

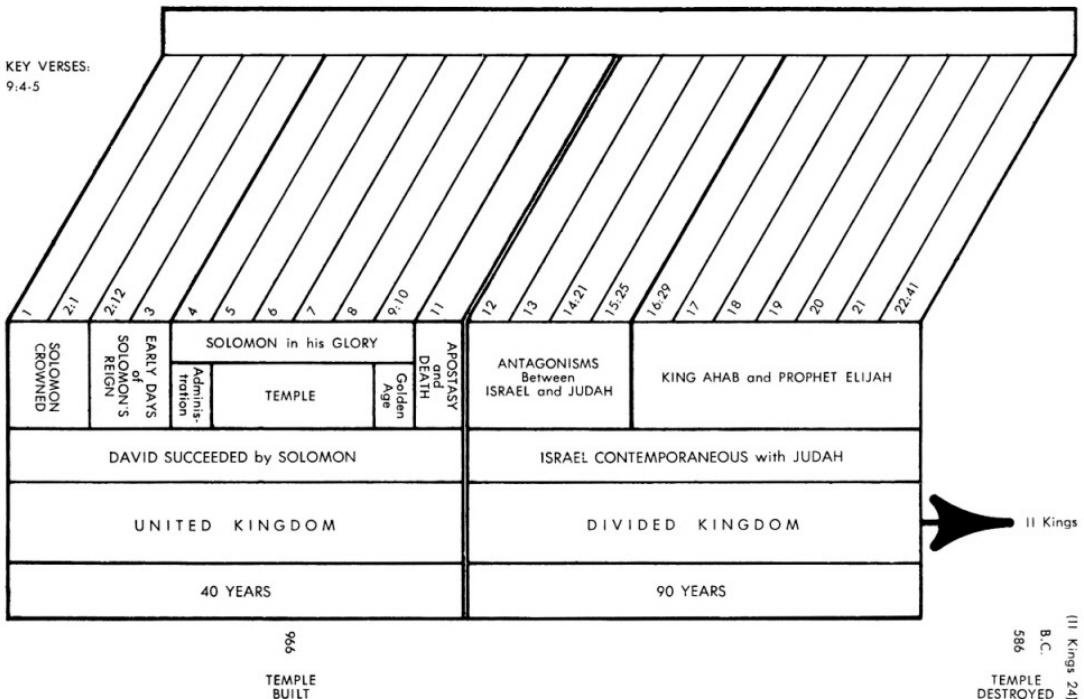
1 Kings 2 Commentary

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



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

Related Passages:

1 Chronicles 22:7-10; 17-19 (SOLOMON WAS ULTIMATELY GOD'S CHOICE, NOT DAVID'S - WE SEE DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY AT PLAY ONCE AGAIN) David said to Solomon, "My son, I had intended to build a house to the name of the LORD my God. 8 "But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. 9 **Behold**, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for **his name shall be Solomon**, and I will give peace and quiet to Israel in his days. 10 'He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.'

1 Chronicles 22:17-19 David also commanded all the leaders of Israel to help his son Solomon, saying, 18 "Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people. 19 "Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD."

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. Solomon was the second son of David and Bathsheba (2Sa 12:24–25+) (but Adonijah was second born overall after Absalom) and his name means "Peace" or "Peaceful" and is from the Hebrew root **שָׁלֹם** (shalom), which means "peace," "wholeness," or "completeness." Ultimately Solomon's name is also seen as a fulfillment of God's promise to King David that his son would rule in peace and build the Temple (2 Samuel 7:12–13+).

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.

David Jeremiah - Solomon's Legacy - Nelson's Annual Preacher's Sourcebook - 2004

Scripture: 1 Kings 2:1–9, especially verse 2: Be strong, therefore, and prove yourself a man.

Introduction: Several years ago, an airplane crash in Japan killed over 500 people. Four survivors told about the last half hour of the flight. The plane was without a rear tail stabilizer and its erratic descent caused some passengers to lose control. But one middle-aged man, Hirotsgo Kawaguchi, wrote this note to his family: "I'm very sad, but I'm sure I won't make it. The plane is rolling around and descending rapidly ... Uoshi, I'm counting on you. You and the other children to be good to each other and work hard. Remember to help your mother.... Keiko, please take good care of yourself and the children. To think our dinner last night was our last. I am grateful for the truly happy life I have enjoyed...." Most of us will not have a chance to write a note like that, but we all pass on a legacy to our families. By the words and deeds, we leave a clear path for them to follow. In this passage, David is preparing to pass the throne to Prince Solomon, and he gives him this legacy:

1. The Legacy of Hope (vv. 1–4). These verses contain several interesting elements:

A. Courage (v. 2). Be strong ... prove yourself a man. This is a call to moral, mental, and physical strength. This transition from David to Solomon was during a time of intrigue and danger. Whoever would lead must have courage. Strength of character is an absolute requirement for those who would serve God in any way.

B. Conviction (v. 3). Keep the charge of the Lord your God. David told Solomon to be a man of the Book. The law of God was to ever be before him. His courage was to be based upon the conviction that God has spoken.

C. Conduct (v. 3). Keep His statutes. A godly legacy starts with courage, it's built from conviction, and it expresses itself in conduct. The hope part of the message is in verse 4, as God promises Solomon prosperity and posterity. What a legacy to leave to your people!

2. The Legacy of Hatred (vv. 5–6). But now David passes on to Solomon a legacy of hatred involving a man named Joab. (see 2 Sam. 3 and 20, and also Joab's role in killing Uriah and covering up David's sin with Bathsheba.) How often it happens that the enemies we have in life are passed on to our children. The problems that we haven't been able to work out with others, our kids inherit.

3. The Legacy of Hospitality (v. 7). David told Solomon to show kindness to the sons of Barzillai the Gileadite. Barzillai was an 80-year-old man who appeared at a critical time in David's life, during the rebellion of Absalom. It's hard enough when one of your children forsakes the Lord; but when he makes you his enemy, too, it is pain beyond description. In 2 Samuel 17, pursued by Absalom's armies, David was cared for by Barzillai. In chapter 19, after the war, Barzillai took David back across the Jordon, but declined the royal honors David offered. Now, nearing death, David thought of Barzillai and wanted Solomon to repay the hospitality. It's good to remember people who have been good to you, and to make sure our children know about those who have blessed us.

4. The Legacy of Humiliation (vv. 8–9). David's final words were about Shimei, who had humiliated David during the flight from Absalom (see 2 Sam. 16:5). On his deathbed, David thought of this event and told Solomon to kill Shimei. The next chapter tells us how it was carried out. David set the agenda for his son's first years on the throne. Here is Solomon—his name meant peaceful—beginning his kingdom with bloodshed left him by his father.

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 Σ γ Σ κα σχ σεις κα σ ες 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, Qa/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

Ian Paisley - The Way of All the Earth

"I go the way of all the earth." I Kings 2:2

The Same Way

It is the same way for us all. There are no exceptions. It is a common path. Here all men, of all colours, creeds and classes jostle one another.

The Single Way

It is a one way street. It is a single way. There is no return. All must keep going. The end thereof are the ways of death.

The Short Way

It is a short way. It is not a long journey from the cradle to the coffin, from the day of birth to the day of death, from life to death. Time is most certainly short.

The Solemn Way

It is a solemn way, a way for the consideration of our latter end and to be wise unto salvation.

When death has called you it will be too late for you to call on God

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 τ θεο ου τ πορε εσθαι ν τας δος α τ φυλ σσειν τς ντολς α το κα τ δικαι ματα κα τ κρ ματα τ γεγραμμ να ν ν μ Μωυσ ως να συνς 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 - [suniemi](#)). (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!

Utley - "**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 "[suniemi](#)" 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, suniemi 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 command that servant who had used wisely the five talents as he did when he commanded 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 κριος τ ν λ γον ατο ν λ λησεν λ γων ν φυλ ξωσιν ο υ ο σου τ ν δν ατν πορε εσθαι ν πιον μο ν ληθε ν λ καρδ ατν κα ν λ ψυχ ατν λ γων ο κ ξολεθρευθ σετα σοι ν ρ π νωθεν θρ vou Ισραηλ

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 καὶ γε σὺ γνως σαὶ ποὺς νοὶ Ιωαβ ὁ Σαρουιας σαὶ ποὺς ησεν τὸ σὸν δυσιν ρχουσιν τὸν μεων Ισραηλ τὸν Αβεννηρον καὶ Νηρον καὶ τὸν Αμεσσαιον καὶ Ιεθερον καὶ ποὺς κτεινεν αὐτὸν καὶ ταξεν τὸν ματα ποὺ μουν νερον καὶ δωκεν αὐτον θον ντζν αὐτοτε ντσφιατο καὶ ντποδ ματι αὐτοτε ντποδ αὐτο.

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 if they were during war.

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.

The "blood of war" represents the bloodshed that Joab unjustly caused, specifically the murders of Abner (2 Samuel 3:27) and Amasa (2 Samuel 20:10). These killings were committed under the guise of peace but were acts of treachery. The blood on Joab's belt and sandals symbolizes his personal involvement and responsibility for these crimes. The imagery of the blood on his belt (worn around the waist) and sandals (on his feet) signifies that Joab was entirely complicit in these acts of violence. The blood metaphorically covers him, highlighting his culpability from head to toe.

Joab's treacherous deeds, committed for personal ambition, ultimately led to his downfall. This reminds us that sins and injustices cannot be hidden indefinitely.

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 (2Sa 2:26–27). This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab (2Sa 2:39). 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" (2Sa 2:29).

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 24:1–25).

When David was on his deathbed, Joab conspired with [Adonijah](#) to install Adonijah as the next king, instead of Solomon (1 Kings 1:6–7). 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 Beniah 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](#)

Ian Paisley - When Your Sins Catch You Up

"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. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace." 1 Kings 2:5–6

Your Sins Never Give Up

You cannot kill or bury your sins. They remain active and are always following hard after you. They are unwearying in their quest and untiring in their search.

Your Sins Will Catch Up On You

Joab thought he had killed and buried his sins forever. But the blood upon his girdle and in his shoes was irremovable. Sin caught up with him even although he held the horns of the altar of God (I Kings 2:30-33).

Your Sins Will Eventually Destroy You

Sin, when it is finished, bringeth forth death. The only escape from sin is in the death of Christ.

Don't be a Joab, rather be a Job!

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 καὶ ποιεῖς κατὰ τὸν σοφὸν σου καὶ οὐ κατέξεις τὸν πολὺν αὐτὸν εργάζοντα

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 καὶ τοὺς οὓς Βεργέλλι τοῦ Γαλααδοῦ ποιεῖς λεός καὶ συνταίνει τοὺς οὐσιῶν τὸν πεζὸν

σου τι ο τως γγισ 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."

2 Samuel 19:31-39+ Now Barzillai the Gileadite had come down from Rogelim; and he went on to the Jordan with the king to escort him over the Jordan. 32 Now Barzillai was very old, being eighty years old; and he had sustained the king while he stayed at Mahanaim, for he was a very great man. 33 The king said to Barzillai, "You cross over with me and I will sustain you in Jerusalem with me." 34 But Barzillai said to the king, "How long have I yet to live, that I should go up with the king to Jerusalem? 35 "I am now eighty years old. Can I distinguish between good and bad? Or can your servant taste what I eat or what I drink? Or can I hear anymore the voice of singing men and women? Why then should your servant be an added burden to my lord the king? 36 "Your servant would merely cross over the Jordan with the king. Why should the king compensate me with this reward? 37 "Please let your servant return, that I may die in my own city near the grave of my father and my mother. However, here is your servant [Chimham](#), let him cross over with my lord the king, and do for him what is good in your sight." 38 The king answered, "Chimham shall cross over with me, and I will do for him what is good in your sight; and whatever you require of me, I will do for you." 39 All the people crossed over the Jordan and the king crossed too. The king then kissed Barzillai and blessed him, and he returned to his place.

BAZILLAI'S KINDNESS

But - A strong contrast. Death to one (Shimei). Life to another (Barzillai).

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.

David valued loyalty: Barzillai's assistance during David's time of need demonstrated unwavering loyalty. By offering him a place of honor at his royal table, David sought to repay this kindness. He honored those who helped him -- David's actions reflect a deep sense of gratitude and a commitment to reward those who supported him in difficult times. David's treatment of Barzillai paints a picture of a king who deeply valued loyalty, practiced generosity, and acted with humility, characteristics that made him a leader after God's own heart.

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

Ian Paisley - Your Goodness Will Catch You Up

"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." I Kings 2:7

Your Goodness Never Gives Up

Goodness is a living seed which always bears a bountiful harvest. It cannot die. It must and will multiply. It is bread cast on the waters of life which most certainly will return to you even after many days.

Your Goodness Will Catch Up On You

Barzillai spread a table in the wilderness for David not knowing that he was spreading a royal table for his sons forever. His goodness caught up on him and blessed his generations to come.

Your Goodness Will Eventually Deliver You

Remember Rahab? She perished not when she had received the spies in peace. God's goodness follows the child of God all the days of his life. Make sure it is following you (see Psalm 23:6)

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?'"

2 Samuel 19:16-23 Then Shimei the son of Gera, the Benjamite who was from Bahurim, hurried and came down with the men of Judah to meet King David. 17 There were a thousand men of Benjamin with him, with Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they rushed to the Jordan before the king. 18 Then they kept crossing the ford 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.

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 καὶ οὐ μόνος σατνή τινερός οφελεῖσθαι γνωστοῖς ποιεῖσθαι καὶ κατέξεις τὸν πολὺν αὐτοῦ αὐτῷ εἰς δούλων

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 by gones be by gones 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." Woe! 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.

Rod Mattoon - Shimei needed to be dealt with for what he did was a capital offense. Exodus 22:28 says "Thou shalt not revile the

gods, nor curse the ruler of thy people." He would be a continual menace to Solomon and a threat to the peace of his reign. He had the potential to strike at Solomon as he did David, being a Benjamite, and of the tribe of Saul. David instructs Solomon to bring judgment upon Shimei. David may have been superstitious, believing the removal of Shimei's curse required the removal of Shimei. All of these examples teach a basic concept... take care of unfinished business. If you are not saved, then trust Christ as your Savior. If you are not right with God, then get right. If you need to make restitution with someone, then do it. If you need to seek forgiveness or give forgiveness, then do it. You never know when you may be on the borderline between time and eternity.

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 religious 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.

QUESTION - [How did King David die? | GotQuestions.org](#)

ANSWER - [King David](#) died of old age at 70. The only malady the Bible mentions regarding David in his old age is the inability to stay warm (1 Kings 1:1). The Bible says he “slept with his fathers and was buried in the city of David” (1 Kings 2:10).

On the night before David's death, the old king gave advice and instruction to his son[Solomon](#), who would succeed him as king over Israel:

“I am about to go the way of all the earth,” he said. ‘So be strong, act like a man, and observe what the LORD your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go 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 successor on the throne of Israel”’ (1 Kings 2:2–4).

David's deathbed speech began with positive spiritual counsel but ended with dark warnings. He cautioned Solomon that the Lord's promise of a continuing dynasty was conditioned on the faithfulness of his descendants. After that, David instructed Solomon to deal with a few items of unfinished business: the murders committed by Joab were to be avenged, the sons of Barzillai were to be repaid for their loyalty, and Shimei was to be punished for cursing David during [Absalom's rebellion](#). The dying king expressed confidence in his son's wisdom, trusting that Solomon would know the best way to handle these matters. David's final words in Scripture are followed by a formal notice of the king's death and burial, a custom seen regularly in the historical books (1 Kings 2:10–12).

The book of 1 Chronicles expands on the end of David's life:

“David son of Jesse was king over all Israel. He ruled over Israel forty years—seven in Hebron and thirty-three in Jerusalem. He died at a good old age, having enjoyed long life, wealth and honor. His son Solomon succeeded him as king” (1 Chronicles 29:26–28).

Before he died, King David gave a charge to Solomon, telling his son to

“acknowledge the God of your father, and serve Him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every desire and every thought. If you seek him, He will be found by you; but if you forsake him, He will reject you forever” (1 Chronicles 28:9).

Then David left Solomon with detailed instructions for building the temple in Jerusalem, organizing its priests and Levites, and finishing all the work needing to be done in the Lord's house of worship (1 Chronicles 28:11–19).

1 Chronicles 28:20–21 records these inspiring and reassuring words of King David as he prepared to hand his throne to Solomon:

“Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the LORD is finished. The divisions of the priests and Levites are ready for all the work on the temple of God, and every willing person skilled in any craft will help you in all the work. The officials and all the people will obey your every command” (1 Chronicles 28:20–21).

God blessed King David with a long and prosperous life. He survived a [battle with a giant](#), multiple attempts by [King Saul](#) to murder him, various wars, and a coup led by one of his own sons. In the end, he died of old age. Scripture leaves no doubt that David was of sound mind when he died. Knowing his death was imminent, David was able to give support and guidance to his heir and successor. Despite his many faults, David was admired and respected as a hero by the people of Israel. His dedication to God, loyalty in the face of ill-treatment, courage in war, benevolence in conquest, and faithfulness in friendship were so extraordinary that he would forever be viewed as an ideal king and a man after God's own heart.

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

A PEACEFUL VISIT WITH A HIDDEN AGENDA

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 is deceiving Bathsheba for he still harbored hidden motives of usurping Solomon. 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 - Page 265](#) - 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.

- **You know that the kingdom was mine** 1Ki 1:5,25 2Sa 15:6,13 16:18
- **for it was his from the LORD:** 2Sa 7:12 12:24 1Ch 22:9,10 28:5-7 Pr 21:30 Jer 27:5-8 Da 2:22

ADONIJAH'S WORDS REFLECT HIS HIDDEN RESENTMENT

So he said, "You know that the kingdom was mine and that all Israel expected me to be king- Adonijah is still fooling himself with the delusion that "all Israel expected" him to be king. He is proving himself not to be a man of **worthy** character (1Ki 1:52).

However, the kingdom has turned about and become my brother's, for it was his from the LORD- His acknowledgment of God's sovereignty should have put an end to Adonijah's foolishness, for indirectly he recognizes that his desire for the kingdom is directly against God's will. When a person is deceived by their fleshly greed and ambition, they fail to recognize that they are truly deceived. Though Adonijah may have been the expected heir by birth order, God's plan for Solomon prevailed, demonstrating that divine purpose surpasses human traditions and expectations.

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

ADONIJAH'S DANGEROUS REQUEST TO THE QUEEN MOTHER

Now I am making one request of you; do not refuse me." And she said to him, "Speak." - Adonijah's one request (with a presumptuous "Do not refuse me"), would prove to be his last request!

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

ADONIJAH'S POWER PLAY IN THE PALACE

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 Adonijah knew she had access to King Solomon. Adonijah sought to manipulate Bathsheba by using her as a friendly mediator. He knew the association of Abishag the Shunammite with David carried symbolic significance in regard to claim to royal throne. Not all requests are as small and simple as they appear. Surely Adonijah knew this was a dangerous request but he thought he could fool Solomon. Sadly, Adonijah's fleshly ambition caused him to make a fatal request! O, the folly of fleshly ambition!

Abishag, the Shunammite, was the girl who ministered to David in his old age (1Ki 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

Related Passage:

Proverbs 14:15 The naive believes everything, But the sensible man considers his steps.

QUEEN MOTHER AGREES TO INTERCEDE

Bathsheba said, "Very well; I will speak to the king for you- Bathsheba lacked wisdom and naively agreed to Adonijah's dangerous request.

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

SOLOMON HONORS THE QUEEN MOTHER

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 - Solomon showed honor to Bathsheba as David's wife. And of course a throne set to the right of the king would confer influence and authority.

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 am making one small request of you:** Mt 20:20, 21 Joh 2:3,4
- **Ask:** Mt 7:7-11 18:19 10:35,36 11:24 Lu 11:9, Lk 11:10 Joh 14:13,14 15:16

MAKING A NOT SO INNOCENT REQUEST!

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 - His "one small request" seemed innocent enough on the surface, but hid Adonijah's true motives from Bathsheba.

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

BATHSHEBA DOES NOT SEE ADONIJAH'S RUSE

So she said, "Let Abishag the Shunammite be given to Adonijah your brother as a wife- One could call this verse "The Politics of Power," but Adonijah would soon learn it would be better titled "The Cost of Ambition!"

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 are you asking Abishag** : Mt 20:22 Mk 10:38 Jas 4:3
- **Ask for him also the kingdom**: 1Ki 1:5-7,11,24,25

Related Passages:

2 Samuel 16:21-22 Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened." 22 So they pitched a tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of all Israel.

ASKING FOR ABISHAG TANTAMOUNT TO ASKING FOR THE KINGDOM

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 - Solomon was wise even in his early reign for he recognized this as Adonijah's "back door" attempt to reclaim the crown of David if he had David's concubine. (See [Absalom's move above after usurping David](#).)

QUESTION - [Who was Abiathar in the Bible? | GotQuestions.org](#)

ANSWER - Along with [Zadok](#), Abiathar served as one of the chief priests during David's reign as king. Abiathar's name means "father of excellence" or "father of abundance" in Hebrew.

Abiathar was the son of Ahimelech, who served as a priest at Nob (1 Samuel 21:1; Mark 2:26) until he and the other priests were murdered by King Saul (1 Samuel 21:1-19). Being the only son of Ahimelech to escape the massacre at Nob, Abiathar fled to David and was promised protection by the future king (1 Samuel 21:20-23).

Because Abiathar served David and acted as priest for all of David's men in hiding, he was made high priest along with Zadok once David began his reign as king (1 Chronicles 15:11). This was a natural role for him to take on, as he had kept the ephod and administered the [Urim and Thummim](#) when David sought direction from the Lord (1 Samuel 23:6; 30:7).

When [Absalom](#) rebelled against his father and attempted to usurp the throne, Abiathar remained loyal to David. Abiathar was among those who fled the capital city with David (2 Samuel 15:24). Zadok and the Levites carried the ark of the covenant, "and Abiathar offered sacrifices until all the people had finished leaving the city" (2 Samuel 15:24). Although David admired the loyalty and faithfulness of the priests, he ordered them to return to the city with the ark. This proved helpful because they were then able to send word to David about Absalom's plans (2 Samuel 15:27-29; 17:15-16). David was restored to his throne and Abiathar to his priestly office.

Things changed as David's son [Solomon](#) took the throne. Abiathar was not loyal to the new king. [Adonijah](#), another one of David's sons, put himself forward as king with the help of [Joab](#) (one of David's nephews) and Abiathar (1 Kings 1:5, 7). Once the threat from Adonijah was neutralized, King Solomon dealt with the conspirators. One of Solomon's actions was to remove Abiathar from the priestly office. This fulfilled the Lord's word of judgment over Eli and his descendants, which impacted Abiathar since he was related to Eli (1 Samuel 3:12-14; 1 Kings 2:27). It was only because of the priest's loyal service to David that Solomon did not kill him. Solomon told Abiathar, "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" (1 Kings 2:26). Zadok replaced Abiathar as priest under Solomon (1 Kings 2:35).

Abiathar lived most of his life in faithful service to the Lord, but he did not finish well. Instead of siding with the rightful king of Israel (2 Samuel 7:12; 1 Kings 1:17), Abiathar assisted one of David's rebellious sons who desired to rule. He allowed earthly matters to become his focus, which cost him the priestly office. Like Abiathar, we can easily get caught up in worldly schemes and lose sight of God's plan. Rather than seeking our own way or chasing what seems politically expedient, we should seek to faithfully follow God. Then, when our time on earth is done, we can state with the apostle Paul, "I have fought the good fight, I have finished the race, and I have remained faithful" (2 Timothy 4:7, NLT).

Abiathar - 22v - 1 Sam. 22:20; 1 Sam. 22:21; 1 Sam. 22:22; 1 Sam. 23:6; 1 Sam. 23:9; 1 Sam. 30:7; 2 Sam. 8:17; 2 Sam. 15:24; 2 Sam. 15:27; 2 Sam. 15:29; 2 Sam. 15:35; 2 Sam. 15:36; 2 Sam. 17:15; 2 Sam. 19:11; 2 Sam. 20:25; 1 Ki. 1:7; 1 Ki. 1:19; 1 Ki. 1:25; 1 Ki. 1:42; 1 Ki. 2:22; 1 Ki. 2:26; 1 Ki. 2:27; 1 Ki. 2:35; 1 Ki. 4:4; 1 Chr. 15:11; 1 Chr. 18:16; 1 Chr. 24:6; 1 Chr. 27:34; Mk. 2:26

Abiathar's Background:

The name **Abiathar** comes from the Hebrew אַבִּיתָר (Evyatar), and its meaning is often interpreted as:

- "Father of abundance"
- "My father is great"
- "My father excels"

The name reflects a connection to divine provision and greatness, which aligns with Abiathar's role as a priest and his association with God's service.

1. Son of Ahimelech:

- Abiathar was the son of Ahimelech, who served as the high priest in Nob during King Saul's reign (1 Samuel 22:20).

2. Sole Survivor of a Massacre:

- When King Saul ordered the slaughter of the priests at Nob for aiding David, Abiathar was the only priest to escape (1 Samuel 22:21). He fled to David and informed him of the tragedy.

Abiathar's Role in David's Reign:

1. Priest for David:

- Abiathar became a loyal priest to David and served him throughout his years as a fugitive and later as king. He carried the **ephod**, a sacred priestly garment used for seeking God's will (1 Samuel 23:6-12).

2. Shared Priesthood:

- During David's reign, Abiathar served as a priest alongside Zadok (2 Samuel 8:17). Both were integral in religious duties and advising the king.

Abiathar's Fall from Favor:

1. Allegiance to Adonijah:

- Toward the end of David's life, Abiathar sided with Adonijah, David's son, who sought to claim the throne instead of Solomon (1 Kings 1:7). This choice put Abiathar in opposition to David's will, as Solomon was the chosen successor.

2. Removed from Priesthood:

- When Solomon became king, he deposed Abiathar from the priesthood as a result of his support for Adonijah. This fulfilled a prophecy that the priesthood would be taken from Eli's lineage (1 Kings 2:26-27; 1 Samuel 2:30-35).

Significance of Abiathar:

1. Symbol of Loyalty and Mistakes:

- Abiathar was a faithful servant to David during his reign but made a critical error by aligning with Adonijah. His life highlights both loyalty to God's anointed and the consequences of poor judgment.

2. Fulfillment of Prophecy:

- His removal from the priesthood marks the end of Eli's priestly line, as foretold in 1 Samuel 2:27-36.

3. Human Complexity:

- Abiathar's life demonstrates the complexities of faithfulness, politics, and divine justice in biblical history.

QUESTION - [What was the true issue between Adonijah and Solomon over Abishag?](#)

ANSWER - In [King David's](#) old age, he developed circulatory problems, and a beautiful young woman named [Abishag](#) was brought to the king to attend him and "keep him warm." Abishag slept in the king's bed to provide body heat, though she and David were never sexually intimate (1 Kings 1:1–4). After David's death, his son [Solomon](#) became king. Shortly afterward, another of David's sons, [Adonijah](#), who had at one time tried to take over the kingdom, hatched another plot to wrest control from King Solomon. Adonijah's first step was to ask Solomon's mother, Bathsheba, to secure Solomon's permission to give him Abishag as a wife.

Adonijah's request seems innocuous enough, but it was full of subterfuge. Solomon's initial response was one of indignation. He said to 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" (1 Kings 2:22). Solomon rightly saw Adonijah's desire to marry Abishag as part of his brother's ongoing attempt to take over the kingdom of Israel.

In those days of royal harems, taking possession of a king's [concubines](#) was a declaration of one's right to the throne. This had been one of [Absalom's](#) methods when he led a coup against David (2 Samuel 16:22). Since Abishag was considered part of David's harem, her marriage to Adonijah would have strengthened the usurper's claim to the throne.

In judgment for Adonijah's request, Solomon said, "God do so to me and more also if this word does not cost Adonijah his life!" (1 Kings 2:23). He quickly sent [Benaiah](#), one of their father's [mighty men](#), to execute Adonijah.

The tension between Adonijah and Solomon had been longstanding. Adonijah was older than Solomon and therefore, under normal circumstances, in line before Solomon for the throne. But God promised that Solomon would be king. Adonijah had already attempted to set himself up as king while David was still alive; when David was notified of the plot, he quickly made Solomon's kingship official (1 Kings 1:38–40).

Adonijah's followers had fled, leaving him in a situation where he could have been killed for his rebellion. King Solomon mercifully granted Adonijah his life on the condition that he pay homage to the king and give up his claim to the throne (1 Kings 1:52–53).

Yet Adonijah was clearly not done in his attempts to become king. His plan to acquire Abishag as a wife was seen for what it was—a threat to Solomon's rule. Adonijah's plan cost him his life, and the sibling rivalry came to an abrupt end. The execution of Adonijah was considered part of the establishment of Solomon's kingdom (1 Kings 2:19–25).

An interesting theory put forward by some scholars is that Abishag appears later in the Song of Solomon—that she is, in fact, the Shulamite of that book (Song of Solomon 6:13). There is no solid biblical evidence for the link between the two other than a similarity between the words *Shulamite* and *Shunammite* (1 Kings 1:3).

Many lessons can be learned from this account. First, it is clear that a struggle for power can cause people to turn to deceit, violence, and lawlessness. Second, God is the one who ultimately appoints rulers, not people. Third, there are consequences for sin. In Adonijah's case, his ongoing attempt to become king led to his early and abrupt death. We are called to submit to God's will and to live contentedly where God has placed us in life.

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
- spoken: Ps 64:8 140:9 Pr 18:6,7 Ec 10:12 Lu 19:22

SOLOMON'S OATH OF JUSTICE AND JUDGMENT

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 - This was Adonijah's final (and fatal) misstep, reflecting the consequences of his fleshly ambition. In this case Adonijah's ambition was not aligned with God's will and led to his downfall. By swearing by the LORD, Solomon acknowledges that justice and authority ultimately come from God.

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 embruiing his hands in his brother's blood, whatever might have been his treasonable intentions or conduct.

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

Related Passages:

2 Samuel 7:11-13+ (YAHWEH PROMISES DAVID) even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you. 12 "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 COST OF ADONIJAH'S REBELLION

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 Solomon begins with **as the LORD lives**, a solemn oath commonly used in the OT. Such an oath underscores the speaker's commitment to what they are saying and invokes God's eternal nature and authority as the foundation of their words. Solomon's words affirmed that God alone establishes and sustains leadership and that his reign is the fulfillment of God's covenant promise to David. Solomon demonstrated that leadership sometimes requires difficult but necessary decisions to ensure the stability of a kingdom.

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

Related Passages:

1 Chronicles 11:22 **Benaiah the son of Jehoiada**, the son of a valiant man of Kabzeel, mighty in deeds, struck down the two sons of Ariel of Moab. He also went down and killed a lion inside a pit on a snowy day.

2 Samuel 23:20-22 Then **Benaiah** the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit on a snowy day. 21 He killed an Egyptian, an impressive man. Now the Egyptian had a spear in his hand, but he went down to him with a club and snatched the spear from the Egyptian's hand and killed him with his own spear. 22 These things Benaiah the son of Jehoiada did, and had a name as well as the three mighty men.

SOLOMONS SENTENCES ADONIJAH TO DIE

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

QUESTION - [Who was Benaiah in the Bible? | GotQuestions.org](#)

ANSWER - Several men in the Bible bear the name Benaiah, but one stands out from the rest. Benaiah, son of Jehoiada, was one of David's **"mighty men"**—his toughest military troop. The Bible describes Benaiah as a fearless warrior noted for his heroic exploits. This Benaiah is the brilliant fighter who famously "went down into a pit on a snowy day and killed a lion" (1 Chronicles 11:22).

Benaiah was from the southern Judean city of Kabzeel. Before **David** became king, Benaiah was making a name for himself through numerous daring military achievements: "He struck down Moab's two mightiest warriors. He also went down into a pit on a snowy

day and killed a lion. And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear. Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty warriors" (2 Samuel 23:20–22).

When David fled from [King Saul](#), he placed Benaiah in command of "the thirty" (1 Chronicles 27:6), a select group of warriors second only to "the three" of highest rank and bravery. Later, when [Joab](#) was made commander-in-chief, Benaiah was appointed to a high place in David's armed forces as commander of the [Cherethites](#) and Pelethites, an elite mercenary company in David's bodyguard from Crete and Philistia (2 Samuel 8:18; 20:23; 23:23; 1 Chronicles 18:17).

Benaiah's loyalty to King David earned him the rank of third army commander, with 24,000 men in his division. This troop served as part of the army rotation system established by King David (1 Chronicles 27:1–6). Benaiah remained devoted to David during [Absalom's](#) rebellion (2 Samuel 20:23; 15:18) and also when [Adonijah](#) attempted to take control of David's throne (1 Kings 1:8).

Benaiah was instrumental in safeguarding the passing of the royal succession to Solomon after David's death and thus gained the honor of assisting in Solomon's coronation at Gihon (1 Kings 1:32–40). As Solomon's supreme army commander and chief bodyguard, Benaiah was responsible for executing those who opposed the new king, including Adonijah, Joab, and [Shimei](#) (1 Kings 2:25, 34, 46).

Benaiah, a popular Hebrew name, means "the Lord has built." Other men named Benaiah in the Bible include a warrior from the town of Pirathon, who was also one of David's mighty men (2 Samuel 23:30; 1 Chronicles 11:31). This Benaiah was commander of 24,000 troops as well, in the eleventh division of King David's army (1 Chronicles 27:14).

1 Chronicles 4:36 mentions a Benaiah as a descendant of Simeon and leader of his tribe. This Benaiah participated in the conquest of Gedor during [Hezekiah's](#) reign. Another Benaiah was one of the musicians and priests who blew the trumpet as the ark of God was brought into Jerusalem by King David (1 Chronicles 15:24). Later, he was appointed to minister in music regularly before the ark of the covenant (1 Chronicles 16:6). At least eight other Benaiahs appear briefly in the Old Testament (1 Chronicles 27:34; 2 Chronicles 20:14; 31:13; Ezra 10:25, 30, 35, 43; 11:1, 13). But none of these distinguish themselves like David's elite warrior, the Benaiah who single-handedly executed Moab's top soldiers, jumped into a pit in a snowstorm to wrestle and kill a lion, and outmaneuvered an Egyptian giant, slaying him with his own spear.

Benaiah the son of Jehoiada - 20X - 2 Sam. 8:18; 2 Sam. 20:23; 2 Sam. 23:20; 2 Sam. 23:22; 1 Ki. 1:8; 1 Ki. 1:26; 1 Ki. 1:32; 1 Ki. 1:36; 1 Ki. 1:38; 1 Ki. 1:44; 1 Ki. 2:25; 1 Ki. 2:29; 1 Ki. 2:34; 1 Ki. 2:35; 1 Ki. 2:46; 1 Ki. 4:4; 1 Chr. 11:22; 1 Chr. 11:24; 1 Chr. 18:17; 1 Chr. 27:5

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

ABIATHAR MERCIFULLY SPARED BUT BANISHED TO ANATHOTH

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+.

Therefore the LORD God of Israel declares, 'I did indeed say that your house (ELI) and the house of your father should walk before Me forever'; but now the LORD declares, 'Far be it from Me—for those who honor Me

I will honor, and those who despise Me will be lightly esteemed. 31 'Behold, the days are coming when I will break your strength and the strength of your father's house so that there will not be an old man in your house. 32 'You will see the distress of My dwelling, in spite of all the good that I do for Israel; and an old man will not be in your house forever. 33 'Yet I will not cut off every man of yours from My altar so that your eyes will fail from weeping and your soul grieve, and all the increase of your house will die in the prime of life. 34 'This will be the sign to you which will come concerning your two sons, Hophni and Phinehas: on the same day both of them will die. 35 'But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

ANATHOTH - A town which lay between Michmash and Jerusalem (Isa 10:30), in the territory of Benjamin, **assigned to the Levites** (Josh 21:18). It was the native place of Abiathar (1 Ki 2:26), and of the prophet Jeremiah (Jer 1:1; 11:21 ff, etc.). Here lay the field which, under remarkable circumstances, the prophet purchased (Jer 32:7 ff). Two of David's distinguished soldiers, Abiezer (2 Sam 23:27) and Jehu (1 Ch 12:3), also hailed from Anathoth. It was again occupied by the Benjamites after the return from the Exile (Neh 11:32, etc.). It is identified with 'Anata, two and a quarter miles Northeast of Jerusalem, a small village of some fifteen houses with remains of ancient walls. There are quarries in the neighborhood from which stones are still carried to Jerusalem. It commands a spacious outlook over the uplands to the North, and especially to the Southeast, over the Jordan valley toward the Dead Sea and the mountains of Moab. There is nothing to shelter it from the withering power of the winds from the eastern deserts (Jer 4:11; 18:17, etc.).

ANATHOTH - 16V - Jos. 21:18; 1 Ki. 2:26; 1 Chr. 6:60; 1 Chr. 7:8; Ezr. 2:23; Neh. 7:27; Neh. 10:19; Neh. 11:32; Isa. 10:30; Jer. 1:1; Jer. 11:21; Jer. 11:23; Jer. 29:27; Jer. 32:7; Jer. 32:8; Jer. 32:9

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

ABIATHAR'S DISMISSAL: FULFILLMENT OF PROPHECY AGAINST ELI

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

HORNS OF THE ALTAR NO SAFETY FOR JOAB

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 knew Adonijah's execution bode ill for his neck, so he headed for

what he thought would be safe shelter, beneath the horns of the altar. The altar was a sacred place, and holding onto its horns symbolized an appeal for divine mercy or protection. However, Joab's actions were not rooted in genuine repentance but in an attempt to escape justice. Recall that David charged Solomon to take the life of Joab (2Ki 2:5, 6) because Joab had killed Abner (2 Sa 3:27ff.) and Amasa (2 Sam. 20:8ff.) (not to mention spearing his son Absalom). These murders were beyond the safety of the "horns of the altar" In Ex. 21:12-14+ we read "He who strikes a man so that he dies shall surely be put to death. 13" But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee. 14" If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily (EXACTLY WHAT JOAB DID), you are to take him even from My altar, that he may die." While the altar was a place of mercy, it was not meant to shield those guilty of premeditated murder or rebellion. Joab's attempt to misuse the altar shows his desperation and lack of true contrition.

THOUGHT - joab's attempt to avoid accountability by fleeing to the altar demonstrates that human efforts cannot thwart divine or rightful justice. The narrative reinforces that no place, even a sacred one, can shield someone from the justice of God. True protection lies in walking in righteousness.

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

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 rouse 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

SOLOMON SENTENCES JOAB TO DIE

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 - As noted above the horn of the altar did not provide protection from presumptuous killing which Joab had carried out. Solomon is also fulfilling some of his father's last wishes. (1Ki 2:5-6+)

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."

JOAB'S DESPERATE DEFIANT REFUSAL

One might entitle this Clinging to the Altar: A Last Stand" "Justice Meted Out in the Sacred Space" "Joab's Final Defiance"

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 - Joab refuses to let go of the altar, but does recognize that his death is inevitable.

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

REMOVING THE STAIN OF INNOCENT BLOOD

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 Joab's actions—killing Abner and Amasa without justification—had brought bloodguilt upon the house of David. Solomon emphasizes that Joab's execution is a way to atone for these crimes and remove their stain from the royal lineage. Even in carrying out justice, Solomon commands that Joab be buried. This ensures that the act of justice does not turn into desecration, reflecting Solomon's adherence to both justice and honor.

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.

- **The LORD will return his blood on his own head:** 1Ki 2:44 Ge 4:11 Jdg 9:24,57 Ps 7:16
- **because he fell upon two men:** 2Sa 3:27 2Sa 20:10
- **more righteous:** 1Sa 15:28 2Sa 4:11 2Ch 21:13 Es 1:19
- **my father David:** 2Sa 3:26,37
- **Abner:** 2Sa 3:27
- **Amasa:** 2Sa 20:10
- **Son of Jether:** 1Ki 2:5 2Sa 17:25

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.

JOAB'S BLOOD ON OWN HEAD VINDICATES ABNER AND AMASA

The LORD will return his blood on his own head - Solomon's verdict on Joab.

Because - term of explanation explaining why Yahweh would bring back Joab's bloody deeds on his head.

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 The verse underscores that God is the ultimate judge who ensures that the wicked reap the consequences of their actions. Solomon frames Joab's punishment as the fulfillment of God's justice. Solomon declares that Joab's execution is not only a human decision but also an act of divine justice. Joab's bloodguilt for killing Abner and Amasa is placed squarely on his own head, meaning he alone bears responsibility for his actions. These killings were acts of treachery committed without David's knowledge or approval, highlighting Joab's rogue and self-serving behavior. Solomon's judgment serves to vindicate Abner and Amasa, affirming their innocence and righteousness. It also clears David's house of any association with Joab's crimes.

THOUGHT - The verse affirms that God sees and upholds the innocence of those who are wronged, ensuring that their righteousness is acknowledged.

Warren Wiersbe makes an excellent point - It's important to understand that Solomon wasn't simply acting in revenge in the place of his father David. Solomon explained that the death of Joab took away the stain of the innocent blood that Joab had shed when he killed Abner and Amasa. The shedding of innocent blood polluted the land (Nu 35:30-34+) and the victim's blood cried out to God for vengeance (Gen. 4:10). The cities of refuge were provided for people who had accidentally killed somebody. They could flee to one of the six cities and be protected until the elders had investigated the case. But murderers like Joab were not to be given any mercy but were to be executed so that the innocent blood they had shed would pollute the land no more (Deut. 19:1-13; 21:1-9; Lev. 18:24-30). Saul's treatment of the Gibeonites had polluted the land and created trouble for David (2 Sam. 21:1-14), and Solomon didn't want that to happen during his reign. ([Bible Exposition Commentary](#))

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 on:** 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

JUSTICE FOR JOAB PEACE FOR DAVID

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 - Note the two contrasting uses of **forever** - cursing on Joab's line but peace on David's line, once again an allusion to Yahweh's promise to keep the [Davidic Covenant](#). The verse highlights that Joab's guilt for shedding innocent blood (Abner and Amasa) will rest solely upon him and his descendants, although the Bible does not explicitly name specific descendants of **Joab** who were directly impacted by his sins. This silence may reflect the diminished influence of Joab's family after his execution.

This verse reflects the principle of personal and generational accountability for sin when left unrepented. While Joab and his lineage are cursed with the consequences of his treachery, Solomon contrasts this with a blessing of divine peace upon David's house and throne. This distinction emphasizes God's justice and favor toward the righteous. The judgment ensures that David's throne remains untainted by the wrongful acts of his former commander. The blessing upon David's house reflects God's covenant faithfulness ([Davidic Covenant](#)). Despite human failings, God ensures that David's lineage and throne are upheld in peace as part of His divine plan.

THOUGHT - The focus on Joab's descendants being impacted by his sins serves as a reminder of the biblical principle that sin often has ripple effects beyond the individual. However, it is important to note that later scriptures, such as Ezekiel 18:20, clarify that individuals are responsible for their own sins and not ultimately condemned for the sins of their ancestors: "The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son." This suggests that Joab's descendants had the

opportunity to live righteous lives despite the dishonor of their forebear. (See below for discussion of [Generational Sin](#) and other articles from Gotquestions.org)

Ian Paisley - Peace Forever!

"Upon David, and upon his seed, and upon his house, and upon his throne shall there be peace forever from the Lord." I Kings 2:33

Peace

Peace, peace, sweet peace. What a wonderful thing is peace, especially peace with God, the peace of God and the indwelling God of peace.

This is the peace which the world cannot give or take away.

Peace—From the Lord

Here we have the secret and the source of peace. Only the Lord's peace can bring real assurance and confidence to the troubled heart. All other peace is counterfeit and deceptive.

Peace—Forever

God's peace is a settled peace. It abideth forever. The gifts and calling of God are without repentance.

Heaven's peace in the heart is Heaven's paradise begun here below. It is a pre-dating of Heaven

QUESTION - [Can God break the cycle of generational sin? | GotQuestions.org](#)

ANSWER - The Lord created families as a beautiful extension of His image. Sadly, in our fallen world we are born in a natural sinful state and can only be redeemed by our Creator. Our natural state is selfish at best and pathological at its worst. Dysfunction comes naturally to us. That is why salvation through Jesus is the key to breaking generational sin. Jesus offers us forgiveness, cleansing of sin, and real, unconditional love (1 John 1:9). Jesus gives His followers the power to love like He does, a love that is filled with grace and compassion. He is our example for how to love rather than loving ourselves or pleasures (John 13:34).

Jeremiah 32:18 says that the consequences of sin from one generation are visited on the next generations. Sin's destructive consequences hurt the person committing the sin as well as those around him. Each generation has the choice to let their natural inclination repeat the cycle or to find a better way. People often want to break negative cycles but do not know how because the way of thinking they were raised with has confused them. In addition, breaking the cycle can divide families when a person decides to follow Jesus instead of family traditions (see Luke 12:51–53). Some family members will choose Christ and be rejected by their relatives for doing so.

Even without adversity from family members, it can be very difficult to recognize and break sinful patterns in families. The truth is that without Jesus no one can break the grip of sin. In fact, without Jesus humans do not see or comprehend the depth of man's depravity. Therefore, salvation is the first step to breaking the cycle of generational sin. Then as the new generation begins a family must seek to follow the biblical model for marriage, parenting, and living in order to replace the old, destructive ways. Ephesians 5:21 summarizes God's instruction for how family members ought to treat one another: "Submit to one another out of reverence for Christ." God instructs family members to honor and love one another, caring for each other's needs as they care for their own. When family members submit to God's command, the consequence is peace and fulfillment through loving relationships as God intended.

God created a perfect family system, but sin has damaged it. Our only way to have a family that bears fruit is to follow Christ. Instead of a cycle of pain, the generation that chooses to follow Jesus sows blessing for the generations to come. They will actually begin a cycle of blessing rather than dysfunction. God's principle is that we reap what we sow (Galatians 6:7–9). Parents who invest their lives in loving and training their children will see adult children who thrive and walk with Christ (Proverbs 22:6). Children who are loved and valued will honor their parents. But sowing seeds of instant gratification and irresponsibility will reap a harvest of heartache.

Wounds from past hurts can be difficult to overcome. Some believers struggle with generational sin, especially if they are the first generation to follow Christ. It is difficult to honor those who have wounded us and to sacrifice our desires for the good of our children. Often, the old thinking patterns and beliefs cloud judgment. The weapon against being fooled by our natural pride and selfish point of view is the Bible. The Bible transforms our thinking. Knowing facts from the Bible is not the same as surrendering to the truths of the Bible. Victory comes through seeking a relationship with Jesus and examining ourselves to confess areas that need redeeming.

Jesus tells His followers to deny self and live for Him (Matthew 16:24–25). This means we will no longer live for what pleases us, but

for what pleases Jesus. Jesus gives wisdom to those who follow Him so that they can make choices to obey in everything (Luke 1:17; James 1:5; 3:17). When we follow Christ, everything will eventually work for our good (Romans 8:28). As a result of our relationship with Christ, we can now act like sons and daughters of God (Romans 12:2; 2 Corinthians 6:17–18). Our true family is the body of Christ, and God is a Heavenly Father to His children. Our choice to follow Christ is the greatest gift we can give to future generations.

QUESTION - What does the Bible say about breaking generational curses? WATCH THE VIDEO

ANSWER - The Bible mentions “generational curses” in several places (Exodus 20:5; 34:7; Numbers 14:18; Deuteronomy 5:9). God warns that He is “a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me.”

It sounds unfair for God to punish children for the sins of their fathers. However, there is more to it than that. The effects of sin are naturally passed down from one generation to the next. When a father has a sinful lifestyle, his children are likely to practice the same sinful lifestyle. Implied in the warning of Exodus 20:5 is the fact that the children will choose to repeat the sins of their fathers. A [Jewish Targum](#) specifies that this passage refers to “ungodly fathers” and “rebellious children.” So, it is not unjust for God to punish sin to the third or fourth generation – those generations are committing the same sins their ancestors did.

There is a trend in the church today to try to blame every sin and problem on some sort of generational curse. This is not biblical. God’s warning to visit iniquity on future generations is part of the Old Testament Law. A generational curse was a consequence for a specific nation (Israel) for a specific sin (idolatry). The history books of the Old Testament (especially Judges) contain the record of this divine punishment meted out.

The cure for a generational curse has always been repentance. When Israel turned from idols to serve the living God, the “curse” was broken and God saved them (Judges 3:9, 15; 1 Samuel 12:10–11). Yes, God promised to visit Israel’s sin upon the third and fourth generations, but in the very next verse He promised that He would show “love to a thousand [generations] of those who love me and keep my commandments” (Exodus 20:6). In other words, God’s grace lasts a thousand times longer than His wrath.

For someone worried about a generational curse, the answer is salvation through Jesus Christ. A Christian is a new creation (2 Corinthians 5:17). How can a child of God still be under God’s curse (Romans 8:1)? The cure for a “generational curse” is repentance of the sin in question, faith in Christ, and a life consecrated to the Lord (Romans 12:1–2).

QUESTION - Does a son bear any responsibility for the sins of the father?

ANSWER - Ezekiel 18 makes it clear that God holds each individual responsible for his or her own sin. Ezekiel 18:1–4 say,

“The word of the Lord came to me: ‘What do you people mean by quoting this proverb about the land of Israel: “The parents eat sour grapes, and the children’s teeth are set on edge”? As surely as I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die.’”

At the same time, Exodus 20:5–6+ says,

“For I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.”

So, do children bear responsibility for their parents’ sin? Yes and no.

God judges the heart of each individual. In both the Old and New Testaments, we see God interact with people based on their own faith. In Genesis we see God treat Cain differently from Abel, based on their different actions. Ezekiel 18:30 says, “Therefore, you Israelites, I will judge each of you according to your own ways.”

John 3:16 says that “whoever believes in [Jesus] shall not perish but have eternal life” (emphasis added).

John 3:18 says, “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son.”

Clearly, salvation is offered to all, regardless of the actions of one’s parents.

*It is obvious that the sins of parents
do affect their children*

On the other hand, it is obvious that the sins of parents do affect their children. David and Bathsheba's first son died soon after birth due to David's sin. (**ED:** NOT TO MENTION THE FACT THAT OTHER SONS DIED VIOLENT DEATHS -[AMNON](#), [ABSALOM](#), [ADONIJAH](#)) The Israelites, as a nation, were punished by God for their sin, and that punishment sometimes affected the children as well. Today, we see how parental sin affects children. Those who grow up watching sinful behavior are often more likely to engage in it themselves. Certain sins take parents out of the home or inhibit their ability to be loving caregivers, setting the children up for possible problems in the future. Addiction often has genetic components. The relatively new field of epigenetics is suggesting that trauma can leave "molecular scars" on our DNA—and that those scars are passed down genetically to the third and fourth generation. Even more obviously, Adam and Eve's sin has affected all of us. We are all born with sinful natures because Adam chose to disobey God. His sin was "passed down" to us.

Sin is never a private issue. It always affects those around us. This is especially true in families. The sins of the parents will affect their children. However, God is gracious and merciful. We are all marred by sin (Romans 3:23). We are all given the option to accept Jesus' cleansing (Romans 6:23). We can be adopted into God's family and inherit a new nature. The Bible even speaks of being born again in genetic terms: "No one who is born of God will continue to sin, because God's seed remains in them" (1 John 3:9, emphasis added). God forgives sin when we accept the sacrifice of Jesus. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

QUESTION - [What is the iniquity of the fathers in Exodus 34:7?](#)

ANSWER - In Exodus 34:7, God speaks to Moses and says that He punishes the children for the iniquity of the fathers "to the third and fourth generation." The same idea is found earlier in Exodus 20:5 as God spoke the [Ten Commandments](#) to Moses. Here and in other verses, the word *father* can be understood as referring to both fathers and mothers. The NIV simply refers to "the sin of the parents."

The specific sins of the father are not listed in Exodus 34:7. However, the context of the verse and book would suggest the sins of idolatry and unbelief. At this point in the book of Exodus, the Israelites have been freed from slavery in Egypt and are journeying to the Promised Land. In Exodus 32, Moses was on top of Mount Sinai meeting with God when the Israelites grew impatient waiting for him to return. So they had Aaron the high priest make them an idol out of gold in the form of a [calf](#), which they worshiped. When Moses came down from the mountain and saw the people's idolatry, he was angry and broke the stone tablets upon which the Lord had written the Ten Commandments. God then commanded Moses to make new stone tablets and return to the top of Mount Sinai where He would once again give the law. That's when God described Himself as "visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation" (Exodus 32:7NKJV).

As a result of their [idolatry](#), God punished the Israelites, and 3,000 of them were killed (Exodus 32:27–28). Their continued unbelief toward God led them to wander through the desert for 40 years, and that generation did not enter the Promised Land (Numbers 14:29–34). The consequences of these punishments would have been felt in the third and fourth generations of Israelites. Just as God promised in Exodus 34:7, the sins of the fathers were visited upon their descendants.

So, in the context of Exodus 34:7, the "sins of the father" can be understood as idolatry and unbelief. In other words, the Israelites did not trust that God would do what He promised in bringing them safely to the [Promised Land](#).

There is no such thing as sin without consequence.

It's important to note that, even within the Mosaic Law, children were not required to suffer the penalty for their parents' sins (see Deuteronomy 24:16+). Nor was a child's standing before God determined by the actions of his or her parents (see Ezekiel 18:1–32). However, there is no such thing as sin without consequence. When a parent sins, his or her children (and grandchildren) can expect to experience negative, earthly consequences for that sin. For example, if a father is an alcoholic, his children will not be punished for his sin; however, they will have to deal with the negative consequences of his actions, such as verbal abuse, a strained marriage with the mother, financial problems, and more.

Through Jesus and His death on the cross, all punishment for sin has been paid for once and for all and is not counted against those who have faith in Him (Romans 6:10; 1 Peter 3:18). In moments when we must deal with the consequences of other peoples' sin, we can remember that God has given us the Holy Spirit as a comforter and helper (John 14:16–17) and that God has promised to work all things together for the good of those who love Him (Romans 8:28).

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
- **buried:** 2Ki 21:18 2Ch 33:20
- **in:** Jos 15:61 Mt 3:1

BENIAIAH CARRIES OUT EXECUTION AND BURIAL

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 probably killed him after dragging him from the very altar (see Ex 21:14). 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 21:14) that the presumptuous murderer, who had taken refuge at his altar, should be dragged thence and put to death.

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

SOLOMON WISELY REWARDS SUPPORTERS

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- The message of this verse is righteousness will be rewarded, if not in this life, in the life to come. In the present context, we see Benaiah in, Joab out and Zadok in, Abiathar out! Solomon demonstrated political and military acumen by appointing loyal and capable individuals to key positions of power. Benaiah was a proven warrior and a loyal supporter of Solomon and as the new commander in chief would ensure stability and security in the kingdom, which was essential for Solomon's reign, especially after dealing with threats to his throne. By appointing Zadok as the new priest, Solomon aligned himself with God's promises and divine order. Zadok had remained faithful to David and Solomon, and his priesthood symbolized continuity of the [Davidic covenant](#) and God's blessing on Solomon's reign. One other point to note is that Solomon's appointments were not only practical but also symbolic for they sent a message to the nation and to other potential dissenters that his rule was firmly established, and loyalty to him was rewarded or retributed.

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

ANSWER - Zadok son of Ahitub was a Levite priest during the time of [King David](#). For a long time, he was co-high priest with [Abiathar](#). Zadok was a descendant of Aaron and a leader over his family of Levites (1 Chronicles 27:17).

When Absalom conspired against his father, David, David was forced to flee from Jerusalem (2 Samuel 15:13–14). Zadok and his son Ahimaaz, and his co-priest Abiathar and his son Jonathan accompanied David, with Zadok leading a procession of Levites who carried the ark of the covenant. As the people exited the city, Zadok's Levites set down the ark, and Abiathar offered sacrifices (verse 24). Once the people had vacated Jerusalem, David ordered Zadok and Abiathar, along with their sons, to return with the ark to Jerusalem (verse 25). Zadok was to send word to David with any news of what was happening in the kingdom under Absalom.

David had also sent his friend Hushai back to Jerusalem to listen in on Absalom's plans, and it was through him that Zadok and Abiathar heard that Absalom planned to seek out David and destroy him and the people who were with him. Hushai, Zadok, and Abiathar sent Ahimaaz and Jonathan to find David. After hiding in a well from Absalom's men, Ahimaaz and Jonathan were able to escape the city and bring the message to David: "Do not spend the night at the fords in the wilderness; cross over without fail, or the king and all the people with him will be swallowed up" (2 Samuel 17:16). David escaped, and it wasn't much longer before David's commander, Joab, killed Absalom (2 Samuel 18:1–15). Heartbroken at the death of his son, David returned to Jerusalem.

Years later, when King David was very old, his son Adonijah set himself up as king, even though David's other son [Solomon](#) was to take the throne at David's death (1 Kings 1:5). Adonijah had some supporters, including Abiathar the priest, but Zadok, Nathan the prophet, and several other important men supported David's choice and opposed Adonijah (verse 8). Nathan told David's wife Bathsheba what Adonijah was planning and advised her to apprise King David of the situation. She did so, and David ordered that Zadok and Nathan immediately take Solomon to Gihon and anoint him as king (verses 32–34).

When Zadok the priest anointed Solomon's head with oil at Gihon, a trumpet was sounded, and all the people assembled began to shout and rejoice (1 Kings 1:39–40). The noise was so great that Adonijah, who was feasting nearby, heard it and wondered what was happening. At that moment, Abiathar's son Jonathan arrived and told Adonijah that Solomon had been anointed king (verses 41–45). Adonijah fled to the temple and grabbed the horns of the altar, begging Solomon to spare his life (verses 50–51). Solomon did so, but Adonijah later renewed his designs on the throne, forcing Solomon to execute him (1 Kings 2:13–25).

Even though Abiathar had spurned King David's wishes and supported Adonijah, Zadok stayed true to David and supported Solomon. Abiathar lost his priesthood as a result, but Zadok was rewarded with a position as one of Solomon's chief officials (1 Kings 4:4) as well as being recognized as the sole high priest.

There are several other men named Zadok in the Bible, but they are only mentioned in one or two verses apiece. They can be found in 1 Chronicles 6:12 (Zadok the descendant of Zadok the priest), 1 Chronicles 9:11 and Nehemiah 11:11 (Zadok the Levite), 2 Kings 15:33 and 2 Chronicles 27:1 (Zadok the father of Jerusha), Nehemiah 3:4 (Zadok the son of Baana), Nehemiah 3:29 (Zadok the son of Immer), Nehemiah 10:21 (Zadok the Israelite leader), Nehemiah 13:13 (Zadok the scribe), and Matthew 1:14 (Zadok, an ancestor of Jesus Christ). GotQuestions.org

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:** 1Ki 1:53 2Sa 14:24,28

Related Passage:

1 Kings 2:8-9 “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.’ 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.”

SHIMEI TO BE SEQUESTERED IN THE CITY

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 - Read Shimei's sordid story in 2 Sa 16:5–12. Remember that Shimei was related to Saul and had the potential to be a trouble maker to David and David's son Solomon. Solomon's command (qal imperative, Lxx = [aorist imperative](#)) was to **build** a house in the city. In the following passage Solomon specifies that Shimei was absolutely forbidden to go out and beyond the Kidron Valley, east of the city and toward Shimei's original home. At this time Jerusalem was a relatively small city (some have estimated less than a mile in circumference) and thus Shimei's goings could be easily watched.

J Vernon McGee - Solomon wanted Shimei to be where he could keep his eye on him. Wherever Shimei went, he sowed seeds of rebellion. Solomon wanted to watch his every move. (See [Thru the Bible Vol. 13: History of Israel 1 and 2 Kings](#))

Treasury of Scripture Knowledge - 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.

QUESTION - [Who was Shimei in the Bible? | GotQuestions.org](#)

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 (2 Samuel 19:16–17). Falling on his face, Shimei apologized for his past behavior and begged the king not to hold it against him (verses 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).

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 brook Kidron:** 1Ki 15:13 2Sa 15:23 2Ki 23:6 2Ch 29:16 Jer 31:40 Joh 18:1, Cedron
- **your blood shall be on your own head:** 1Ki 2:31,33 Lev 20:9 Jos 2:19 2Sa 1:16 Eze 18:13

SOLOMON'S STRICT SPECIFICATION

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 - For (term of explanation) explains the gravity of venturing "out of bounds" (so to speak). If he crossed the Kidron line he would invoking his own death penalty (**blood shall be on your own head**). The brook Kidron marked a boundary in both a physical and spiritual sense. because crossing it would symbolize stepping out from under submission to Solomon. From a practical standpoint, Solomon's exacting restriction kept Shimei from returning to his home across the brook Kidron in the territory of Benjamin and kept him under his surveillance. Solomon's strictness also ensured that potential threats, like Shimei, were neutralized. Any sign of leniency could embolden others to challenge his rule. Furthermore, by holding Shimei accountable, Solomon demonstrated that disloyalty and rebellion would not be tolerated. Finally, as a new king, Solomon needed to establish a reputation for firm governance and thus his strictness served as a warning to others that disobedience and betrayal would have consequences. His warning to Shimei highlights a principle of conditional mercy—those who abide by the terms of mercy can enjoy peace, but deliberate rebellion invites judgment.

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 word: 1Ki 20:4 2Ki 20:19

SHIMEI GIVES HIS WORD TO OBEY SOLOMON

Shimei then said to the king, "The word is good - In light of Joab's execution and Abiathar's dismissal as priest, Shimei probably thought it was good because it was not more severe. Shimei knew that his previous words and actions against Solomon's father, King David, were in the area of behavior that might be considered treasonous which in that day often warranted the death penalty. It was also good because Shimei surely recognized Solomon's gift of mercy and the opportunity to preserve his life. Furthermore, it was good because it was not an onerous restriction, and it left the outcome within Shimei's control. Staying in Jerusalem, where he could enjoy relative safety and security, was a small price to pay for his life being spared. To call Solomon's word "good" would also reflect Shimei's recognition and acceptance of Solomon's authority.

As my lord the king has said, so your servant will do." So Shimei lived in Jerusalem many days- Shimei's acknowledgement of Solomon as "my lord" demonstrate his recognition of Solomon's authority as king. Shimei's response also indicates that he understood his subordinate position and the consequences of disobedience. And by calling himself Solomon's **servant**, Shimei acknowledges the king's power to show mercy or enforce judgment. Of course one would hardly expect Shimei to say anything other than that he would do as Solomon required, but as time passes either Shimei's subsequent acts prove he was not sincere.

I am reminded of the response of the children of Israel when Moses came down from Mount Sinai and spoke the words and ordinances of the LORD to the people "and all the people answered with one voice, and said, **"All the words which the LORD has spoken we will do!"**" (Exodus 24:3+) Like Shimei, Israel failed to recognize or acknowledge the power of their fallen flesh to carry out the ordinances of the Lord.

THOUGHT - Cannot we all at times identify with Shimei and Israel? How many times have we told the Lord, I'll never commit that sin again? That's rhetorical question of course! As believers we will continue to battle the fallen flesh until the day of our last breath (1Ti 6:12+, cf 1Pe 2:11b+). The only way to walk in victory against our powerful internal enemy is to continually walk by God's Spirit and then we will not carry out the desires of the flesh. (Gal 5:16+, Ro 8:13+, Col 3:5+). Notice Paul did not say we would not have the desires of the flesh, but just that we would not act on them. Having the desire or temptation is not sin, but it becomes sin when we act on it (James 1:13-15+).

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.**"

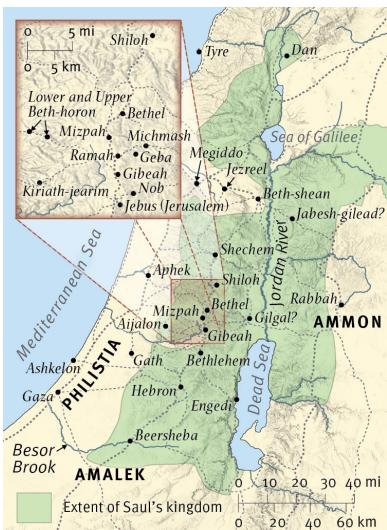
- Achish: 1Sa 21:10 27:2,3

SHIMEI'S TEXT AFTER 3 YEARS

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



ESV Global Study Bible map with Gath

SHIMEI'S SUBTERFUGE SLIPPING AWAY FOR SLAVES

Then Shimei arose and saddled his donkey - Shimei's decision may reflect a low view of Solomon's authority or a high view of ability to fool Solomon! He surely remembered the oath to God and promise to obey Solomon's command.

And went to Gath to Achish to look for his servants. And Shimei went and brought his servants from Gath - Gath was about 20-25 miles from Jerusalem slightly to the south, but mainly to the west (see map above - Jerusalem not on map but Bethlehem would be the approximate location). **Achish** of course is the name of the Philistine leader based in Gath, a city in the territory of the Philistines. Given the location of **Gath** toward the west and the Kidron Valley to the east, theoretically Shimei would not have needed to cross the Kidron Valley to travel to Gath. The point is that Shimei may have foolishly reasoned he would not violate the letter of the law of Solomons' order. However, Shimei made a serious miscalculation when he violated the spirit of the order, for Solomon had stated "do not go out from there to any place." (1Ki 2:37) Basically Solomon was describing a variation of "house arrest." It is clear that Solomon did not want Shimei leaving the city in any direction. **Paul House** writes "By breaking his oath to God and to Solomon, the old curser of David has cursed himself." (New American Commentary)

Wikipedia on location of Kidron Valley - Kidron Valley (classical) transliteration, Cedron, from Hebrew: קִדְרֹן, *Nahal Qidron*, literally Qidron River; also **Qidron Valley** [1][2][3][4] is the modern name of the valley originating slightly northeast of the **Old City** of **Jerusalem**, which then separates the **Temple Mount** from the **Mount of Olives**, and ending at the **Dead Sea**. Beyond Jerusalem it continues in a general south-easterly direction through the **Judean desert** in the **West Bank**, reaching the Dead Sea near the **settlement** of **Ovnat**, and descending 4,000 feet (1,200 m) along its 20-mile (32 km) course.

QUESTION - [What is the significance of Gath in the Bible? | GotQuestions.org](#)

ANSWER - Gath, along with [Ashdod](#), [Ashkelon](#), [Gaza](#), and [Ekron](#), is one of five major cities belonging to the [Philistines](#) before Israel conquered them (Joshua 13:3; 1 Samuel 5:7–10; 6:17). The word *Gath* means “winepress.” Although scholars are not certain of its exact location, Gath was situated somewhere on the border between Judah and Philistia (1 Samuel 21:10; 1 Chronicles 18:1). ([CLICK FOR FULL ARTICLE](#))

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

SOLOMON MADE AWARE OF SHIMEI'S ROUND TRIP TO GATH

It was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned - Clearly Solomon made sure every move of Shimei was monitored. The implication is that Solomon had spies watching Shimei for 3 years!

Keil - "If Shimei had wished to remain faithful to his oath, he might have informed the king of the flight of his slaves, have entreated the king that they be brought back, and have awaited his decision."

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 you said to me:** Lu 15:22

SOLOMON RECALLS HIS WARNING AND SHIMEI'S OATH

So - Term of conclusion, based on the previous passages describing Shimei's passage out of the city Solomon reminds Shimei of his oath by the LORD.

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 - Solomon makes sure that Shimei heard the message. Notice that here Solomon does not mention crossing the Kidron Valley but emphasizes the restriction was that he was not to **go anywhere**, presumably **anywhere** outside of the city of Jerusalem.

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 then have you not kept the oath of the LORD:** 2Sa 21:2 Eze 17:18,19
- commandment: 2Ch 30:12 Ec 8:2 Ro 13:5

SHIMEI'S DISOBEDIENCE TO YAHWEH AND SOLOMON

Why then have you not kept the oath of the LORD, and the command which I have laid on you- Note that Shimei's disobedience is "vertical" (to the LORD) and "horizontal," (Solomon). Solomon's question emphasizes that Shimei's disobedience was willful and deliberate and not accidental, leaving him without any excuse. Shimei had sworn by the **LORD**, making his promise sacred and binding and breaking such an oath was not merely a personal failure but a spiritual offense against God. By disregarding Solomon's explicit order, Shimei showed disrespect for the king's authority and willfully disobeyed a direct command.

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.

- **You know:** 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

Related Passages:

Ecclesiastes 8:11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.

Exodus 34:6-7+ Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 Who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

SOLOMON CONFRONTS SHIMEI WITH HIS SIN

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 - Shimei had a fatal heart disease! He knew the evil that was in his heart and there was never even a suggestion that he confessed, repented and sought mercy for his evil words and actions against David. Thus the phrase "*you acknowledge in your heart*" reminds us that unrepented guilt weighs heavily on the conscience, even when outward appearances suggest otherwise.

THOUGHT - Shimei is a hard lesson for all of us because his life illustrates that evil actions have adverse consequences (Gal 6:7-8+), even if they seem delayed (Nu 32:23+). Shimei's earlier sins against David eventually caught up with him, illustrating that wrongdoing often brings its own judgment.

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

SOLOMON'S SELF BLESSING AND CONFIRMATION OF DAVIDIC COVENANT

But - Contrast with the evil that would soon befall Shimei.

King Solomon shall be blessed Solomon declares that God's blessing will be upon him as a result of his faithfulness in executing justice and upholding God's covenant.

And the throne of David shall be established before the LORD forever This statement reflects the covenant God made with David in 2 Samuel 7:12–16, especially 2Sa 7:16 where God promised David "Your house and your kingdom shall endure before Me **forever**; your throne shall be established **forever**." God promised that David's dynasty would endure perpetually and Solomon reaffirms that his actions are in alignment with ensuring God's covenant promise would be fulfilled. This highlights God's unwavering faithfulness to the Davidic covenant, ensuring the continuation of David's lineage through Solomon.

QUESTION - What is the Davidic covenant? | GotQuestions.org

ANSWER - The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in 2 Samuel 7 and later summarized in 1 Chronicles 17:11–14 and 2 Chronicles 6:16. This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience.

The Davidic Covenant centers on several key promises that are made to David. First, God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants). This promise is seen in 2 Samuel 7:10, "I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore." God then promises that David's son will succeed him as king of Israel and that this son (Solomon) would build the temple. This promise is seen in 2 Samuel 7:12–13, "I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."

But then the promise continues and expands: "I will establish the throne of his kingdom forever" (verse 13), and "Your house and your kingdom will endure forever before me; your throne will be established forever" (verse 16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David in Matthew 21:9.

The promise that David's "house," "kingdom," and "throne" will be established forever is significant because it shows that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel.

Other references to the Davidic Covenant are found in Jeremiah 23:5; 30:9; Isaiah 9:7; 11:1; Luke 1:32, 69; Acts 13:34;

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

Related Passages:

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

SHIMEI'S DEATH FULFILLS DAVID'S PROPHECY

So the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died - Shimei's curses of David (2Sa 16:5-13) came back like a boomerang as curses on his own head! Be careful cursing others beloved! Shimei's execution was in effect a fulfillment of the words of David before he died (note words in bold which are essentially a prophecy from David)...

"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.' 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.**"(1 Kings 2:8-9+)

Thus the kingdom was established in the hands of Solomon- Three executions mark the firm establishment of Solomon's kingdom

THOUGHT - Old John Trapp applies Solomon's killing his enemies quickly to what Christians should do to our inveterate enemy the the flesh (Sin) writing "*Oh that we would be as quick in slaying our arch-rebels, those predominant sins that threaten our precious souls!*" (cf Col 3:5+, Ro 8:13+). Sadly, a good beginning of killing enemies does not guarantee a good finish, for Solomon ended up failing miserably in 1 Kings 11:1-43+ falling deeping into sexual immorality and gross idolatry (Note in Scripture you often find these two "bedfellows" lurking in the same Scriptural context!)

William MacDonald adds "Thus **Solomon** made his **kingdom** secure by aggressively removing all whose hearts were not with him. Thereafter his reign was one of peace. The Christian will know the peace of God as he puts out of his life the things which oppose the reign of Christ within." (Borrow [Believer's Bible Commentary](#))

David Payne - It is interesting to compare his position now with that of his two predecessors, Saul and David, at the start of their reigns. Both had faced a measure of suspicion or opposition from their own countrymen; both had met this problem with resolute action, coupled with understanding and leniency. Solomon, however, eliminated his potential enemies swiftly and ruthlessly." (BORROW [Kingdoms of the Lord : a history of the Hebrew kingdoms from Saul to the fall of Jerusalem PAGE 60](#))

*The land was polluted by the innocent blood that Joab had shed,
and the land could be cleansed only by the execution of the murderer.*

Warren Wiersbe has an interesting comment that "Solomon was to be a "man of peace" (1 Chron. 22:6-10), and yet he began his reign by ordering three executions. But true peace must be based on righteousness, not on sentiment. "But the wisdom that is from above is first pure, then peaceable..." (James 3:17, nkjv). The land was polluted by the innocent blood that Joab had shed, and the land could be cleansed only by the execution of the murderer. David didn't execute Joab, even after Joab killed Absalom, because David knew that he himself had blood on his hands (Ps. 51:14). David was guilty of asking Joab to shed Uriah's innocent blood, but Solomon's hands were clean. **Solomon was indeed a "man of peace," and he achieved that peace by bringing about righteousness in the land.** From the human viewpoint, it was sunset for David and sunrise for his son Solomon, but not from the divine viewpoint. "But the path of the just is like the shining sun, that shines ever brighter unto the perfect day" (Prov. 4:18, nkjv). As a leader, David was "as the light of the morning... even a morning without clouds" (2 Sam. 23:4kjv), and for the sake of David, the Lord kept the lamp burning in Jerusalem (1 Kings 11:36; 2 Kings 8:19). Even today, when we read and sing his psalms and study his life, that light shines on us and helps to direct our way." ([Bible Exposition Commentary](#))

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 fart 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](#))