

Dr. Robert Vannoy, Exodus to Exile -- Kings, Session 2, 1 Kings 1-2, Kingship, David-Solomon Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Vannoy, Exodus to Exile -- Kings, Session 2, 1 Kings 1-2, Kingship, David-Solomon, Biblicalelearning.org, BeL

This lecture transcript focuses on the early chapters of 1 Kings, particularly the succession of Solomon to the throne and the concept of kingship in Israel. It highlights how Solomon's selection was divinely ordained, contrasting it with Adonijah's attempt to usurp the throne. **The lecture discusses the ideal of a covenantal king in Israel, emphasizing obedience to God's law and subordination to Yahweh's kingship.** David's charge to Solomon underscores this principle. **The lecture addresses David's instructions to Solomon regarding Joab, Barzillai, and Shimei, explaining that this wasn't about revenge, but about establishing a just and righteous foundation for Solomon's rule.** Finally, there is an important parallel to be drawn between us and the kings of Ancient Israel; as we subject ourselves to all that God's word requires of us we can reflect that to those around us in the way that we live.

2. 15 - minute Audio Podcast Created on the basis of Dr. Vannoy, Exodus to Exile -- Kings, Session 2 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Exodus to Exile).



**Vannoy_ExtoExileK_
Session02.mp3**

3. Briefing Document: Vannoy, Exodus to Exile -- Kings, Session 2, 1 Kings 1-2, Kingship, David-Solomon

Okay, here's a briefing document summarizing the main themes and important ideas from the provided excerpt of Dr. Vannoy's lecture on 1 & 2 Kings:

Briefing Document: Dr. Vannoy on 1 & 2 Kings (Lecture 2)

Overview:

This lecture focuses on providing context and an initial exploration of the books of 1 and 2 Kings. Dr. Vannoy emphasizes the importance of understanding chronological principles for interpreting the text and then delves into the opening chapters of 1 Kings, focusing on Solomon's succession to the throne. The lecture also explores the Israelite concept of kingship and how it relates to the covenant with Yahweh.

I. Chronological Considerations

- **Principles for Resolving Chronological Issues:** Dr. Vannoy highlights the need to understand dating methods like accession-year and non-accession-year dating, as well as the significance of coregencies. He suggests that understanding these principles helps resolve apparent chronological problems in the biblical text.
- **Establishing Absolute Dates:** He points to the importance of tying biblical events to external historical records (Babylonian, Assyrian, Egyptian). Solar eclipses and specific events recorded in Assyrian texts, such as Jehu's tribute to Shalmaneser III in 841 B.C. and Ahab's involvement in the Battle of Karkar in 853 B.C., serve as fixed points from which to build a relative chronology. "With solar eclipses you can pinpoint years. So you can get a fixed date at a given point in the biblical chronology."

II. Solomon's Succession (1 Kings 1:1-2:12)

- **Central Question:** The core question in this section is, "who is going to be the successor to David?"
- **Divine Mandate:** God had already made it clear that Solomon was to be David's successor. This was foretold in 2 Samuel 7:12 and 1 Chronicles 22:8-10. "But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His name will be Solomon and I will grant Israel peace and quiet during his reign. He is the one who will build a house for my

Name." The Lord also loved Solomon and named him Jedidiah, which means "loved by the Lord" (2 Samuel 12:24-25).

- **Rejection of Primogeniture:** Solomon was not David's firstborn, but God's choice often defies natural expectations, as seen with Isaac (not Ishmael) and Jacob (not Esau). This emphasizes God's sovereign will in his plan of redemption: "It seems to me that God desires to emphasize that the outworking of his plan of redemption is not to be attributed to human rights, powers, or abilities. It's nothing of that sort, but it's his work and it's his sovereign disposition that carries forward his work of redemption."
- **Adonijah's Rebellion:** Adonijah attempts to usurp the throne despite God's designation of Solomon. "Now Adonijah, whose mother was Haggith, put himself forward and said, 'I will be king.'" This contrasts with David's willingness to wait for God's timing. Adonijah seeks the throne through "intrigue and secret methods," enlisting the support of Joab and Abiathar while excluding those loyal to David and Solomon.
- **Key Conversations:** The narrative unfolds through four key conversations:
 - Nathan and Bathsheba (1:11-14): Nathan warns Bathsheba of the danger posed by Adonijah.
 - Bathsheba and David (1:15-21): Bathsheba reminds David of his oath to make Solomon king.
 - Nathan and David (1:22-27): Nathan diplomatically questions David about whether he authorized Adonijah's coronation.
 - David and Bathsheba (1:28-31): David reaffirms his oath and orders Solomon's anointing.
- **Adonijah's Fear:** When Adonijah learns of Solomon's anointing, he seeks refuge at the altar (1:49-53).

III. David's Charge to Solomon (1 Kings 2:1-4)

- **Profile of a Covenantal King:** David gives Solomon instructions that serve as a "political testament" and a profile of the true covenantal king: "Be strong, show yourself a man, and observe what the Lord your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go..."

- **Importance of Obedience:** David stresses the importance of obedience to God's law for the king's success and the continuation of the Davidic dynasty.

IV. Israel's Concept of Kingship

- **Yahweh as Divine King:** Initially, Israel had no human king; Yahweh was their king, enthroned upon the ark of the covenant. "In reality, the ark was the throne seat of Yahweh who was Israel's divine king and this was so different from any of the surrounding nations." The people were expected to individually obey the covenant and Mosaic law.
- **Demand for a Human King:** The people's desire for a king like other nations (1 Samuel 8) was a rejection of Yahweh's kingship.
- **Human King as Vice-Regent:** God allowed a human king, but he was intended to be an instrument of God's rule, a vice-regent subject to God's law. "It's not a king over against the Lord; it's a king as a vice-regent. It's a king who is to be an instrument of the Lord's rule over his people."
- **David's Example:** David is presented as a true representative of the ideal covenantal king, although not without flaws. He repented and always returned to serving as an instrument of God's rule. David recognized that "Yours, O Lord, is the kingdom; you are exalted as head overall" (1 Chronicles 29:11).

V. Instructions Regarding Joab, Barzillai, and Shimei (1 Kings 2:5-12)

- **Justice and Reward:** David instructs Solomon to reward Barzillai for his loyalty but to punish Joab and Shimei for their offenses.
- **Joab's Blood Guilt:** Joab's murders of Abner and Amasa (and later Absalom) polluted the land and needed to be addressed to ensure a stable reign for Solomon. This was rooted in Numbers 35:30-34. "Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it." Dr. Vannoy also notes that sexual immorality (Leviticus 18) and idolatry (Jeremiah 3:9 and Ezekiel 36:17-18) also pollute the land.

VI. Redemptive Historical Perspective and Application

- **Foreshadowing of Christ:** All the kings of Israel fall short of the ideal covenantal king, pointing forward to Christ, the ultimate King who will rule in perfect righteousness and justice. "Ultimately, it's only as God himself comes and sits on

the throne of David you will have someone who can fulfill the ideals of the covenantal kingship."

- **Reflecting Christ's Kingship:** Just as the kings of Israel were to reflect Yahweh's kingship, Christians are to reflect Christ's kingship in their lives through obedience to God's word.
- **Offices Pointing to Christ:** The offices of prophet, priest, and king in ancient Israel foreshadow Christ, who combines all three roles.

VII. Key Themes:

- **Sovereignty of God:** Emphasized in the selection of leaders and the unfolding of God's plan.
- **Covenant and Obedience:** The importance of adhering to the covenant and obeying God's law for both the king and the people.
- **Justice and Righteousness:** The need for justice and righteousness in leadership and in the land.
- **Fulfillment in Christ:** The idea that the Old Testament foreshadows and finds its ultimate fulfillment in Christ.

This briefing document provides a detailed overview of the lecture and highlights its most important points. It should be helpful for anyone looking to gain a better understanding of the book of 1 Kings and its key themes.

4. Study Guide: Vannoy, Exodus to Exile -- Kings, Session 2, 1 Kings 1-2, Kingship, David-Solomon

Kings: Solomon's Succession and Kingship in Israel

Study Guide Overview

This study guide reviews the material from Dr. Vannoy's lecture on Solomon's succession to the throne and the concept of kingship in Israel, particularly as presented in 1 Kings 1-2 and related Old Testament passages. It focuses on key events, figures, and theological concepts related to the transition of power from David to Solomon.

Quiz: Short Answer Questions

Answer each question in 2-3 sentences.

1. What was the significance of Solomon's name, "Jedidiah," and where is it found in Scripture?
2. Why was Adonijah's attempt to seize the throne a challenge to God's plan?
3. Describe the contrasting spirits of Adonijah and David in their approaches to obtaining the throne.
4. What role did Nathan the prophet play in ensuring Solomon's succession?
5. Summarize David's charge to Solomon in 1 Kings 2:1-4, highlighting the key elements of covenantal kingship.
6. Explain how the Ark of the Covenant symbolized Yahweh's kingship before the establishment of human kings in Israel.
7. According to Samuel, why was the request for a human king a denial of Yahweh's kingship?
8. How did David demonstrate his understanding of the ideal covenantal king, even though he was not perfect?
9. What are the three things that are said to pollute the land of Canaan?
10. What is the redemptive historical perspective of the kings of Israel, and how does it relate to Christ?

Quiz Answer Key

1. Solomon's name, "Jedidiah," means "loved by the Lord," signifying God's special favor and designation of Solomon as the successor to David. This name is found in 2 Samuel 12:24-25, after the incident with Bathsheba.
2. Adonijah's attempt to seize the throne challenged God's plan because God had already designated Solomon as the successor to David and the one who would build the temple. Adonijah's actions represented a rejection of God's sovereign choice.
3. Adonijah sought the throne through intrigue, secret methods, and a planned revolution, indicating a spirit of self-promotion and disregard for God's will. In contrast, David, despite having opportunities, refused to seize the throne by force, waiting instead for God's timing and approval.
4. Nathan played a crucial role by informing Bathsheba of Adonijah's plot and advising her to remind David of his oath to make Solomon king. Nathan then confirmed Bathsheba's words to David, prompting the king to act decisively in favor of Solomon.
5. In 1 Kings 2:1-4, David charged Solomon to be strong, show himself a man, and observe God's commands, decrees, laws, and requirements. He must walk in God's ways, keep his laws and requirements and keep his descendants walking in his ways to ensure the continuation of his dynasty on the throne of Israel.
6. Before human kings, the Ark of the Covenant symbolized Yahweh's kingship as it was the throne seat of Yahweh, enthroned between the cherubim, and housed in the tabernacle. It represented God's direct rule and presence among the people.
7. Samuel protested that the request for a human king was a denial of Yahweh's kingship because it implied that God was not sufficient to lead and protect them. It represented a desire to be like the other nations, rejecting their unique relationship with Yahweh as their divine king.
8. David, though not perfect, demonstrated his understanding of the ideal covenantal king by always returning to a readiness to be an instrument in God's rule. He repented when he deviated from that, keeping the vision of kingship as God intended it to be.
9. The three things said to pollute the land of Canaan are bloodshed (unlawful taking of life), sexual immorality (unlawful sexual relations), and idolatry (worship of other gods).

10. The redemptive historical perspective of the kings of Israel is that they all fall short of the ideal covenantal king, pointing forward to Christ, the ultimate king who will fulfill the ideal of ruling in righteousness and justice. This perspective highlights God's ongoing plan of redemption through the institution of kingship.

Essay Questions

1. Discuss the significance of Solomon's succession to the throne in the context of God's covenant with David. How does this event shape the future of the Davidic dynasty?
2. Compare and contrast the characters of Adonijah and David, examining their motivations, actions, and underlying beliefs. How do these differences reflect contrasting views of kingship?
3. Analyze David's charge to Solomon in 1 Kings 2:1-4. What are the key elements of true covenantal kingship according to David, and how are they relevant for leaders today?
4. Explain the evolution of kingship in Israel, from the time of the judges to the establishment of the monarchy. How did the Israelites' understanding of kingship change, and what were the theological implications of this shift?
5. Explore the idea that the kings of Israel foreshadow Christ. In what ways did these kings reflect or fail to reflect the ideal covenantal king, and how does this point to the coming of the Messiah?

Glossary of Key Terms

- **Accession-Year Dating:** A method of dating reigns where the first partial year of a king's reign is counted as year zero, and the first full year is year one.
- **Non-Accession Year Dating:** A method where the year a king comes to the throne is counted as his first year, regardless of how much of the year is left.
- **Co-Regency:** A period when two or more rulers reign simultaneously in the same territory.
- **Absolute Date:** A date that is fixed in history because it can be tied to events in other ancient cultures where those other cultures have astronomical records that make dating easy and precise.
- **United Kingdom:** In the context of 1 and 2 Kings, the period when Israel was united under a single king, specifically under Saul, David, and Solomon.
- **Succession:** The process of transferring royal power from one ruler to the next, often involving complex political and social dynamics.
- **Covenant:** A binding agreement or promise between God and humanity, or between two human parties. In the context of David, the covenant involves God's promise of an everlasting dynasty.
- **Covenantal King:** A king who rules in accordance with God's covenant, upholding justice, righteousness, and obedience to God's law.
- **Ark of the Covenant:** A sacred chest containing the tablets of the Ten Commandments, symbolizing God's presence and kingship among the Israelites.
- **Redemptive Historical Perspective:** Interpreting historical events in light of God's overarching plan of redemption, recognizing how they point to Christ and his kingdom.

5. FAQs on Vannoy, Exodus to Exile -- Kings, Session 2, 1 Kings 1-2, Kingship, David-Solomon, Biblicalelearning.org (BeL)

FAQ on 1 & 2 Kings and Related Themes

- **What are some methods used to establish absolute dates in biblical chronology, particularly for the period covered in 1 & 2 Kings?**
- Scholars use synchronisms between biblical records and those of other ancient Near Eastern civilizations (Babylonian, Assyrian, and Egyptian) to establish fixed points in time. For example, the tribute Jehu gave to Shalmaneser III in 841 B.C. is mentioned in both Assyrian and biblical texts. Additionally, Assyrian records are linked to solar eclipses, which can be precisely dated. Once a fixed date is established, researchers can work forward and backward using the recorded reigns of kings to construct a relative chronology for Israel. Accession and non-accession year dating as well as coregencies are also important considerations.
- **Why does the lecture focus on Solomon's reign in such detail?**
- The lecture highlights the reign of Solomon to illustrate principles that apply to much of the rest of the material in 1 and 2 Kings. Solomon's reign exemplifies key themes related to kingship, covenant, and obedience. Furthermore, the lecturer aims to also spend significant time on Elijah and Ahab.
- **Why was Solomon chosen to succeed David as king despite not being his firstborn son?**
- The Lord had announced to David, well in advance of Solomon's birth, that Solomon would be his successor and build the temple. Examples such as Isaac over Ishmael, Jacob over Esau, and David himself being the youngest son of Jesse suggest God emphasizes that the outworking of his plan of redemption is not dependent on human rights or abilities but on his own sovereign choice.
- **What was Adonijah's motivation in trying to usurp the throne from Solomon?**
- Adonijah sought to take the throne for himself because he was not satisfied with the place God had given him. Although he likely knew Solomon was the designated successor, Adonijah plotted to take the throne through his own means, contrasting with David, who refused to seize the throne unlawfully from Saul.

- **What is the significance of David's charge to Solomon in 1 Kings 2:1-4?**
- David's charge to Solomon provides a profile of the true covenantal king. It emphasizes the importance of obedience to God's laws and commandments as the foundation for prosperity and a lasting dynasty. This charge encapsulates Israel's concept of kingship, where the human king is meant to be an instrument of God's rule, subject to His law.
- **How did Israel's understanding of kingship differ from that of the surrounding nations?**
- Israel's unique concept of kingship centered on Yahweh as their divine king. Initially, they had no human king. The Ark of the Covenant represented God's throne. The human king was meant to be a vice-regent, an instrument of God's rule, subject to God's law, not an absolute monarch like those in neighboring nations. The people were meant to have individual responsibility to uphold covenant obligations, and this would ensure unity.
- **What instructions did David give Solomon regarding Joab, and what was the justification for this?**
- David instructed Solomon to deal with Joab according to his wisdom, specifically not allowing him to die peacefully due to his past actions. Joab had murdered Abner and Amasa (commanders of Israel's armies) outside of battle, and had also killed Absalom against David's wishes. These acts of bloodshed polluted the land and David wanted to address the blood-guiltiness that could affect Solomon's reign.
- **What are the implications of the idea that all of Israel's kings ultimately fall short of the ideal, covenantal king?**
- Because all the kings of Israel fall short of the ideal covenantal king, they all point forward to the one king who will perfectly fulfill this role: Christ. As God himself on the throne of David, Christ rules with complete righteousness and justice, embodying the true intention of covenantal kingship. Furthermore, just as the kings of Israel reflected Yahweh's kingship in their rule, so are Christians to reflect Christ's kingship in their own lives.