

STUDIES IN THE LIFE OF SOLOMON

STUDY NUMBER FOUR – 1 KINGS 2:13-46

We are in study number four, in lessons learned in the life of Solomon:

In study number one we saw his birth to Bathsheba and to David. And then we saw all of the provision that this loving father made for his son, simply because he was never able to realize the passion of his life and that was to build his temple. And we saw this tremendous, tremendous amount of equipment and supplies and personnel, plans; everything you could ever want to build the temple is a gift to Solomon.

In study number two we saw the plague of a poor father not handling his family correctly. Adonijah, the fourth born, who is the oldest boy alive has the right to the kingdom over Solomon really if you went with the traditional happenings of the day. And so Adonijah finds Abiathar the priest and Joab the head of the military and they form a conspiracy to try to grab the kingdom before Solomon takes the throne and while David is on his deathbed. David rises to the occasion and has Solomon anointed king and there is victory over the conspiracy, which just like any conspiracy it will rear its ugly head at another time, especially if you have sore losers.

And today it comes back in the early stages of Solomon's kingdom and we have to deal with it. It is the first challenge for the new king.

Last time we went through the very emotional time of saying goodbye to David.

Remember what he said? As he talked to Solomon he told him to play the man, to be strong and he told him to obey.

Then he turned to him and he said there are some things you have to deal with. And these things that he was telling him that he had to deal with had to do with the kingdom and the blessing of God upon that kingdom.

You see when you have unresolved disputes and things in your life that you have not dealt with you turn off the blessing of God on your life.

And for Solomon, David did not want that for his son and his kingdom. And if David left all this unresolved issue it would affect the blessing of God on Solomon's kingdom.

You say well that is not fair. Well it is because God is God.

Remember what happened under David's kingdom when for three years there was an economic crisis

and finally David pleads with the Lord and the Lord said it is because Saul did not deal with the Gibeonites. So when they went and dealt with the Gibeonites the rains fell and God began to bless the kingdom.

So there were three things, do you remember, that he said to him?

He said number one you have Joab and he has a lot on his ticket and you have to deal with that. He is the military commander of all David's career pretty much.

And he says you have the sons of Barzillai. This was the wealthy man from Mahanaim that sustained David and his forces during the conspiracy with Absalom and helped him be able to reconnoiter and get ready for battle. Those boys, I promised that you would take care of them, you take care of them; offer them grace.

And then third you have Shimei with you and you need to deal with him.

You know when I got through with this study last week I realized David left some stuff out before he died, didn't he? You see he did not say anything about that conspiracy. It was awkward, I think, in his final moments of life to even acknowledge that his son was trying to do that. And in another way I think he

probably figured out that it was all taken care of in the fact that Solomon was king even though it was very tenuous and he was younger than Adonijah. He felt like he did not have to deal with it.

But see, a lot of things you think, do not turn out the way you think.

So you have to be very, very careful about decisions you make and assumptions you make with regard to life. Because a lot of times they just do not turn out that way.

The closer your expectations are to reality, the happier you are going to be.

You have to remember that because when you expect things and they do not happen it just devastates you. But the closer they are to reality, the happier person you are going to be.

Now as the scene of the study opens right away Adonijah rears his ugly head. Solomon is now in the driver's seat, he is now king, daddy is gone. The throne belongs to this young king. How is he going to handle this?

Are you ready? Are you excited? Let's get after it.

v. 13 Now Adonijah, the son of Haggith, went to Bathsheba, Solomon's mother. Bathsheba asked him, "Do you come peacefully?" He answered, "Yes, peacefully."

1. Now why, number one, doesn't he go to his own mother because she is too a wife of David and his real mother.
2. Secondly, why doesn't he go to Solomon if this is a request that he would like to make?
3. And then third, why does he go to Bathsheba?

The only answer to that is that Bathsheba must be in charge of something since the kingdom was started. And one writer assumes that Bathsheba is in charge of all the women that come through the palace and so she is responsible for women's affairs with regard to the kingdom.

Now Solomon has chosen not to have a queen but a queen mother. He loves his mother, he respects her very highly and he treats her with the highest regard. It is a tribute to this young king to do such.

And so he comes to Bathsheba. Now what do you think Bathsheba is thinking? I mean let's put ourselves in her shoes. She is the one that blew the whistle on him remember. She went in unto David and pled with him to do something about it or they were going to be

executed as criminals if Adonijah became the king. So their lives were in jeopardy.

I can hear her:

- Is he trying to stir up some more trouble?**
- Is he a sore loser?**
- Has he been embarrassed by this failed attempt and he is going to try now to secure the kingdom in some subtle way?**

You see all those things are flowing into her mind and so what you notice here is she does not say hardly anything. It is like she is being taped and she does not want to say anything that is going to convict her and so she says as little as she possibly can.

First thing she says out of her mouth is “Do you come peacefully?” And she has reason to say that. And he disarms her by saying “Yes, peacefully.”

But you need to recognize just like Satan slithered into the garden and deceived Eve so Adonijah has slithered into the palace and is having a conference with Bathsheba the queen mother for one desire and one desire only. You will see it in just a minute.

Somebody said:

(The Complete Book of Zingers by Croft M. Pentz)

Whines are the products of sour grapes.

p. 38

Adonijah is a whiner.

Somebody else said:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

A swelled head is one disease that makes everybody sick except the person who has it.

—Bud Robinson

p. 166

And Alexander Solzhenitsyn said:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Pride grows in the human heart like lard on a pig.

—Alexander Solzhenitsyn

p. 166

And then Mark Twain said:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Temper is what gets most of us into trouble.

Pride is what keeps us there.

—Mark Twain

p. 166

And:

(*Inspiring Quotations* compiled by Albert M. Wells, Jr.)

**The only thing that keeps growing without
nourishment is the ego.**

Source Unknown

p. 166

And such is the case.

**Here is a proud man. He is set upon being the king of
the land. And he has this passion that as the fourth
born son and the other three are gone and are history
that he has a right to that and he is not going to turn
loose of it, it does not make any difference what is
being done.**

**Pride will manifest itself in two ways. Did you know
that? Pride will manifest itself in the words of the
successful by boasting but in the words of the failure
by self-pity.**

John Piper in his book *Future Grace* put it this way:

(*Future Grace* by John Piper)

**Boasting is the response of pride to success.
Self-pity is the response of pride to suffering.
Boasting says, "I deserve admiration because I
have achieved so much." Self-pity says, "I**

deserve admiration because I have sacrificed so much.” Boasting is the voice of pride in the heart of the strong. Self-pity is the voice of pride in the heart of the weak. Boasting sounds self-sufficient. Self-pity sounds self-sacrificing.

The reason self-pity does not look like pride is that it appears to be needy.

But the need arises from a wounded ego and the desire of the self-pitying is not really for others to see them as helpless, but heroes. The need self-pity feels does not come from a sense of unworthiness, but from a sense of unrecognized worthiness. It is the response of unapplauded pride.⁶

6. John Piper, Desiring God: Meditations of a Christian Hedonist (Portland: Multnomah Press, 1986), p. 222.
pp. 94-95

And that is what makes this thing so deceptive. Over this first verse, before I went on in the passage, I wrote down Psalm 55:21.

Psalm 55:21

His speech is smooth as butter,
yet war is in his heart;
his words are more soothing than oil,
yet they are drawn swords.

Now watch it.

v. 14 Then he added, [to Bathsheba] “I have something to say to you.” [What does she say?] “You may say it,” she replied.

I’m listening, go ahead, speak up.

v. 15 “As you know,” [Bathsheba] he said, “the kingdom was mine. All Israel looked to me as their king. But things changed, and the kingdom has gone to my brother; for it has come to him from the Lord.

And if he truly meant that last statement he would not be there making a request because God’s sovereign purpose will prevail no matter who you politic and no matter how you try to change anything. God’s purpose will stand. And this is the smartest statement he made in those final words but now let’s go back at it.

1. First of all you have the statement “*the kingdom was mine.*” In other words I had it in my hands.
2. Then second statement “*All Israel looked to me as their king.*” What does that tell you? Pride really distorts the picture doesn’t it?

Do you know what that is like? Just to put that in our context that is like John Edwards standing up and saying the whole United States wants me to be president. Now granted, there are a few that do or he

would not be running and you do not say yea or nay or whatever but you certainly would not believe him standing up and saying that all the people would want that.

And yet here is Adonijah. He has huge illusions of grandeur and of personal pomp and importance that he can tell Bathsheba, look, I got a bum deal because everybody really wanted me to be the king. And he did not say it but he is saying I had a right to it too because I was the oldest boy in the family. But that aside now he has made a statement, verse 15, he is going to make a request and he is through in more ways than one.

v. 16 Now I have one request to make of you. Do not refuse me.” [*Do you see what he does? He tells her what he is going to do, I am making a request, but he gives her a warning, don't you dare refuse me when I ask you what I have come to ask you. And what does she say? She is so sweet.*] “You may make it,” she said.

Bathsheba says, go ahead, speak the request that you have.

v. 17 So he continued, “Please ask King Solomon [*and then he makes another statement*] –he will not refuse you– [*that is why I am here*] to give me Abishag the Shunammite as my wife.”

Now enters Abishag. Do you remember her?

1 Kings 1:3-4

Then they searched throughout Israel for a beautiful girl and found Abishag, a Shunammite, and brought her to the king. The girl was very beautiful; she took care of the king and waited on him, but the king had no intimate relations with her.

Abishag has, according to the people of Israel, become part of David's harem by that activity even though they had no sexual relationship. So there is this relationship of her being considered by the people as part of the harem and she received part of the inheritance when David died. So she is part of the entourage of the kingdom by the success of winning that beauty contest and functioning the way she did in the end of David's life. So this is a complicated set of circumstances here.

Verse 18

v. 18 "Very well," Bathsheba replied, "I will speak to the king for you."

Now you just look at the tapes on that conversation and all you have is:

1. "You may say it"
2. "You may make it" and

3. “Very well, ... I will speak to the king for you.”

And that is all she says.

Now move on in the scene.

v. 19 When Bathsheba went to King Solomon to speak to him for Adonijah, the king stood up to meet her, bowed down to her and sat down on his throne. He had a throne brought for the king’s mother, and she sat down at his right hand.

Here is his aged mom and Soloman treats her with the ultimate of respect. It makes me appreciate what he writes in Proverbs 23:22.

Proverbs 23:22

Listen to your father, who gave you life, and do not despise your mother when she is old.

He stands and honors her when she comes into his presence and she says to him.... I want you to notice something about verse 20. She uses all of the same words that Adonijah used with her. Verse 16 and verse 20 are identical. It is like she recorded this and she just parrots it to Solomon in the place of Adonijah. Look at it.

v. 20 “I have one small request to make of you,”
[*exactly*] she said. “Do not refuse me.” [*exactly*] The
king replied, “Make it, my mother; I will not refuse
you.”

If it is just a small request, no big deal, I love you mom and I would not hold anything back from you. I would not refuse you.

v. 21 So she said, “Let Abishag the Shunammite be
given in marriage to your brother Adonijah.”

Let’s make this clear: Abishag is part of the harem and he inherited that harem with the throne. The harem of the dead king becomes the harem of the king who succeeds. Most likely Solomon has had eyes on Abishag if she is indeed as beautiful as they all describe. And it could well be that the relationship has been consummated; we do not know that, we do not know any of that stuff. But let’s just say that she is part of the harem because that is the main thing that we have to deal with.

And it is not the physical or the personal relationship he sustains with her that creates his livid response here in the statements that are going to follow. Recognize what is getting ready to happen. Although you cannot see it this is the highest treason that could be performed by anybody who is a subject of the kingdom. So this is serious business.

In case you think he overreacts and does something wrong here, he does not. Watch what he does. Do you think mom is shocked? Well I think she is.

v. 22 King Solomon answered his mother, “Why do you request Abishag the Shunammite for Adonijah? [Question number one] You might as well request the kingdom for him—after all, he is my older brother— [he has the right, from according to the people] yes, for him and for Abiathar the priest and Joab son of Zeruah!”

That trio of guys who tried to get the kingdom when dad was dying! And by what you have done you are putting them in a position to marry into the harem of the dead king and to have the bed of the dead king is to have the throne of the dead king. And they have a right to that. It will weaken my kingdom. I will be ineffective. I will not be able to continue to rule if something does not happen.

I think Bathsheba is shocked by what she hears.

v. 23 Then King Solomon swore by the Lord: “May God deal with me, be it ever so severely, if Adonijah does not pay with his life for this request!”

This is open treason.

v. 24 And now, as surely as the Lord lives [*Does that sound familiar? That is exactly what David told Bathsheba when she came and told about Adonijah. He said as sure as the Lord lives Solomon is going to be king today. In other words, “as surely as the Lord lives” simply means that David’s intended action or Solomon’s intended action was as certain to take place as God’s very existence. The fact that God exists, this is going to happen. And so as surely as the Lord lives*] –he who has established me securely on the throne of my father David and has founded a dynasty for me as he promised--Adonijah shall be put to death today!”

Even though it is very difficult and he is a part of the family, he is history.

v. 25 So King Solomon gave orders to Benaiah son of Jehoiada, and he struck down Adonijah and he died.

What do we learn from that? You learn that “whatever a man sows, this he will also reap” (Galatians 6:7, NASB).

You learn something else. You give somebody an inch and they will take a mile!

This little statement describes him:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Some men die by shrapnel
And some go down in flames;
But most men perish inch by inch
Who play at little games.

p. 73

And for him it is a sad, sad biography but because he refused to take the warning, because when the conspiracy was known and Solomon was on the throne, remember at the end of study number two, what did Solomon say? He said you go home and keep your nose clean and everything will be fine and basically that is the bottom line. If you want to be a subject to the kingdom, everything will be just fine.

But with this request it triggers in Solomon the understanding that Adonijah is not going to be content without trying to make another play for the throne. And so as a young king he has to take a stand and to do something about it.

v. 26 To Abiathar the priest [*he is the second one*] the king said, “Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign Lord before my father David and shared all my father’s hardships.”

Abiathar is the one survivor of the massacre at Nob. When Saul demanded that Doeg the Edomite slay the priests of the house of Eli, 85 of those guys died. They

were massacred. And the only one that got away was Abiathar and he ran to David and David said it is alright, the same guy that killed all of them is after me, you will be safe with me.

And throughout all of David's career Abiathar has been the priest. Abiathar was part of the group that brought the Ark into the city of Jerusalem on that day of great celebration. He has functioned as a priest through the whole thing.

Abiathar fell victim to wanting to continue his priesthood under the new administration that he thought was going to come under Adonijah. So he was vulnerable and he went along with the conspiracy.

But you know sometimes there is a lot more fallout to what happens than we really remember. God told Eli when Hophni and Phinehas were functioning as priests in the time of Samuel that that whole house was going to be judged and the priesthood was going to be destroyed. Abiathar is the last one and now in fulfillment of what God had said Abiathar and the house of Eli is history.

You ought to learn out of that today, that it might take God a little while but what he sows, that he is all going to reap. You know you do not violate that. I know you see people who get away with so much but just hang on, the opera ain't over until the fat lady sings.

And God is going to deal in judgment and to do what He says He is going to do. It has been a while but now it is done. See what verse 27 says to you? It is right there.

v. 27 So Solomon removed Abiathar from the priesthood of the Lord, fulfilling the word the Lord had spoken at Shiloh about the house of Eli.

Now you say I want the verses on that. I am glad you asked.

1 Samuel 2:33-35 describes the judgment on the house of Eli.

Well, there is only one more conspirator left, isn't there. Old Joab and we found out he had a lot on his ticket last week.

v. 28 When the news reached Joab, [*the military commander*] who had conspired with Adonijah though not with Absalom, he fled to the tent of the Lord and took hold of the horns of the altar.

Why did he do that? The only place to be safe when somebody was trying to murder you was to get a hold of the horns of the altar at the tent of meeting or the tabernacle. The only problem is the law specified very clearly that when a murderer did that he was not exempt. His life could be taken. He was not protected.

And Joab is a double murderer and you can almost say a triple murderer because he stood by while Absalom was executed by his men and gave the command for that. And then he also was responsible for Abner's death and Amasa's death, both military generals.

So when the news reaches him he races to the tent of meeting and grabs a hold of the horns of the altar. Now let's just look at the rest of it here quickly on this part.

v. 29 King Solomon was told that Joab had fled to the tent of the Lord and was beside the altar. Then Solomon ordered Benaiah son of Jehoiada, "Go, strike him down!"

v. 30 So Benaiah entered the tent of the Lord and said to Joab, "The king says, 'Come out!'" But he answered, "No, I will die here." [*He knew he deserved to.*] Benaiah reported to the king, "This is how Joab answered me."

v. 31 Then the king commanded Benaiah, "Do as he says. Strike him down and bury him, and so clear me and my father's house of the guilt of the innocent blood that Joab shed.

v. 32 The Lord will repay him for the blood he shed, because without the knowledge of my father David he attacked two men and killed them with the sword. Both of them--Abner son of Ner, commander of Israel's army, [*under Saul's leadership*] and

Amasa son of Jether, commander of Judah's army--
[under David's leadership when Joab was set aside
for a period of time] **were better men and more**
upright than he.

v. 33 **May the guilt of their blood rest on the head of**
Joab and his descendants forever. But on David
and his descendants, his house and his throne, may
there be the Lord's peace forever."

Now when you get to verse 34 Benaiah again obeys.

v. 34 **So Benaiah son of Jehoiada went up and struck**
down Joab and killed him, and he was buried on
his own land in the desert.

By the way, he had an honorable burial. That is a
tribute to a man who has functioned as effectively as he
has as a military personnel. To be buried in his own
land was an honor. So it was an honorable burial.

v. 35 **The king** *[Now he has a problem doesn't he? He*
has two appointments in his administration that
have to be taken care of. So in his new
administration he] **put Benaiah son of Jehoiada**
over the army in Joab's position and replaced
Abiathar with Zadok the priest.

The priest we met back a couple of weeks ago.

Psalm 75:6-7 (King James Version)

For promotion comes neither from the east nor from the west nor from the south, But God is the judge: He puts down one, and He sets up another.

Okay, anybody else we have to deal with?

We have one more don't we.

Shimei steps on center stage.

v. 36 Then the king sent for Shimei and said to him, "Build yourself a house in Jerusalem and live there, but do not go anywhere else.

Who is Shimei? Shimei was the man from Bahurim who was of the house of Saul. When David went across the Kidron Valley, up the Mount of Olives and he got over the top of the Mount of Olives and he was heading down to the Jordan River, he has to go through Bahurim. And Shimei comes out and he curses David. Tells him he is a man of blood and he deserves to be replaced by his son basically. He cursed the Lord's anointed. And right there, Abishag, Joab's brother said let me cut off his head. And David said no, leave him alone he might be speaking from the Lord. So he did it.

But he is also the first guy that is down to the river when David is coming back and asked forgiveness and David promised that he would never die, under oath. So as long as David is living he cannot bother Shimei.

But remember last week how he warned Solomon? He said you can, you deal with him in wisdom.

Now is he gracious or is he gracious? He says, sell your stuff in Bahurim and build yourself a condo in Jerusalem and do not leave here. Why? Because if he gets out of the city limits and he gets back to Bahurim he will stir up another conspiracy. And why run that risk with this guy that has got so much negative press about him. Put him here close where we can keep the surveillance on him and know what he is doing – what a great word of wisdom and yet what a gracious thing to do.

Verse 37

v. 37 The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head.”

All he is saying is you cross the Kidron Valley man and you are dead because to cross the Kidron Valley is to be on the way to Bahurim. You are not going beyond the Kidron Valley and that is it but you can be very happy living here in the kingdom here in Jerusalem. That is fair, Shimei, and he agrees. Look at that.

v. 38 Shimei answered the king, “What you say is good. Your servant will do as my lord the king has said.” And Shimei stayed in Jerusalem for a long time.

But when a guy has a problem with authority and he has a low view of authority, he forgets and he makes a mistake and he never does the right thing. Look at verse 39.

v. 39 But three years later, two of Shimei's slaves ran off to Achish son of Maacah, king of Gath, and Shimei was told, "Your slaves are in Gath."

Now Gath happens to be 30 miles southwest of Jerusalem. That is a little bit outside the restraining circle they put on him. Why did the slaves go to Gath in the first place? They are saying man this is a piece of cake if we can just get out of the city we are free because Shimei cannot follow us.

Now what could Shimei have done to change this whole scenario? He could have sent a message to Solomon and said I have a couple of employees that think down on me and they went down to Gath. What do you suggest I do? How can I get my employees back? Because I do not want to be disobedient to you and the mandate we agreed on. But he has no intention of doing that.

Shimei's true character comes out, doesn't it? He disregards and he disobeys authority and as a result he is going to have to pay a price. Notice what he does, verse 40.

v. 40 At this, he saddled his donkey and went to Achish at Gath in search of his slaves. So Shimei went away and brought the slaves back from Gath.

No regard to Solomon whatsoever.

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

v. 42 the king summoned Shimei and said to him, “Did I not make you swear by the Lord and warn you, ‘On the day you leave to go anywhere else, you can be sure you will die’? At that time you said to me, ‘What you say is good. I will obey.’”

Now notice Shimei is terribly silent.

v. 43 Why then did you not keep your oath to the Lord and obey the command I gave you?”

You see obedience is so crucial. We have to learn to live comfortably under divine authority. That is one of the hardest things for Christians to learn.

Oswald Chambers said:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

The best measure of spiritual life is not ecstasies but obedience.

—Oswald Chambers

p. 143

V. Raymond Edman says:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

We are prone to argue with the Lord against an assignment that seems to us difficult, dangerous, and impossible. But our part is to trust Him fully, to obey Him implicitly, and to follow His instructions faithfully.

—V. Raymond Edman

p. 143

And John MacArthur said:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Loving the Lord is not an emotional goose bump; it is a commitment to selfless obedience.

—John MacArthur, Jr.

p. 143

Shimei has had a line a mile long given to him and yet he has not learned the lesson.

v. 44 The king also said to Shimei, “You know in your heart all the wrong you did to my father David. Now the Lord will repay you for your wrongdoing.”

It is like you just keep crowding a little bit further and pretty soon, bam! The judgment falls.

v. 45 But King Solomon will be blessed, and David's throne will remain secure before the Lord forever."

v. 46 Then the king gave the order to Benaiah son of Jehoiada, and he went out and struck Shimei down and killed him. The kingdom was now firmly established in Solomon's hands.

Now before we turn from the study and we look at our lessons for a minute to wrap this up, I want to remind you of a couple of things for you to meditate on while I am giving you the lesson.

Remember Galatians 5:16-22 where we are told to walk by means of the Spirit and you will not fulfill the desires of the flesh. The flesh wars against the Spirit and the Spirit against the flesh.

Galatians 5:16-22

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh;

When you became a believer there was a new kingdom set up in your heart and that new kingdom has to be established by dealing with the flesh, the old nature that is within.

Paul said it is a constant battle, Romans 7. The good that I would I do not: and that which I would not, I find I am always doing (v. 19, is close to KJV).

We have a problem with a nature within us that does not want to obey God. And when we acknowledge it and we deal with it and declare our dependence upon the strength of the Spirit of God, do we begin to grow and mature and His kingdom is established in our hearts and people see Christ in us and the fruit of the Spirit begins to be born which is love, joy, peace, patience, kindness and all those beautiful pictures at the end of Galatians, chapter 5.

That is what I am saying today. Do not get caught up in the personalities. Recognize you have a new King on the throne and for that kingdom to be established there are some hard decisions that have to be made.

LESSONS FROM THE PASSAGE:

LESSON #1: Bathsheba is deceived by Adonijah's request.

LESSON #2: Pride distorts the picture of our own personal prominence.

LESSON #3: God's sovereign choice will not be thwarted.

LESSON #4: Solomon has the wisdom to see beyond the small request to the serious ramifications involved.

LESSON #5: Adonijah demonstrates by this request that he is a rebel at heart.

LESSON #6: God is faithful to fulfill his Word, in the decision to remove Abiathar from the priesthood.

LESSON #7: Joab illustrates the principle that “the wages of sin is death.”

LESSON #8: Shimei is extended grace once more in being allowed to build himself a house in Jerusalem and to continue to live.

LESSON #9: Shimei proved that he, too, is a rebel at heart, by the fact that he disregards the restraints and acts in disobedience.

LESSON #10: There is a lot of stuff that must be dealt with in our lives before the Father’s Kingdom is secure in our hearts.

Thomas Jefferson said:

“God who gave us life gave us liberty. Can the liberty of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever.”
—Thomas Jefferson

(From Parson’s Bible Illustrator 1.0)

And then listen to Billy Graham:

(*Inspiring Quotations* compiled by Albert M. Wells, Jr.)

America reminds me of a mental institution where the patients have taken over and locked up all the doctors.

—Billy Graham

p. 212

George Orwell painted a picture of what it is like to experience judgment and not even be aware that it has happened in this graphic little experience of his own. Listen to this:

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

I thought of a rather cruel trick I once played on a wasp. He was sucking jam on my plate, and I cut him in half. He paid no attention, merely went on with his meal, while a tiny stream of jam trickled out of his severed oesophagus. Only when he tried to fly away did he grasp the dreadful thing that had happened to him. It is the same with modern man.

—George Orwell

p. 213

STUDIES IN THE LIFE OF SOLOMON

STUDY NUMBER FOUR — 1 KINGS 2:13-46

Notes

1 Kings 2:13-46

v. 13 Now Adonijah, the son of Haggith, went to Bathsheba, Solomon's mother. Bathsheba asked him, "Do you come peacefully?" He answered, "Yes, peacefully."

v. 14 Then he added, "I have something to say to you." "You may say it," she replied.

v. 15 "As you know," he said, "the kingdom was mine. All Israel looked to me as their king. But things changed, and the kingdom has gone to my brother; for it has come to him from the Lord.

v. 16 Now I have one request to make of you. Do not refuse me." "You may make it," she said.

v. 17 So he continued, "Please ask King Solomon—he will not refuse you—to give me Abishag the Shunammite as my wife."

v. 18 "Very well," Bathsheba replied, "I will speak to the king for you."

v. 19 When Bathsheba went to King Solomon to speak to him for Adonijah, the king stood up to meet her, bowed down to her and sat down on his throne. He had a throne brought for the king's mother, and she sat down at his right hand.

v. 20 "I have one small request to make of you," she said. "Do not refuse me." The king replied, "Make it, my mother; I will not refuse you."

v. 21 So she said, "Let Abishag the Shunammite be given in marriage to your brother Adonijah."

v. 22 King Solomon answered his mother, "Why do you request Abishag the Shunammite for Adonijah? 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!"

v. 23 Then King Solomon swore by the Lord: "May God deal with me, be it ever so severely, if Adonijah does not pay with his life for this request!"

v. 24 And now, as surely as the Lord lives—he who has established me securely on the throne of my father David and has founded a dynasty for me as he promised—Adonijah shall be put to death today!"

v. 25 So King Solomon gave orders to Benaiah son of Jehoiada, and he struck down Adonijah and he died.

v. 26 To Abiathar the priest the king said, "Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign Lord before my father David and shared all my father's hardships."

v. 27 So Solomon removed Abiathar from the priesthood of the Lord, fulfilling the word the Lord had spoken at Shiloh about the house of Eli.

v. 28 When the news reached Joab, who had conspired with Adonijah though not with Absalom, he fled to the tent of the Lord and took hold of the horns of the altar.

v. 29 King Solomon was told that Joab had fled to the tent of the Lord and was beside the altar. Then Solomon ordered Benaiah son of Jehoiada, "Go, strike him down!"

v. 30 So Benaiah entered the tent of the Lord and said to Joab, “The king says, ‘Come out!’” But he answered, “No, I will die here.” Benaiah reported to the king, “This is how Joab answered me.”

v. 31 Then the king commanded Benaiah, “Do as he says. Strike him down and bury him, and so clear me and my father’s house of the guilt of the innocent blood that Joab shed.

v. 32 The Lord will repay him for the blood he shed, because without the knowledge of my father David he attacked two men and killed them with the sword. Both of them—Abner son of Ner, commander of Israel’s army, and Amasa son of Jether, commander of Judah’s army—were better men and more upright than he.

v. 33 May the guilt of their blood rest on the head of Joab and his descendants forever. But on David and his descendants, his house and his throne, may there be the Lord’s peace forever.”

v. 34 So Benaiah son of Jehoiada went up and struck down Joab and killed him, and he was buried on his own land in the desert.

v. 35 The king put Benaiah son of Jehoiada over the army in Joab’s position and replaced Abiathar with Zadok the priest.

v. 36 Then the king sent for Shimei and said to him, “Build yourself a house in Jerusalem and live there, but do not go anywhere else.

v. 37 The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head.”

v. 38 Shimei answered the king, “What you say is good. Your servant will do as my lord the king has said.” And Shimei stayed in Jerusalem for a long time.

v. 39 But three years later, two of Shimei’s slaves ran off to Achish son of Maacah, king of Gath, and Shimei was told, “Your slaves are in Gath.”

v. 40 At this, he saddled his donkey and went to Achish at Gath in search of his slaves. So Shimei went away and brought the slaves back from Gath.

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

v. 42 the king summoned Shimei and said to him, “Did I not make you swear by the Lord and warn you, ‘On the day you leave to go anywhere else, you can be sure you will die’? At that time you said to me, ‘What you say is good. I will obey.’”

v. 43 Why then did you not keep your oath to the Lord and obey the command I gave you?”

v. 44 The king also said to Shimei, “You know in your heart all the wrong you did to my father David. Now the Lord will repay you for your wrongdoing.

v. 45 But King Solomon will be blessed, and David’s throne will remain secure before the Lord forever.”

v. 46 Then the king gave the order to Benaiah son of Jehoiada, and he went out and struck Shimei down and killed him. The kingdom was now firmly established in Solomon’s hands.

QUESTIONS:

1. Read 1 Kings 2:13-46 and in your own words pull out the main thought of this passage.

2. What request does Adonijah make of Bathsheba and King Solomon in verses 13-18?

3. What provision did King Solomon make for his mother, according to verse 19?

4. How does King Solomon respond to Bathsheba's request, according to verse 22?

5. What are your feelings about Solomon's decision in verses 23-24?

6. Why is Abeathar the priest spared death, according to verse 26?

7. What is the significance of Abeathar being removed from the priesthood, according to verse 27?

8. What is the result of all of this purging, according to verse 46?

9. Which verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: Bathsheba is deceived by Adonijah's request.

LESSON #2: Pride distorts the picture of our own personal prominence.

LESSON #3: God's sovereign choice will not be thwarted.

LESSON #4: Solomon has the wisdom to see beyond the small request to the serious ramifications involved.

LESSON #5: Adonijah demonstrates by his request that he is a rebel at heart.

LESSON #6: God is faithful to fulfill His Word in the decision to remove Abiathar from the priesthood.

LESSON #7: Joab illustrates the principle that "the wages of sin is death."

LESSON #8: Shimei is extended grace once more in being allowed to build himself a house in Jerusalem and to continue to live.

LESSON #9: Shimei proved that he, too, is a rebel at heart, by the fact that he disregards the restraints and acts in disobedience.

LESSON #10: There is a lot of stuff that must be dealt with in our lives before the Father's Kingdom is secure in our hearts.