

1 Kings 1

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 28 January 2024

[0:00] All right, making the transition. We're turning the page from 2 Samuel. We're now in 1 Kings. 2 Samuel to 1 Kings. There are times where, you know, between books, we take a Q&A; time.

We'll do that soon, I think, not necessarily tonight, because I'm going to do our Q&A; time, hopefully a little bit different, announce them in advance, and if anybody wants to turn in a question type of thing, we can do that.

So we're turning into the book of 1 Kings. We're going to be looking at the first chapter tonight. I know it's kind of lengthy in its wording, but much of it is repetitive. But we will take our way through it.

Of course, in the original, 1 and 2 Kings is one book. Well, you need to understand, because when we open up our scripture, we're looking at 1 and 2 Kings and 1 and 2 Chronicles.

And we read them, and we're like, oh, so much of it's repetitive. It's just the same thing being told in another way. Written in two total different manners, written at two total different points in history of the nation of Israel.

[1:00] Okay? And this is why. 1 and 2 Kings, we always want to know our context of our scripture. We want to know what we're getting into, so we take time to introduce it this way. 1 and 2 Kings, written by an unknown author.

Though there are cues through the text that we can look at in wording, form, and fashion, and understanding more than likely who this is, especially at what time.

It was completed shortly before or right at the Babylonian exile. Okay? So it starts time period-wise with the coronation of Solomon. We'll see that tonight.

And it ends with the Babylonian exile by the time we get to the end of 2 Kings. We are starting out with the strongest unified nation of Israel we will ever see. We will see quickly after that the construction of the temple.

So 1 Kings deals with the reign of Solomon, the construction of the temple, and then very quickly we get into 2 Kings, the division of the nation, the northern tribe, the southern tribe, Israel and Judah.

[2:00] And then we get into the fall of the northern tribe, and then the fall of the southern tribe. We get into the period of exiles. Many people believe, and I think rightfully so, that the author of these books is Jeremiah, the prophet Jeremiah.

Jeremiah, the wording seems to be the same. The emphasis on his text seems to be the same. The historical accuracy seems to be the same because most of your historians in the time of this period would have been the school of the prophets, right, which would have been started by Samuel.

So many people believe that Jeremiah is the author with some additions from near the end of the book because that would have brought us up. Jeremiah was still there with the fall of the Babylonian exile.

So he is writing 1 and 2 Kings are written from a historical point of view of what transpired in the nation historically and the implications of that history upon their morals too.

So their lack of faithfulness led to the multitude of kings and all these other things, and it deals with the nation as a whole. It deals not only with the line of David, but you also have the lineage of the other kings.

[3:11] When we get to 1 and 2 Chronicles, that is written after the exile when they're going back into the land, when Cyrus issues a decree and they're going there.

The chronicler, as he's referred to, the author there, we're not real sure. Some think it's probably Ezra, Ezra-Nehemiah time period. Ezra was a scribe, would have had access to the historical records, and he is there who taught a lot of that.

He is not so much interested in giving you the history of how the nation got into captivity, but rather he is building the history so that you understand in 1 and 2 Chronicles, the emphasis is on the priests and the prophets and the line of David.

Right? So 1 and 2 Kings, give us the history of the nation. She tried so hard to make it. She did. But I was talking history that, you know, bores a lot of people, and that's okay.

So 1 and 2 Kings, deal with the history. How the nation's lack of faithfulness led to division and ultimate failure. 1 and 2 Chronicles, deal with the line of David.

[4 : 19] How God has stayed faithful coming out of that failure. How God's purposes remain. They're reminded of the goodness of God in raising up David. The priests and the prophets and the kings, the rightful king.

They don't focus so much in 1 and 2 Chronicles on the division that happened because of the unfaithfulness. Because they're looking forward. They want to know where they've been. Sure, they see the failures of the past, but we're coming out of captivity.

We're moving forward. We're rebuilding the temple. It's not as good as it used to be. You read the writings there in the minor prophets. But they're reminded that God's faithful.

And it's just this kind of rebirth of the nation coming out of captivity. And it's showing them their roots. That's why we have the two books. 1 and 2 Kings, we're in a mess.

We're going into captivity. This is how we got here. 1 and 2 Chronicles, God is calling us out. We're rebuilding the city. This is what he's done in the past. Real quick synopsis, okay?

[5 : 20] Just a little nutshell for us. But we start on a high point in 1 and 2 Kings. 1 Kings chapter 1, we start on a high note. Because we are introduced to the most significant person in the book of 1 Kings, who is Solomon.

And we're introduced to him because God's going to use him in a mighty way. Right? We've already kind of alluded to that a little bit of the construction of the temple and how David is. Even at the failure of David that we saw in the last of 2 Samuel.

We've seen that he's empowering Solomon to do that. We get a little bit more of that detail when we go into 1 Chronicles and we start reading about that. But we're here in the first chapter. It says, Now King David was old, advanced in age, and they covered him with clothes, but he could not keep warm.

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.

So they searched for a beautiful girl throughout all the territory of Israel and found Abishag the Shumanite. And they brought her to the king. The girl was very beautiful, and she became the king's nurse and served him. But he did not cohabit with her.

[6 : 27] Now Adonijah, the son of Haggath, exalted himself, saying, I will be king. So he prepared for himself chariots and horsemen with 50 men to run before him. His father had never crossed him at any time by asking him, Why have you done so?

And he was also a very handsome man, and he was born after Absalom. He had conferred with Joab, the son of Zariah, and with Abiathar, the priest. And following Adonijah, they helped him. But Zedok, the priest, Benaniah, the son of Jehadiah, Nathan, the prophet, Shimei, Ray, and the mighty men who belonged to David were not with Adonijah. Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoholeth, which is beside Enrogel.

And he invited all his brothers, the king's sons, and all the men of Judah, the king's servants. But he did not invite Nathan, the prophet, Benaniah, the mighty men, and Solomon, his brother.

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? So now come, please let me give you counsel and save your life and the life of your son Solomon.

[7 : 36] 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?

Behold, while you are still there speaking with the king, I will come in after you and confirm your words. So Bathsheba went into the king in the bedroom. Now the king was very old, and the Mishag, the Shunammite, was ministering to the king.

Then Bathsheba bowed and prostrated herself before the king. And the king said, What do you wish? And 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.

Now behold, Adonijah is king. And now, my lord, the king, you do not know it. He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar, the priests and joy of the commander of the army.

But he has not invited Solomon your servant. 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. 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.

[8 : 48] Behold, while she was still speaking with the king, Nathan the prophet came in. 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.

Then Nathan said, My lord, the king, have you said, Adonijah shall be king after me, and he shall sit on my throne, 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 priests, and behold, they are eating and drinking before him.

And they say, Long live king Adonijah. But me, even me, your servant, and Sadat, the priest, and Benaniah, the son of Joiah, and your servant Solomon, he has not invited.

Has this thing been done by my lord, the king? And you have not shown your servants who should sit on the throne of my lord, the king, after him. Then king David said, Call Bathsheba to me.

And she came into the king's presence and stood before the king. The king vowed and said, As the lord lives, who has redeemed my life from all distress. 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.

[10 : 00] Then Bathsheba bowed with her face to the ground and prostrated herself before the king and said, May my lord, the king David, live forever. Then king David said, Call to me, Sadat, the priest, Nathan, the prophet, and Benaniah, the son of Joiah.

And they came into the king's presence. And 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.

Let Zadot, the priest, and Nathan, the prophet, anoint him there as king over Israel, and blow the trumpet and say, Long live king Solomon. 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.

Benaniah, the son of Joiah, answered the king and said, Amen. Thus may the lord, the god of my lord, the king, say, 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.

So Zadot, the priest, and Nathan, the prophet, Benaniah, the son of Joiah, the Cherethites, and the Pelethites, went down and had Solomon ride on king David's mule, and brought him to Gihon.

[11 : 08] Zadot, 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. And 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.

Now Adanjah 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? While he was still speaking, behold, Jonathan, the son of Abiathar, the priest, came.

Then Adanjah said, Come in, for you are a valiant man, and bring good news. But Jonathan replied to Adanjah, No, our lord, King David, has made Solomon king.

The king has also sent him with Zadot, the priest, and Nathan, the prophet, and Benaniah, the son of Joiah, the Cherethites, and the Pelethites. They have made him ride on the king's mule. Zadot, the priest, and Nathan, the prophet, had 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. Besides, Solomon has even taken his seat on the throne of the kingdom. 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.

[12 : 24] And the king bowed himself on the bed. The king 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.

Then all the guests of Adanjah were terrified, and they arose and each went on his way. And Adanjah was afraid of Solomon, and he arose and went and took hold of the horns of the altar. Now it was told Solomon, saying, Behold, Adanjah 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.

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. 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. 1 Kings chapter 1. I know it's long, and in case you didn't realize, there's Zadok the priest, Nathan, and Benaniah the son of Jehadiah.

[13:32] They're there quite often, and we read their names over and over and over again. A lot of repetition in that chapter. But it's so rich, too, because it is such an instrumental time in the history of the nation of Israel.

I want you to see a chosen successor. I want you to see the chosen successor, what takes place here in this chapter. It's more historical in nature, but there's some applications which we'll see being fleshed out for us at the end.

The first thing we notice here is self-promotion. It tells us that in those days King David was old. He was advanced in age, and he was sickly. He was reaching the end of his life. He's very near the end of his life, so much so that he can't get warm no matter how much they put on him.

They find this lady that would just keep him warm. The scripture is very clear in that he never cohabits with her. She remains pure and chaste. By the way, hold on to that because in the next chapter it begins to reveal some really key words there that we need to understand.

Why she was there, her place there, and the position there. And exactly, it begins to show us Adonijah's intent in his heart. So anyway, we see David really in a state which we had not expected to see him in.

[14:37] One in a dilapidated state. One in a state in which it seems that he's at his weakest. And unfortunately, many, many people, when they see others at their weakest, they do not consider what may be best for the multitude, but rather what may be best for themselves.

And we find Adonijah as being that guy. The guy who says, this is my opportunity. Today is the day. My father is sick. He can't even get out of bed. He can't even stay warm.

He is in a really dilapidated condition. Now is my time. And he sees this as a moment of self-promotion. Because it tells us that Adonijah is the oldest living son of David.

He's born after Absalom. Has a lot of the traits of Absalom. I don't know if you've caught that. He's a handsome fellow. He's a good-looking fellow. He's next in line, at least chronologically wise. He's the oldest living son that David has.

He would have been his fourth-born son. Because there's a son in there that was born that we don't think that he lived past his infancy more than likely. So he would have been the fourth-born son of David.

[15:38] And he's the oldest living son. So, according to the world standards, he seems to be the rightful heir. He begins to believe this is his rightful position, his rightful place.

But what we read in the text is that now Adonijah, the son of Haggith, that's his mother, not his father's name. What a name for a lady, but that's his mother's name, right? And it tells which wife of David.

He exalted himself. There's always danger there when we get to this place of self-exaltation. Now, we know that David is the man after God's own heart.

That he was anointed and appointed by the Lord to be the king. And yet what we find here, even Saul, the king that failed so miserably, was chosen by the Lord.

David, chosen by the Lord. And now we find Adonijah, who exalts himself, this avenue of self-promotion. Many people, when they come to this time of transition and they come to this time of crisis, see what they can do for themselves rather than what they can do for the majority.

[16:44] And Adonijah is that guy. He says, today is my day. I'm going to make myself king. And unfortunately, he finds, just like Absalom, he finds some willing cohorts.

He finds Joab. And we scratch our heads sometimes. Joab, the same man who counsels the king to do what is right. Unfortunately, he seems to be caught in doing things that are so wrong.

Joab is not an innocent man. He's not a righteous man. Sometimes he has some righteous attributes. But yet we see these things happening. And we also see that he has a Beathar with him. He has a priest and the ruler of the captain, or the captain of Israel's army.

He brings them with him. And we have this self-promotion. Why? Because more than likely, Beathar and Joab are also looking for what is best for themselves.

The reason we know this, and it seems to be implied in the text, is that it would have been common knowledge among the family of David that Solomon was to be next in line. When we go back and we read in 1 and 2 Samuel, or we read through that writing, not much is said regarding Solomon after his birth.

[17:51] We have the introduction of Solomon at his birth. We have the praise that comes at that birth. But we have Nathan the prophet who comes and declares that this child, he renames him, other than the name of Solomon, of one that is pleasing to the Lord, which is astounding when we realize the situation in which he came into this life, right?

That Solomon is pleasing to the Lord. And there's this implication. And then we kind of get into the failings of the family of David. But when we read in Chronicles, we see again, it is made clear that Solomon is going to be the next king.

It has been declared by that. It seems to be common knowledge among the household of David. But yet we find these individuals that see this moment as something to be grasped for themselves, something to be grasped for their own benefit, and they begin to promote themselves.

And there's danger there. There's always danger in self-promotion. And he exalts himself, and he puts himself on the throne, finds people around him. Hey, you will always find people to sing your praises.

You can always find somebody to sing your praises, right? Since he finds 50 people, he puts them in front of him, and he has this feast. He feeds them. He has this great party here. And all of a sudden, things seem to be going well.

[19:09] I mean, what's his father going to do about it? His dad can't even get out of bed, right? His dad's in a moment of weakness. What's he going to do? As we've already said, God always has his people.

And God always has the faithful. So not only do we see self-promotion, we also see steadfast devotion. Because while these were over here promoting themselves, there were those who were devoted to the king who was still alive.

We begin to meet Nathan. Nathan is here. Nathan's very instrumental in the history of David and his people. Nathan confronts David regarding his sin with Bathsheba.

Nathan brings the good news that his son, Solomon, who was born of Bathsheba, is pleasing to God. Nathan, again and again and again, is used of the Lord. Here, he comes before him.

And he has this problem that he knows there are those who are promoting themselves. So Nathan first goes to Bathsheba and declares to her what is going on. And Bathsheba, evidently, is still of good health and faithfulness.

[20:10] And we have to be careful here. There are people who like to throw Bathsheba under the bus. And people like to throw David under the bus. And while the sin is just vehemently wrong. And we agree with that. And when we read of the sin, it implies that not only that one of them were willing parties, but they were both willing parties in the wording there, that they both took place of that.

And we see the tragedy of that sin. But we also see some righteousness being exhibited in them once their sin is forgiven. So we don't want to stretch it too far. But Nathan goes to Bathsheba and declares this thing that's taken place.

But we begin to see these faithful. And they're repeated time and time and time again. We have Zadok the priest, Ben-Aniah the son of Joadiah, and Nathan the prophet, Shimei, Ray, and the mighty men.

None of these had left David. None of these were there. So we see even in the midst of what seems to be tragedy, you have this triumph because it flows through the faithful.

These that are steadfast and they're devoted. And they're committed to the word of the king. I love the way Nathan says this. Nathan says, King, if this is what you want, then so be it. If you want Adonijah to be king, I just wish you would let me know.

[21:19] I mean, this seems to be the wording. You say, well, he's just, he's kind of playing the devil's advocate here. I don't think so. He understands what is going on is contrary to what God has

declared through the king.

He knows that this is contrary to the will of the king. And he's trying to stay faithful to that. Sure, you know, he's got a little skin in the game. Okay, Solomon and Bathsheba both will die if Adonijah is allowed to be king because Solomon is the only son that's not invited.

It's, by the way, very common practice for a king to kill all of his brothers so that there's never a coup to his throne. But we see this here. There's this reality. Nathan has been left out.

Zadok, the priest, has been left out. And Benaniah, Benaniah is the son of a priest who chose a military career. Benaniah is a good guy. I like him, right? He's one of those mighty men. He becomes the captain of David's bodyguards.

He ends up taking Joab's place very quickly here under the reign of Solomon. He's faithful. He's faithful to David. He's faithful to Solomon. He is one of those faithful men that we find in the nation of Israel.

[22 : 19] Why? Because every time we read the history, I think we kind of get caught up in those who are unfaithful, but always be mindful that God always, always has the faithful. He has his people, right?

There's always the Nathans, the Zadoks, the Benaniahs. There's always those people. Sure, there's the Bishags and Joabs and the Beathars that were like, how could they do that?

But God continues to move here. He says, oh, their loyalty is to David, right? But David's a man after God's own heart. Therefore, their loyalty is to the Lord, their God, as well. We see this, right? They're wanting to stay true to that. They know what God has led. And this self-promotion, along with this steadfast devotion, and we won't be very long tonight, because I'm trying very quickly to where we can get to the application.

We see all of a sudden there's a settled decision. We don't have to rehash it a lot, but Nathan tells Bathsheba, just go in and tell the king what's going on. Let me be honest before him. So we get the picture here, right?

[23 : 18] The king can't get out of his bedchamber. Bathsheba enters the bedchamber. He allows her to come into the presence. Think a whole lot like even when Queen Esther went into the presence of the king, right?

So Bathsheba comes in. He welcomes her. What do you want? She bows herself to the ground and declares these things to us. Nathan comes into the palace. They announce to David, hey, Nathan's in the palace. So what is fitting for custom?

It's always kind of cool to see this. They had manners then too. So Bathsheba leaves the room. Nathan comes into the room. We know that Bathsheba leaves the room because after talking with Nathan, the king says, call Bathsheba.

And we know that when Bathsheba comes back into the room, Nathan leaves because he says to Bathsheba, go and tell Nathan. So we know they're not in the room together, right? So Bathsheba comes in and tells us to the king.

Nathan shows up at the palace. And she leaves the room. Nathan says the same thing, right? Just this confirmation because two or more witnesses are in agreement all of a sudden that this thing is going on. And David comes with this settled decision.

[24 : 16] He knew. He had made a promise. We don't have it recorded for us in scripture other than here. That there was this promise because he knew God had declared that Solomon's going to be the king. So David calls Bathsheba to bring it.

He says, I'm going to keep my promise to you and your son. But then he says something astounding. Son, this very day, today I'll make him king. So what he's doing is really this sign of humility.

I mean, he is still King David, right? We know that he's not exercising that authority very often. He can't even leave his room. But he is willing to make his son king that day to be a co-regent with him. Now, we don't know how old Solomon is. As we know by David's declaration and chronicles, that Solomon is young and unprepared and inexperienced. Some Bible scholars say he is around 12 years of age.

Maybe a little bit above that. So as far as preparedness and readiness, very unprepared. That's why you need those Benanias and Nathans and those people, right?

[25 : 25] You need those people who will walk with you. But David says today is the day. And he makes this settled decision. And he does something astounding. He bypasses all the formalities.

And he calls them in.

And he calls the priests and the prophet and the leaders. And he says, go out and you put Solomon on my mule. That's repeated time and time again. Because to ride on the mule of the king was not only to bear his authority.

But if you did not have permission to be on the mule of the king, that was an automatic death sentence. Some of you are reading the book of Esther right now. Mordecai gets to ride on the mule of the king too. That's what's pretty cool, right?

That's an automatic death sentence. Because you're not sitting on the king's mule. Because that is saying, I am the king. But David wants to leave no doubt about what he desires, what his will is. No doubt whatsoever. So he puts this young Solomon on his mule. He has the priests and the prophet and the political positions. He has all the people that go with him.

[26 : 26] And they don't have a feast. They have an anointing. Did you notice? Adonijah had a meal. Solomon gets anointed. So they take it.

And they do so much more than just this physical representation. Adonijah says, I'm going to feed you a meal. And I'm the king. Adonijah the king. Right? They take Solomon to the spiritual location. And they anoint him with the oil.

Which shows the covering of the Lord. And they open up the flask. And they take the horn of the animal. And they anoint him. And they declare King Solomon.

This settled decision that would leave no doubt. Everything that was done. Zadok the priest. Nathan the prophet. Benaniah the son of Joiah. The Cherethites. The Pelethites. Everybody there. And then they sound the trumpets. Oh, what a wonderful thing. And they declare, here's the king. Right? That's the settled decision.

[27 : 22] This is the will of God flowing through the man of God for the people of God. We know it because we've read the story. The kingdom is never as stable and as prosperous and as really flourishing as it is during the reign of Solomon.

Solomon has his weaknesses. Yes, absolutely. We get to it. I mean, there's a lot of them. Right? There's a lot of failures there. But not surpassed in wisdom. Not surpassed in riches.

Not surpassed in reign. Never again. From there on. After Solomon, it's downhill. It just is. Because Solomon's not the one. We know the scripture. Solomon's not the one we're looking for.

Right? We're looking for one from the lineage. But that's not him. We're looking for Jesus. But let's look at this last thing. Because this is where the application is. We see sin's disruption.

Sin's disruption. And this is where we begin to see the application. Adonijah and those who are willing to go along with him are having a feast. It tells us.

[28 : 26] Now Adonijah and all the guests who were with him heard it as they finished eating. Now this is a celebratory feast. It tells us that he's sacrificing numerous animals.

And he's doing this to show that he's the king. And he's providing all this food for all these people. And he's got all these people around him. And all praise to Adonijah the king. And as soon as they get through eating.

The trumpets sound. The flutes are playing. And it says that the noise of the coronation of Solomon was so mighty that the earth was shaken.

So now if you were to look at it geographically. Solomon's coronation would have been on the northern side of Jerusalem. To the highest point. Where Adonijah's meal would have been on the other side of the city down towards the southern point.

And would have been low. So the procession was making its way through the city. And the celebration of the king's son on the mule taking the place of King Solomon was so great.

[29 : 23] Some translators say the earthquake. Which kind of gives the implication that God supernaturally calls a great earthquake to come. But really the wording seems to be there. That just the celebration.

The trumpets and the flutes and the dancing and all this exaltation. Was causing such a rumble metaphorically speaking. The ground was shaken. And everybody could hear it. And what I see here is the same trumpet that signified the coronation of the king also disrupted the meal.

And the same trumpet of celebration saying the king has come. Is the same sound that disrupts the sin of the individual. Because all of a sudden Adonijah and his men heard this.

And Joab took notice. And Joab said what is this sound? And now their celebration has stopped. Because they've promoted themselves. They've exalted themselves.

But the sound of a trumpet is something else. Jonathan comes. The son of Abiathar. Jonathan is the one who brought news to David. And his search purposes were good.

[30 : 27] Jonathan comes. And as I say to him. And says. Oh you're a valiant man. A good man. You bring good news. I love what Jonathan says. No. Not good news. You've read it.

For the king has made his son Solomon king in his place. Beyond all doubt. He's riding his mule. They've anointed him. They're blowing the trumpets. And they're sounding him. And all of a sudden. We see this disruption. Because the trumpet that heralded the coming of the king. Was the same trumpet that disrupted the reality of their sin. It reminded them that what they were doing.

They were doing on their own accord. With no authority to do it. They'd exalted themselves. They had not been called to do it. They had not been appointed or anointed to do it.

It was something that they thought was a good idea. Friend listen to me. When the trumpet sounds and the king comes. Sin is awakened. And the reality is settled. And we know it. Because as soon as they hear there's a king on the throne.

[31 : 24] Because Solomon has went and set himself on David's throne. And David has declared the praise to the Lord God. That he has seen with his own eyes. One of his sons sitting on the throne. It tells us that all of the guests of Adonijah were terrified.

And they arose. And they went to their own places. Why? Because now self-promotion and self-exaltation has once again put you on the wrong side of the kingdom.

Anytime we follow self, we become an enemy of the king. And now there's a king on the throne. And they realize they're in trouble.

Because they have not been seeking the king. They've been serving themselves. I cannot escape the irony of the reality that they were in a moment celebrating.

And in another moment scattering. They were rejoicing. Oh, what a good meal we're having. And then they were fleeing.

[32 : 24] Going, oh no, there's another king. That's how it's going to be in that last day. Right? When the king of kings and lord of lords comes. It's exactly what Jesus says.

That they will be eating and drinking and having merry and making merry. And then all of a sudden, in a moment. When that trumpet sounds and the king comes. They will each flee to their own place. Because they'll realize they've chosen the wrong kingdom. The kingdom of self is always opposed to the kingdom of the Lord. And we see this. They flee and they go away. And they're not there because Solomon's on the throne.

There's another king. And they each go to their own place. Adonijah runs and he grabs a hold of the horns of the altar. Trying to have a place of refuge and a place of sanctuary. And why?

It says, he declares for he is afraid of King Solomon. Do you notice this? He refers to him as King Solomon. And he's there. And someone comes and tells Solomon.

[33 : 21] And I love what Solomon says. He wants King Solomon to promise that he will not kill him. Solomon makes this great declaration. Even in his young age, the wisdom is being seen.

If he is a worthy man, not one of his hairs will fall from the ground. But if wickedness is found in him, then he will die. That is, his worthiness will be found by his actions. Go get him.

And then we read. We start this chapter with David in the bed. Adonijah exalting himself. We end this chapter. Look at what it says.

So King Solomon sent and they brought him down from the altar. And he came and prostrated himself before King Solomon. This man who was exalting himself now is falling on his face before the true king.

Oh, there's so much truth in that. Self-exaltation and self-promotion may last for a moment. But there will be a day when the king is on the throne that we will fall before.

[34 : 24] And it says Adonijah who wanted to be the king of his own kingdom. Now, all of a sudden, it's falling on his face before the true king. He's told to go to his house.

He doesn't make it past the next chapter, by the way. Because true character is always seen. We see this chosen successor.

And that God has a plan and a purpose. Man is always wrestling against that purpose. Man is always wrestling against that plan. But the purposes of God will not be thwarted. They will not be changed. No matter how much man exalts himself.

No matter how much man promotes himself. And no matter how many people he finds to join him in that exaltation and promotion. There will always be a king on the throne that they will one day be

held accountable for.

In a moment, their feast of celebration will be interrupted by the sound of a trumpet of procession. In a moment, their thrill of self-promotion will be humbled to falling on their face and declaring that there is another king on the throne.

[35 : 30] The joy that we have today is to realize that there is a king on the throne and we're not him. We have the opportunity to bow the knee now.

To be those who sound the trumpet. To blow the flute. To sing his praises and declare his righteousness and his worthiness. Those who reject him and those who are seeking to be their own kings of their own kingdom will one day fall on their faces before his throne and declare that he indeed is king.

It is a great tragedy, but the great triumph that we have is that today we have the opportunity to share this kingdom with others around us. To declare to them that there is one who's already on the throne.

There's no need to wrestle for it. There's no need to scamper around and try to find people who would join you in it. You don't need to promote yourself. You don't need to exalt yourself. You just need to be faithful. Look at Benaniah, the son of Joadiah.

He was a mighty man. He was the captain of the bodyguard. Joab sought his own security. If Benaniah just sought to be faithful, he will take Joab's place. Remain faithful. Remain steadfast.

[36 : 37] And call others to the same thing. And we see it as we begin our history in 1 Kings chapter 1 with his chosen successor. Let's pray and then we'll be dismissed and we'll be ready to leave here this evening.

Let's pray. Lord Jesus, we come before you and we realize that you are the king of kings and lord of lords. We read the history of your people.

We are reminded of the history of mankind. All too often we seem to promote and exalt ourselves and put ourselves on a throne in which we have no right to be.

Lord, we'll even find those who go along with us in the procession because they want to enjoy the meal. Lord, I thank you that before that day of the trumpet sounding that you've opened our eyes and shown us who you are, the throne you possess.

Lord, help us to be people of the king, to walk in faithfulness, to declare your rightful position to those around us in love but in truthfulness. Lord, that we would remind people that they are not the king of their own domains but, Lord, that they live under the rule and lordship of another.

[37 : 49] Lord, what a gracious king you are. What a gracious king. Lord, we thank you for being the one on the throne for we know that we do not deserve to be there.

We thank you for being the one who has it all in the palm of your hands. Lord, we thank you for being the one on the throne.

In Jesus' name, amen. Thank you guys so much. I greatly appreciate your time. Thank you.