

Kings and Prophets 12-11-16b

We begin our study of what we have decided to call Monarchs and Prophets at 1 Kings chapter 1. We're at the end of David's reign. It is a time of transition for obvious reasons, but many times this doesn't take place until the king dies. This is going to take place before David dies, and there is a reason for it.

But let's take a look at what the Scripture tells us here. Now King David was old, advanced in years. They put covers on him, but he could not get warm. Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him, and let her lie in your bosom, that our lord the king may be warm."

So they sought for a lovely young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. The young woman was very lovely, and she cared for the king, served him, but the king did not know her. Then Adonijah the son of Haggith exalted himself, saying, "I will be king."

And he prepared for himself chariots and horsemen, and fifty men to run before him. Now, if you go back and check the history, Adonijah is a son of David with Haggith. The chronology of how these sons are born is given at the beginning of 2 Samuel.

I might turn back there just briefly. We need to pull a couple of things from 2 Samuel in this regard. In 2 Samuel 3, there was a long war between the house of Saul and the house of David.

David grew stronger and stronger, and the house of Saul grew weaker and weaker. This is the inception of David's reign. At the end, you see David getting weaker and weaker.

He's cold and he can't get warm. It's like the sun rising and the sun setting. Sons were born to David in Hebron.

His firstborn was Amnon by Ahinoam the Jezreelitess. His second, Kiliab, by Abigail, the widow of Nabal the Carmelite. The third, Absalom, the son of Maacah, the daughter of Talmai, king of Geshur.

The fourth, Adonijah, the son of Haggith. The fifth, Shephetiah. The sixth, Ithriam.

These were born to David in Hebron. All of these precede Solomon. So, Adonijah, by traditional right, would seem to be in line for the throne.

We know what happened to Amnon. We know what happened to Absalom. And it appears that Kiliab is no longer on the scene either.

And so this leaves Adonijah sort of sitting at the top of the heap when it comes to sons. Well, to put this in a little bit of context, we look at the statements that are made toward the end of David's life and discover that God has already promised him that he would have a son to sit on his throne and that that kingdom would be perpetuated. So, the question is, what is Adonijah's expectation in this regard? You look for the statements of the king.

And these are not necessarily in all of the parallel accounts. But we're looking at the book of 1 Kings. And Adonijah, the son of Haggith, exalted himself, saying, "I will be king."

He prepared for himself chariots and horsemen and fifty men to run before him. And his father had not rebuked him at any time by saying, "Why have you done so?" Again, this is the decline of David. He's not on top of the kingdom as he once was.

He's just too old and too feeble. And he doesn't speak up. He doesn't say anything.

If there is a single rather consistent criticism that you can make of King David, and I do so with great trepidation, but he did have difficulty disciplining his sons. He had trouble with Amnon. He had trouble with Absalom.

And he has trouble here with Adonijah. And this was just one of his not-so-strong areas. He was very good looking.

His mother had borne him after Absalom. And you remember how handsome Absalom was. David cranked out these really fine-looking sons.

So he conferred with Joab, the son of Zeruiah, and with Abiathar the priest, and they followed and helped Adonijah. 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. The names here are significant.

I just note them in passing. You know what most of these mean, or you can figure it out. What does Adonijah mean? Adonai, remember what Mary says in the garden, Adonai is my Lord, Adonai, and Yah is the first syllable of the Lord's largely unspoken name in Israel, so Adonai Yahweh.

You'd have to say the Lord is my Lord, Yahweh is my Lord, is Adonai's name. And this is the name that David gave to him, Av Shalom, Father and Peace, Av, Father, like Av Raham and Shalom. I love Benaiah, the son of Jehoiada, if you think about that name, Beni Yah, this is son of the Lord, Beni Yah, and Jehoiada, this is Jeho and Yadah. Yadah is the verb to know in Hebrew, and of course Yeho or Yahweh, but it is to know the Lord.

So you've got his name is Beni Yah, which is almost son of God, practically son of the Lord, and then you have the son of the Lord knows, Yahweh knows, Yahweh knows, and the son of the knowing Lord is son of Yah. So anyway, it's a great name, and it's a worthy name for a guy that is such a hero in Israel, Benaiah. He's just a man of great exploits.

And so, anyway, Nathan the prophet, Natan, is the verb that means to give. In the noun form, it's a gift, Natan. Benjamin Netanyahu is in the news this week again, Benjamin, son of the right hand, and Netanyahu, gift of the Lord, Natan Yahweh, that's his name. Mighty men were not with Adonijah.

Who is with Adonijah? Joab and Abiathar the priest. If you know the history of these men, it's a little bit surprising, but somewhat less so when you realize that Joab in particular is quite the traditionalist. You think back to our study of Job, and, you know, you've got one of Job's friends that's quite the man of tradition.

We go with what we know, we go with what works, we go with what we've seen in the past, and Joab seems to favor Adonijah, perhaps just because he's the oldest son, and that just seems right to him. Adonijah sacrificed sheep and oxen and fatted cattle on the stone of Zohel, which is by En-Rogel. 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, Benaiah, or Solomon.

Now, why would this be? Why would this be? Does Adonijah know something about Solomon's status? He does. He knows that he has already been designated to be the next king, but he says, "Well, that's not right. My father is feeble. I'll take advantage of the situation. I'll get everybody else on board, and we'll basically win the election with a majority."

So, he invites everybody except Solomon, Benaiah, and Nathan. So 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? Come, please, let me now give you advice that you may save your own life and the life of your son Solomon." Because, as has been customary and typical down through the ages, you think about Caesar, Cleopatra, Antony, when there is a succession, the successor, whoever grabs the throne, wants to immediately kill all rivals, make sure there's no disquietude or grounds for later revolt or a coup of some sort.

So, Nathan knows immediately, and of course he's a prophet, he would know anyway, but he knows that if this thing solidifies, if Adonijah consolidates power, Solomon and Bathsheba are dead. So, he goes and warns them, "Go immediately to King David, say to him, 'Did you not, my lord, O king, swear to your maidservant, saying, 'Assuredly, your son Solomon shall reign after me, and he shall sit on my throne'? Why then has Adonijah become king?'" And of course, he has not technically become king. He is, this is the language of about to be.

While you are still talking there with the king, notice, who's the real king? David is still the king. Adonijah is just lining himself up to be the next one. While you're still talking there with the king, I also will come in after you and confirm your words.

So, Bathsheba went. By the way, you know what Bathsheba means? The root is the same as my daughter's name, Elizabeth. The Sheba part of that is promise. Bathsheba is daughter of promise.

Solomon is the king of promise, the son of promise to David, and his mother is daughter of promise, Bathsheba. The word for the number seven and promise are very, very close, almost sometimes indistinguishable. Shabbat is the seventh day, but it is also a promise day, a day of rest.

Seven is the fulfillment of all of God's promises. So, they're very tightly related. Bathsheba went into the chamber to the king. The king was very old. Abishag the Shunammite was serving the king.

Bathsheba bowed and did homage to the king. Notice how many times it says the king, the king, the king, the king, the king. In case you didn't get the fact that Adonijah is trying to be something he is not, you have this great repetition of melek over and over and over.

So, she did homage to the king. The king said, "What is your wish?" Then she said to him, "My lord, you swore by the Lord your God to your maidservant, saying, 'Assuredly, Solomon your son shall reign after me and he shall sit on my throne.'" Now, this is known in the family. Adonijah knows of this oath and of this promise.

"So, now look, Adonijah has become king and now, my lord the king, you do not know about it. He has sacrificed oxen, fattened cattle and sheep in abundance, has invited all the sons of the king, Abiathar the priest, Joab the commander of the army, but Solomon your servant he has not invited." Significantly so.

"As for you, my lord, O king, the eyes of all Israel are on you that you should tell them who will sit on the throne of my lord the king after him. Otherwise, it will happen when my lord the king rests with his fathers that I and my son Solomon will be counted as offenders." Just then, while she was still talking with the king, Nathan the prophet also came in, and I can't read the next three lines because the type in my Bible is completely missing there.

Also came, told the king saying, here's Nathan the prophet. When he came in before the king, he bowed down before the king with his face to the ground. Nathan said, "My lord, O king, have you said Adonijah shall reign after me and he shall sit on my throne?" In other words, have you reneged? Have you gone back? Have you given a subsequent decree?

"For he has gone down today and has sacrificed oxen, fattened cattle and sheep in abundance, has invited all the king's sons, commanders of the army, Abiathar the priest, and look, they're eating and drinking before him and they say, 'Long live King Adonijah.' But he has not invited me, me your servant, nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.

"Has this thing been done by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?" You notice that there is a great deal of repetition, reinforcement here. You know why that is? Once again, David is a little fuzzy. He's exceedingly old.

He is incapable of caring for himself. His circulation is very poor, and Nathan knows this, and so Nathan has ensured that David gets this story multiple times in great detail so that he can fix on it, so that he can grasp it. Repetition is good for us to get a grip, to get a grasp.

David answered and said, "Call Bathsheba to me." She came into the king's presence and stood before the king, and the king took an oath and said, "As the Lord lives who has redeemed my life from every distress, just as I swore to you by the Lord God of Israel saying, 'Assuredly Solomon your son shall be king after me and he shall sit on my throne in my place,' so I certainly will do this day." Bathsheba bowed with her face to the earth and paid homage to the king and said, "Let my lord King David live forever," which of course he will.

King David said, "Call to me Zadok the priest, Nathan the prophet and Benaiah the son of Jehoiada." So they came before the king. The king said to them, "Take with you the servants of your lord and have Solomon my son ride on my own mule.

"Take him down to Gihon. There let Zadok the priest and Nathan the prophet anoint him king over Israel. Blow the horn and say, 'Long live King Solomon.'"

Now where did Adonijah go to launch his thing? He went down and sacrificed with horses and chariots. This is a power display. He went down to En-Rogel and threw a feast.

There is a lack of one significant thing that every king in Israel gets in that escapade. What is it? Mashiach. Mashiach, what does it mean? The anointed one.

And the anointing always accompanies prophecy or promise. You remember when Saul was anointed, God commissioned Samuel to find him and anoint him king. When David was made king, actually he was anointed years before that, wasn't he? He was anointed before the sitting king ever left.

Years before that. He is still living in his father's home. He hasn't slain Goliath yet.

He hasn't gone to the cave of Adullam. He hasn't been a fugitive and a vagabond. He hasn't had all of his adventures that are recorded in 1 Samuel.

But he is anointed to be the next king. Well, what does Solomon receive? It doesn't matter if you've got troops and chariots. It doesn't matter if you've got a feast.

It doesn't matter if you've got all the rest of the king's sons. It doesn't matter if you've got the king's old general. What counts? The anointing.

So Zadok the priest and Nathan the prophet anoint him king over Israel and blow the horn and say, "Long live King Solomon." Then come up after him. He shall come and sit on my throne.

He shall be king in my place. I have appointed him to be ruler over Israel and Judah. Benaiah the son of Jehoiada answered the king and said, "Amen."

He's like the first Baptist. Amen. "May the Lord God of my lord the king say so too."

Notice Benaiah's focus. He recognizes that this is God's will. And this is not so much may God confirm it as recognizing that this is in the very center of God's plan.

"As the Lord has been with my lord the king, even so may he be with Solomon and make his throne greater than the throne of my lord King David." Benaiah is a guy we would all love to meet once we shuffle through the line and finally get the chance. Great, great man of God.

Focused on the Lord God even in the presence of the long-standing King David and the next King Solomon. He's thinking about God. Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, the Pelethites went down and had Solomon ride on King David's mule.

You can have troops, but this is David's personal bodyguard. Remember these guys, the Philistines? Nothing like mercenaries to take no sides in an intramural dispute. If these guys were from some tribe in Israel, if they were subject to some sort of coercion or bribery or influence, not a problem with these guys.

They were loyal to David and therefore loyal to Solomon. Had Solomon ride on King David's mule. There will be a later episode where the king will ride the foal of a donkey.

Very interesting, by the way, in looking at the Gospel accounts of the Lord Jesus, what they call the triumphal entry. I didn't realize this until we were going through our miracles and preparing some of what is left for us. But Matthew is always the guy who adds in the extra.

Remember the other Gospel talk about the demon-possessed man, the Gerasene demoniac? Matthew is the one that mentions that he had a companion. We're going to see that the Gospels mention that you have blind Bartimaeus, son of Timaeus, same root for Timothy. But Matthew tells us that there was a second blind guy.

The other Gospels tell us about the triumphal entry and Jesus riding in on the foal of a donkey. Matthew tells us that the mother was there as well. Two blind guys, two donkeys, two demon-possessed guys.

Matthew is always adding the second one in. I've got to chew on that a little more, but that's my observation. I haven't gotten the other two parts done yet.

And here Solomon rides on King David's mule and took him to Gihon. What is Gihon? Spring. What do we know about Gihon now? This is Hezekiah's tunnel's destination that brings water inside the city in Hezekiah's day to form the pool of Siloam.

You've got the Siloam tunnel going out to spring Gihon. So we know where this is. It's on the side of the hill Zion, the city of David area.

And so you think about the Mount of Olives, you think about riding down the Mount from Bethany and going into the city of Jerusalem through that eastern gate, the path that Jesus followed. And as is so often the case, there is this previous echo of the, although there seems to be some other king that is trying to take, there's sort of a pseudo king, sort of an anti-king, if you will, sort of a substitute king that tries to take the throne. But he is stopped and instead the real king comes in.

So Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. There's your heavenly connection. What does oil consistently represent? This is the presence and power of the Holy Spirit, not necessarily the Holy Spirit himself.

And we're going to see this when we get to Zechariah and some other things, but it's the power and presence of the Holy Spirit. Remember this oil is consumed in burning. It is what makes a lamp energized.

It's what gives a lamp the ability to shed forth light. And it is the presence and the power of the Holy Spirit. The Holy Spirit, of course, is not used up or expended in enabling us, but it is his presence and his power that makes us into something we could never be on our own.

Lump of clay, I don't care how you shape it, it's not going to give out any light unless it has got oil, a wick, and is lit. Long live King Solomon. All the people went up after him, and all the people played flutes and rejoiced with great joy so that the earth seemed to split with their sound.

The earth seemed to split with their sound. What an odd turn of phrase. Why? I can't think why, but it is.

Now Adonijah and all the guests who were with him heard it as they finished eating, and when Joab heard the sound of the horn he said, "Why is the city in such a noisy uproar?" Thought we were the ones making the noisy uproar. While he was still speaking there came Jonathan the son of Abiathar the priest, and Adonijah said to him, "Come in, for you are a prominent man and bring good news." This kind of totemism and hope and change is often not all it is cracked up to be.

Jonathan answered and said to Adonijah, "No, our Lord King David has made Solomon king. The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and guess what? His priest, his prophet and his mighty men are higher and outrank your priest, your prophet and your mighty men. Sorry, nice try, but you've been trumped.

"You had three of a kind and he's got a full house. You're all done." So the Cherethites, the Pelethites, they have made him ride on the king's mule.

All of this just puts Adonijah in the shade. Zadok the priest, Nathan the prophet have anointed him king at Gihon and they have gone up from there rejoicing. By the way, Gihon is a spring of living water.

The city is in an uproar. This is the noise that you have heard. Solomon sits on the throne of the kingdom.

You were just prepping for the time when your father dies. Well, David's not even dead and Solomon is now on the throne. David has handed it over to him while he yet lives, which is an amazing thing.

Very seldom do you see someone with extraordinary power lay it aside. King David did it. The Lord Jesus Christ did it.

"Thou didst leave thy throne and thy kingly crown." We'll be seeing that here before long. Interestingly, and not necessarily to put him in that same company, but George Washington famously did so twice.

So the king's servants have gone to bless our Lord King David saying, "May God make the name of Solomon better than your name and may he make his throne greater than your throne." Now, how is this a blessing? I

mean, it sounds like kind of a, they've gone to bless King David by saying, "Well, we hope your son just totally outshines you." And, you know, makes you second best.

Then the king bowed himself on the bed. Well, as you look at this in broad strokes, as we're attempting to do, you can't help but think of some of the other ways in which death and resurrection are pictured in Scripture. You can't necessarily do the actual death and resurrection.

You can't kill David and bring him back to be the next king in his own line. So what do you do? You have David's greater son. And how many times now Benaiah began by saying, "May the Lord make him even greater than my lord King David."

Here you have this blessing again. May his name be greater. May his kingdom be greater.

May everything be greater. David's greater son. So this obviously speaks of, or foreshadows certainly in our eyes, the Lord Jesus Christ.

But notice the environment into which Solomon is introduced when he becomes king. Somebody else is trying to usurp that privilege and that honor and that call and that power. Someone else has laid claim to it and is presenting themselves as though they deserve it and it belongs to them.

And they have what appears to be a legitimate claim. And it is only the discerning in Israel like Benaiah, like Zadok, who can see where the truth lies. It is a little bit surprising that Adonijah gets the support that he gets.

There is a portion that is fooled. There is a portion that is deceived. Deceive if possible the very chosen, the very elect.

But of course God is in his heaven and Solomon is established on the throne. All the guests who were with Adonijah were afraid and arose and each one went his way. Adonijah was afraid of Solomon, so he arose and went and took hold of the horns of the altar, and it was told Solomon saying, "Indeed Adonijah is afraid of King Solomon, for look, he has taken hold of the horns of the altar."

And Joab who has sided with Adonijah will one day take hold of those very same horns of the altar pleading for mercy that they did not initially look for or plan to dispense to others. I am not merciful myself, happily assassinate Bathsheba and Solomon in the interest of the greater good of course, but when the chips are down I will run and try to be the recipient of mercy myself. "Let King Solomon swear to me today that he will not put his servant to death with the sword."

Solomon said what? "If he proves himself a worthy man not one hair of him shall fall to the earth, but if wickedness is found in him he shall die." King Solomon sent them to bring him down from the altar. He came and fell down before King Solomon.

Solomon said to him, "Go to your house." Picture in your mind the early days of the millennial kingdom where Israel is raised, those who rejected the Lord Jesus either in prospect or in his incarnation. Old Testament Israel recognizes him, throws themselves on his mercy, accedes to his kingship initially.

This is Adonijah. Skip forward to chapter 2, verse 13. After David's death, David rests with his fathers.

He reigned 40 years, 7 years in Hebron, 33 years in Jerusalem. More about that shortly. I don't think I have to say too much about that.

If you just look at that statement, do you see what's in verse 11? That's not accidental. Adonijah the son of Haggith, verse 13, came to Bathsheba the mother of Solomon. She said, "Do you come in peace?" He says, "Peaceably."

"I have something to say to you." She said, "Say it," and he's going to petition for Abishag. Why? This is symbolic.

He is beginning to build a case to claim the throne. Seems innocuous, seems minor. "I just want Abishag."

How many women are there in Israel that this guy could have the pick of? He's handsome, he's personable. Why does he want this particular girl out of all the virgins in Israel? Because this isn't love, this is politics.

The seed is starting to sprout of ambition once again. This is step one in laying claim. What he will eventually do is say Abishag was the king's consort.

Now she's my consort and it's a pivot play. King David and Abishag, me and Abishag, me and King David. It's a succession.

I succeed David through Abishag as it were. It seems squirrely to us but it made sense in the ancient world. Think back to Absalom when he drove David out of Jerusalem.

What did he immediately do? Took the king's concubines and lay with them in public. This had meaning in that day. So as soon as this happens, Bathsheba goes to Solomon to speak to him for Adonijah.

Even Bathsheba thinks, what's the harm? Throw a small bone to your brother here. He's had to give up the throne. He really thought he was going to be the king and now he's just asking for this, and she doesn't seem to really see through it.

"I desire a small petition of you to not refuse me. Let Abishag the Shunammite be given to Adonijah your brother as wife." King Solomon answered and said to his mother, "Now why do you ask Abishag the Shunammite for Adonijah?" This is verse 22.

"Ask for him the kingdom also, for he is my older brother, for him and for Abiathar the priest and for Joab the son of Zeruiah." You see Solomon sees through this immediately. If you're asking for Abishag, why don't you just come out and ask for the kingdom to give it to him and to Joab and to Abiathar.

King Solomon swore by the Lord saying, "May God do so to me and more also if Adonijah has not spoken this word against his own life." What was the condition? "If he proves himself a worthy man, not one hair shall fall to the earth, but if wickedness is found in him, he shall die."

This is wickedness. It's not an idle request. It's not, "Oh, I just, you know, kind of got to nowhere at the palace, fell in love with her." Solomon says he's, look, this is brick one in the plot to take the kingdom.

And this is wickedness. I told you the day wickedness is found, you'll die. "Therefore, as the Lord lives, who has confirmed me and set me on the throne of David, my father, and who has established a house for me, as he promised, Adonijah shall be put to death today."

Let me just suggest to you the sheep and goats judgment at the end of the millennial kingdom. There are those who had been spared to live. There are those who have had a thousand years to respond and to submit and to seek the path of righteousness, to clothe the naked, to feed the hungry, to visit the sick and afflicted.

Jesus says, "You've not done it to the least of these. You've not done it to me. You're a goat. You're not sheep.

Depart into the fire, prepared for the devil and his angels." And that's where they go. They are unbelievers.

They are terrors amongst the wheat. And that is the day of reckoning at the end of the millennial kingdom. This, by the way, coincides with and I think is reflected in the Gog Magog rebellion.

Satan is released. The camp of the saints, as it were in Jerusalem, is surrounded. And then God destroys them how? By fire.

And these people will out themselves, just like Adonijah does here, and they will be destroyed. And this is destruction of the permanent sort. King Solomon sent by the hand of Benaiah, the son of Jehoiada, and struck him down and he died.

Benaiah has his eyes on God and his hands on the sword or the javelin or whatever else is necessary. There is a special class of men. Caleb is one and Benaiah, the son of Jehoiada, is another that you just cannot admire too highly.

Faithful, perceptive, obedient. To Abiathar, the priest, and we don't have time to talk about it, but we'll return to this next time when we pick up. But in the meantime, your homework is review the history of Abiathar.

Very significant. Review the history of Joab. This little coalition that joins Adonijah, it's not accidental.

There's a reason why Joab joins Adonijah and not Solomon. There's a reason why Abiathar joins Adonijah and not Solomon. And you can see it in the history.

Well, what is our interpretation and application for today? You look at these two men, Adonijah and Solomon, both sons of the king. Both might believe that there is a legitimate claim to a particular function in Israel, a particular kind of service before God. Solomon is the one called to that throne, not Adonijah.

In the same way that Samuel anointed the youngest son of Jesse, it's not like there's not a family precedent. There is no tradition in the line of Jesse that says the oldest son gets the throne. It is based on what? God's choice.

God's choice is Solomon. You either line up with God's choice or you line up for destruction. We want God's choice.

We see things from a human perspective. We want to find God's perspective. It may not always make sense to us, but God's choice is the only choice.

It's the best choice. It's the right choice. It is needful.

And this is what we want to look for. It doesn't matter how much sense we can rationalize it to make in the human realm. If we are interested in the truth, God will reveal it.

God has revealed his choice as David's successor. And you can either get on board with that or you can rationalize it and deny it and try to whisk it into the corners and do something that's more in line with self-gratification. It is always the path of destruction.

It is the path of blindness. It is not the path of truth. And we can either be carried along and blessed in God's plan or be crushed beneath it.

It doesn't seem like a very difficult choice, but the allure of that throne was too great for Adonijah. And Joab to once again be the right-hand man in the kingdom with Adonijah. Abiathar has his reasons for joining this coalition.

And there is a fundamental lack of being attuned to the will and the purpose of God that will destroy all of these men. And rightly so. Israel has to make this choice about the Lord Jesus Christ and about the sons of David who will rule on the throne of Israel for a thousand years in the millennial kingdom.

They've got to make a choice. We have to make that same choice. God is in his heaven.

We are body and bride of Christ. We are called to faith and called to obedience. We can decide that there are other things more important.

We can think that there is a better path of promotion and success and happiness. But in Texas, we say, remember the Alamo. I say, remember Adonijah.

Remember Adonijah. It reminds me of playing chess. Victory can be just one move away.

All I've got to do is slide my rook down to that last rank. His king is trapped behind his three pawns there. All I need is one move.

Just give me that one move. I'm winning this game. Problem is, it's not your move.

I have been one move away from checkmate so many times and lost the game because I had made blunders previously that I paid for. These men have all made blunders in the past. There is a word of the Lord that they have rejected and refused to acknowledge.

That's why they are where they are. Solomon gives him mercy, gives him another chance. Sticks with it for a time.

Not the only example of this in Scripture, by the way. People go into a city of refuge and then decide, "Well, I heard my mule had escaped. I had to leave.

Sorry." Abide by the conditions or suffer the consequences. Well, we want to remember this.

We've got copious, extensive numbers of examples in Scripture. We want to learn and benefit from these examples. Just remember Adonijah.

We are united with the Lord Jesus Christ. We don't need to advance. We don't need to promote ourselves here.

A long time ago, I heard a pastor many times say, "If God does not promote you, you are not promoted." Never more true than for Adonijah. Never more true than for Solomon.

When God promotes you, you are truly promoted. Well, we'll stop here for now. We'll pick up in the story of the kingship of Solomon and see the commission that his father delivers to him from the Lord for the building of the house of God.

What does that entail? What does it really mean? What does it signify in the foreshadowing of future things? We'll see that next week. We'll close here in a word of prayer.

Father, thank you for the truth of your word and the manifold ways that you have chosen to communicate to us, to impress on us the importance of our place in your plan and the gifts that you have given us through the Lord Jesus. We pray that God, the Holy Spirit, will use these things to motivate us, to rebuke and correct us, and to prune us and make us more fruitful in the time that remains to us in this life. We ask it in Jesus' name. Amen.