king after you. 21 If you do not act, my son Solomon and I will be treated as criminals as soon as you are dead." 22 While she was still speaking with the king, Nathan the prophet arrived. 23 The king's advisers told him, "Nathan the prophet is here to see you." Nathan went in and bowed low before the king. 24 He asked, "My lord, have you decided that Adonijah will be the next king and that he will sit on your throne? 25 Today he has sacrificed many oxen, fattened calves, and sheep, and he has invited your sons to attend the celebration. He also invited Joab, the commander of the army, and Abiathar the priest. They are feasting and drinking with him and shouting, 'Long live King Adonijah!' 26 But I myself, your servant, was not invited; neither were Zadok the priest, Benaiah son of Jehoiada, nor Solomon. 27 Has my lord really done this without letting any of his servants know who should be the next king?" 28 "Call Bathsheba," David said. So she came back in and stood before the king. 29 And the king vowed, "As surely as the LORD lives, who has rescued me from every danger, 30 today I decree that your son Solomon will be the next king and will sit on my throne, just as I swore to you before the LORD, the God of Israel." 31 Then Bathsheba bowed low before him again and exclaimed, "May my lord King David live forever!"

32 Then King David ordered, "Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." When they came into the king's presence, 33 the king said to them, "Take Solomon and my officers down to Gihon Spring. Solomon is to ride on my personal mule. 34 There Zadok the priest and Nathan the prophet are to anoint him king over Israel. Then blow the trumpets and shout, 'Long live King Solomon!' 35 When you bring him back here, he will sit on my throne. He will succeed me as king, for I have appointed him to be ruler over Israel and Judah." 36 "Amen!" Benaiah son of Jehoiada replied. "May the LORD, the God of my lord the king, decree it to be so. 37 And may the LORD be with Solomon as he has been with you, and may he make Solomon's reign even greater than yours!" 38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the king's bodyguard took Solomon down to Gihon Spring, and Solomon rode on King David's personal mule. 39 There Zadok the priest took a flask of olive oil from the sacred tent and poured it on Solomon's head. Then the trumpets were blown, and all the people shouted, "Long live King Solomon!" 40 And all the people returned with Solomon to Jerusalem, playing flutes and shouting for joy. The celebration was so joyous and noisy that the earth shook with the sound.

41 Adonijah and his guests heard the celebrating and shouting just as they were finishing their banquet. When Joab heard the sound of trumpets, he asked, "What's going on? Why is the city in such an uproar?" 42 And while he was still speaking, Jonathan son of Abiathar the priest arrived. "Come in," Adonijah said to him, "for you are a good man. You must have good news." 43 "Not at all!" Jonathan replied. "Our lord King David has just declared Solomon king! 44 The king sent him down to Gihon Spring with Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada, protected by the king's bodyguard. They had him ride on the king's own mule, 45 and Zadok and Nathan have anointed him as the new king. They have just returned, and the whole city is celebrating and rejoicing. That's what all

the noise is about. 46 Moreover, Solomon is now sitting on the royal throne as king. 47 All the royal officials went to King David and congratulated him, saying, 'May your God make Solomon's fame even greater than your own, and may Solomon's kingdom be even greater than yours!' Then the king bowed his head in worship as he lay in his bed, 48 and he spoke these words: 'Blessed be the LORD, the God of Israel, who today has chosen someone to sit on my throne while I am still alive to see it.'" 49 Then all of Adonijah's guests jumped up in panic from the banquet table and quickly went their separate ways. 50 Adonijah himself was afraid of Solomon, so he rushed to the sacred tent and caught hold of the horns of the altar. 51 Word soon reached Solomon that Adonijah had seized the horns of the altar and that he was pleading, "Let Solomon swear today that he will not kill me!" 52 Solomon replied, "If he proves himself to be loyal, he will not be harmed. But if he does not, he will die." 53 So King Solomon summoned Adonijah, and they brought him down from the altar. He came and bowed low before the king, and Solomon dismissed him, saying, "Go on home."

2:1 As the time of King David's death approached, he gave this charge to his son Solomon: 2 "I am going where everyone on earth must someday go. Take courage and be a man. 3 Observe the requirements of the LORD your God and follow all his ways. Keep each of the laws, commands, regulations, and stipulations written in the law of Moses so that you will be successful in all you do and wherever you go. 4 If you do this, then the LORD will keep the promise he made to me: 'If your descendants live as they should and follow me faithfully with all their heart and soul, one of them will always sit on the throne of Israel.' 5 "And there is something else. You know that Joab son of Zeruiah murdered my two army commanders, Abner son of Ner and Amasa son of Jether. He pretended that it was an act of war, but it was done in a time of peace, staining his belt and sandals with the blood of war. 6 Do with him what you think best, but don't let him die in peace. 7 "Be kind to the sons of Barzillai of Gilead. Make them permanent guests of the king, for they took care of me when I fled from your brother Absalom. 8 "And remember Shimei son of Gera, the man from Bahurim in Benjamin. He cursed me with a terrible curse as I was fleeing to Mahanaim. When he came down to meet me at the Jordan River, I swore by the LORD that I would not kill him. 9 But that oath does not make him innocent. You are a wise man, and you will know how to arrange a bloody death for him." 10 Then David died and was buried in the City of David. 11 He had reigned over Israel for forty years, seven of them in Hebron and thirty-three in Jerusalem. 12 Solomon succeeded him as king, replacing his father, David, and he was firmly established on the throne.

### **1 Chron. 29:20-30 (NRSV)**

20 Then David said to the whole assembly, "Bless the Lord your God." And all the assembly blessed the Lord, the God of their ancestors, and bowed their heads and prostrated themselves before the Lord and the king. 21 On the next day they offered sacrifices and burnt offerings to the Lord, a thousand bulls, a thousand rams, and a thousand lambs, with their libations, and sacrifices in abundance for all Israel; 22 and they ate and drank before the Lord on that day with great joy.

They made David's son Solomon king a second time; they anointed him as the Lord's prince, and Zadok as priest. 23 Then Solomon sat on the throne of the Lord, succeeding his father David as king; he prospered, and all Israel obeyed him. 24 All the leaders and the mighty warriors, and also all the sons of King David, pledged their allegiance to King Solomon. 25 The Lord highly exalted Solomon in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Thus David son of Jesse reigned over all Israel. 27 The period that he reigned over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. 28 He died in a good old age, full of days, riches, and honor; and his son Solomon succeeded him. 29 Now the acts of King David, from first to last, are written in the records of the seer Samuel, and in the records of the prophet Nathan, and in the records of the seer Gad, 30 with accounts of all his rule and his might and of the events that befell him and Israel and all the kingdoms of the earth.