

## STUDIES IN THE LIFE OF SOLOMON

### SOLOMON'S THRONE ESTABLISHED

#### STUDY # 4 — 1 KINGS 2:13-46

##### TEXT:

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

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

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

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

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

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

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

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

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

v.22 King Solomon answered his mother, "Why do you request Abishag the Shunammite for Adonijah? You might as well request the kingdom for him--after all, he is my older brother--yes, for him and for Abiathar the priest and Joab son of Zeruiah!"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## INTRODUCTION:

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

### **Hat Etiquette**

There are rules of decorum and conduct  
to which genuine cowboys attest.  
Call them mores, traditions or manners,  
they're part of the code of the West.  
But cowpokes have got this dilemma,  
that confuses these sage diplomats.  
It involves the whens and when-not-toos,  
concerning the wearing of hats.  
The old rule concerning head covers says  
"Hat-up when you work, or you ride.  
Tip 'em to women. But take John B. off  
when in bed, or when you're inside."  
But whaddya do in a gin mill,  
bean shops or dances in town?  
Where Resistol rustler's'll filch it  
or some low-life'll puke in its crown.  
'N there ain't no such thing as a hat rack  
anyplace that I been of late.  
So we all compromise with a tip back,  
baring pallid foreheads and bald pate.  
What we needs is a new resolution  
to settle this conflict we got.  
So I come up with this here solution,  
a result of consider'ble thought:  
"I move that we do like good Hebrews,  
wear hats from our birth 'til we die.  
And never remove them sombreros.  
All those in favor say, 'Aye'."

p. 36

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

**An Ounce of Prevention**

Eggs'll give you fatty heart.  
 Beef'll plug your veins.  
 Booze'll make your liver hard  
 'N give you kidney pains.

Pop'll make your teeth rot out.  
 Same with sweets and gum.  
 Chocolate'll give you pimples  
 Which makes your love life glum.

Coffee'll make you nervous.  
 Beans'll give you gas.  
 Pot'll curdle up your genes  
 Or cook your pancreas.

Snoose'll rot your lower lip  
 Or make your teeth fall out.  
 Drink some beer? Eat rich food?  
 You're sure to get the gout.

Smokes'll cause lung cancer.  
 Cheese'll constipate.  
 But prunes'll make you scour some  
 And make your tum gyrate.

Saccharin'll give you tumors.  
 Cyclamates'll too.  
 Red dye'll stain your innards  
 And give you Green Gombo.

Salt'll boost blood pressure up.  
 Pepper makes you sneeze.  
 Florides freckle up your teeth  
 And knobby-up your knees.

Pork'll give trichinosis  
 Which makes your muscles balk.  
 Rabbit'll "tootleream" you  
 Or cause your jaws to lock.

Everything is dangerous.  
 Some more and some less.  
 So don't partake of nothing'  
 And you won't die . . . I guess.

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

So here's to the chigger  
Who's usually no bigger  
Than the head of a very small pin!

But when he digs in  
And gets under your skin,  
That's where the rub comes in!

—Elizabeth Huizenga

p. 112

(The Finishing Touch: Becoming God's Masterpiece: A Daily Devotional  
by Charles R. Swindoll)

Several years ago I came across an eloquent albeit convicting piece entitled "**The Lesson.**"

Then Jesus took his disciples up the mountain and gathering them around him, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven, Blessed are the meek, Blessed are they that mourn, Blessed are the merciful, Blessed are they who thirst for justice, Blessed are you when persecuted, Blessed are you when you suffer, Be glad and rejoice for your reward is great in heaven.

Then Simon Peter said . . . Do we have to write this down?

And Andrew said . . . Are we supposed to know this?

And James said . . . Will we have a test on this?

And Philip said . . . I don't have any paper.

And Bartholomew said . . . Do we have to turn this in?

And John said . . . The other disciples didn't have to learn this.

And Matthew said . . . Can I go to the boys' room?

And Judas said . . . What does this have to do with real life?

And Jesus wept. Sometimes I think I can still hear Him weeping.

pp. 120-21

We are coming now to our FOURTH STUDY in the LIFE OF KING SOLOMON.

In EPISODE NUMBER ONE we have traced him through his birth and the provisions of his father for the building of the Temple.

In EPISODE NUMBER TWO we witnessed the POWER PLAY of:

ADONIJAH,

ABIATHAR and

JOAB

in trying to get the kingdom away from Solomon, just as David is about to die.

In EPISODE NUMBER THREE we traced the:

FINAL MOMENTS and the

DEATH of KING DAVID.

As we come now to STUDY NUMBER FOUR, there is still LURKING IN THE WINGS this would-be CONSPIRACY.

The KINGDOM is UNSTABLE at this time because of much that needs to be done to secure it for King Solomon.

I think we might be safe in writing ONE WORD over these verses we will be CONSIDERING in this study, and that word is:

"TRANSITION."

McNeely sets the stage for this study by summarizing what is before us:

Solomon was victorious over Adonijah's attempt to seize the throne, and had undoubtedly passed the mourning period over his father's death. In this section, which concerns the early Solomonic era, he was an untested monarch; but the tests came quickly.

The first test had to do with his father's enemies. David had exacted certain promises from Solomon concerning individuals, and these individuals all posed certain threats to Solomon's rule. So the first test related to the establishment of Solomon as the unchallenged king of Israel.

Five individuals figure prominently in this section. The first was innocent, but the others threatened the security of his throne. The five were Abishag, the Shunammite (cf. 1: 2-4); Adonijah, the half-brother of Solomon and defeated usurper of power; Abiathar, the high priest who aided Adonijah; Joab, the general whose conspiracy almost succeeded in bringing Adonijah to the throne; and Shimei, Saul's relative who had cursed David (2: 8-9).

p. 33-34

Let us dig into this passage and see what lessons we can learn for our own lives from these people who step before us off the pages of scripture.



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

Well, ADONIJAH has not taken his political loss with much grace. He is still politicking and making power plays in order to pursue his fleeting goals for securing the throne.

It is very interesting that ADONIJAH does not go to his own mother, HAGGITH, or directly to Solomon. He tries to secure his objective by going to:

"SOLOMON'S MOTHER, BATHSHEBA."

This tells us that BATHSHEBA MUST BE IN CHARGE of something in the new administration.

DeVries helps us in this matter when he says:

. . . the matter concerns her not only because she has privileged access to Solomon, who must decide, but because as "queen mother," she has the say-so over every woman in the royal palace.

p. 37

Patrick & Lowth say:

She had some reason to distrust him: because by her means he had lost the kingdom.

p. 294

Naturally, her defenses would be up. She is thinking:

"Is he trying to stir up trouble?"

"Is he a sore loser?"

"Has he been embarrassed by the failed attempt to secure the kingdom?"

All of these QUESTIONS precipitate the normal response on the part of Bathsheba:

"DO YOU COME PEACEFULLY?"

"HE ANSWERED, 'YES, PEACEFULLY,'"

J. Vernon McGee says:

Even though Solomon is now on the throne, Adonijah has not given up the idea about wanting to be king. He comes to Bathsheba still harboring this thought. She does not have much confidence in him and inquires about his mission. He says that it is a peaceful one. She says, "Say on"—in other words, "I'm listening."

p. 251

The Bible Knowledge Commentary says:

**Adonijah** had not abandoned his hope of becoming king (cf. 1:5). But to take the throne, he would have to dispose of Solomon. The plot that he conceived was clever. He began his maneuvering by approaching **Bathsheba**, the queen **mother** (but not his own mother, who was **Haggith**; cf. 2 Sam. 3:4), through whom he hoped to receive a favorable decision from Solomon. In view of Adonijah's previous plotting **Bathsheba** initially expressed caution. But he convinced her that his intentions were peaceful; superficially they were, but ultimately they were not. He persuaded Bathsheba to listen to what he had **to say**.

p. 492

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

Whines are the products of sour grapes.  
p. 38

(If Mama Ain't Happy, Ain't Nobody Happy! by Lindsey O'Connor)

Contentment is not so much having what we want as it is wanting  
what we have.  
p. 77

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

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

—Bud Robinson

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

—Alexander Solzhenitsyn

Temper is what gets most of us into trouble. Pride is what keeps us  
there.

—Mark Twain

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

Source Unknown

p. 166

(Future Grace by John Piper)

Consider the relationship between boasting and self-pity.

Both are manifestations of pride. Boasting is the response of pride to success. Self-pity is the response of pride to suffering. Boasting says, "I deserve admiration because I have achieved so much." Self-pity says, "I deserve admiration because I have sacrificed so much." Boasting is the voice of pride in the heart of the strong. Self-pity is the voice of pride in the heart of the weak. Boasting sounds self-sufficient. Self-pity sounds self-sacrificing.

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

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

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

THE SERPENT has just SLITHERED INTO THE GARDEN of the kingdom, and has designs to wreak havoc and secure the kingdom for himself.

Once again, the WOMAN HAS BEEN DECEIVED.

Psalm 55:21

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

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

In RESPONSE to Bathsheba's QUESTION:

"Do you come peacefully?"

Adonijah answers:

"Yes peacefully."

He answers further:

"I HAVE SOMETHING TO SAY TO YOU."

Bathsheba responds by saying:

"YOU MAY SAY IT."

"I AM LISTENING, GO AHEAD AND SPEAK YOUR PIECE."

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

This STATEMENT OF ADONIJAH'S in verse 15:

REVEALS THE HEART OF THE MAN.

ADONIJAH had hoped to have:

ABISHAG'S HAND and

THE KINGDOM.

Now his only hope of being able to save face and get into the running for taking the kingdom away from Solomon, is by having Abishag.

THAT'S LIKE GETTING TO MARRY MISS AMERICA!

DeVries observes:

"The kingship was mine": Adonijah remains firmly convinced of the right of primogeniture and has no misgivings about the rightness of his move to seize the throne. "All Israel turned their faces": showed favor; see below on "turn away my face." "But the kingship has turned away . . . for through Yahweh it has become his": Adonijah is an orthodox Yahwist, attributing evil as well as good to Yahweh, yet this does not prevent him from seeking to reverse his bad fortune if he can. He tries to overawe Bathsheba with the notion that he is really Israel's proper king and deserves some petty solace for his loss.

p. 37

Delitzsch says:

The throne was his, not because he had usurped it, but because it belonged to him as the eldest son at the time, according to the right of primogeniture. Moreover it might have been the case that many of the people wished him to be king, and the fact that he had found adherents in Joab, Abiathar, and others, confirms this; but his assertion, that all Israel had set its eyes upon him as the future king, went beyond the bounds of truth.  
p. 31

The Bible Knowledge Commentary says:

Adonijah may have honestly believed that **all Israel looked to him as their king**, but this hardly seems to have been the case; Adonijah's wishful dreaming had convinced him of this. The throne had never been his. His saying that the present state of events had **come . . . from the Lord** seems to have been a pious ploy designed to convince Bathsheba that he had accepted Solomon's anointing as God's will and had submitted to it. There is no evidence that Adonijah was ever sincerely interested in what the Lord wanted. But there is much evidence that he was interested in what *Adonijah* wanted! His pious profession along with his apparent acquiescence to Solomon's anointing persuaded Bathseba that Adonijah had no lingering aspirations to become king. So she gave him permission to proceed with his proposal.  
p. 492

ADONIJAH says TWO THINGS:

1. "THE KINGDOM WAS MINE."
2. "ALL ISRAEL LOOKED TO ME AS THEIR KING."

PRIDE DISTORTS THE PICTURE.

This is like ROSS PEROT saying:

"THE WHOLE NATION WANTS ME TO BE PRESIDENT."

Surely there are some who would like that, but not all.

"BUT THINGS CHANGED, AND THE KINGDOM HAS GONE TO MY BROTHER;"

The REASON:

"FOR IT HAS COME TO HIM FROM THE LORD."

This is the BEST STATEMENT that ADONIJAH makes in the biblical record. If only he could learn to abide by it, and find his solace in that statement, because GOD'S SOVEREIGN CHOICE WILL NOT BE THWARTED.

Matthew Henry said:

"Ambitious, turbulent spirits commonly prepare for themselves the instruments of death."



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

ADONIJAH'S MISSION involves TWO THINGS:

1. MAKING A STATEMENT, and
2. MAKING A REQUEST.

BATHSHEBA has complied with both of these.

FIRST, when he told her that he had something to say to her, she said:

"You may say it."

And having said it, NOW he turns to the SECOND PART OF HIS MISSION:

to make a REQUEST.

He WARNS her by saying:

"DO NOT REFUSE ME."

She REPLIES:

"YOU MAY MAKE IT."

When I think of this situation and Adonijah, I am reminded of ERMA BOMBECK'S description of the shark

(All I Know About Animal Behavior I Learned in Loehmann's Dressing Room  
by Erma Bombeck)

The enigma I can't figure out is the shark. He's a loner with no friends or social life, is grossly overweight, and has a bad dental plan. He has a perennial smile on his face for no apparent reason.  
Go figure.

p. 166

(Abba's Child: The Cry of the Heart for Intimate Belonging  
by Brennan Manning)

The movie The Players, directed by Robert Altman, offers a chilling portrait of a world that canonizes greed, the deal, the sure thing. The film, satirizing film-making itself, condones irresponsible wealth and power, shows contempt for unprofitable originality, and sanctifies self-interest: The bottom line is the only line. Altman implies that Hollywood is a microcosm of us all--a society marinating in its own incestuous self-interest.

p. 148

(Time To Get Serious: Daily Devotions to Keep You Close to God  
by Tony Evans)

Like I said yesterday, if I were God and Jonah griped to Me, I'd be saying, "Jo' boy, I call you to preach. You try to ditch Me. I have to send the wind and the sea and a fish to get you. I give you a second chance; you deliver your little sermon; I empower it so that a whole city repents, and you get mad and want to die because I'm good! What color coffin do you want, boy?"

p. 135

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

Back in verse 16, Adonijah said

"I have one request to make of you"

and he WARNED her:

"Do not refuse me."

NOW as he makes the request in verse 17:

"PLEASE ASK KING SOLOMON—"

He stops to tell her WHY he came to her:

"HE WILL NOT REFUSE YOU—"

"My request is:"

"TO GIVE ME ABISHAG THE SHUNAMMITE AS MY WIFE."

We met ABISHAG earlier in EPISODE NUMBER TWO of the LIFE OF SOLOMON:

1 Kings 1:3,4

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

She: You finally asked Daddy for my hand in marriage.  
What did he say?

He: Not a word. He just fell on my neck and sobbed.

Boy: I'd like to marry your daughter.

Father: Have you seen my wife yet?

Boy: I have . . . but I prefer your daughter.

(From InfoSearch 3.51)

The Bible Knowledge Commentary says:

Bathsheba apparently interpreted Adonijah's request for **Abishag** (cf. 1:3-4) as simply the desire of a handsome young man for the hand of a beautiful young woman. Bathsheba's excitement for this seemingly innocent love affair moved her to agree to present his request to **the king**. She probably relished the thought of having a part as a matchmaker.  
p. 492

J. Vernon McGee says:

He is saying, "Since the kingdom has been taken away from me, I have only one small request. I would like Abishag for my wife." Abishag, you recall, nursed David during his last days.  
p. 251

Lange points out:

He plays, before Bath-Sheba, the part of an humble saint who has been set aside—who is resigned to God's will, thus softening her woman's heart. His assertion that all Israel wished him for their king, if not exactly a lie, showed great self-deception and boasting.  
p. 35

Lange continues:

He did not care about the fair Abishag, but about the kingdom, which he hoped to acquire through possession of her. In the ancient East, after a king died, or his kingdom passed from him, the harem fell to the new ruler. On the other hand, also, he who took to himself the king's wives, was regarded as having taken to himself the rights of the king. The claim to the possession of the women of the harem was understood to mean the claim to the throne. It was so also with the Persians (Herodot. iii. 68; Justin x. 2 . . . ) When Absalom went, according to Ahithophel's advice, into the king's harem and to his concubines in the sight of all the people, it was a public, practical announcement that he had assumed the king's rights.  
p. 35

I am sure this request triggered in Bathsheba a lot of memories of her experience with king David as they were sneaking around the palace to be together, committed to do whatever was necessary for them to be together for the rest of their lives. Right here under her nose is a budding love affair, according to Adonijah's analysis of the situation, and Bathsheba takes the bait hook line and sinker.

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

BATHSHEBA has said very little:

"You may say it,"

"You may make it," and now

"VERY WELL, I WILL SPEAK TO THE KING FOR YOU."

Patrick & Lowth say:

For she did not understand the drift of this desire: but was only forward to do courtesies to a man, fallen from very great hopes.  
p. 294

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

Instead of his own queen at this time, he has:

CHOSEN to have a QUEEN MOTHER.

Solomon's relationship to his mother is vindicated in

Proverbs 23:22

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

The Bible Knowledge Commentary says:

**Solomon** respectfully greeted his mother by standing **up to meet her** and bowing **to her** when she entered the **throne** room. He gave her the seat of honor **at his right hand** so she could converse comfortably with him. She had only **one small request**; at least she perceived it as small.

p. 492

Gaebelein observes:

Beautiful is the reverence which Solomon showed to his mother. He arose from his throne, he bowed himself unto her, and then he made her sit on his right hand. How he honored and loved her!

p. 251

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

BATHSHEBA follows in the STEPS of ADONIJAH by making the STATEMENT:

"I HAVE ONE SMALL REQUEST TO MAKE OF YOU."

ADONIJAH had said back in verse 16:

"I have one request to make of you. Do not refuse me."

She says the VERY SAME THING HERE before she makes this:

"SMALL REQUEST" . . . "DO NOT REFUSE ME."

Solomon's response is :

"MAKE IT, MY MOTHER; I WILL NOT REFUSE YOU."

The Bible Knowledge Commentary says:

Assuming it was a small request, Solomon agreed to grant it.  
p. 492



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

In RESPONSE to Solomon's encouragement:

"Make it my mother; I will not refuse you,"

Bathsheba gives the REQUEST to her son, King Solomon:

"LET ABISHAG THE SHUNAMMITE BE GIVEN IN MARRIAGE TO YOUR BROTHER ADONIJAH."

I am sure Solomon had some of these same thoughts, although I do not believe she is Shulammeth in the Song of Solomon. She is considered part of the king's harem, however, and that rightfully belongs to Solomon who now is on the throne of his father.

v.22 King Solomon answered his mother, "Why do you request Abishag the Shunammite for Adonijah? You might as well request the kingdom for him--after all, he is my older brother--yes, for him and for Abiathar the priest and Joab son of Zeruiah!"

**BOY, DID BATHSHEBA EVER OPEN A CAN OF WORMS WITH THAT REQUEST!**

Gaebelein points out:

Adonijah's request was a scheme to obtain the Kingdom. Most likely it was concocted by Abiathar and Joab. To marry a deceased King's wife or concubine was, according to Oriental customs, paramount with claiming the rights of the King. (2 Sam. xii:8; xvi:21-22.) Now Abishag was not the wife of David in the sense of the word, yet she must have been considered as belonging to the departed King. Had Solomon granted the request he would have hopelessly degraded himself in the eyes of the people. (2 Sam iii:7.) Adonijah aimed by this cunning scheme at the throne of Solomon and attempted to obtain the Kingdom.

p. 251

J. Vernon McGee says:

What Adonijah was actually doing was making a move toward the throne. He was doing a dangerous thing, but he was being very clever about it all. Adonijah was Solomon's elder brother, and Solomon, of course, had been aware of his brother's move to seize the throne before David named a successor. Although Bathsheba, in her simplicity, felt that Adonijah's request for Abishag was reasonable, Solomon's keen mind instantly penetrated the plot.

p. 252

DeVries points out:

Solomon is so touchy about this that he fears that one signal to the people that he is unsure about his own power, as would be the case in handing Abishag over to Adonijah, would encourage a revolt that he could not handle.

p. 38

The Bible Knowledge Commentary says:

However, he knew immediately that her proposal had far-reaching consequences that would threaten his throne. So he refused to agree to it. **Abishag** had become a member of King David's harem. Even though David never had sexual relations with her, Abishag's presence in the harem entitled her to part of David's inheritance. In the people's eyes she had been David's concubine. "Among the Israelites, just as with the ancient Persians (Herod. iii. 68), taking possession of the harem of a deceased king was equivalent to an establishment of the claim to the throne" (C.F. Keil, "The Books of the Kings," in *Commentary on the Old Testament in Ten Volumes*, 3:32).

Bathsheba may have thought that because Abishag was not really one of David's concubines this would be no problem. But **Solomon** in his wisdom realized that the people would regard Abishag as a concubine and therefore would interpret Adonijah's marriage to her as a claim to the throne. Also since **Adonijah** was **older** (v. 22) than Solomon (cf. 2 Sam. 3:4 with 2 Sam. 5:13-14) the people would assume that he had more right to be **king** than **Solomon**. The people generally did not recognize that God's purposes in election frequently violated the natural order of primogeniture. . . . Solomon's perception of Adonijah's wicked intent led him to reply with much indignation to **his mother**.

p. 492

(If Mama Ain't Happy, Ain't Nobody Happy! by Lindsey O'Connor)

Maybe a birthday card a friend of mine received would be appropriate for you. It said, "I searched all day to find a birthday gift that matches your personality . . . but nobody carried a pit bull in high heels!

p. 119

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

The Bible Knowledge Commentary says:

He had not executed his brother for his attempted coup before David died; **Solomon** had shown him mercy (1 Kings 1:52:53). But **Adonijah** was still plotting against the Lord and His anointed. Solomon was not only just in having **Adonijah . . . put to death**, but he also acted as a good steward of the kingdom that had been committed to him by God . . .  
p. 492

Harper's Bible Commentary says:

Solomon interprets Adonijah's request as an attempt to re-establish his claim to the throne, an open act of treason, and orders his execution.

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

FIRST it was:

AMNON, then

ABSALOM, and now

ADONIJAH!

The little phrase:

"AS SURELY AS THE LORD LIVES,"

takes us back to the words of King David in 1 Kings 1:29 as he is making Solomon king.

1 Kings 1:29,30

The king then took an oath: "As surely as the Lord lives, who has delivered me out of every trouble, I will surely carry out today what I swore to you by the Lord, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place."

The Bible Knowledge Commentary says:

**As surely as the Lord lives** meant that David's intended action was as certain to take place as God's very existence. Those words occur frequently in the Old Testament. . . . David could not more forcefully have guaranteed that he would indeed do what he now said he would do.  
p. 489

When you apply that same exposition to these words of Solomon, you have the very SAME MEANING:

HE IS GOING TO CARRY THIS MATTER OUT, NO MATTER HOW  
DIFFICULT THIS MIGHT BE.

Matthew Henry said:

"Many thus ruin themselves because they know not when they are well off, or well done to, and sinners, by presuming on God's patience, treasure up wrath to themselves."

ADONIJAH hoped to renew his CLAIM to the CROWN.

Restless and turbulent spirits reach high. He hoped to gain with a wife what he could not gain by force.

To ask that he may succeed the king in HIS BED is in effect to ask that he may succeed him on HIS THRONE.

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

Delitzsch observes:

The king was perfectly just in doing this. For since Adonijah, even after his first attempt to seize upon the throne had been forgiven by Solomon, endeavoured to secure his end by fresh machinations, duty to God, who had exalted Solomon to the throne, demanded that the rebel should be punished with all the severity of the law, without regard to blood-relationship.  
p. 33

For some people,

"YOU GIVE 'EM AN INCH AND THEY WILL TAKE A MILE!"

This was the case with Adonijah!

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

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

p. 73

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

The Bible Knowledge Commentary says:

**Abiathar, the priest** . . . sided with Adonijah, could have been justly executed by Solomon for conspiracy. But because Abiathar was a priest of Yahweh who had **carried the ark** (served as high priest) during David's lifetime and because he had faithfully **shared all** of David's **hardships**, Solomon merely removed him from his office and restricted him to his hometown of **Anathoth**, three miles northeast of Jerusalem. [This, by the way, was Jeremiah's birthplace.]

p. 492-3



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

1 Samuel 2:33-35

[The man of God comes to the priest and says:] Every one of you that I do not cut off from my altar will be spared only to blind your eyes with tears and to grieve your heart, and all your descendants will die in the prime of life. And what happens to your two sons, Hophni and Phinehas, will be a sign to you--they will both die on the same day. I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his house, and he will minister before my anointed one always.

The Bible Knowledge Commentary says:

[Once again we see] the faithfulness of God to his **Word**.  
p. 493

(The Message: Proverbs by Eugene H. Peterson)

Proverb 4

The ways of right-living people glow with light;  
the longer they live, the brighter they shine.  
But the road of wrongdoing gets darker and  
darker--  
travelers can't see a thing; they fall flat on  
their faces.

p. 19

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

The THIRD MEMBER of this TRIO involved in the conspiracy got the news about ADONIJAH'S EXECUTION and about ABIATHAR'S REMOVAL from office, and:

"HE FLED TO THE TENT OF THE LORD AND TOOK HOLD OF THE HORNS OF THE ALTAR."

The Bible Knowledge Commentary says:

[about] the horns of the brazen altar . . . was a place of refuge for those whose lives were in danger. The Mosaic Law provided refuge there for all but murderers (Ex. 21:13-14)  
p. 493

The 19th century Bible scholar G.S. Bowes pointed out the ultimate futility of ambition that isn't accompanied by dedication to God. Citing four powerful world rulers of the past, he wrote: "Alexander the Great was not satisfied, even when he had completely subdued the nations. He wept because there were no more worlds to conquer, and he died at an early age in a state of debauchery. Hannibal, who filled three bushels with the gold rings taken from the knights he had slaughtered, committed suicide by swallowing poison. Few noted his passing, and he left this earth completely unmourned. Julius Caesar, 'staining his garments in the blood of one million of his foes', conquered 800 cities, only to be stabbed by his best friends at the scene of his greatest triumph. Napoleon, the feared conqueror, after being the scourge of Europe, spent his last years in banishment."

(From Parson's Bible Illustrator 1.0)

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

Solomon already understood that as a MURDERER, JOAB had no legitimate protection from the Law, by going to grasp "the horns of the altar."

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

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

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

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

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

According to the Bible Knowledge Commentary, with this action:

Solomon [has] remove[d] any obstacle to God's blessing on his reign . . . Joab . . . **was buried on his own land** . . . To be buried in one's own land was an honor bestowed on Joab for his long service to David.  
p. 493

## A Modern Red Riding Hood

Once upon a time, in a far away country, there lived a little girl called Red Riding Hood. One day her mother asked her to take a basket of fruit to her grandmother, who had been ill and lived alone in a cottage in the forest.

It happened that a wolf was lurking in the bushes and overheard the conversation. He decided to take a short-cut to the grandmother's house and get the goodies for himself. The wolf killed the grandmother, then dressed in her nightgown and jumped into bed to await the little girl.

When she arrived, he made several nasty suggestions and then tried to grab her. But by this time, the child was very frightened and ran screaming from the cottage.

A woodcutter, working nearby, heard her cries and rushed to the rescue. He killed the wolf with his ax, thereby saving Red Riding Hood's life. All the townspeople hurried to the scene and proclaimed the woodcutter a hero.

But at the inquest, several facts emerged:

- \*The wolf had never been advised of his rights.
- \*The woodcutter had made no warning swings before striking the fatal blow.
- \*The Civil Liberties Union stressed the point that although the act of eating Grandma may have been in bad taste, the wolf was only "doing his thing" and thus didn't deserve the death penalty.
- \*The SDS contended that the killing of the grandmother should be considered self-defense since she was over 30 and, therefore, couldn't be taken seriously because the wolf was trying to make love, not war.

On the basis of these considerations, it was decided there was no valid basis for charges against the wolf. Moreover, the woodcutter was indicted for aggravated assault with a deadly weapon.

Several nights later, the woodcutter's cottage was burned to the ground.

One year from the date of "The Incident at Grandma's," her cottage was made a shrine for the wolf who had bled and died there. All the village officials spoke at the dedication, but it was Red Riding Hood who gave the most touching tribute.

She said that, while she had been selfishly grateful for the woodcutter's intervention, she realized in retrospect that he had over-reacted. As she knelt and placed a wreath in honor of the brave wolf, there wasn't a dry eye in the whole forest.

(From Parson's Bible Illustrator 1.0)

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

SOLOMON takes some POSITIVE ACTIONS now that he has cleansed the kingdom of the conspiracy:

"HE PUT BENAI AH. . . IN JOAB'S POSITION" over the MILITARY,

"AND PUT ZADOK IN ABIATHAR'S PLACE" over the PRIESTHOOD.

Psalm 75:6,7 (King James Version)

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

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

The Bible Knowledge Commentary says:

**Shimei** must have been a dangerous man. He was treated as such by both David and Solomon . . .  
p. 493

The first contact we have with Shimei is in 2 Samuel 16:5 . David is leaving Jerusalem, heading toward Mahanaim, and Absalom is coming to take over the kingdom.

### 2 Samuel 16:5-8

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. As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel! The Lord has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The Lord has handed the kingdom over to your son Absalom. You have come to ruin because you are a man of blood!"

We see him later, coming down to the Jordan, to welcome David back in:

### 2 Samuel 19:16

Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was. They crossed at the ford to take the king's household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind. For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king."

J. Vernon McGee says:

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.

p. 253

Patrick & Lowth says:

It was fit to confine such a turbulent man as Shimei was: and not suffer him to go about whither he pleased, throughout the tribes of Israel, where he might stir up sedition. But it was very kind to confine him to such a pleasant place as Jerusalem, and the suburbs of it: which made Abarbinel renew his conceit (from those words of David, "thou hast with thee Shimei"), that Solomon had a great love to him, and made him his familiar. But it is more reasonable to think that Solomon suspected his fidelity; and therefore would have him always in his eye, in the royal city.

p. 297

Alexander Whyte, speaking of Shimei says:

Shimei was a reptile of the royal house of Saul.

p. 297

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

The Bible Knowledge Commentary says:

Shimei was not to **cross the Kidron Valley** just east of Jerusalem. If Shimei crossed the Kidron he would probably head home to stir up insurrection among the Benjamites.

p. 493

"YOU CROSS THE KIDRON VALLEY AND YOU ARE DEAD MEAT!"

I am reminded of 2 Samuel 15:23 as David left Jerusalem.

2 Samuel 15:23

The whole countryside wept aloud as all the people passed by. The king also crossed the Kidron Valley, and all the people moved on toward the desert.



It was shortly thereafter that SHIMEI approached DAVID at Baharim.

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

Well, Shimei got his house built in Jerusalem.

He stayed there for quite a period of time. On the surface it looked like he was going to be comfortable with this new arrangement.

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

McNeely observes:

Evidently the arrangement regarding Shimei was not secret, at least not from his slaves. No doubt they felt immunity from either pursuit or penalty if they ran away. One day two of them ran off to the city of Gath in Philistia. Shimei was not to be deprived of his property. When he learned where they were, he too headed for Gath. This was the opportunity Solomon had sought; Shimei had disobeyed and, despite the circumstances, he too was killed.

p. 36

The Bible Knowledge Commentary says:

. . . **Gath** . . . [is] about 30 miles southwest of Jerusalem. Shimei's decision to leave Jerusalem . . . revealed his low view of Solomon's authority.  
p. 493

How much easier it would have been if Shimei had just requested permission from Solomon to help him re-secure the services of his slaves, who were now residents in Gath!

For Christmas this last year, I gave Pearl a kitten that we affectionately call "Pretty Kitty", or "PK" for short. PK has manifested the fact that he loves being outdoors, but he cannot be confined to the yard where it is safe.

We hatched upon the idea of putting a leash on him. That worked for a few minutes until he decided to chase some bugs or birds in the yard. Very quickly he turned around backwards and slithered out of the leash like it was not even there. Obviously, PK has a low view of our restraints and the leash that is designed for his protection and provision.

SHIMEI'S TRUE CHARACTER comes out here.

He DISREGARDS and DISOBEYS the authority over him. As a RESULT he is going to have to pay the price.

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

When he was told that his slaves were in Gath, he did not even think about the regulations, or if he did, he felt like he was living above the law and so:

"HE SADDLED HIS DONKEY AND WENT TO ACHISH AT GATH IN SEARCH OF HIS SLAVES. SO SHIMEI WENT AWAY AND BROUGHT THE SLAVES BACK FROM GATH."

Patrick & Lowth say:

In three years' time he thought Solomon might have forgotten his injunction; or he presumed he would not hold him strictly to it: especially since he did not go from Jerusalem for his pleasure, but to recover what he had lost: which he though was pardonable. For these servants, it is likely were worth a great deal of money: wherewith he had purchased them.  
p. 297

Oh, how like Shimei are many of us, who rationalize away the commands and restraints of our Heavenly Father! What a sad and terrible day of revelation it will be when God, in faithfulness to his Word, exercises justice in the presence of disobedience!

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

The SURVEILLANCE had worked.

SOLOMON GOT A REPORT OF SHIMEI GOING TO GATH AND RETURNING TO JERUSALEM.

The Bible Knowledge Commentary says:

**Solomon** then recognized that Shimei's attitude had not changed. Because Shimei had violated the terms of his sentence. . ."  
p. 494

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

Montgomery and Gehman say:

He was ordered *not to cross* (even) *the Kidron wady*, i.e., on the road to his estate at Bahurim to the east of Jerusalem (see Abel, *GP* 2, 260), and the restraint must have been irksome enough within the walls of a small acropolis city, whose circumference has been estimated at some 4500 feet (Smith, *Jer.*, I, 142 f.). His breaking of bounds was careless indeed, if not presumptuous.  
p. 96

Solomon reminds Shimei of their agreement:

"DID I NOT MAKE YOU SWEAR BY THE LORD AND WARN YOU,  
'ON THE DAY YOU LEAVE TO GO ANYWHERE ELSE, YOU CAN  
BE SURE YOU WILL DIE?"

If you will remember on that occasion:

"YOU SAID TO ME, 'WHAT YOU SAY IS GOOD. I WILL OBEY.'"

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

TWO QUESTIONS asked here by SOLOMON of SHIMEI, to bring to the  
surface his rebel heart and disobedience:

"Did I not make you swear by the Lord and warn you, 'On the day you  
go anywhere else, you can be sure you will die?"

The answer is YES.

"WHY THEN, DID YOU NOT KEEP YOUR OATH TO THE LORD,  
AND OBEY THE COMMAND I GAVE YOU?"

SHIMEI is silent.

Delitzsch points out:

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 might be brought back, and have awaited the king's decision; but he had no right thus lightly to break the promise given on oath. By the breach of his oath he had forfeited his life.

p. 37

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

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

—Oswald Chambers

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

—V. Raymond Edman

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

—John MacArthur, Jr.

p. 143

Tony Evans, talking about the priority of obedience in the life of Jonah says:

(Time To Get Serious: Daily Devotions to Keep You Close to God  
by Tony Evans)

This is quite a situation here with Jonah. The wind, the sea, and the fish all obeyed God. But we've still got problems with the preacher.

Jonah didn't start rebounding until he got swallowed. Some of us are not going to get right with God until we are swallowed either—until God sends us circumstances so adverse, so cataclysmic that running to God is the only thing left.

p. 132

Please notice what we've got here. The wind obeyed God; the sea obeyed God; the sailors obeyed God; the fish obeyed God; the Ninevites obeyed God; this plant obeyed god; and soon a worm is going to obey God. But the preacher . . .

p. 134

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

The Bible Knowledge Commentary says:

**Solomon** had every right to execute the punishment he had graciously postponed. Like Adonijah, **Shimei** had not changed.  
p. 494

Galatians 6:7

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

(The Promise by Tony Evans)

What's the point? When God says, "My Spirit will not always be around to restrain sin," we had better take the clue! God isn't going to keep holding this messy world together forever.

My mother used to say to me, "You are trying me, boy!" Did your mother ever say that to you? "You are trying my patience." Sometimes my mother would just say, "Uh-huh, Uh-huh." Or she would say, "Keep on. Just keep on."

I never knew when it was going to hit, but my mother had the fastest right hand in the world. BAM! What she was saying was, "Don't keep playing with me. Don't keep messing with me." Then judgment would fall.  
p. 236



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

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

Gaebelein says:

And here we have another glimpse of the government of the Kingdom in the coming age. In the present age Grace reigns through righteousness; in the Kingdom age, when the Lord rules over all, righteousness reigns.

Disobedience will be swiftly met by a judgment as it was with Shimei.

p. 252

J. Vernon McGee says:

With Shimei's death Solomon had completed the charge made to him by David his father. Solomon had removed most of the contenders to the throne. Now he could reign in peace.

p. 253

(The Life of God in the Soul of Man by Rev. Henry Scougal)

Let us suppose the worst, that we are utterly destitute of any supernatural principle, and want that taste by which we should discern and abhor perverse things; yet sure we are capable of some considerations which may be of force to persuade us to this reformation of our lives. If the inward deformity and heinous nature of sin can not affect us, at least we may be frightened by those dreadful consequences that attend it: that same selfish principle which pusheth us forward unto the pursuit of sinful pleasures, will make us loth to buy them at the rate of everlasting misery. Thus, we may encounter self-love with its own weapons, and employ one natural inclination for repressing the exorbitances of another. Let us therefore accustom ourselves to consider seriously, what a fearful thing it must needs be to irritate and offend that infinite Being on whom we hang and depend every moment, who needs but to withdraw his mercies to make us miserable, or his assistance to make us nothing. Let us frequently remember the shortness and uncertainty of our lives, and how that, after we have taken a few turns more in the world, and conversed a little longer amongst men, we must all go down into the dark and silent grave, and carry nothing along with us but anguish and regret for all our sinful enjoyments, and then think what horror must needs seize the guilty soul, to find itself naked and all alone before the severe and impartial Judge of the world, to render and exact account, not only of its more important and considerable transactions, but of every word that the tongue hath uttered, and the swiftest and most secret thought that ever passed through the mind. Let us sometimes represent to ourselves the terrors of that dreadful day, (2 Pet. 3:10) when the foundation of the earth shall be shaken, and the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the present frame of nature be dissolved, and our eyes shall see the blessed Jesus, who came once into the world in all humility to visit us, to purchase pardon for us, and beseech us to accept of it, now appearing in the majesty of his glory, and descending from heaven in a flaming fire, to take vengeance on those that have despised his mercy, and persisted in rebellion against him; when all the hidden things of darkness should be brought to light, and the counsels of the heart shall be made manifest: (1 Cor. 4:5) when those secret impurities and subtle frauds, whereof the world did never suspect us, shall be exposed and laid open to public view, and many thousand actions which we never dreamed to be sinful, or else had altogether forgotten, shall be charged home upon our consciences, with such evident convictions of guilt, that we shall neither be able to deny nor excuse them. Then shall all the angels in heaven, and all the saints that ever lived on the earth, approve that dreadful sentence which shall be passed on wicked men; and those who, perhaps, did love and esteem them when they lived in the world, shall look upon them with indignation and abhorrence, and never make one request for their deliverance.

pp. 99-101

(The Essential Abraham Lincoln by John Gabriel Hunt)

The Union is undergoing a fearful strain; but it is a stout old ship, and has weathered many a hard blow, and "the stars in their courses," aye, an invisible Power, greater than the puny efforts of men, will fight for us. But we ourselves must not decline the burden of responsibility, nor take counsel of unworthy passions. Whatever duty urges us to do or to omit must be done or omitted; and the recklessness with which our adversaries break the laws, or counsel their violation, should afford no example for us. Therefore, let us revere the Declaration of Independence; let us continue to obey the Constitution and the laws; let us keep step to the music of the Union. Let us draw a cordon, so to speak, around the slave states, and the hateful institution, like a reptile poisoning itself, will perish by its own infamy.

(Abraham Lincoln in his Speech before the First Republican State Convention of Illinois, Bloomington, May 29, 1856)

p. 113

(The Life of God in the Soul of Man by Rev. Henry Scougal)

Unity is the high water mark of spirituality, and there is no unity without humility, and there's little true humility without brokenness. The John 17 paradigm declares unity to be the goal of all believers. Pride, arrogance, ignorance and culture keep believers from following the pattern of the Trinity. Brokenness leads to repentance which issues into reconciliation. Reconciliation releases the power of God. God wrestles with all of us and cripples us even as he crippled Jacob. Pain plants the flag of truth in a rebel heart.

Yes, God has used brokenness as a powerful tool in my life. It is in those dark hours that God becomes vital and real, and character is forged in the process.

--Joe Aldrich

p. 197

The Bible Knowledge Commentary says:

In all of Solomon's dealings with his political enemies—men who conspired against the will of God during David's reign—the young king's mercy and wisdom stand out. Because of his wise handling of these threats to the throne **the kingdom was then firmly established in Solomon's hands.**  
p. 494

There is a lot of stuff that must be dealt with in our lives before the Father's Kingdom is secure in our hearts!

Galatians 5:16-25

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

Parker, commenting on this chapter says:

What a chapter is this for the vacancies which it creates in history; David dies, the mighty Joab is overwhelmed and removed, Adonijah descends to his grave, Abiathar is cast out, and Shimei is destroyed; yet the throne of Israel remains, the altar of God stands intact, and the great purpose of providence passes serenely and majestically through all the tumult of human history. Always look for the permanent quantity in the details of unrest and rebellion with which history abounds. It would be an imperfect and unsettling view which took note of the tumult only, and did not see under all the upheaval and reshaping of things the hand that works night and day for the readjustment of proportions and the distribution of rewards and penalties to men according to the spirit of their conduct. An awful chapter: a chapter full of blood and terrible judgment: a great cry of weakness and of sin, a horrible pageant of darkness relieved with lurid flames; yet amidst all these commotions, and rendings of apparently permanent relations the throne of God stands sure, and the majesty of heaven rules over all.  
p. 271

## CONCLUSION:

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

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

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

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

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

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

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

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

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

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

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

(The Message: Psalms by Eugene H. Peterson)

Psalm 2

So, rebel-kings, use your heads;  
Upstart-judges, learn your lesson:  
Worship Yahweh in adoring embrace,  
Celebrate in trembling awe. Kiss Messiah!  
Your very lives are in danger, you know;  
His anger is about to explode,  
But if you make a run for God--you won't regret it!

p. 8

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

—Thomas Jefferson

(From Parson's Bible Illustrator 1.0)

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

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

—Billy Graham

p. 212

One of America's biggest problems is not simply bad people who do wrong, but good people who do nothing.

—Ted Lindman

p. 213

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

I thought of a rather cruel trick I once played on a wasp. He was sucking jam on my plate, and I cut him in half. He paid no attention, merely went on with his meal, while a tiny stream of jam trickled out of his severed oesophagus. Only when he tried to fly away did he grasp the dreadful thing that had happened to him. It is the same with modern man. The thing that has been cut away is his soul, and there was a period—twenty years, perhaps—during which he did not notice it.

—George Orwell

p. 213

(Time To Get Serious: Daily Devotions to Keep You Close to God  
by Tony Evans)

If you are carrying unconfessed moral sin, that's why you have no peace, no power, no sense of God's presence. That's why your prayers are not being answered, because when you don't come clean with God, He doesn't hang out with you.

p. 128

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

There is only one way to bring peace to the heart, joy to the mind, and beauty to the life; it is to accept and do the will of God.

—William Barclay

p. 194

If God would only use His fingers, and make us broken bread and poured-out wine in a special way! But when He uses someone whom we dislike, or some set of circumstances to which we said we would never submit, and make those the crushers, we object. We must never [try to] choose the scene of our own martyrdom.

—Oswald Chambers

p. 195