

1 Kings 02 - David's Final Instructions to Solomon; David's Death; Adonijah's Plot and Execution; Zadok Anointed High Priest; Joab, Shimei Executed

I. United kingdom under Solomon (1 Kings 1:1—11:43)

- (1) Transfer of the kingdom from David to Solomon (1 Kings 1:1—2:12)
 - (B) David's final exhortation to Solomon regarding covenant faithfulness and David's foes and friends (2:1-12)
- (2) Solomon establishes his kingdom (1 Kings 2:13—4:34)
 - (A) Solomon purges the kingdom from his enemies (2:13-46)
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1 Kings 2

- (1) Transfer of the kingdom from David to Solomon (1 Kings 1:1—2:12)
 - (B) David's final exhortation to Solomon regarding covenant faithfulness and David's foes and friends (2:1-12)

1 As David's time to die drew near, he commanded his son Solomon, saying,

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

1 As David's time to die approached, he addressed his son Solomon with these words:

1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

- The charge recorded here was given to Solomon just before David's death, and is different from the farewell address delivered in public some time before (1 Chr 29:28). It is introduced with great solemnity.

— It recalls Moses' final words to the Israelites (Deut 31:6), and the Lord's instructions to Joshua (Joshua 1:1-9; Cf. 1 Sam 4:9)

2 "I am going the way of all the earth. So be strong, and prove yourself a man.

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

2 "I'm headed down the road that everyone who lives on earth travels, so be strong and demonstrate that you're a grown man

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

3 Do your duty to 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, so that you may succeed in all that you do and wherever you turn,

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,

3 by keeping the charge that the LORD your God entrusted to you. Live life his way, keep his statutes, his commands, his ordinances, and his testimonies, just as they're written down in the Law of Moses, so that you may succeed in everything you do and wherever you go,

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:

- David's statement summarizes what he had learned, and is now commending to Solomon: careful obedience to the Mosaic Law would yield success in all areas of life (v2)

— That obedience would constitute his manhood (v1). Since God made man in the image of God, man can realize his manhood only by placing himself under God's authority.

4 so that the LORD may fulfill His promise which He spoke regarding me, saying, 'If your sons are careful about their way, to walk before Me in truth with all their heart and all their soul, you shall not be deprived of a man to occupy the throne of Israel.'

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.'

4 and so that the LORD may fulfill his promise that he spoke about me when he said, 'If your sons pay attention to how they live by walking truthfully in my presence with all their heart and with all their soul, you will never lack a man on the throne of Israel.'

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.

- This is a reference to the promise made to David of the sovereignty being vested perpetually in his lineage (2 Sam 7:11-16), which was confirmed to Solomon afterwards (see 1 Kings 9:5), and repeated with reference to its spiritual meaning long after (Jer 33:17)

- Solomon was thus encouraged to be strong to keep the Word of the Lord. He should show himself to be a man by being brave to stand for the right and against the wrong. He should observe what the LORD requires in the sense of obeying *Yahweh*.
- What the Lord requires is to walk in His ways, namely, to keep His statutes, (decrees, ordinances), commandments, judgments, testimonies
- These four words refer to the different kinds of precepts in the Mosaic Law. Obedience to the propositional revelation of God would guarantee success, David said. God's blessing depended on His people's obedience to the Law of Moses.
- Solomon's faithful obedience would also ensure an unbroken line of rulers

David knew trust in God and obedience to His Word were the key choices that would bring Solomon, his family and the kingdom success. Tragically, Solomon and his descendants were not fully faithful to the Lord and His commands. Their choices and resulting consequences brought great suffering, God's discipline, a divided kingdom (1 Kings 12), captivity by other nations (2 Kings 17; 25), and loss of God's land.

5 "Now you yourself 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 that was on his waist, and on his sandals that were on his feet.

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.

5 "Furthermore, you're aware of what Zeruiah's son Joab did to me and to those two commanders of the armies of Israel, Ner's son Abner and Jether's son Amasa, whom he killed, and how he shed the blood of wartime during times of peace, staining the very belt he wears around his waist and the sandals he wears on his feet.

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.

- David recommended that Solomon should execute Joab for his murders (2 Sam 3:22-30; 20:8-10)

— David had been merciful to Joab, who was living on borrowed time because of his service and loyalty to David; however, he deserved to die so justice could prevail

6 So act as your wisdom *dictates*, and do not let his gray hair go down to Sheol in peace.

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

6 So act consistently with your wisdom, and don't let him die as a peaceful old man.

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

- David's instruction to put Joab to death did not manifest a vindictive spirit or a cowardly refusal to execute his commander himself

— Joab had murdered two commanders Abner and Amasa: (Cf. comments on 1:7). David described the blood of these two innocent victims as permanently staining Joab's belt and sandals; the blood clung to him to demonstrate his guilt.

— In mercy David had not executed the punishment that Joab's actions deserved, probably because Joab had shown David much loyalty and had served him well.

7 However, 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.

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.

7 Be gracious to the descendants of Barzillai the Gileadite, and provide for them in your household, because they helped me when I had to run from your brother Absalom.

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.

- Barzillai of Gilead (east of the Jordan River) had sustained David and his men when they were fleeing from Absalom (2 Sam 19:31-39)

— David charged Solomon to sustain Barzillai's sons at his table as Barzillai and his sons had provided sustenance for David in the wilderness

— David wanted Barzillai's sons to reap what their father had sown

- "...eat at your table" - meant that Barzillai's descendants were "pensioned" or taken care of financially by the state

8 And behold, *you have* with you Shimei the son of Gera the Benjaminite, of Bahurim; now it was he who cursed me with a painful curse on the day I went to Mahanaim. But when he came down to meet me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.'

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.'

8 "Pay attention now! You have with you Gera's son Shimei the descendant of Benjamin from Bahurim. He cursed me violently that day when I had to leave for Mahanaim. When he visited me at the Jordan River, I made an oath to the LORD and told him, 'I won't execute you with a sword.'

8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 But now do not leave him unpunished, for you are a wise man; and you will know what to do to him, and you will bring his gray hair down to Sheol with blood."

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."

9 But don't let him off unpunished, since you're a wise man and you'll know what you need to do to him. Find a way that he dies in his old age by shedding his blood."

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.

- Shimei, a Benjamite, had not only cursed David but, more seriously, had threatened David's life (2 Sam 16:11)

— Cursing the king violated the Mosaic Law (Ex 22:28)

— Evidently David had reason to believe that Shimei would again strike at his life

— Since Shimei, as a Benjamite, was from the same tribe as Saul, David feared that he, once his protective custody was withdrawn, would again strike at the throne

— Before actual penalty was imposed, Solomon gave Shimei a reprieve conditioned on obedience, but later the Benjamite proved faithless and, like Adonijah, sealed his own doom (Cf. v36-46)

10 Then David lay down with his fathers, and he was buried in the city of David.

10 Then David slept with his fathers and was buried in the city of David.

10 After this, David died, as had his ancestors, and he was buried in the City of David.

10 So David slept with his fathers, and was buried in the city of David.

- After ensuring Solomon's rule and temple preparations, David died

- The picturesque phrase "slept with his fathers" beautifully describes David's death and suggests that his activity did not cease forever

— Indeed, the bodies of all believers who die simply "rest" until they are resurrected to live with God and serve Him eternally

- The City of David (Cf. 3:1; 8:1; 9:24; 11:27; 15:8,24; 22:50) is Jerusalem, which David captured from the Jebusites and made his capital

— In his day Jerusalem was quite small and occupied a peninsula of high ground bounded on the east, south, and west by valleys. Solomon enlarged the city to the north later and other kings expanded it even farther.

11 Now the days that David reigned over Israel were forty years: in Hebron he reigned for seven years, and in Jerusalem he reigned for thirty-three years.

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.

11 David had reigned over Israel for 40 years. He reigned in Hebron for seven years and in Jerusalem for 33 years.

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

- David (1011-971 BC) was about 70 years old when he died (2 Sam 5:4); both David and Saul each reigned for 40 years (Acts 13:21)

— He is remarkable in many respects: a warrior, poet, musician, military genius, administrator, and man of God

- He experienced both outstanding success and crushing failure
- He extended the borders and influence of his nation greatly
- He was greatly loved and greatly hated during his lifetime
- Perhaps his most significant characteristic was his heart for God

David was 70 years old when he died (2 Sam 5:4). Saul may have been 80 when he died. However, the deaths of these two kings, as well as their lives, contrast dramatically. David died in peace, Saul in battle. David died in victory, Saul in defeat. When David began to reign, the Philistines dominated Israel. When Solomon began to reign, Israel was at peace and in control of her neighbors (v12).

Josephus wrote that David "had great and immense wealth buried with him" [Josephus, 7:15:3; *The Wars of the Jews*, 1:2:5] and, centuries later, on more than one occasion, vast riches were removed from his tomb. But there is no biblical statement to that effect.

12 Then Solomon sat on the throne of his father David, and his kingdom was firmly established.

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

12 Solomon then assumed his father David's throne, and his kingdom was firmly established.

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

- This was the "second time" Solomon was anointed (Cf. 1 Chr 29:22)
- When Solomon's reign began (971 BC), he had a strong foundation on which to build because of the blessing God had brought to Israel for David's commitment to God and His Law
- After David died and left David's Throne, Solomon sat on David's Throne
- The Davidic Throne is always portrayed as earthly (2 Sam 3:10; 7:12-16; Jer 13:13; 22:2,4)

(2) Solomon establishes his kingdom (1 Kings 2:13—4:34)

(A) Solomon purges the kingdom from his enemies (2:13-46)

(a) Adonijah (2:13-25)

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

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."

13 Later, Haggith's son Adonijah approached Solomon's mother. "Are you here on a peaceful mission?" she asked.

"Yes," he replied.

13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

- Adonijah had not abandoned his hope of becoming king (Cf. 1:5), but in order to take the throne, he would have to dispose of Solomon

— The plot that he conceived was clever: he began his maneuvering by approaching Bathsheba, the queen mother (but not his own mother, who was Haggith; Cf. 2 Sam 3:4), through whom he hoped to receive a favorable decision from Solomon

— In view of Adonijah's previous plotting, Bathsheba initially expressed caution; Adonijah overcame her initial fear of him by professing acceptance of Solomon's succession

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

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

14 "I have something to ask you about."

"Talk," she told him.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

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

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.

15 So he replied, "You know that the kingdom should have come to me, and that everyone in Israel intended to place me as the next king. However, the kingdom has turned around and now belongs to my brother, because it went to him from the LORD.

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

- Adonijah may have believed that all Israel looked to him as their king, but this hardly seems to have been the case; Adonijah's wishful dreaming had convinced him of this

— The throne had never been his. His saying that the present state of events had "come from the LORD" seems to have been a pious ploy designed to convince Bathsheba that he had accepted Solomon's anointing as God's will and had submitted to it.

— There is no evidence that Adonijah was ever sincerely interested in what the Lord wanted

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

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

16 So now I'm asking one thing from you. Don't refuse me."

"Talk," she told him.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

- But there is much evidence that Adonijah was interested only in what he wanted!

— His pious profession, along with his apparent acquiescence to Solomon's anointing, persuaded Bathsheba that he had no lingering aspirations to become king. So she gave him permission to proceed with his proposal.

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."

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."

17 Then he asked her, "Please talk to King Solomon for me, since he won't refuse you. Ask him to give me Abishag the Shunammite as a wife."

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

- After convincing Bathsheba that he accepted Solomon's succession, he asked for permission to marry King David's former nurse

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

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

18 "Okay," Bathsheba replied. "I'll talk to the king for you."

18 And Bathsheba said, Well; I will speak for thee unto the king.

- Bathsheba apparently interpreted Adonijah's request for Abishag (Cf. 1:3-4) as simply the desire of a handsome young man for the hand of a beautiful young woman

— Bathsheba probably relished the thought of having a part as a matchmaker

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

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.

19 So Bathsheba went to talk to King Solomon for Adonijah. The king rose to meet her, bowed to her, and sat down on his throne. He ordered a throne be set in place for his mother. She sat on a throne to his right

19 Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

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."

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."

20 and told him, "I would like to make a minor request of you. Please don't refuse me." "What is your request, mother?" the king asked her. "I won't turn you down."

20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

- Solomon respectfully greeted his mother by standing up to meet her and bowing to her when she entered the throne room. He gave her the seat of honor at his right hand so she could converse comfortably with him.

— She had only one small request; at least she perceived it as small. Assuming it was a small request, Solomon agreed to grant it.

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

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

21 So she asked him, "Give Abishag the Shunammite to your brother Adonijah as a wife."

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 But King Solomon answered and said to his mother, "And why are you requesting Abishag the Shunammite for Adonijah? Request for him the kingdom as well—since he is my older brother—for him, for Abiathar the priest, and for Joab the son of Zeruah!"

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 Zeruah!"

22 But King Solomon replied to his mother, "Why are you asking Abishag the Shunammite for Adonijah? Why not ask me to give up the kingdom for him, since he's my older brother, and why not ask for Abiathar the priest, and for Zeruah's son Joab?"

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruah.

- Solomon knew immediately that her proposal had far-reaching consequences that would threaten his throne, so he refused to agree to it

— Abishag had become a member of King David's harem. Even though David never had sexual relations with her, Abishag's presence in the harem entitled her to part of David's inheritance. In the people's eyes she had been David's concubine.

Bathsheba may have thought that because Abishag was not really one of David's concubines this would be no problem. But Solomon in his wisdom realized that the people would regard Abishag as a concubine and therefore would interpret Adonijah's marriage to her as a claim to the throne. Also, since Adonijah was older (v22) than Solomon (Cf. 2 Sam. 3:4 with 2 Sam 5:13-14) the people would assume that he had more right to be king than Solomon. The people generally did not recognize that God's purposes in election frequently violated the natural order of primogeniture. (For example, God chose the younger brother in His selection of Abraham, Isaac, Jacob, Joseph, and many others.)

23 Then King Solomon swore by the LORD, saying, "May God do so to me and more so, if Adonijah has not spoken this word against his own life!

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.

23 Then King Solomon took this oath in the name of the LORD: "May God do so to me, and more besides, if Adonijah hasn't endangered his life by bringing up this subject.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

- Solomon rightly regarded Adonijah's request as an act of treason worthy of death

24 Now then, as the LORD lives, who has established me and set me on the throne of David my father, and has made me a house just as He promised, Adonijah certainly shall be put to death today!"

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."

24 Now therefore, as the LORD lives, who has established me and set me on the throne of my father David, and who has established a dynasty, just like he promised, Adonijah will surely be executed today."

24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

- This verse makes it clear that Solomon, like David, had a proper view of his role under God as Israel's king

— Adonijah's rebellion was not just against Solomon personally, but against the Lord and His anointed, whom He had placed on the throne

- Solomon's perception of Adonijah's wicked intent led him to reply with much indignation to his mother

— He had not executed his brother for his attempted coup before David died; Solomon had shown him mercy (1 Kings 1:52-53). But Adonijah was still plotting against the Lord and His anointed.

— Solomon was not only just in having Adonijah put to death, but he also acted as a good steward of the kingdom that had been committed to him by God (as He promised)

25 Then King Solomon sent *the order* by Benaiah the son of Jehoiada; and he struck him so that he died.

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

25 So King Solomon sent for Jehoiada's son Benaiah, who attacked and killed Adonijah.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

- Solomon initially extended mercy and peace to Adonijah for a pledge of loyalty, but Adonijah remained prideful and ambitious

(b) Abiathar (2:26-27)

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."

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."

26 The king also told Abiathar the priest, "Go home to Anathoth. You deserve to die, but I won't kill you today, because you carried the ark of the Lord GOD before my father David and because you shared all the troubles that my father went through."

26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

- Abiathar could have been justly executed by Solomon for conspiracy, but because Abiathar was a priest of Yahweh who had carried the Ark (served as high priest) during David's lifetime and because he had faithfully shared all of David's hardships, Solomon granted him a parole by merely removing him from office and restricting him to his hometown of Anathoth three miles northeast of Jerusalem.

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

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.

27 So Solomon fired Abiathar as the LORD's priest, thus fulfilling the promise that the LORD had spoken in Shiloh concerning Eli's household.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

- The author noted that this act of Solomon fulfilled God's prophecy of Eli's line of priests, of which Abiathar was a member (1 Sam 2:27-36)

— In this brief statement one of the author's purposes can be seen clearly: to demonstrate the faithfulness of God to His Word

(c) Joab (2:28-35)

28 Now the news came to Joab because Joab had followed Adonijah, though he had not followed Absalom. So Joab fled to the tent of the LORD and took hold of the horns of the altar.

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.

28 When Joab learned what had happened, he ran to the LORD's tent and grabbed hold of the horns of the altar, since Joab had supported Adonijah (though he had not supported Absalom).

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

- The news that reached Joab was evidently what had befallen Adonijah and Abiathar (v23-27), his fellow conspirators; like Adonijah (1:50-52), he fled to the altar to seek refuge for participating in Adonijah's rebellion

— Joab had been head of the army under David (2 Sam 8:16). Now Joab, like Adonijah, sought the protection of the horns of the brazen altar in the courtyard of the Tabernacle (Cf. 1 Kings 1:50)

— He was acting on the basis of Ex 21:13-14, but apparently was only thinking in terms of his involvement in Adonijah's recent plot. However, David's charge to Solomon to take his life was on the basis of his having killed Abner (2 Sam 3:27f) and Amasa (2 Sam 20:8f), which were murders beyond any safety the altar might provide

— Joab was a murderer as well as a rebel; consequently Solomon had him executed in obedience to the Mosaic Law (Ex 21:14)

— Manslayers, not murders, found sanctuary at the altar

Why did Joab seek refuge there since he was a murderer? Perhaps he thought that Solomon was after him only because of his part in Adonijah's attempted coup, and that the king did not know of or care about his murdering Abner and Amasa. But it was for all these sins that Solomon sought Joab.

29 And it was reported to King Solomon that Joab had fled to the tent of the LORD, and was beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, execute him."

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."

29 Somebody informed King Solomon, "Joab just ran to the LORD's tent and now he's standing beside the altar!"

But Solomon ordered Jehoiada's son Benaiah, "Go kill him!"

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 So Benaiah came to the tent of the LORD and said to him, "This is what the king has said: 'Come out.'" But he said, "No, for I will die here." So Benaiah brought back word to the king, saying, "This is what Joab spoke, and so he answered me."

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."

30 So Benaiah went into the LORD's tent and told Joab, "The king orders you to come out!"

"No," Joab said, "I'd rather die here!"

So Benaiah went and informed the king, "This is how Joab answered me."

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. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

- Solomon probably did not want to defile the tabernacle by shedding human blood there, so he told Benaiah to order Joab to come out. But the commander refused. Joab would not let go of the altar's horns. Solomon ordered that he be treated like the murderer he was and struck down on the spot.

31 And the king said to him, "Do just as he has spoken, and execute him and bury him, so that you may remove from me and from my father's house the blood which Joab shed without justification.

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.

31 The king replied to him, "Do just what he asked. Kill him and bury him so that you may remove from me and from my father's household the guilt that Joab shed needlessly.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

- David's house shared the guilt for Joab's murders as long as he remained alive

— By executing Joab, Solomon cleared the way for God to bless him and his throne

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

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.

32 The LORD will repay him for his bloodshed because, without my father David's consent he attacked and murdered two men more righteous and better than he, Ner's son Abner, the commander of Israel's army and Jether's son Amasa, commander of Judah's army.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

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

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."

33 May their blood be repaid to Joab and to his descendants forever, and may there be peace shown from the LORD forever to David, to his descendants, to his household, and to his throne."

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

- For his murders, Joab was executed without mercy. As long as Joab remained alive, David's house (dynasty) bore some responsibility for Joab's action since he had murdered Abner and Amasa (Cf. 2 Sam 3:22-30; 20:8-10) in connection with his official duties.

— Solomon (like David before him, 1 Kings 2:5-6) wanted to remove any obstacle to God's blessing on his reign and to identify Joab's guilt with his own house alone

—The old general was actually not dishonored after all: to be buried on one's own property was a mark of distinction (Cf. 2 Sam 2:32), as in the case of Samuel the prophet (1 Sam 25:1) and other outstanding personalities. Joab's dwelling was east of Bethlehem, in the wilderness of Judea.

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

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.

34 Jehoiada's son Benaiah then approached Joab, attacked him, killed him, and had him buried at Joab's home in the wilderness.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

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

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.

35 The king appointed Jehoiada's son Benaiah in charge of the army to replace Joab and also appointed Zadok the priest to replace Abiathar.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

- After the replacement of Joab by Benaiah, Zadok succeeded Abiathar

— The appointment of Zadok was fraught with serious consequences, for from then on, the priesthood was subject to the political maneuvers of the state

(d) Shimei (2:36-46)

36 Now the king sent *men* and summoned Shimei, and said to him, "Build yourself a house in Jerusalem and live there, and do not leave there for any *other* place.

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.

36 The king sent for Shimei and told him, "Build yourself a house in Jerusalem and live there, but don't go anywhere from there.

36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

- David had earlier warned Solomon to keep Shimei under close observation and to put him to death (v8-9)

- Evidently David realized, because of Shimei's past actions, that it would only be a matter of time before he would do something worthy of death, probably rebel against Solomon's authority

— When David fled Jerusalem, being pursued by Absalom, Shimei verbally and physically attacked David and his officials. David's men recognized the danger Shimei posed for the king and asked David's permission to kill him then and there (2 Sam 16:5-13), but David did not allow this.

— David did not pardon Shimei's traitorous actions, but postponed Shimei's execution probably because of all that he was facing at the moment in view of Absalom's rebellion

— Shimei was from the same clan as Saul's family (2 Sam 16:5)

Solomon summoned Shimei and passed judgment on him: he was restricted to living in Jerusalem; the city would be his prison. In particular Shimei was not to cross the Kidron Valley just east of Jerusalem, which divided the tribe of Judah from the tribe of Benjamin. Shimei was from the latter tribe. He was thus forbidden to return to his own tribe. If Shimei crossed the Kidron he would probably head home to stir up insurrection among the Benjamites. Solomon told Shimei that he would be executed if he disobeyed Solomon's orders. Shimei understood his sentence, agreed to abide by it, and did so for a long time (three years, v39).

37 For on the day you leave and cross the brook Kidron, you will know for certain that you will assuredly die; your blood will be on your own head."

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."

37 If you ever leave and cross the Kidron Brook, you can be sure that you'll die. You'll be responsible for your own death."

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 Shimei then said to the king, "The word is good. Just as my lord the king has spoken, so your servant shall do." So Shimei lived in Jerusalem for many days.

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.

38 Shimei replied to the king, "What your majesty has decreed is acceptable to me. I'll do what you've said." So Shimei lived in Jerusalem for quite some time.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 But it came about at the end of three years, that two of Shimei's servants ran away to Achish son of Maacah, king of Gath. And *others* told Shimei, saying, "Behold, your servants are in Gath."

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."

39 But three years later, two of Shimei's servants escaped to Maacah's son Achish, the king of Gath.

Somebody told Shimei, "Look! Your servants went to Gath!"

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 Then Shimei got up and saddled his donkey, and went to Gath to Achish, to search for his servants. And Shimei went and brought his servants from Gath.

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.

40 So Shimei got up, saddled a donkey, and traveled to Gath to find his servants. He found them and brought them back from Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was reported to Solomon that Shimei had gone from Jerusalem to Gath, and had returned.

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

41 Later, Solomon found out that Shimei had left Jerusalem, gone to Gath, and had returned,

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 So the king sent *men* and summoned Shimei, and said to him, "Did I not make you swear by the LORD, and solemnly warn you, saying, 'Know for certain that on the day you depart and go anywhere, you shall assuredly die'? And you said to me, 'The word I have heard is good.'

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.'

42 so the king sent for Shimei and asked him, "Didn't I make a promise to the LORD and warn you, 'The day you leave and go anywhere else, you can be sure you'll die'? And you told me, 'What your majesty has decreed is acceptable to me.'

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then have you not kept the oath of the LORD, and the command which I imposed on you?"

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

43 So why haven't you kept the oath you made to the LORD, and why didn't you obey my personal order to you?"

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

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

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.

44 The king also reminded Shimei, "You know all the evil things that you admit you did to my father David. Therefore the LORD is going to repay you for all of your evil.

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 But King Solomon will be blessed, and the throne of David will be established before the LORD forever."

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

45 But King Solomon will be blessed, and David's throne will be established in the presence of the LORD forever."

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada, and he went out and struck him so that he died.

And the kingdom was established in the hands of Solomon.

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.

46 So the king gave orders to Jehoiada's son Benaiah to go out, attack Shimei, and kill him. That is how the kingdom was established under Solomon's control.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

- Solomon recognized that Shimei's attitude had not changed

- Because Shimei had violated the terms of his sentence, Solomon had every right to execute the punishment he had graciously postponed

— Solomon reviewed the terms of Shimei's sentence with him to justify his action (v42-43). Solomon's chief concern was the security of David's throne (v45); this apparently had been David's concern also with respect to Shimei.

— As David had commanded (v8-9), Solomon put Shimei to death. But Solomon's prior mercy in dealing with Shimei (v36-37) absolved the king from any charge of being vindictive or unfair.

— In all Solomon's dealings with his political enemies—men who conspired against the will of God during David's reign—the young king's mercy and wisdom stand out

Solomon wrote that the fear of Yahweh is the beginning of knowledge (Prov 1:7; Cf. Eccl 12:13; Ps 111:10). At the very beginning of his reign he gave evidence of being wise by the way he dealt with his political enemies. His wise decisions at this time resulted in peace and prosperity for Israel for the next 40 years (971-931 BC).

All of Solomon's dealings with these enemies, who had conspired against the Lord's anointed and violated the Mosaic Law, show that the new king had a firm commitment to keeping that Law. Moreover Solomon was also merciful and wise, traits of God Himself, who blessed Solomon with these characteristics as His son because of Solomon's commitment to Him. This section also vividly portrays the fate of people who oppose God: disenfranchisement (in the case of Abiathar) and death (in the cases of Adonijah, Joab, and Shimei).

Application

(1) When our plans, goals, desires and dreams are upended, we can rest in that the eternal God never changes. At these times, we need to exercise our faith by doing the next right thing and trusting Him with the consequences. He is at work, often beyond our understanding, to bring about His purposes for His people.

(2) Part of our hope in God is placed in the children He gives in each generation. Every society reveals its priorities by how it treats children and trains the next generation.

(3) As a believer, have you focused on a role that you want instead of relating to God in everyday encounters with others?