

1 Kings 2 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

1 Kings 2:1
1 Kings 2:2
1 Kings 2:3
1 Kings 2:4
1 Kings 2:5
1 Kings 2:6
1 Kings 2:7
1 Kings 2:8
1 Kings 2:9
1 Kings 2:10
1 Kings 2:11
1 Kings 2:12
1 Kings 2:13
1 Kings 2:14
1 Kings 2:15
1 Kings 2:16
1 Kings 2:17
1 Kings 2:18
1 Kings 2:19
1 Kings 2:20
1 Kings 2:21
1 Kings 2:22
1 Kings 2:23
1 Kings 2:24
1 Kings 2:25
1 Kings 2:26
1 Kings 2:27
1 Kings 2:28
1 Kings 2:29
1 Kings 2:30
1 Kings 2:31
1 Kings 2:32
1 Kings 2:33
1 Kings 2:34
1 Kings 2:35
1 Kings 2:36
1 Kings 2:37
1 Kings 2:38
1 Kings 2:39
1 Kings 2:40
1 Kings 2:41
1 Kings 2:42
1 Kings 2:43
1 Kings 2:44
1 Kings 2:45
1 Kings 2:46

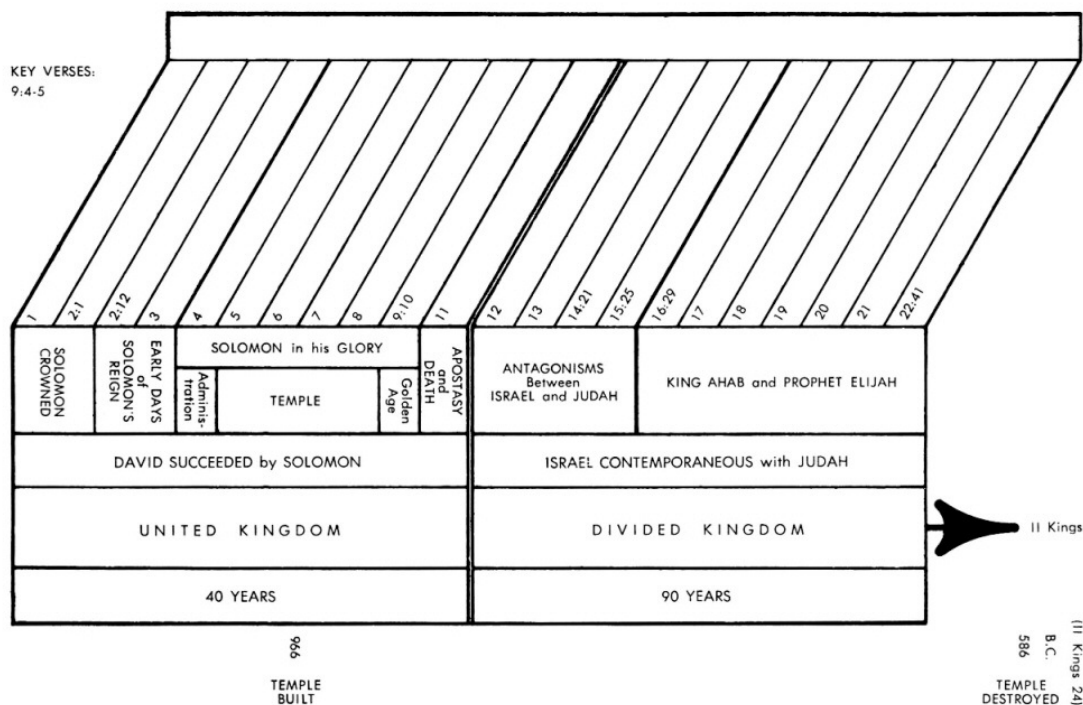


Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
1 Kings Chart from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES								
1107	1011				971	931	853	722 586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2Chronicles 1-9	2Chronicles 10-20	2Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

THE DOWNWARD SPIRAL

[Click to Enlarge](#)

Comparison of 1 Samuel thru 2 Chronicles

1 Kings 2:1 As David's time to die drew near, he charged Solomon his son, saying,

- David's time to die drew near: Ge 47:29 De 31:14 33:1 2Ti 4:6 2Pe 1:13-15
- charged: Nu 27:19 De 3:28 31:23 Ac 20:28-31 1Ti 1:18 6:13 2Ti 4:1

LAST WORDS SHOULD BE LASTING WORDS

As David's time to die drew near, he charged Solomon his son, saying - Keep in mind that even though David is dying, he is still king and was coregent with Solomon were coregents for a short period of time (1 Chr. 29:22). David spent the remaining short span of his reign preparing both Solomon and the people for the new ruler.

THOUGHT - Have you given any thought to what you will say to your loved ones on your deathbed? If not, you should! Will you give your children a charge in the Lord? Remember that these will be your **last words** and will likely be **lasting words** so pray and ask God what you should pass on before you pass on! Paul's last words to Timothy comprised an entire book, Second Timothy, and they certainly proved to be lasting words (Summarized in 2Ti 2:1-2+ and 2Ti 4:1-2+ - make disciples [recalls Jesus' last words Mt 28:19+] and preach/teach the Word - a good charge for us to pass on to our children!).

David expresses no fear of death, which reminds us of his words in Ps 23:4 "Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me."

Brian Bell - He's about to die so he gives his son a charge. Put yourself in David's place. What would your final charge be? What do you think is the most important thing to tell or remind your kids about? a) Ask - 1 thing? Does our own life reflect the charges we would give them? If not we can fix it now a) If we aren't living out our charges, why would/should our children listen to us? Our actions are louder than our words. Have we showed our children what to do w/ temptation? w/ failure? w/ success? w/ relationship issues? Have we taught them how to honestly seek refuge in Him? Trust Him? Look to Him and His Word for wisdom in every situation? or Where to find our peace? Let's look at David's charge to Solomon.

1 Kings 2:2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man.

BGT 1 Kings 2:2 γ ε μι πορε ομαι ν δ π σης τ ζ γ ζ κα σ χ σεις κα σ ε ζ νδρα

LXE 1 Kings 2:2 but be thou strong, and shew thyself a man;

KJV 1 Kings 2:2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

NET 1 Kings 2:2 "I am about to die. Be strong and become a man!

CSB 1 Kings 2:2 "As for me, I am going the way of all of the earth. Be strong and be courageous like a man,

ESV 1 Kings 2:2 "I am about to go the way of all the earth. Be strong, and show yourself a man,

NIV 1 Kings 2:2 "I am about to go the way of all the earth," he said. "So be strong, show yourself a man,

NLT 1 Kings 2:2 "I am going where everyone on earth must someday go. Take courage and be a man.

NRS 1 Kings 2:2 "I am about to go the way of all the earth. Be strong, be courageous,

NJB 1 Kings 2:2 'I am going the way of all the earth. Be strong and show yourself a man.

NAB 1 Kings 2:2 "I am going the way of all mankind. Take courage and be a man.

YLT 1 Kings 2:2 'I am going in the way of all the earth, and thou hast been strong, and become a man,

GWN 1 Kings 2:2 "I'm about to leave this world. Be strong and mature.

BBE 1 Kings 2:2 I am going the way of all the earth: so be strong and be a man;

RSV 1 Kings 2:2 "I am about to go the way of all the earth. Be strong, and show yourself a man,

NKJ 1 Kings 2:2 "I go the way of all the earth; be strong, therefore, and prove yourself a man.

ASV 1 Kings 2:2 I am going the way of all the earth: be thou strong therefore, and show thyself a man;

DBY 1 Kings 2:2 I go the way of all the earth: be of good courage therefore, and be a man;

- **I am going:** Jos 23:14 Job 16:22 30:23 Ps 89:48 Heb 9:27
- **be :** De 17:19,20 31:6 Jos 1:6,7 1Ch 28:20 Eph 6:10 2Ti 2:1
- **Be strong:** 1Ki 3:7 2Sa 10:12 Ec 12:13 1Co 16:13 1Ti 4:12

Related Passages:

1 Chronicles 28:20+ Then David said to his son Solomon, **'Be strong and courageous**, and **act**; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished.

Joshua 23:2+ (LAST WORDS OF JOSHUA) Joshua **called for all Israel**, for their elders and their heads and their judges and their officers, and said to them, **"I am old, advanced in years.** 3 **"And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you. 4 "See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun. 5 "The LORD your God, He will thrust them out from before you and drive them from before you; and you will possess their land, just as the LORD your God promised you. 6 **"Be very firm**, then, to **keep** and **do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left,** 7 so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them. 8 **"But you are to cling to the LORD your God, as you have done to this day. 9 "For the LORD has driven out great and strong nations from before you; and as for you, no man has stood before you to this day. 10 "One of your men puts to flight a thousand, for the LORD your God is He who fights for you, just as He promised you. 11 **"So take diligent heed to yourselves to love the LORD your God.******

I am going the way of all the earth - He is saying he had the common destiny of all men and would die like any other man. To be complete we recall that two escaped this destiny, Enoch (Ge 5:21-24) and Elijah (2Ki 2:11-14). With the exception of those two men, like other godly men, David knew the time was near, as Paul did when he said "I am already being poured out as a drink offering, and the time of my departure has come." (2Ti 4:6+) As noted above, Paul last words were an entire book, 2 Timothy!

Joshua knowing he would soon depart declared **"Now behold**, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed." (Josh. 23:14+) Josh 24

Utley points out that There are three deaths mentioned in the Bible. (1) spiritual death – Gen. 2:17; 3; Isa. 59:2; Rom. 7:10-11; James 1:15 (2) physical death – Gen. 2:16-17; 3:4-5; 5 (3) eternal death – Rev. 2:11; 20:6,14; 21:8

Be strong ([chazaq](#);Lxx = [ischuo](#)) , **therefore, and show yourself a man** - **Therefore** is a term of conclusion clearly based on David's imminent departure. These are both strong exhortations to Solomon.

THOUGHT - David's words remind me of Paul charge to Christians - **"Be on the alert, stand firm in the faith, act like men, be strong.** Let all that you **do be done** in love. (1 Cor 16:13-14) (All verbs in red [present imperative](#) see [our need to depend on the Holy Spirit to obey](#))

Be strong ([chazaq](#);Lxx = [ischuo](#)) **and courageous** ([amets](#);Lxx = [andrizo](#) = act like men, conduct yourself in a courageous way)**and act** - The expression "be strong and courageous occurs 12 (see passages above). This is still a good admonition today. This charge is repeated from 1 Chronicles 22:19+

Utley - **"Be strong"** This VERB (BDB 304, KB 302, *Qal*/ PERFECT with *waw*) was used

1. by Moses to Joshua – Deut. 31:7,23
2. by YHWH to Joshua – Josh. 1:6,7,9,18
3. by Joshua to Israel – Josh. 10:25
4. by YHWH to David – 1 Chr. 22:13
5. by David to Solomon – here; 1 Chr. 28:20
6. by Azariah to Asa – 2 Chr. 15:7
7. by Hezekiah to Judah – 2 Chr. 32:7
8. by Isaiah to the weak-faithed – Isa. 35:4
9. by an angel to Daniel – Dan. 10:19
10. by Haggai to Zerubbabel, Joshua, and the people – Hag. 2:4
11. by Zechariah to returning Judah – Zech. 8:9,13

1 Kings 2:3 "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,

BGT 1 Kings 2:3 κα φυλ ξεις τ ν φυλακ ν κυρ ου το θεο σου το πορε εσθαι ν τα ς δο ς α το φυλ σσειν τ ς ντολ ς α το κα τ δικαι ματα κα τ κρ ματα τ γεγραμμ να ν ν μ Μωυς ως να συν ς ποι σεις κατ π ντα σα ν ντε λωμα σοι

LXE 1 Kings 2:3 and keep the charge of the Lord thy God, to walk in his ways, to keep the commandments and the ordinances and the judgements which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee:

KJV 1 Kings 2:3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

NET 1 Kings 2:3 Do the job the LORD your God has assigned you by following his instructions and obeying his rules, commandments, regulations, and laws as written in the law of Moses. Then you will succeed in all you do and seek to accomplish,

CSB 1 Kings 2:3 and keep your obligation to the LORD your God to walk in His ways and to keep His statutes, commands, ordinances, and decrees. This is written in the law of Moses, so that you will have success in everything you do and wherever you turn,

ESV 1 Kings 2:3 and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn,

NIV 1 Kings 2:3 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,

NLT 1 Kings 2:3 Observe the requirements of the LORD your God, and follow all his ways. Keep the decrees, commands, regulations, and laws written in the Law of Moses so that you will be successful in all you do and wherever you go.

NRS 1 Kings 2:3 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.

NJB 1 Kings 2:3 Observe the injunctions of Yahweh your God, following his ways and keeping his laws, his commandments, his ordinances and his decrees, as stands written in the Law of Moses, so that you may be successful in everything you do and undertake,

- **keep:** De 29:9 Jos 1:7 22:5 1Ch 22:12,13 28:8,9 29:19
- **statutes:** De 4:1,5,8 5:1 6:1,2
- **testimonies:** De 4:45 Ps 19:7 119:2,111,138
- **written:** De 17:18-20 Mal 4:4
- **that:** De 29:9
- **succeed,** Jos 1:7-8 1Sa 18:5,14,30 2Ch 31:20,21 Ps 1:2,3 119:98-100 Pr 3:1-4
- **whithersoever:** 2Sa 8:6,14 2Ki 18:7

Related Passages:

Joshua 1:7-8+ "Only be strong and very courageous; **be careful** ([shamar](#); Lxx - [phulasso](#) - guard like posting a sentry) to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go (OBEDIENCE). 8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, **so that** (PURPOSE) you **may be careful to do** (THE KEY - OBEDIENCE) according to all that is written in it; for then you will make your way prosperous, and then **you will have success** ([sakal](#); Lxx - [suniami](#)). (BLESSING)

Deuteronomy 29:9+ (MOSES ADDRESSING THE SONS OF ISRAEL) "So **KEEP** ([shamar](#); Lxx - [phulasso](#) -

guard like posting a sentry) the words of this covenant **to do them** (OBEDIENCE), that **you may prosper** ([sakal](#); Lxx - [suniemi](#)) in all that you do. (BLESSING)

2 Kings 18:1-7 Now it came about in the third year of Hoshea, the son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah became king. 2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah. 3 (NOTE THIS PHRASE) **He did right in the sight of the LORD, according to all that his father David had done.** 4 He removed the high places and broke down the sacred pillars and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it; and it was called Nehushtan. 5 **He trusted in the LORD, the God of Israel; so that after him there was none like him among all the kings of Judah, nor among those who were before him.** 6 For (TERM OF EXPLANATION) he clung to the LORD; he did not depart from following Him, but **kept His commandments, which the LORD had commanded Moses.** 7 And **the LORD was with him** (AS HE WAS WITH DAVID); **wherever he went he prospered** ([sakal](#); Lxx - [suniemi](#)). And he rebelled against the king of Assyria and did not serve him.

DAVID'S CHARGE OBEDIENCE BRINGS BLESSING

Keep ([shamar](#); Lxx - [phulasso](#) - guard like posting a sentry) **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** - David points Solomon to the only source of wisdom, God's Word, which gives him the signposts and guidance that he needs to navigate life as one of the greatest kings in the history of the world. The first order of spiritual business is to get God's word in your heart, the "control center" of your life!

Utlely - **"to walk"** This is a biblical idiom of faithful living out of one's covenant faith. YHWH's covenant requirements were like a well marked path. Stay on the path!

One is reminded of Moses' words to the future kings of Israel in Dt 17:14-20+ which mentions several things that were prohibited for Israelite kings, and these were the very things that Solomon stumbled in - lots of horses (Dt 17:16), wives, and money (Dt 17:17)! Especially important to all future kings of Israel was the word about the Word...

"Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a **copy of this law** on a scroll in the presence of the Levitical priests. "It shall be with him and **he shall read it all the days of his life** (NLT = "READ IT DAILY AS LONG AS HE LIVES" NJB = "READ IT EVERY DAY OF HIS LIFE"), that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes (OBEDIENCE), that his **heart** may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel. (Dt 17:18-20+)

THOUGHT - Do you read the Scripture daily? Do you really read it carefully (cf [observing it carefully](#)) or do you just speed read it to get through your daily Through the Bible in a Year Program? Here is the point -- it is not how many verses you go through each day, but how many verses go through you! Do you see the difference? Notice from the above advice to the kings, the first thing we should learn is the Fear of the Lord. It is interesting that FEAR is something that has to be learned. Why is this so important? Fear of the Lord is the foundation for obedience to the Lord (see Pr 8:13, Pr 14:27, Pr 16:6, Pr 19:23, Job 1:1 = In context, why did Job turn away from evil?) The NIV translates Dt 17:19 "Read it all the days of his life so that he (YOU) may learn to revere the LORD his (YOUR) God and **follow carefully** all the words of this law and these decrees (Dt 17:19NIV)

That - Term of purpose. What's the basis for this purpose?

You may succeed ([sakal](#); Lxx - [suniemi](#)) **in all that you do and wherever you turn** - David is passing the baton, just as Moses passed the baton to Joshua at a pivotal time in Israel's history. And so it should not surprise us that the charge to Joshua was similar to David's charge to Solomon, and the key to success is twofold - (1) know the Book and (2) obey the Book. It is not complicated, but given the enemies of Solomon, the [world](#), the [flesh](#) and the [devil](#), he would need to continually be vigilant and continually depend on the enabling power of the Spirit to keep the **ways, statutes**, etc. Note the pattern for blessing is timeless - same for Joshua ([above](#)), for sons of Israel ([above](#)), for Hezekiah ([above](#)) and here for Solomon! Guard the Word of God and then Obey the Word of God. This is God's recipe for success in life!

David was exhorting Solomon from his personal experience as we read in 1 Samuel 18:14 where "David was **prospering** ([sakal](#)) in all his ways for the LORD was with him." Why was David **prospering**? Recall that 1Sa 16:13 said "the Spirit of the LORD came mightily upon David from that day forward." Even when David disobeyed and later confessed, he cried out to God "do not take Your Holy Spirit from me." (Ps 51:11) He knew that apart from the Holy Spirit's empowering him, he could do absolutely nothing of eternal value, nothing that would bring glory and honor to Yahweh. He knew that Solomon needed the same supernatural power Source and thus he was alerting Solomon to the importance of obedience lest he lose access to the power Source and fail to succeed and prosper. Sadly his latter days were dark days of disobedience and of great loss.

THOUGHT - If David could do nothing of eternal value unless God was with him, the same truth applies to every NT believer. If we fail to rely on the supernatural power of the Spirit and instead seek to "do things" in the energy of the flesh, those "things" will be of no eternal value. John 15:5 is the key passage for a successful spiritual life. Jesus said "'I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." Are you abiding (by obeying enabled by His Spirit)? Are you keeping short sin accounts that you may not grieve/quench the Holy Spirit and short circuit your only supernatural Source of power? Proverbs 28:13+ makes it clear that "He who conceals his transgressions **will not prosper**, But he who confesses and forsakes them will find compassion."

Succeed (prudent, wise) ([07919](#)) [sakal/sākhal](#) primarily means to act with insight, to be prudent, to give insight, to teach, to prosper, to consider, to ponder, to understand, to act prudently, to act with devotion. The primary sense of [sakal/sākhal](#) is to be **prudent**, which means "marked by wisdom or judiciousness, shrewd in the management of practical affairs, marked by circumspection." One who manifests prudence is more likely to have success.

The [Septuagint \(LXX\)](#) translates [sakal/sākhal](#) in 1 Kings 2:3 with the Greek verb "[suniami](#) meaning **to understand**, the idea being that one is able to "put together the pieces" (so to speak) and make sense out of a set of facts presented to one's mind. In simple terms, suniami conveys the idea of putting "2" and "2" together. In other words, one has the ability to assess a situation and decide what practical course of action is necessary. This is a quality which was especially valuable for Joshua who was daily faced with decisions as he led Israel into enemy territory where the nation might possess their (divinely given) possessions.

Mark Water - When I Want to Prosper Bible Promise No. 25

"... 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 ..." 1 Kings 2:3

In the Eyes of the World

In the eyes of the world prosperity means success and wealth. How one achieves that "success" is not usually questioned.

In the Eyes of God

In the eyes of God prosperity means to live in love and peace, and with God and one's neighbor. It comes about as a result of:

1. Obedience to God

"We are God's glory, when we follow his ways." Florence Nightingale

2. Being faithful to God

In the parable of the talents Jesus used exactly the same words to commend that servant who had used wisely the five talents as he did when he commended the servant who had used wisely only two talents. "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness." Matthew 25:21, 23

Likeness to Jesus Jesus is the fulfilment of God's law.

"It is not great talents God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God." Robert Murray M'Cheyne

1 Kings 2:4 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.'

BGT 1 Kings 2:4 να (HINA INTRODUCES A PURPOSE CLAUSE) στ σ κ ρ ι ο ς τ ν λ γ ο ν α τ ο ν λ λ η ρ ε ν λ γ ω ν ν φυλ ξ ω σ ι ν ο υ ο σου τ ν δ ν α τ ν πορ ε σ θ αι ν π ι ο ν μ ο ν λ η θ ε ν λ κ α ρ δ α τ ν κ α ν λ ψ υ χ α τ ν λ γ ω ν ο κ ξ ο λ ε θ ρ ε υ θ σ ε τ α σοι ν ρ π ν ω θ ε ν θ ρ ν ο υ Ι σ ρ α η λ

LXE 1 Kings 2:4 that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel.

KJV 1 Kings 2:4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

NET 1 Kings 2:4 and the LORD will fulfill his promise to me, 'If your descendants watch their step and live faithfully in my presence with all their heart and being, then,' he promised, 'you will not fail to have a successor on the throne of Israel.'

CSB 1 Kings 2:4 and so that the LORD will carry out His promise that He made to me: 'If your sons are careful to walk faithfully before Me with their whole mind and heart, you will never fail to have a man on the throne of Israel.'

ESV 1 Kings 2:4 that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

NIV 1 Kings 2:4 and that the LORD may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.'

NLT 1 Kings 2:4 If you do this, then the LORD will keep the promise he made to me. He told 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.'

NRS 1 Kings 2:4 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.'

NJB 1 Kings 2:4 and that Yahweh may fulfil the promise which he made me, "If your sons are careful how they behave, and walk loyally before me with all their heart and soul, you will never want for a man on the throne of Israel."

NAB 1 Kings 2:4 and the LORD may fulfill the promise he made on my behalf when he said, 'If your sons so conduct themselves that they remain faithful to me with their whole heart and with their whole soul, you shall always have someone of your line on the throne of Israel.'

YLT 1 Kings 2:4 so that Jehovah doth establish His word which He spake unto me, saying, If thy sons observe their way to walk before Me in truth, with all their heart, and with all their soul; saying, There is not cut off a man of thine from the throne of Israel.

- **That the Lord:** Ge 18:19 De 7:12 1Ch 28:9 Joh 15:9,10 Jude 1:20,21,24
- his word: 2Sa 7:11-16,25 1Ch 17:11-15 22:9-11 28:5-7 Ps 89:29-37 Ps 132:11,12
- walk: 1Ki 3:3,14 8:23 Ge 17:1 Lev 26:3 2Ki 20:3 23:3,25 2Ch 17:3 Lu 1:6
- **with all their heart:** Dt 6:5 Dt 10:12 Dt 11:13 Mt 22:37
- Heb. be cut off from thee from the throne, 1Ki 8:25 2Sa 7:12,13,16 Ps 37:9,22 Zec 14:2

Related Passages:

Deuteronomy 6:5 "You shall love the LORD your God **with all your heart** and with all your soul and with all your might.

Deuteronomy 10:12 "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God **with all your heart** and with all your soul,

Deuteronomy 11:13 "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him **with all your heart** and all your soul,

CONDITIONAL PROMISE TO SONS OF SOLOMON

So that - Purpose clause. What's the basis for the purpose or result now expressed?

the LORD may carry out His promise which He spoke concerning me, saying,

If - Introduction of a conditional clause.

your sons are careful of their way, to walk(1Ki 2:3) before Me in truth with all their heart and with all their soul,

All your heart - 21x in 21v - The heart of spiritual success is the state of one's heart. Deut. 4:29; Deut. 6:5; Deut. 10:12; Deut. 11:13; Deut. 13:3; Deut. 26:16; Deut. 30:2; Deut. 30:6; Deut. 30:10; Jos. 22:5; 1 Sam. 7:3; 1 Sam. 12:20; 1 Sam. 12:24; Prov. 3:5; Jer. 29:13; Joel 2:12; Zeph. 3:14; Matt. 22:37; Mk. 12:30; Lk. 10:27; Acts 8:37

you shall not lack a man on the throne of Israel. - Here is God's promise of perpetuity to the line of Solomon. Here is speaks of a human representative

F B Meyer - 1 Kings 2:4 That the Lord may continue His word.

How strongly David held to God's promise! It was deeply graven in his soul. How could he forget the word which guaranteed the succession of his race upon the throne of Israel! At the same time he distinctly recognized that the fulfillment was conditional. There was an if in it. It was only in so far as his children took heed to walk before God in truth that God was bound to place them on the throne of Israel; therefore he urged Solomon to keep the charge of the Lord, that the Lord might continue His word. We also must obey the threefold condition if we would enjoy a continuance of God's helpful care.

1. Be thou strong.— The strength which is in Jesus Christ waits to make us strong. In the Lion of the tribe of Judah there is the boldness which will not swerve in the face of the foe. Timid women and little children in the days of persecution have waxed valiant in the fight, and have not flinched from death, because Jesus was beside them.

2. Keep the charge of the Lord thy God.— He has committed to our care many a sacred deposit, in return for our deposit with Him (2 Timothy 1:12, 14; R. V., marg.). They are His holy Gospel, the Rest Day, the doctrines of the Evangelical Faith, and the Inspired Word. Let us watch them until we see them weighed out in the temple as were the sacred vessels which Ezra committed to the priests for transport across the desert (Ezra 8:33),

3. Keep His statutes and commandments.— We must obey with reverent care the one great law of love, which includes all the rest. Acting thus, we shall put ourselves in the way of enjoying a continuance of that favor which God has promised.

1 Kings 2:5 "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.

BGT 1 Kings 2:5 κα γε σ γνωσ σα πο ησ ν μοι Ιωαβ υ ς Σαρουιας σα πο ησεν το ς δυσ ν ρχουσιν τ ν
δυν μεων Ισραηλ τ Αβεννηρ υ Νηρ κα τ Αμεσσαϊ υ Ιεθερ κα π κτεινεν α το ς κα ταξεν τ α ματα πολ μου
ν ε ρ ν κα δωκεν α μα θ ο ν ν τ ζ ν α το τ ν τ σ φ ι α το κα ν τ ποδ ματι α το τ ν τ ποδ α το

LXE 1 Kings 2:5 Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of Ner, and to Amessai the son of Jether, that he slew them, and shed the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot.

KJV 1 Kings 2:5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the

two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

NET 1 Kings 2:5 "You know what Joab son of Zeruiah did to me— how he murdered two commanders of the Israelite armies, Abner son of Ner and Amasa son of Jether. During peacetime he struck them down like he would in battle; when he shed their blood as if in battle, he stained his own belt and the sandals on his feet.

CSB 1 Kings 2:5 "You also know what Joab son of Zeruiah did to me and what he did to the two commanders of Israel's army, Abner son of Ner and Amasa son of Jether. He murdered them in a time of peace to avenge blood shed in war. He spilled that blood on his own waistband and on the sandals of his feet.

ESV 1 Kings 2:5 "Moreover, you also know what Joab the son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel, Abner the son of Ner, and Amasa the son of Jether, whom he killed, avenging 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.

NIV 1 Kings 2:5 "Now you yourself know what Joab son of Zeruiah did to me--what he did to the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. He killed them, shedding their blood in peacetime as if in battle, and with that blood stained the belt around his waist and the sandals on his feet.

NLT 1 Kings 2:5 "And there is something else. You know what Joab son of Zeruiah did to me when he 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 innocent blood.

NRS 1 Kings 2:5 "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.

NJB 1 Kings 2:5 'You know too what Joab son of Zeruiah did to me, and what he did to the two commanders of the army of Israel, Abner son of Ner and Amasa son of Jether; how he murdered them, shedding the blood of war in time of peace and staining the belt round my waist and the sandals on my feet with the blood of war.

NAB 1 Kings 2:5 You yourself know what Joab, son of Zeruiah, did to me when he slew the two generals of Israel's armies, Abner, son of Ner, and Amasa, son of Jether. He took revenge for the blood of war in a time of peace, and put bloodshed without provocation on the belt about my waist and the sandal on my foot.

YLT 1 Kings 2:5 'And also, thou hast known that which he did to me -- Joab son of Zeruiah -- that which he did to two heads of the hosts of Israel, to Abner son of Ner, and to Amasa son of Jether -- that he slayeth them, and maketh the blood of war in peace, and putteth the blood of war in his girdle, that is on his loins, and in his sandals that are on his feet;

GWN 1 Kings 2:5 "You know what Joab (Zeruiah's son) did to me and to the two commanders of Israel's army--Abner, son of Ner, and Amasa, son of Jether. Joab killed them. When there was peace, he shed blood as if it were wartime. With their blood he stained the belt around his waist and the shoes on his feet.

- **Joab:** 1Ki 1:7,18,19 2Sa 3:39 18:5,12,14 19:5-7
- **Abner:** 2Sa 3:27
- **Amasa:** 2Sa 20:10
- **Jether:** 2Sa 17:25, Ithra
- **put:** Jer 2:34 6:15 Eze 24:7,8

Related Passages:

2 Samuel 3:27 So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there he struck him in the belly so that he died on account of the blood of Asahel his brother.

2 Samuel 20:10 But Amasa was not on guard against the sword which was in Joab's hand so he struck him in the belly with it and poured out his inward parts on the ground, and did not strike him again, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

DAVID'S ADVICE REGARDING JOAB

Now you also know what Joab the son of Zeruiah (David's sister making Joab his nephew) **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** - Note the phrase **did to me**, indicating these murders personally impacted David. These were not killings related to war but to will, the selfish and reckless will of Joab. By law Joab should have died for either murder, but David kept him as his commander in chief of his army.

One wonders why David seemingly "passed the buck" to Solomon to do what he should have done to Joab? One reason may be that he knew Solomon had ample reason for killing Joab since he conspired with Adonijah to usurp the throne from Solomon. Executing Joab would in effect be like "killing two birds with one stone."

He also shed the blood of war in peace - In other words Joab's murders of Abner and Amasa were not war related, which might have been excusable and not have merited punishment.

And he put the blood of war on his belt about his waist, and on his sandals on his feet - The point is that the blood of two innocent men, Abner and Amasa, stained Joab's belt (the sword would have been sheathed about his waist) and his sandals.

It is interesting David does not mention that Joab was complicit in David's own murder of Uriah (2Sa 11).

[Guzik](#) has some interesting comments on Joab - Joab is one of the more complex characters of the Old Testament. He was fiercely loyal to David, yet not strongly obedient. He disobeyed David when he thought it was in David's best interest, and he was cunning and ruthless in furthering his own position.. David didn't mention Joab's killing of Absalom, which David commanded him not to do (2 Samuel 18). Perhaps by this time David recognized that Absalom did in fact have to die for his treason and attempted murder against David.. Many people think that David did not command Joab's execution during his lifetime because Joab knew about the murder of Uriah, the husband of Bathsheba (2 Samuel 11:14-25). The idea is that Joab used this knowledge as blackmail against David. This may be true, but it seems that others knew of David's sin with Bathsheba and against Uriah also (such as Nathan the prophet and servants in David's court). It would seem that Joab's knowledge was only effective as blackmail if no one else knew it.. At the very least, David knew the complexity of Joab's character. He knew the loyalty and sacrifices Joab made for David over the years, and he knew his violence and ruthlessness. "David felt under obligation to Joab, and though David was certainly not lacking in courage, he was not able to cope with the mixture of Joab's loyalty and his misdeeds" (Patterson and Austel).

IVP Background Commentary - **Joab's crimes.** Abner (see comment on 2Sa 3:29) and Amasa (see comment on 2Sa 20:9) had both been military and political rivals eliminated by Joab in defiance of David's intentions. In both instances, David was politically embarrassed and had to publicly denounce Joab's actions. Given Joab's past treatment of opponents, the stability of the kingdom required that he be punished as a criminal.

QUESTION - [Who was Joab in the Bible?](#)

ANSWER - Joab was a son of Zeruiah, King David's sister (1 Chronicles 2:13-17) and was therefore one of David's nephews. Joab's brothers were two of David's brave warriors, Abishai and Asahel. Joab was positioned as commander of David's armies because of his victory over the Jebusites, resulting in the possession of the city of Jerusalem. It was through this victory that Jerusalem became "the city of David" (1 Chronicles 11:4-9).

Joab fought and won many battles for the king, but his personal lack of self-control was problematic. In a war against the forces of Ish-Bosheth, Joab's brother Asahel was killed by [Abner](#), the commander of Ish-Bosheth's armies. Joab was furious and pursued Abner to kill him, but Abner escaped (2 Samuel 2:12-32). Later, after Abner swore allegiance to David, Joab's fuse blew, and his desire to avenge his brother's blood drove him to deceive and murder Abner (verses 26-27). This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab (verse 39). Instead, David pronounced a curse over Joab and his future descendants: "May his blood fall on the head of Joab and on his whole family! May Joab's family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food" (verse 29).

As the commander of David's armies, Joab was provided many victories by God, but Joab caused much grief to the king and to Israel. His anger and perhaps the power of his position drove him to poor decisions at times. In addition to his murder of Abner, Joab killed his own cousin, Amasa—and his betrayal was Judas-style, accompanied by a kiss: "Joab said to Amasa, 'How are you, my brother?' Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died" (2 Samuel 20:9-10). Joab disobeyed King David's command to spare Absalom's life, himself striking Absalom with three javelins (2 Samuel 18). David mourned the death of his son Absalom, a response that was sternly reprimanded by Joab (2 Samuel

19:1–8). It was also Joab who, in accordance with David's command, placed Uriah the Hittite at the front of the battle to be killed, so that David could feel justified in marrying [Uriah's widow](#) (2 Samuel 11).

Joab, for all his faults, was obviously a capable man of war and valiant on the battlefield. And he ought to be given credit for his loyalty to David for almost four decades. Joab also counseled David when David sinfully desired to take a census; if David had heeded Joab's advice, he could have spared his nation the plague that befell Israel (2 Samuel 24).

When David was on his death bed, Joab conspired with [Adonijah](#) to install Adonijah as the next king, instead of Solomon (1 Kings 1). This action, plus Joab's other rash decisions, vengeful murders, and inability to take certain important orders, finally drove David over the edge. David commanded Solomon to ensure Joab's execution, an act that was carried out by Benaniah as Joab was clinging to the horns of the altar in hopes of finding clemency (1 Kings 2:5–6, 28–34). [GotQuestions.org](#)

Related Resources:

- [What is the story of Abner and Joab? | GotQuestions.org](#)
- [Who was Amasa in the Bible? | GotQuestions.org](#)
- [Who was Abner in the Bible? | GotQuestions.org](#)

1 Kings 2:6 "So act according to your wisdom, and do not let his gray hair go down to Sheol in peace."

BGT 1 Kings 2:6 κα ποι σεις κατ τ ν σοφ αν σου κα ο κατ ξεις τ ν πολι ν α το ν ε ρ ν ε ς δου

LXE 1 Kings 2:6 Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave.

KJV 1 Kings 2:6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

NET 1 Kings 2:6 Do to him what you think is appropriate, but don't let him live long and die a peaceful death.

CSB 1 Kings 2:6 Act according to your wisdom, and do not let his gray head descend to Sheol in peace.

ESV 1 Kings 2:6 Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace.

NIV 1 Kings 2:6 Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.

NLT 1 Kings 2:6 Do with him what you think best, but don't let him grow old and go to his grave in peace.

NRS 1 Kings 2:6 Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace.

NJB 1 Kings 2:6 You will be wise not to let his grey head go down to Sheol in peace.

NAB 1 Kings 2:6 Act with the wisdom you possess; you must not allow him to go down to the grave in peaceful old age.

YLT 1 Kings 2:6 and thou hast done according to thy wisdom, and dost not let his old age go down in peace to Sheol.

- **according:** 1Ki 2:9 Pr 20:26
- **let:** 1Ki 2:28-34 Ge 9:6 Nu 35:33 Pr 28:17 Ec 8:11 Isa 65:20
- **in:** Ge 42:38 2Ki 22:20 Ps 37:37 Isa 48:22 57:2,21

TAKE HIM OUT!

So act according to your wisdom - NET = "Do to him what you think is appropriate" NLT = "Do with him what you think best."

and do not let his gray hair go down to Sheol in peace- NET = "Don't let him live long and die a peaceful death" Joab would have been advanced in age but David did not want him to get any more advanced (**gray hair**)! David's desire is that he not experience a natural, peaceful death related to advanced age. In short, David is essentially telling Solomon to take him out soon!

1 Kings 2:7 "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.

BGT 1 Kings 2:7 κα το ς υ ο ς Βερζελλι το Γαλααδ του ποι σεις λεο ς κα σονται ν το ς σθ ουσιν τ ν τρ πεζ ν σου π ι ο τω ς γγι ς ν μοι ν τ με ποδιδρ σκειν π προσ που Αβεσσαλωμ το δελφο σου

LXE 1 Kings 2:7 But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abessalom.

KJV 1 Kings 2:7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

NET 1 Kings 2:7 "Treat fairly the sons of Barzillai of Gilead and provide for their needs, because they helped me when I had to flee from your brother Absalom.

CSB 1 Kings 2:7 "Show loyalty to the sons of Barzillai the Gileadite and let them be among those who eat at your table because they supported me when I fled from your brother Absalom.

ESV 1 Kings 2:7 But deal loyally 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 Absalom your brother.

NIV 1 Kings 2:7 "But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom.

NLT 1 Kings 2:7 "Be kind to the sons of Barzillai of Gilead. Make them permanent guests at your table, for they took care of me when I fled from your brother Absalom.

NRS 1 Kings 2:7 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.

NJB 1 Kings 2:7 As regards the sons of Barzillai of Gilead, treat them with faithful love, let them be among those who eat at your table, for they were as kind to me when I was fleeing from your brother Absalom.

NAB 1 Kings 2:7 "But be kind to the sons of Barzillai the Gileadite, and have them eat at your table. For they received me kindly when I was fleeing your brother Absalom.

YLT 1 Kings 2:7 'And to the sons of Barzillai the Gileadite thou dost do kindness, and they have been among those eating at thy table, for so they drew near unto me in my fleeing from the face of Absalom thy brother.

- **Barzillai:** 2Sa 17:27-29 19:31-40 Pr 27:10
- **eat:** 2Sa 9:7,10 19:28 Lu 12:37 22:28-30 Rev 3:20,21
- **when I fled:** 2Sa 15:13-15

Related Passages:

2 Samuel 17:27-29 Now when David had come to Mahanaim, Shobi the son of Nahash from Rabbah of the sons of Ammon, Machir the son of Ammiel from Lo-debar, and **Barzillai the Gileadite** from Rogelim, 28 brought beds, basins, pottery, wheat, barley, flour, parched grain, beans, lentils, parched seeds, 29honey, curds, sheep, and cheese of the herd, for David and for the people who were with him, to eat; for they said, "The people are hungry and weary and thirsty in the wilderness."

DAVID REMEMBERS BAZILLAI'S KINDNESS

But - A strong contrast. Death to one. Life to another.

Show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table- David's table was furnished by Barzillai when he was on the run from Absalom, so now David reciprocates. David owed loyalty, so loyalty was to be shown.

Barzillai the Gileadite - 5x/5v -2 Sam. 17:27; 2 Sam. 19:31; 1 Ki. 2:7; Ezr. 2:61; Neh. 7:63

For - Term of explanation. Self explanatory in this context.

They assisted me when I fled from Absalom your brother - Without Barzillai's kindness David might have starved to death (2Sa 17:27-29). One wonders why the other benefactors Shobi and Machir were not mentioned.

QUESTION - [Who was Barzillai in the Bible?](#)

ANSWER - Barzillai the Gileadite is mentioned ten times in the Old Testament. (Two other men named Barzillai are also mentioned, one in 2 Samuel 21:8 and the other in Ezra 2:61 and Nehemiah 7:63). Barzillai is described as a wealthy man from Rogelim in Gilead who lived during the time of King David (2 Samuel 17:27). He is best known for his loyal service to David when David was forced to flee Jerusalem during a revolt by his son Absalom.

During David's brief time of exile, Barzillai was one of several key people who provided for the needs of David's household (2 Samuel 17:27-29; 19:32). When the rebellion ended, Barzillai accompanied David and his people to the shore of the Jordan River where they would cross back into Judah on their way to Jerusalem (2 Samuel 19:31). At the time, Barzillai was 80 years old. David offered for Barzillai to return to Jerusalem with him so he could return his kindness and care for his needs.

Barzillai respectfully turned down David's offer, seeking to live out the rest of his days in his own land instead. However, Barzillai asked for his servant Kimham to cross over instead: "But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever you wish" (2 Samuel 19:37). David granted his request and kissed and blessed Barzillai when they parted. Even in his final moments with David, Barzillai sought the welfare of others, this time offering a better life for his own servant.

Barzillai is mentioned three times in Scripture after his death. In Ezra 2:61 and Nehemiah 7:63 he is noted in a list of Jewish descendants. In both passages, Barzillai is called "the Gileadite" because another man with the same name had married one of Barzillai's daughters. Barzillai's name was clearly of great reputation if his son-in-law wanted to be known by the same name.

The other mention of Barzillai after his death is by King David. When David gives instructions to his son Solomon as he transitions the kingdom to him, David states, "But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom" (1 Kings 2:7). Barzillai's kindness was remembered long after his death, being mentioned by the greatest king of Israel.

Despite his strange name, Barzillai was a man with a great reputation for loyalty to God and to his king and kindness to those under his care. Despite being a man of wealth, he used his influence for the benefit of others and lived a simple life. He offers a powerful example of the legacy one person can have through loving God and serving others during difficult times. GotQuestions.org

1 Kings 2:8 **"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.'**

- **Shimei:** 1Ki 2:36-46 2Sa 16:5-8
- **he came:** 2Sa 19:16-23 Jer 4:2

Related Passages:

Exodus 22:28+ "You shall not curse God, nor curse a ruler of your people.

2 Samuel 16:5-10+ When King David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he **came out cursing continually** as he came. 6 He **threw stones at David** and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left. 7 Thus Shimei said when he **cursed**, "**Get out, get out, you man of bloodshed, and worthless fellow!**" 8 "The LORD has returned upon you all the bloodshed of the house of Saul, in whose place you have reigned; and the LORD has given the kingdom into the hand of your son Absalom. And behold, you are taken in your own evil, for you are a man of bloodshed!" 9 Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over now and cut off his head." 10 But the king said, "What have I to do with you, O sons of Zeruiah? If he curses, and if the LORD has told him, 'Curse David,' then who shall say, 'Why have you done so?'"

**DAVID REMEMBERS
SHIMEI'S CURSING**

Behold, - He really want to get Solomon's attention on this one.

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 Shimei, a man of the family of Saul who had cursed David when the king was forced into exile (2Sa 16:5-8), apparently wanted a return to the former dynasty. Later Solomon confined Shimei to Jerusalem to curtail any insurrection this rebel might attempt. Solomon finally took Shimei's life when he left Jerusalem to recover two escaped servants (1Ki 2:36-46). It is notable that cursing a ruler was a capital crime (Ex 22:28), so as with Joab, Shimei's death was within the limits of the law.

QUESTION - [Who was Shimei in the Bible?](#)

ANSWER - There are a total of 18 men in the Bible with the name Shimei, all Israelites and all found in the Old Testament. Some Shimeis are simply mentioned by name in genealogies, some are called out for their sin of intermarriage with other cultures, and some are mentioned due to their relationship to other famous Bible characters (such as Saul, David, and Esther). You can find a few of them in the following passages: 2 Samuel 21:21; 1 Kings 1:8; 1 Chronicles 3:19; 4:26–27; 5:4; 6:29.

Among all these men named Shimei, there are two who are of particular note. The first is Shimei son of Gershon (one of Levi's sons). This Shimei was the head of one of the Israelite clans that were brought up out of slavery in Egypt and was the father of the Shimeites (see Numbers 3:21; cf. Zechariah 12:13). The clan of Shimei was among those "responsible for the care of the tabernacle and tent, its coverings, the curtain at the entrance to the tent of meeting, the curtains of the courtyard, the curtain at the entrance to the courtyard surrounding the tabernacle and altar, and the ropes—and everything related to their use" (Numbers 3:25–26). Many years later, a descendant of Shimei the Gershonite, a man named Asaph, became King David's leader of music (1 Chronicles 6:39–43) and wrote many psalms (e.g., Psalm 73).

The other Shimei who stands out in the Bible is Shimei son of Gera, who was a part of King Saul's clan. When King David was forced to flee from his son Absalom, who coveted his father's throne, Shimei met the king along the way: "As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out. He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left" (2 Samuel 16:5–6). Shimei blamed David for King Saul's death during a battle with the [Philistines](#). Saul had, in fact, fallen on his own sword to escape capture by the enemy (see 1 Chronicles 10:1–4); however, Shimei accused David of murder and announced that this was the reason Absalom was taking over the kingdom.

David's men wanted to kill Shimei then and there, but David, in his despair, believed the Lord had sent Shimei to curse him (2 Samuel 16:11–12), and he refused to allow his men to kill Shimei. David and his party resumed their journey, and Shimei continued to follow, cursing and throwing stones and dirt at them (verse 13).

Eventually, Absalom's rebellion was put down, Absalom was killed, and King David was restored to his throne. Shimei knew that he was now on shaky ground, so he gathered with him over a thousand Benjamites and went to meet David (2Sa 19:16–17). Falling on his face, Shimei apologized for his past behavior and begged the king not to hold it against him (2Sa 19:18–20). Again King David's men asked to kill Shimei, but again David refused and gave Shimei his oath that he would not kill him.

It seems that Shimei was a thoroughly despicable man, however, and that he persisted in his opposition to David. On his deathbed, David charged Solomon with the task of executing Shimei: "Do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood" (1 Kings 2:9). The only reason Shimei was still alive was that David was honoring his oath. Solomon showed Shimei mercy, giving him one final chance: as long as Shimei remained in Jerusalem, he would live (verses 36–37). Shimei agreed to the pact, but three years later he left the city. When King Solomon found out, he called for Shimei and told him, "You know in your heart all the wrong you did to my father David. Now the Lord will repay you for your wrongdoing" (verse 44). Shimei was then executed (verse 46). [GotQuestions.org](#)

1 Kings 2:9 "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."

BGT 1 Kings 2:9 κα ο μ θ σ ς α τ ν π ι ν ρ σοφ ς ε σ κα γ ν σ ποι σεις α τ κα κατ ξεις τ ν πολι ν α το ν α ματι ε ς δου

LXE 1 Kings 2:9 But thou shalt by no means hold him guiltless, for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

KJV 1 Kings 2:9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

NET 1 Kings 2:9 But now don't treat him as if he were innocent. You are a wise man and you know how to handle him; make sure he has a bloody death."

CSB 1 Kings 2:9 So don't let him go unpunished, for you are a wise man. You know how to deal with him to bring his gray head down to Sheol with blood."

ESV 1 Kings 2:9 Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol."

NIV 1 Kings 2:9 But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood."

NLT 1 Kings 2:9 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. "

NRS 1 Kings 2:9 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."

NJB 1 Kings 2:9 But you, you must not let him go unpunished; you are a wise man and will know how to deal with him, to bring his grey head down to Sheol in blood.'

NAB 1 Kings 2:9 But you must not let him go unpunished. You are a prudent man and will know how to deal with him to send down his hoary head in blood to the grave."

YLT 1 Kings 2:9 and now, acquit him not, for a wise man thou art, and thou hast known that which thou dost to him, and hast brought down his old age with blood to Sheol.'

- **do not let him go unpunished** (See Jdg 5:30. 1Sa 2:3. Ps 1:5; 9:18; 38:1; 75:5. Pr 5:16; 24:12, etc.) Ex 20:7 22:28 Job 9:28
- **wise**: 1Ki 3:12,28
- **his**: 1Ki 2:6 Ge 42:38 44:31
- **with**: Nu 32:23

Related Passages:

2 Samuel 19:18-23 Then (AFTER ABSALOM WAS KILLED & DAVID WAS RETURNING TO JERUSALEM) they kept crossing the ford (OF THE JORDAN) to bring over the king's household, and to do what was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan. 19 So he said to the king, **"Let not my lord consider me guilty, nor remember what your servant did wrong on the day when my lord the king came out from Jerusalem, so that the king would take it to heart.** 20 "For your servant knows that **I have sinned**; therefore behold, I have come today, the first of all the house of Joseph to go down to meet my lord the king." 21 But Abishai the son of Zeruiah said, "Should not Shimei be put to death for this, because he cursed the LORD'S anointed?" 22 David then said, "What have I to do with you, O sons of Zeruiah, that you should this day be an adversary to me? Should any man be put to death in Israel today? For do I not know that I am king over Israel today?" 23 **The king said to Shimei, "You shall not die."** Thus the king swore to him.

PUNISH SHIMEI

Now therefore, do not let him go unpunished, for you are a wise man (cf 1Ki 2:6 - "your wisdom") - Did Shimei deserve punishment for his evil behavior toward David years before (exactly how long before is uncertain but probably more than 10 years earlier)? As the next phrase indicates David is relatively direct regarding his attitude toward Shimei. While one might say he was not overtly revengeful, David certainly was not forgiving and willing to [let bygones be bygones](#) as they say.

And you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood- NLT = You are a wise man, and you will know how to arrange a bloody death for him." Woel! Is there a touch of residual resentment in David's heart? And how do we reconcile David's former oath to not put Shimei to death with the words he speaks to Solomon that seem to be calling for a bloody death?

[Guzik](#) - David vowed that he would not kill the obnoxious rebel Shimei (2 Samuel 16:5-13). It was right for David to keep his vow, but it was also right for him to make sure that Shimei received justice without David breaking his vow.

TSK Note - Do not consider him as an innocent man; for, as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only, as I have sworn to him that I would not put him to death, "bring not his hoar head down to the grave with blood." So Solomon understood David; for, after he had commanded Joab to be slain, in obedience to his father, he sent for Shimei, and knowing he ought to be well watched, he confined him to Jerusalem for the rest of his life: and so it appears David should be understood; for the negative particle {lo,} in the former clause, "hold him not guiltless," should be repeated in the latter clause, though not expressed; instances of which frequently occur in the Hebrew Scriptures. This is the view taken of the subject by Dr. Kennicott, and it seems the best and most correct mode of interpreting the text.

Rich Cathers offers a lesson on David's orders regarding Shimei - Be careful about the promises you make. Confusing forgiveness with enabling. Some look at this as an example of unforgiveness. It could be so, but I have another idea to suggest. God wants us to be people who keep our word. David took his "oath" seriously. Because David had sworn an oath to Shimei, David was obligated to God to never take action against Shimei. It's one thing to forgive a person. David should have and did forgive Shimei. But David took a further step of making a promise that would keep him from taking any action against Shimei in the future, even if it was necessary. Sometimes people make an "apology" simply for the sake of getting off the hook, while they never change at the core of who they are. They will make no further changes in their life to turn away from future sin. You will find that there are individuals who will consistently hurt others, whether through physical abuse or just being a pest. I've seen people who will hurt others, then when confronted, they will ask for forgiveness, then turn around and hurt again. The person who is being hurt is caught in a trap of being asked to forgive, which they feel obligated to do, but then expected to again place themselves into harms way. I think that when a person is a habitual abuser, it is perfectly acceptable to say you forgive them, but keep them at arm's length until you can see whether or not their "repentance" is sincere.

We saw Solomon handle a similar situation a little differently. When Adonijah begged for mercy, Solomon very carefully avoided swearing an oath to Adonijah. (1Ki 1:52) "And Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die." Solomon made his response to Adonijah be conditional on Adonijah's own actions. If Adonijah continued to behave correctly, then he would live. If he acted in rebellion against Solomon, he would die. I wonder if Solomon didn't learn from his father's "mistake". Just a thought.

1 Kings 2:10 Then David slept with his fathers and was buried in the city of David.

- **Then David:** 1Ki 1:21 1Ch 29:28 Ac 2:29 13:36
- **the city:** 1Ki 3:1 11:43 2Sa 5:7 1Ch 11:7

Related Passage:

1 Chronicles 29:28+ Then he died in a ripe old age, full of days, riches and honor; and his son Solomon reigned in his place.

Acts 13:36+ For David, **after he had served the purpose of God** in his own generation, fell asleep, and was laid among his fathers and underwent decay;

Comment - **Served the purpose** is the verb **hypereteo** - the noun is **hyperetes** about which the [TDNT \(borrow\)](#) says this - "Classical Greek and Hellenism. The term **hyperetes** first occurs with reference to Hermes, the messenger of the gods. It denotes one who does the will of Zeus and has his authority behind him. Further instances reinforce the sense of one who serves a higher will. This higher will need not be that of the gods; we thus find the term in the military, medical, commercial, or legal sphere, e.g., for medical assistants, or for those who carry out judicial sentences. In religions cultic assistants are described by the term, and in personal relations **hyperetes** denotes one who unselfishly helps to secure something for a friend. Service that accepts subordination is always at issue, but a measure of power may also be involved in the discharge of the imposed mission or function. The **hyperetes** differs from a *doulos*, however, for the **hyperetes** is free and may claim a due reward for the service rendered. As distinct from *diakonos* or *therapon*, **hyperetes** carries the emphasis of learning what is to be done from the superior, and doing it with no prejudice to personal dignity or worth."

Acts 13:22+ "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, **A MAN AFTER MY HEART, who will do all My**

will.'

DAVID FALLS ASLEEP AS HE ENTERS ETERNITY

Then David slept with his fathers and was buried in the city of David - Sleep of course is a euphemism for death.

Alan Redpath - "He was a shepherd, a soldier, an outlaw, a king, a fugitive, a sinner, a saint, a poet... His experiences were the writing of God on his life, making him into a man after God's own heart."

Adam Clarke - "In general he lived well, and it is most evident that he died well; and as a king, a general, a poet, a father, and a friend, he has had few *equals*, and no *superior*, from his own time to the present day."

G. Frederick Owen splendidly summarizes the essence of David's life - David satisfied the people throughout Israel, he quieted the Philistines for all time to come, then in the midst of peace and plenty wrote many psalms of praise to Jehovah (**ED**: 75 of 150 psalms penned by David!). The elderly king gathered vast stores of stone and iron, brass, and cedar for the erection of the temple of God, gave his parting charge, and closed the most successful royal career recorded in the annals of history. (Borrow [Abraham to the Middle-East crisis](#) page 54)

Guzik - The tomb of David was known in the time of Jesus and the apostles, according to Acts 2:29. Afterwards, the Christian writer Jerome speaks of it being known in his time. What is currently known in Jerusalem as David's Tomb is almost certainly *not* the genuine one that was known in ancient times.

THOUGHT (from Chuck Swindoll based on Acts 13:36) - "Now, take away the name of **David** (in Acts 13:36) and put your own name there.

"For _____ (your name), after he/she served the purpose of God in his/her own generation, fell asleep, and was buried and passed away from the face of this earth."

Every individual has a purpose for living—every one of us (**ED**: AND EVERY BELIEVER HAS **GOOD WORKS** PRE-PREPARED - Eph 2:10+!). Not many have as great a purpose as David, but no one God brings to life on this earth is insignificant. The tragedy of all tragedies is that we should live and die having never found that purpose, that special, God-ordained reason for serving our generation. You have, like no other person on this planet, particular contributions that you are to make to this generation. They may not be as great as your dreams, or they might be far beyond your expectations; but whatever they are, you are to find them and carry them out. Then, when your twilight years come and your life is ended, you can be satisfied that you have served God's purpose with your life. David's purpose was to serve as a king and to perpetuate the righteousness of Israel. In 1 Chronicles 28 and 29, we find both the record of the end of his life and his last recorded words. In this closing chapter of his years on earth, David was involved in four activities: he reflected on the temple; he spoke to his son, Solomon; he prayed before the Lord; and then he rejoiced with the assembly. Following these significant activities, Israel's greatest king died, ending an era.

Josephus (Antiquities, 7:15:3) has recorded how David was buried: He was buried by his son Solomon, in Jerusalem, with great magnificence, and with all the other funeral pomp which kings use to be buried with; moreover, he had great and immense wealth buried with him, the vastness of which may be easily conjectured at by what I shall now say; for a thousand and three hundred years afterwards, Hyrcanus the high priest, when he was besieged by Antiochus, that was called the Pious, the son of Demetrius, and was desirous of giving him money to get him to raise the siege, and draw off his army; and having no other method of compassing the money, opened one room of David's sepulchre, and took out three thousand talents, and gave part of that sum to Antiochus, and by this means caused the siege to be raised, as we have informed the reader elsewhere. Nay, after him, and that many years, Herod the king opened another room, and took away a great deal of money, and yet neither of them came at the coffins of the kings themselves, for their bodies were buried under the earth so artfully, that they did not appear even to those that entered into their monuments; — but so much shall suffice us to have said concerning these matters.

Burial in Cities This was a rarity, for the normal custom was to bury the dead outside the cities. It was therefore a mark of high honor to the remains of the departed king that he was buried within the city, the stronghold of Zion, that was named after him. Here, also, Solomon was afterward buried (1 Kings 11:43). Ahaz was likewise buried in the city, though not in the tomb of the kings (2 Chronicles 28:27). His son Hezekiah was buried "on the hill where the tombs of David's descendants are," which is rendered in the KJV as: "in the chiefest of the sepulchres of the sons of David" (2 Chronicles 32:33). Manasseh, who succeeded him, and his son Amon, were both buried in Jerusalem, "in the garden of Uzza" (2 Kings 21:18, 26). The location of the tomb (sepulcher, KJV) of

David was known in apostolic times (Acts 2:29). The place of his tomb is still pointed out as being on the southern hill of Jerusalem, commonly called Mount Zion, under the Mosque of David. Some believe, however, that “the Tomb of David is several hundred yards east of the traditional locality.” (Borrow Freeman's [New Manners and Customs](#), page 234)

Walter Kaiser - [Hard Sayings in the Bible](#) - **What Does “Gathered to His People” Imply?** (What Does “Rested with His Fathers” Imply?)

What was the Old Testament saints' concept of life after death? Did they have a clear belief in life after death? If so, what did it involve? For example, was it a ghostly existence? Did it involve personal, conscious awareness? Did they expect the spirit to be joined with a body? At what point? All of these questions are relevant to understanding this text about Abraham.

The expression “to be gathered to one's people” is similar to another expression, “to go to one's fathers,” found in Genesis 15:15. The former phrase is found frequently—for example, here in Genesis 25:8, 17; 49:29, 33; Deuteronomy 32:50; and 2 Kings 22:20.

Do these phrases simply mean, as many scholars claim, that the Old Testament individual was laid to rest in the family grave? Is it true that there was no thought of an afterlife?

By Abraham's time, the human life span had been so curtailed, due to the physical effects of the Fall, that 175 years was regarded as a “good old age.” What happened after Abraham died? Was he simply buried with his ancestors, end of story? Unfortunately, too many carelessly conclude that this is precisely the case.

Actually, the expression “he was gathered to his people” or “he went to his fathers” cannot mean that he was buried with his relatives and ancestors. In Genesis 25:8–9 such an analysis is impossible, because we know that none of Abraham's kin, except his wife, was buried at the cave of Machpelah.

In the Old Testament, those who have already died are regarded as still existing. The event of being “gathered to one's people” is always distinguished from the act of burial, which is described separately (Gen 25:8–9; 35:29; 49:29, 31, 33). In many cases only one ancestor was in the tomb (1 Kings 11:43; 22:40) or none at all (Deut 31:16; 1 Kings 2:10; 16:28; 2 Kings 21:18), so that being “gathered to one's people” could not mean being laid in the family sepulcher.

Readers of the text should not infer something special from the use of Sheol in some of these texts. In every one of the sixty-five instances of Sheol in the Old Testament, it refers simply to “the grave,” not to the shadowy region of the netherworld. The writer of the book of Hebrews in the New Testament supports the notion that the patriarchs expected an afterlife:

All these people [from Abel to Abraham] were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them. (Heb 11:13–16)

Here is a clear testimony that through faith these early participants in the promises of God were fully expecting to enjoy life after death. While the full revelation of the life hereafter and the resurrection of the body awaited a later unveiling in the Old and New Testaments, the common assertion that the Old Testament saint knew nothing at all about such a possibility is an error caused by preconceptions.

In Genesis 17:8 Abraham was given a promise by God: “The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you.” The rabbis reasoned that since Abraham never actually enjoyed the fulfillment of this promise, he would be raised from the dead to possess the land.

While this reasoning is curious, it is not all that far off. It is no more fanciful than the reasoning of our Lord in reminding the Sadducees—who did not believe in the resurrection—that the God of Abraham, Isaac and Jacob was not the God of the dead but of the living. Thus the patriarchs were not to be counted out of the hope of resurrection (Mt 22:23–32). The believer's relationship to God carries with it life in the body now and immortality in the future.

If some object that such concepts are too “developed” for the primitive times and minds of Old Testament people, we need only remind each other that life after death was already the overriding passion of the Egyptian culture. It was to be a life of material things, with real bodies, real wine, women and song. That concept had been imaged in the pyramid monuments for a thousand years before Abraham arrived in Egypt. How, then, could the afterlife be an impossible concept for him?

Other evidences of the belief of a real life after death are afforded by the stern warnings from Mosaic times about any dabbling in necromancy, the cult of contacting the dead. What harm would there have been in fooling around with something that had no reality?

Already in the middle of the second millennium B.C., the Israelites knew the afterlife was real, and thus they were warned not to be involved in any contacting of individuals who had passed beyond this world.

Abraham died and was buried. But he also joined a community of believers who had gone on before. No details of the nature of that community are given at this point. But these expressions, “to be gathered to one’s people” and “to go to one’s fathers,” are not a mere euphemism for death without any clear theological import. The evidence argues to the contrary.

See also comment on GENESIS 5:23–24; JOB 19:23–27; PSALM 49:12, 20; ECCLESIASTES 3:19–21.

David O'Brien - [Today's Handbook for Solving Bible Difficulties](#) - What does it mean that David “rested with his fathers” (1 Kings 2:10)?

It's not uncommon for the Old Testament to tell us that one of the kings slept with his fathers or was gathered to his fathers. This is a reference to ancient burial customs. In the days when people were buried in large tombs with niches for several bodies, they were, quite literally, with their ancestors in death. A body was placed in one of the niches in the family tomb, where it lay until time had reduced it to a skeleton. When the niche was needed for another family member, the bones were gathered and buried. Sometimes the bones were placed in a separate chamber within the tomb and sometimes they were interred in the floor. In any case, to be gathered to the fathers was a poetic way of describing what happened to the body after death.

1 Kings 2:11 The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem.

- **reigned:** 2Sa 5:4 1Ch 29:26,27

DAVID'S REIGN AS KING FOR 40 YEARS

The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem 2 Samuel 5:4 says "David was thirty years old when he became king, and he reigned forty years." So David was about 70 when he died.

1 Kings 2:12 And Solomon sat on the throne of David his father, and his kingdom was firmly established.

- **Solomon:** 1Ki 1:46 1Ch 29:23-25 2Ch 1:1 Ps 132:12
- **his kingdom:** 2Sa 7:12,13,29 Ps 72:8-20 89:36,37

Related Passage:

2 Samuel 7:12-16 When your days are complete and you lie down with your fathers, I will raise up your descendant (SOLOMON) after you, who will come forth from you, and I will establish his kingdom. 13 **“He shall build a house for My name, and I will establish the throne of his kingdom forever”** (THE IS FULFILLED IN THE THRONE OF MESSIAH - SEE BELOW). 14 “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 **“Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”**

Luke 1:31-33+ “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 “He will be great and will be called the **Son of the Most High**; and the Lord God **will give Him the throne of His father David**; 33 and **He will reign over the house of Jacob forever**, and **His kingdom will have no end.**”

THE BATON HAS BEEN PASSED

And Solomon sat on the throne of David his father, and his kingdom was firmly established - What a throne to sit on! What shoes to fill! But David had given his young, inexperienced son clear directions as to how he should reign.

Guzik - This is phrased to show that it was a fulfillment of the promise made to David in 2 Samuel 7:12-16. That promise was ultimately fulfilled in Jesus, the Son of David; but it also had a definite and partial fulfillment in Solomon.

G Campbell Morgan - "With Solomon began, in some senses, the most splendid period in Israel's history. The splendor, however, was largely mental and material. The spiritual is noticeably absent."

1 Kings 2:13 Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, "Do you come peacefully?" And he said, "Peacefully."

- **Adonijah:** 1Ki 1:5-10,50-53
- **Come:** 1Sa 16:4,5 2Ki 9:18-22 1Ch 12:17,18 Lu 10:5,6

Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, "Do you come peacefully?" And he said, "Peacefully." Solomon saw through Adonijah's request to marry Abishag (part of David's harem and thus an inheritor, 1Ki 1:3-4) as a scheme to gain the throne, and so ordered him put to death.

David O'Brien - [Today's Handbook for Solving Bible Difficulties](#) - If David already had two wives, why was he so insistent on having Saul's daughter, Michal, returned to him (2 Samuel 3:12-16)? What was so awful about Adonijah asking for Abishag as his wife? Why did Solomon have him killed because of it (1 Kings 2:13-25)?

These two seemingly unrelated questions have the same answer. In both cases, marriage to the right woman would have cemented their claims to the throne. Although David had been anointed king by Samuel, he still had to deal with the political problem of claiming the throne. Even after Saul's death, some people believed the throne still belonged to Saul and ought to go to one of his sons or grandsons. By reclaiming Michal, David established himself as one of Saul's heirs.

Solomon's response to Adonijah's request for Abishag is triggered by the knowledge that his brother is trying to link himself with the former regime by marriage, just as his father had done in his marriage to Saul's daughter Michal.

When Solomon chastised his mother for even making the request, he said, "You might as well request the kingdom for him—after all he is my older brother—yes, for him and for Abiathar the priest and Joab son of Zeruiah" (1 Kings 2:22).

Solomon saw through the plot of his opponents. We may surmise that Adonijah enjoyed some support within David's own household (1 Kings 1:9-10), and his younger brother knew that his father's concubine was all that Adonijah needed to bring to a full boil the simmering opposition to his reign.

Adonijah, as Solomon's older brother, also had a claim to the throne that many, Solomon among them, would have considered valid. He took advantage of what may have been Bathsheba's political naivete by asking her to use her influence with Solomon to acquire Abishag as his wife.

Abishag was the young girl given to David as a concubine in his advanced old age, and would have added additional legitimacy to Adonijah's burning ambition to be king. This is the same idea that generated the shameful behavior of Absalom when, after he had taken Jerusalem, he erected a tent on the city wall and there entertained David's concubines who had been left behind to look after the house (2 Samuel 16:20-22). We can also explain the falling out between Ish-bosheth and Abner over Rizpah, Saul's concubine, in the same way.

These are unpleasant episodes in the life of Israel, made more unpleasant when we consider the feelings of the women involved. Michal was torn from a husband who obviously loved her deeply (2 Samuel 3:15-16). Abishag's function with David, whatever it was, gave no thought for her as a person and when David died she became a pawn in a deadly game of power politics. Rizpah and the unnamed concubines were used as symbols, and nothing more.

1 Kings 2:14 Then he said, "I have something to say to you." And she said, "Speak."

- 2Sa 14:12 Lu 7:40

Then he said, "I have something to say to you." And she said, "Speak.

1 Kings 2:15 So he said, "You know that the kingdom was mine and that all Israel expected me to be king; however, the kingdom has turned about and become my brother's, for it was his from the LORD.

- Thou knowest: 1Ki 1:5,25 2Sa 15:6,13 16:18
- for it was: 2Sa 7:12 12:24 1Ch 22:9,10 28:5-7 Pr 21:30 Jer 27:5-8 Da 2:22

So he said, "You know that the kingdom was mine and that all Israel expected me to be king; however, the kingdom has turned about and become my brother's, for it was his from the LORD

1 Kings 2:16 "Now I am making one request of you; do not refuse me." And she said to him, "Speak."

- deny me not: Heb. turn not away my face, Ps 132:10 Pr 30:7

Now I am making one request of you; do not refuse me." And she said to him, "Speak."

1 Kings 2:17 Then he said, "Please speak to Solomon the king, for he will not refuse you, that he may give me Abishag the Shunammite as a wife."

- Abishag: 1Ki 1:2-4 2Sa 3:7 12:8

Then he said, "Please speak to Solomon the king, for he will not refuse you, that he may give me Abishag the Shunammite as a wife

Abishag, the Shunammite, was the girl who ministered to David in his old age (1:1-4). Solomon's reaction to his mother's request shows that Adonijah was still making an attempt to gain the throne. This time, however, his method was subtle. By claiming David's concubine, with whom David had experienced no sexual union (1:4), Adonijah was in effect demonstrating his right to all that his father David possessed, including the throne. This request was a gratuitous insult from Adonijah to his younger brother Solomon, in effect assuming the role of "brother" to his own father. Abishag was David's last wife before he died, and had no children, so Adonijah would thus be arrogating that role to himself. Even if this were not a part of his thinking, such a relationship would clearly be an incestuous violation of the divine law (Leviticus 18:6-8,29), subject to capital punishment.

1 Kings 2:18 Bathsheba said, "Very well; I will speak to the king for you."

- Well: Pr 14:15

Bathsheba said, "Very well; I will speak to the king for you

1 Kings 2:19 So Bathsheba went to King Solomon to speak to him for Adonijah. And the king arose to meet her, bowed before her, and sat on his throne; then he had a throne set for the king's mother, and she sat on his right.

- rose up: Ex 20:12 Lev 19:3,32
- she sat: Ps 45:9 110:1 Mt 25:33

So Bathsheba went to King Solomon to speak to him for Adonijah. And the king arose to meet her, bowed before her, and sat on his throne; then he had a throne set for the king's mother, and she sat on his right

1 Kings 2:20 Then she said, "I am making one small request of you; do not refuse me." And the king said to her, "Ask, my mother, for I will not refuse you."

- I desire: Mt 20:20,21 Joh 2:3,4
- Ask on: Mt 7:7-11 18:19 10:35,36 11:24 Lu 11:9,10 Joh 14:13,14 15:16

Then she said, "I am making one small request of you; do not refuse me." And the king said to her, "Ask, my mother, for I will not refuse you"

1 Kings 2:21 So she said, "Let Abishag the Shunammite be given to Adonijah your brother as a wife."

- Let Abishag: 2Sa 16:21,22

So she said, "Let Abishag the Shunammite be given to Adonijah your brother as a wife"

1 Kings 2:22 King Solomon answered and said to his mother, "And why are you asking Abishag the Shunammite for Adonijah? Ask for him also the kingdom--for he is my older brother--even for him, for Abiathar the priest, and for Joab the son of Zeruiah!"

- why dost: Mt 20:22 Mk 10:38 Jas 4:3
- the kingdom: 1Ki 1:5-7,11,24,25

King Solomon answered and said to his mother, "And why are you asking Abishag the Shunammite for Adonijah? Ask for him also the kingdom--for he is my older brother--even for him, for Abiathar the priest, and for Joab the son of Zeruiah"

1 Kings 2:23 Then 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."

- God: 1Ki 20:10 Ru 1:17 1Sa 14:44 2Sa 3:9,35 19:13 2Ki 6:31
- if Adonijah: We have already seen, that the whole harem of an eastern monarch was a part of the regal succession (See note on 2 Sa 16:23); and it was treason for a subject to claim any wife or virgin who had once formed a part of it. Solomon evidently considered the request of Adonijah in this light; and was convinced that he was still aiming to seize the crown, to which he considered this as one step. But it is very doubtful, how far the plea either of policy or state necessity can justify Solomon in thus embruing his hands in his brother's blood, whatever might have been his treasonable intentions or conduct.
- spoken: Ps 64:8 140:9 Pr 18:6,7 Ec 10:12 Lu 19:22

Then 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."

1 Kings 2:24 "Now therefore, as the LORD lives, who has established me and set me on the throne of David my father and who has made me a house as He promised, surely Adonijah shall be put to death today."

- as the Lord: 1Ki 1:29
- set me: 1Ki 3:6,7 10:9 1Ch 29:23 2Ch 1:8,9
- made me: Ex 1:21 1Sa 25:28 2Sa 7:11-13,27 1Ch 17:10,17,23 Ps 127:1
- as he promised: 1Ch 22:10
- put: 1Ki 1:52 Ec 8:11-13

Now therefore, as the LORD lives, who has established me and set me on the throne of David my father and who has made me a house as He promised, surely Adonijah shall be put to death today

1 Kings 2:25 So King Solomon sent Benaiah the son of Jehoiada; and he fell upon him so that he died.

- he fell: 1Ki 2:31,34,46 Jdg 8:20,21 1Sa 15:33 2Sa 1:15 4:12

So King Solomon sent Benaiah the son of Jehoiada; and he fell upon him so that he died.

1 Kings 2:26 Then to Abiathar the priest the king said, "Go to Anathoth to your own field, for you deserve to die; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted in everything with which my father was afflicted."

- **Abiathar:** 1Ki 2:35 1:7,25
- **Anathoth:** Jos 21:18 Isa 10:30 Jer 1:1
- **death:** Heb. a man of death, 1Sa 26:16 2Sa 12:5 *marg:
- **carried:** 1Sa 22:20-23 23:6-9 2Sa 15:24,29 1Ch 15:11,12
- **you were afflicted:** 2Sa 15:24-29 Mt 10:42 Lu 22:28 Ga 3:4

Then to Abiathar the priest the king said, "Go to Anathoth to your own field, for you deserve to die; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted in everything with which my father was afflicted"

Abiathar, a priest of the line of Eli, was banished to his hometown Anathoth (Josh. 21:18; Jer. 1:1) for his part in Adonijah's attempt to gain the throne. He was spared execution because he remained faithful to David during Absalom's rebellion (2 Sam. 15:24ff.). The doom foretold on the house of Eli was thus fulfilled (1 Sam. 2:30-35).

1 Kings 2:27 So Solomon dismissed Abiathar from being priest to the LORD, in order to fulfill the word of the LORD, which He had spoken concerning the house of Eli in Shiloh.

- So Solomon: This was for having taken part with Adonijah; but by it a remarkable prophecy was fulfilled. God had told Eli, (1 Sa 2:30-36) that the priesthood should depart from his house; Abiathar was the last of the priests of Ithamar, of which family was Eli the high priest. Zadok, who succeeded, was of the family of Eleazar; and by this change the priesthood reverted to its ancient channel.
- that he: 1Sa 2:30-36 3:12-14 Mt 26:56 Joh 12:38 19:24,28,36,37
- Shiloh: Jos 18:1 Ps 78:60 Jer 7:12-14

So Solomon dismissed Abiathar from being priest to the LORD, in order to fulfill the word of the LORD, which He had spoken concerning the house of Eli in Shiloh

This prophecy (1 Samuel 2:31-35) had been given over a century earlier. Abiathar was the last of the family of Eli to serve in the priesthood.

1 Kings 2:28 Now the news came to Joab, for Joab had followed Adonijah, although he had not followed Absalom. And Joab fled to the tent of the LORD and took hold of the horns of the altar.

- Joab had: 1Ki 1:7 De 32:35 2Sa 18:2,14,15
- caught: 1Ki 1:50 Ex 27:2

Now the news came to Joab, for Joab had followed Adonijah, although he had not followed Absalom. And Joab fled to the tent of the LORD and took hold of the horns of the altar.

David charged Solomon to take the life of Joab (vv. 5, 6) because Joab had killed Abner (2 Sam. 3:27ff.) and Amasa (2 Sam. 20:8ff.). These murders were beyond the safety of the "horns of the altar" (cf. Ex. 21:13, 14).

HORNS OF THE ALTAR [ISBE] - (qare-noth ha-mizbeach):

1. The Brazen Altar: These projections at the four corners of the altar of burnt offering were of one piece with the altar, and were made of acacia wood overlaid with brass (Ex 27:2, "bronze"). In Ezekiel's altar-specifications their position is described as being on a level with the altar hearth (Ezek 43:15). Fugitives seeking asylum might cling to the horns of the altar, as did Adonijah (1Ki 1:50), which is one proof among many that worshippers had at all times access to the neighborhood of the altar. On certain occasions, as at the consecration of Aaron and his sons (Ex 29:12), and a sin offering for one of the people of the land (Lev 4:30), the horns were touched with sacrificial blood.

2. The Golden Altar: The altar of incense, standing in the outer chamber of the sanctuary, had also four horns, which were covered with gold (Ex 37:25). These were touched with blood in the case of a sin offering for a high priest, or for the whole congregation, if they had sinned unwittingly (Lev 4:7,18).

QUESTION - [What was the significance of the horns of the altar?](#)

ANSWER - In speaking of judgment, God says, "The horns of the altar shall be cut off and fall to the ground" (Amos 3:14). What were these horns of the altar? Why were they important?

The "horns" were horn-like projections at the four corners of the altar of burnt offering. God's instructions for the altar's construction specified "horns": "Make a horn at each of the four corners, so that the horns and the altar are of one piece" (Exodus 27:2).

During Amos's day, the Israelites had apostatized and had erected altars to false gods. 1 Kings 12:26-30 speaks of two such pagan altars set up in Israel, one in Dan and one in Bethel. These altars had been constructed with horns at the corners, akin to the altar in Jerusalem.

When God says that the horns of the altar would fall off, He is assuring Israel that He would judge their idolatry. Indeed, God says earlier in the same verse, "On the day I punish Israel for her sins, I will destroy the altars of Bethel."

The horns of the altar in Jerusalem had provided a refuge for fugitives. Those who caught hold of the horns of the altar were granted asylum (1 Kings 1:50-53). This use of the horns sheds additional light on God's statement in Amos 3:14. Some scholars believe that God's promise that the horns of the altar would fall to the ground meant that there would be no place of asylum, no place to escape the coming judgment.

Amos 3:15 indicates that the judgment would have deeply felt effects: "'I will tear down the winter house along with the summer house; the houses adorned with ivory will be destroyed and the mansions will be demolished,' declares the Lord." No amount of material prosperity would be able to save the wicked. God's judgment would destroy both the places of spiritual and material significance.

Yet the people of Israel would not be completely destroyed. Amos 3:12 says, "As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part of a bed." A remnant would survive. In their lowly state, they would be left only "the corner of a couch," living in a state of poverty.

God's desire in this prophecy was twofold. First, He longed for Israel to repent and turn from following other gods. Second, since these predictions did come true, they attest to God's supernatural ability to foretell the future.

The destruction of the horns of the altar represents the downfall of idolatry and the removal of all safe havens. When God's people refuse to heed His Word, He brings a just and curative discipline upon them. GotQuestions.org

C H Spurgeon - My Sermon Notes - XXI

1 Kings 2:28—"Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar." 30—"And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here."

Joab's conscience pricks him when he hears that Solomon is dealing with other offenders.

Joab was a remorseless warrior, yet when his own turn comes he flies from death.

Joab had little enough of religion, yet he flies to the altar when the sword pursues him.

Joab refuses to quit his shelter, and falls slain at the altar.

Many are for running to the use of external religion when death threatens them. Then they go to greater lengths than Scripture prescribes; they not only go to the tabernacle of the Lord, but they roust needs cling to the altar.

I. AN OUTWARD RESORT TO ORDINANCES AVAILS NOT FOR SALVATION.

If a man will rest in external rites he will die there.

Sacraments, in health or in sickness, are unavailing as means of salvation. They are intended only for those saved already, and will be injurious to others, 1 Cor. 11:29.

Religious observances: such as frequenting sermons, attending prayer-meetings, joining in Bible-readings, practising family-prayer: all these put together cannot save a man from the punishment due to his sins. They are good things, but the merely formal practice of them cannot save.

Ministers. These are looked upon by some dying persons with foolish reverence. In the hour of death resort is made to their prayers at the bedside. Importance is attached to funeral sermons, and ceremonials. What superstition!

Professions. These may be correct, long, reputable, and eminent; but yet they may not be proofs of safety. Connection with the most pure of churches would be a poor ground of trust.

Orthodoxy in doctrine, ordinances, and religious practices is much thought of by some; but it is terribly insufficient.

Feelings. Dread, delight, dreaminess, despondency: these have, each in its turn, been relied upon as grounds of hope; but they are all futile.

What an awful thing to perish with your hand on the altar of God!

Yet you must, unless your heart is renewed by divine grace.

The outward altar was never intended to be a sanctuary for the guilty. Read Ex. 21:14, where it is said of the criminal, "Thou shalt take him from mine altar, that he may die."

II. A SPIRITUAL RESORT TO THE TRUE ALTAR AVAILS FOR SALVATION.

We will use Joab's case as an illustration.

1. His act: he "caught hold on the horns of the altar."

We do this spiritually by flying from the sword of Justice to the person of Jesus.

And by taking hold upon his great atoning work, and thus through faith uniting ourselves to his propitiation.

2. The fierce demand of his adversary,—“Thus saith the king, Come forth!” This is the demand of

Unbelieving Pharisees who teach salvation by works.

Accusing Conscience within the man.

Satan, quoting Holy Scripture falsely.

3. The desperate resolve of Joab,—“Nay, but I will die here.”

This is a wise resolution, for we

Must perish elsewhere.

Cannot make our case worse by clinging to Christ.

Have nowhere else to cling. No other righteousness or sacrifice.

Cannot be dragged away if we cling to Jesus.

Receive hope from the fact that none have perished here.

4. The assured security. “He that believeth on the Son hath everlasting life”: John 3:36.

If you perished trusting in Jesus your ruin would

Defeat God.

Dishonour Christ.

Dishearten Sinners from coming to Jesus

Discourage Saints, making them doubt all the promises.

Distress the Glorified, who have rejoiced over penitents, and would now see that they were mistaken.

Come, then, at once to the Lord Jesus, and lay hold on eternal life.

You may come; he invites you.

You should come; he commands you.

You should come now; for now is the accepted time.

CASES IN POINT, &C.

During an epidemic of cholera, I remember being called up, at dead of night, to pray with a dying person. He had spent the Sabbath in going out upon an excursion, and at three on Monday morning I was standing by his bed. There was no Bible in the house, and he had often ridiculed the preacher; but before his senses left him he begged his servant to send for me. What could I do? He was unconscious; and there I stood, musing sadly upon the wretched condition of a man who had wickedly refused Christ, and yet superstitiously fled to his minister.

“Will you put it down in black and white what I am to believe?” wrote a lady to the Rev. Robert Howie. “I have been told of many different texts; and they are so many that I am bewildered. Please tell me one text, and I will try to believe it.” The answer came, “It is not anyone text, nor any number of texts that saves, any more than the man who fled to the City of Refuge was saved by reading the

directions on the fingerposts. It is by believing on the person and work of the Lord Jesus that we are brought into life; and, once born again, are kept in that life."

When a man goes thirsty to the well, his thirst is not allayed merely by going there. On the contrary, it is increased by every step he goes. It is by what he draws out of the well that his thirst is satisfied. Just so it is not by the mere bodily exercise of waiting upon ordinances that you will ever come to peace, but by tasting of Jesus in the ordinances, whose flesh is meat indeed, and his blood drink indeed.—M'Cheyne.

The Lord Jesus is well pleased that poor sinners should fly to him, and lay hold upon him; for this is to give him due glory as a gracious Saviour, and this is to fulfil the purpose for which he has set himself apart. He claims to be a Deliverer; let us use him as what he professes to be, and so do him that honour which he most esteems. A Pilot loves to get the helm in his hand, a Physician delights to be trusted with hard cases, an Advocate is glad to get his brief; even so is Jesus happy to be used. Jesus longs to bless, and therefore he says to every sinner, as he did to the woman at the well, "Give me to drink." Oh to think that you can refresh your Redeemer! Poor sinner, haste to do it.

Oswald Chambers - Is it not in the least likely

For Joab had turned after Adonijah, though he turned not after Absalom. 1 Kings 2:28.

Joab stood the big test, he remained absolutely loyal and true to David and did not turn after the fascinating and ambitious Absalom, but yet towards the end of his life he turned after the craven Adonijah. Always remain alert to the fact that where one man has gone back is exactly where any one may go back (see 1 Cor. 10:13). You have gone through the big crisis, now be alert over the least things; take into calculation the 'retired sphere of the leasts.'

We are apt to say—"It is not in the least likely that having been through the supreme crisis, I shall turn now to the things of the world." Do not forecast where the temptation will come; it is the least likely thing that is the peril. In the aftermath of a great spiritual transaction the 'retired sphere of the leasts' begins to tell; it is not dominant, but remember it is there, and if you are not warned, it will trip you up. You have remained true to God under great and intense trials, now beware of the undercurrent. Do not be morbidly introspective, looking forward with dread, but keep alert; keep your memory bright before God. Unguarded strength is double weakness, because that is where the 'retired sphere of the leasts' saps. The Bible characters fell on their strong points, never on their weak ones.

"Kept by the power of God"—that is the only safety.

1 Kings 2:29 It was told King Solomon that Joab had fled to the tent of the LORD, and behold, he is beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him."

- he is by: Ex 21:14 Eze 9:6 1Pe 4:17
- Go: 1Ki 2:25,31,46

It was told King Solomon that Joab had fled to the tent of the LORD, and behold, he is beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him

1 Kings 2:30 So Benaiah came to the tent of the LORD and said to him, "Thus the king has said, 'Come out.' " But he said, "No, for I will die here." And Benaiah brought the king word again, saying, "Thus spoke Joab, and thus he answered me."

So Benaiah came to the tent of the LORD and said to him, "Thus the king has said, 'Come out.' " But he said, "No, for I will die here." And Benaiah brought the king word again, saying, "Thus spoke Joab, and thus he answered me

1 Kings 2:31 The king said to him, "Do as he has spoken and fall upon him and bury him, that you may remove from me and from my father's house the blood which Joab shed without cause.

- Do: Ex 21:14
- that thou: Ge 9:5,6 Nu 35:33 De 19:12,13 21:8,9 2Ki 9:26 Pr 28:17 Ac 28:4

- which: 1Ki 2:5
- and from: 2Sa 3:28

The king said to him, "Do as he has spoken and fall upon him and bury him, that you may remove from me and from my father's house the blood which Joab shed without cause

1 Kings 2:32 "The LORD will return his blood on his own head, because he fell upon two men more righteous and better than he and killed them with the sword, while my father David did not know it: Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.

- return: 1Ki 2:44 Ge 4:11 Jdg 9:24,57 Ps 7:16
- two men: 2Sa 3:27 20:10
- more righteous: 1Sa 15:28 2Sa 4:11 2Ch 21:13 Es 1:19
- my father: 2Sa 3:26,37
- Abner: 2Sa 3:27
- Amasa: 2Sa 20:10
- Jether: 1Ki 2:5 2Sa 17:25, Ithra

The LORD will return his blood on his own head, because he fell upon two men more righteous and better than he and killed them with the sword, while my father David did not know it: Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah

1 Kings 2:33 "So shall their blood return on the head of Joab and on the head of his descendants forever; but to David and his descendants and his house and his throne, may there be peace from the LORD forever."

- return upon: 1Ki 2:32 2Sa 3:29 2Ki 5:27 Ps 101:8 109:6-15 Mt 27:25
- upon David: 2Sa 3:28 Pr 25:5
- his house: Ps 89:29,36,37 132:12 Isa 9:6,7 11:1-9 Lu 1:31-33 2:14

So shall their blood return on the head of Joab and on the head of his descendants forever; but to David and his descendants and his house and his throne, may there be peace from the LORD forever

1 Kings 2:34 Then Benaiah the son of Jehoiada went up and fell upon him and put him to death, and he was buried at his own house in the wilderness.

- Benaiah: 1Ki 2:25,31,46
- and fell: It appears that he slew him at the very altar. The altar was so sacred among all the people, that, in general, even the vilest wretch found safety, if he once reached it. This led to many abuses, and the perversion of public justice; and God decreed (Ex 24:14) that the presumptuous murderer, who had taken refuge at his altar, should be dragged thence and put to death.
- buried: 2Ki 21:18 2Ch 33:20
- in the: Jos 15:61 Mt 3:1

Then Benaiah the son of Jehoiada went up and fell upon him and put him to death, and he was buried at his own house in the wilderness

1 Kings 2:35 The king appointed Benaiah the son of Jehoiada over the army in his place, and the king appointed Zadok the priest in the place of Abiathar.

- in his room: Job 34:24
- Zadok: 1Ki 2:27 Nu 25:11-13 1Sa 2:35 1Ch 6:4-15,50-53 24:3 Ps 109:8 Ac 1:20

The king appointed Benaiah the son of Jehoiada over the army in his place, and the king appointed Zadok the priest in the place of Abiathar

1 Kings 2:36 Now the king sent and called for Shimei and said to him, "Build for yourself a house in Jerusalem and live there, and do not go out from there to any place.

- Shimei: 1Ki 2:8,9 2Sa 16:5-9 Pr 20:8,26
- Build: No doubt Solomon suspected that Shimei's influence would be dangerous upon his own estate and among his numerous dependents in different parts of the land; and therefore he proposed to him, as the condition of his indemnity for former crimes, that he should live in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, and solemnly swore to observe them; and for three years he lived unmolested and in affluence. But growing secure, in contempt of Solomon's authority and of the oath of God, upon an unnecessary business he took a journey, which according to his own engagement forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him; in order that every ringleader of opposition to Solomon's kingdom might be crushed, and others be intimidated by their examples. Solomon's throne by the death of this man was established in peace, and became a type of the Redeemer's kingdom of peace and righteousness.--SCOTT. 1Ki 1:53 2Sa 14:24,28

Now the king sent and called for Shimei and said to him, "Build for yourself a house in Jerusalem and live there, and do not go out from there to any place

1 Kings 2:37 "For on the day you go out and cross over the brook Kidron, you will know for certain that you shall surely die; your blood shall be on your own head."

- over the: 1Ki 15:13 2Sa 15:23 2Ki 23:6 2Ch 29:16 Jer 31:40 Joh 18:1, Cedron
- thy blood: 1Ki 2:31,33 Lev 20:9 Jos 2:19 2Sa 1:16 Eze 18:13

For on the day you go out and cross over the brook Kidron, you will know for certain that you shall surely die; your blood shall be on your own head

This restriction kept Shimei from returning to his home across the brook Kidron in the territory of Benjamin and kept him under the king's surveillance.

1 Kings 2:38 Shimei then said to the king, "The word is good. As my lord the king has said, so your servant will do." So Shimei lived in Jerusalem many days.

- The saying: 1Ki 20:4 2Ki 20:19

Shimei then said to the king, "The word is good. As my lord the king has said, so your servant will do." So Shimei lived in Jerusalem many days

G Campbell Morgan - There is something infinitely better than doing a great thing for God, and the infinitely better thing is to be where God wants us to be, to do what God wants us to do, and to have no will apart from His.

H. WEBB-PEPLOE. What God wants is men great enough to be small enough to be used.

1 Kings 2:39 But it came about at the end of three years, that two of the servants of Shimei ran away to Achish son of Maacah, king of Gath. And they told Shimei, saying, "Behold, your servants are in Gath."

- Achish: 1Sa 21:10 27:2,3

But it came about at the end of three years, that two of the servants of Shimei ran away to Achish son of Maacah, king of

Gath. And they told Shimei, saying, "Behold, your servants are in Gath

1 Kings 2:40 Then Shimei arose and saddled his donkey, and went to Gath to Achish to look for his servants. And Shimei went and brought his servants from Gath.

- arose: Pr 15:27 Lu 12:15 1Ti 6:10

Then Shimei arose and saddled his donkey, and went to Gath to Achish to look for his servants. And Shimei went and brought his servants from Gath

Gath was about 30 mi (48 km) SW of Jerusalem but not across the Kidron. Though Shimei may have gone in good faith, he violated the command not to leave Jerusalem.

1 Kings 2:41 It was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned.

It was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned

1 Kings 2:42 So the king sent and called for Shimei and said to him, "Did I not make you swear by the LORD and solemnly warn you, saying, 'You will know for certain that on the day you depart and go anywhere, you shall surely die'? And you said to me, 'The word which I have heard is good.'

- Did I not: 1Ki 2:36-38 Ps 15:4 Lu 19:22
- and thou saidst: Lu 15:22

So the king sent and called for Shimei and said to him, "Did I not make you swear by the LORD and solemnly warn you, saying, 'You will know for certain that on the day you depart and go anywhere, you shall surely die'? And you said to me, 'The word which I have heard is good

1 Kings 2:43 "Why then have you not kept the oath of the LORD, and the command which I have laid on you?"

- Why: 2Sa 21:2 Eze 17:18,19
- commandment: 2Ch 30:12 Ec 8:2 Ro 13:5

Why then have you not kept the oath of the LORD, and the command which I have laid on you

1 Kings 2:44 The king also said to Shimei, "You know all the evil which you acknowledge in your heart, which you did to my father David; therefore the LORD shall return your evil on your own head.

- Thou knowest: 2Sa 16:5-13 Joh 8:9 Ro 2:15 1Jn 3:20
- return: 1Ki 2:32,33 Ps 7:16 Pr 5:22 Eze 17:19 Ho 4:9

The king also said to Shimei, "You know all the evil which you acknowledge in your heart, which you did to my father David; therefore the LORD shall return your evil on your own head

1 Kings 2:45 "But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever."

- blessed: Ps 21:6 72:17
- the throne: 1Ki 2:24,33,34 Pr 25:5 Isa 9:6,7

But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever

1 Kings 2:46 So the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died. Thus the kingdom was established in the hands of Solomon.

- the kingdom: 1Ki 2:12,45 2Ch 1:1 Pr 29:4

So the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died. Thus the kingdom was established in the hands of Solomon

G Campbell Morgan - And the kingdom was established in the hand of Solomon.—1 Kings 2.46.

Solomon's first action was characterized by the best side of his nature. In dealing with Adonijah, clemency and dignified authority were alike manifest. The charge which David gave him was one which revealed his understanding of the secrets of true success, in so far as he called him to absolute loyalty to God. That art of this charge which had to do with fard and Shimei has been severely criticized. Much of this criticism is surely unwarranted. David knew these men by experience, and appreciated their danger to the State. He had kept his covenant with them and spared their lives. Moreover, it is to be carefully noted that in each case he left the matter of how to deal with them in the hands of Solomon, being assured of his wisdom. His words concerning the death of each were prophetic rather than vindictive. Events soon proved the accuracy of his forecast. Adonijah's request for Abishag, interpreted in the light of Eastern customs, was a movement toward rebellion. Joab and Abiathar were implicated in this movement. Solomon acted in the highest interests of the kingdom as, with clemency and yet with strict justice, he dealt with these treacherous impulses. Adonijah and Joab were slain, and Abiathar was de-posed from the priesthood. To Shimei an opportunity of life was granted on certain well-defined conditions. He broke his parole, and paid the penalty.. The words with which the story ends vindicate the action of the new king. There are times when, in the interest of the establishment of a true order, the sternest measures are the most kind. (Borrow [Life applications from every chapter of the Bible](#))