

1 Kings 2:12-46

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Date: 07 February 2024

[0 : 00] Take your Bibles and go with me to 1 Kings chapter 2, 1 Kings chapter 2. We've made our way thus far in Scripture.

We're 1 Kings chapter 2. I'm going to go back and catch that 12th verse. I know last time we were together looking at the text, we included the 12th verse, what we read in the first 12 verses of the second chapter, but it is also fitting for where we're at this evening.

So 1 Kings chapter 2, we'll start in verse 12. We'll go to the end of the chapter, which gets us to verse 46. But before we get into it, let's go ahead and pray with one another.

Lord, I'm so thankful. Thankful to have the opportunity of gathering together. Thankful for this church. Thankful for brothers and sisters in Christ that we can come and just worship together, and fellowship together midweek and just be encouraged by one another's presence.

So Lord, I thank you for that. I thank you that we have the opportunity to open up the Word of God and to study it with one another and to learn more of you, to learn more of ourselves, and Lord, just to be challenged in our walk.

[1 : 12] Lord, we pray for those working with the children. Lord, thank you so much for the kids that we see and, Lord, the truths they're learning. But Lord, I pray for the teachers.

I pray you be with the students. I pray, God, that you be with the youth. Lord, in all areas and all manners, just be glorified and honored. We pray that things would be God-honoring, Christ-glorifying.

Lord, that there would be a spirit of calmness, Lord, there, and I pray that the truths of the gospel would resonate. Lord, be with us tonight. Just lead and guide each one of us.

We ask it all in Christ's name. Amen. 1 Kings 2, getting into a very difficult portion of Scripture in which, if we're not careful, we would think, well, all that we're seeing is man's vengeance.

Solomon comes in. Solomon's made king. You remember that. Before David passes away, David actually goes ahead and has Solomon, his son, anointed and declared and co-regent with him up until he dies.

[2 : 11] He dies, and Solomon's now on the throne. We'll see that in just a moment. David had warned Solomon about some matters at hand that he would have to deal with, and now we're to that point where he's dealing with them.

But our temptation would be that when we read these passages, we think, well, Solomon is just cleaning up what David left behind, or he's taking vengeance for his father, and he's doing all the...

But we don't want to read human motives into that. While we get into Scripture, we do see quite often there are human motives involved, but it's not so much so here. Hopefully, our challenge is to get into the text and see what's really going on.

We'll see these things as they're really bringing about what God had declared and what God had ordained, and we'll also see just the tragedy of sin and really the consequences that result from that, and we see it in Solomon.

Now, we say this because Solomon's reign is to be a reign of peace, right? Solomon is a king of peace. He's the one that God is going to use to build the temple, and David couldn't do it because he was a man of bloodshed.

[3 : 21] Solomon's a man of peace, so he's going to be able to build the temple. And we don't get very far into his reign, and we're like, well, this doesn't look like much of a man of peace, right? As a matter of fact, by the time we get into the chapter, well, there's no peace there.

But we'll see, hopefully, exactly what's going on. So we'll read it together. 1 Kings 2, starting in verse 12. I want you to notice the bookends.

This is why I pick up the 12th verse, the first verse in our passage and the last verse. So we start in verse 12. And Solomon sat on the throne of David his father, and his kingdom was firmly established.

Now, Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon, and she said, Do you come peacefully? And he said, Peacefully. Then he said, I have something to say to you.

And she said, Speak. 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 brothers, for it was his from the Lord.

[4 : 20] Now I'm making one request of you. Do not refuse me. And she said to him, Speak. Then he said, Please speak to Solomon the king, for he will not refuse you, that he may give me a Bishag, the Shunammite, as a wife.

Bathsheba said, Very well. I will speak to the king for you. 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. Then she said, I am making one small request of you, and do not refuse me. The king said to her, Ask, my mother, for I will not refuse you.

So she said, Let a Bishag, the Shunammite, be given to Adonijah, your brother, as a wife. King Solomon answered and said to his mother, And why are you asking a Bishag, 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 Zariah.

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

[5 : 32] So King Solomon sent Benaniah, the son of Jehodiah, and he fell upon him so that he died. 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.

So Solomon dismissed to be a third of priests, or from being priest to the Lord, in order to fulfill the word of the Lord, which he had spoken concerning the house of Eli and Shiloh. 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. And 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 Benaniah, the son of Jehodiah, saying, Go, fall upon him.

So Benaniah 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 Benaniah brought the king word again, saying, Thus spoke Joab, and thus he answered me.

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. 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.

[6 : 57] Abner, the son of Ner, commander of the army of Israel, and Amasa, the son of Jether, commander of the army of Judah. So shall their blood return to the head of Joab, and on the head of his descendants forever. But to David, his descendants, and his house, and his throne, may there be peace from the Lord forever.

Then Benaniah, the son of Jehadiah, went up and fell upon him, and put him to death, and he was buried at his own house in the wilderness. The king appointed Benaniah, the son of Jehadiah, over the army in his place, and the king appointed Zadok, the priest, in the place of Abiathar.

Now the king sent and called for Shemai, and said to him, Build for yourself a house in Jerusalem, and live there, and do not go out from there to any place. For on the day you go out and cross over the brook Kidron, and you will know for certain that you shall surely die.

Your blood shall be on your own head. Shemai then said to the king, The word is good. As my lord the king has said, so your servant will do. So Shemai lived in Jerusalem many days.

But it came about at the end of three years that two of the servants of Shemai ran away to Achish, the son of Macha, king of Gath. And they told Shemai, saying, Behold, your servants are in Gath.

[8 : 07] Then Shemai arose and saddled his donkey and went to Gath to Achish to look for his servants. And Shemai went and brought his servants from Gath. It was told Solomon that Shemai had gone from Jerusalem to Gath and had returned.

So the king sent and called for Shemai 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. Why then have you not kept the oath of the Lord and the command which I have laid on you? The king also said to Shemai, 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. But King Solomon shall be blessed and the throne of David shall be established before the Lord forever. So the king commanded Benaniah, the son of Joadiah, and he went out and fell upon him so that he died.

And the kingdom was established in the hands of Solomon. Not so sure if you know it or not, but I don't think you would have been real happy to see Benaniah, the son of Joadiah, coming your way over those few days.

[9 : 16] But here we see a kingdom established. We're introduced into the 12th verse that Solomon sat on the throne of his father David, and his kingdom was established.

We see what transpires over a few years that follow that establishment of the kingdom because the account with Shemai lasted at least three years later. And then we read in closing of that chapter, Thus he set upon the throne, and his kingdom was firmly established.

A firmly established kingdom with one individual setting upon the throne. But we see what happens when this kingdom is established and the revolts that take part in the establishment of this kingdom.

Solomon is to be a king of peace. His greatest enemies and his greatest adversaries are not those from without, but rather it is those from within.

What we see happening is Solomon has to address the enemy that is within the borders of Jerusalem, not the enemies that are from without, because we don't go very far into 1 Kings. As a matter of fact, it'll be going into the next chapter where the people from without the kingdom come to praise him and adore him and to acknowledge him and to see him.

[10 : 30] And the problem seems to be from within. Even the downfall of Solomon is going to take place from within because he marries these foreign women and he has this multitude of women. And it is the problem within his own heart and within his own body that causes the demise of the kingdom.

But we're not there yet. So we see here a kingdom established and the matters that had to be addressed when it was established. And again, when we open up the Old Testament, we are reading the history of God's interaction with his people.

We're not reading the complete history of the world. We are reading the history of God's interactions with his people. But these interactions are recorded for us so that we would understand the foreshadow and the pointing forth to the one king who is greater than any of them.

It leaves a longing and an anticipation within our hearts and within our minds. It leaves within us a desire to see the full fulfillment of all that is promised and all that is seen.

But when we come to this place in the history of the nation of Israel, when the kingdom is established, we see three matters that take place. Number one, we see that this is a desired position.

[11 : 45] Solomon had become king while David was still alive because his oldest brother thought that he could appoint himself king. Adonijah followed in the steps of Absalom, got him a little group together, went throughout the city and declared himself to be king.

He was handsome, just like Absalom. He looked the part and he seemed to fit the part. And by the world's standards, he was the part because he was the oldest living son of David and therefore you would expect that he would be him.

But yet we know that when God looks for a king, he doesn't look at the outward appearances, but he looks at the heart. We know that God had declared that Solomon would be king. David understood that.

David took the matters in his hands and he made Solomon king before he died in order to fulfill the word of God and the promises that he had made. And Solomon, when he reigns, Adonijah goes into the tabernacle and grabs the horns of the altar.

It's the very same thing we see Joab doing. And Solomon extends peace. Now, according to the world's standards, Adonijah deserved to die. Most of the time, when a new king came into power, he removed every threat that was potentially around him.

[13 : 02] It wasn't uncommon. Not so with God's people here in Solomon. He extends grace and mercy. And Adonijah could have very easily just kind of faded into the background.

But you know the heart of man is desperately wicked. Even when grace and mercy has been extended, the heart of man is desperately wicked. Because Adonijah doesn't wait very long before he has a thought.

Now, on the outside, it looks like it's an innocent thought, at least somewhat. On the outside, it looks like it's maybe not that big of a deal. Bible scholars really go back and forth.

And if you do a lot of deep study, you'll try to figure out did Bathsheba really know what Adonijah was doing or was she kind of oblivious to the fact. More than likely, she knew what was going on. And this is my interpretation of it.

And she was bringing that news to her son Solomon so that he could deal with the matter. She wasn't just asking in ignorance. She was doing what she told Adonijah she would do. And she more than likely understood what the consequences of that request would be.

[14 : 04] Because we have to say that. Because if you remember in the first chapter, Bathsheba herself said that if Adonijah is king, then Solomon and I both are dead. She understood that. Right?

She knew what it was to be a threat to a rule. But yeah, Adonijah comes and he makes this request. And the fact that he's making the request to Bathsheba shows us really two things.

First of all, it shows us how prominent Bathsheba is. Even Solomon brings a throne in and the queen's mother sits upon the throne. And I know with her sin with David, we like to throw her under the bus.

Because when you read the text, it was that they were both willing, consenting parties. But yet forgiveness and redemption has a part there. And yet we see here the prominent position she holds.

But it also shows us that Adonijah knew he couldn't approach the king with this. So he thought maybe he could come in the back door. Adrian Rogers used to counsel pastors. I love Adrian Rogers.

[15 : 03] I loved Adrian Rogers' preaching. I loved his pastoral ministry. Some dear friends who knew Adrian Rogers. I know some that knew him in passing. And they're like, oh, Adrian's the nicest man you'll ever meet.

And I know others that knew him intimately. And while Adrian was the nicest man you could ever meet, probably face to face, he also was a very wise pastor. And he used to counsel pastors.

I had the privilege of going through the Pastors Training Institute from Adrian Rogers. It was right after he died, but it was the associate pastor that was with him.

They kind of took us through it. And I went through that right when I went into the ministry. And Adrian, he used to tell pastors, he would say, don't, you know, pick what hill you're going to die on.

And he would say, influence the influencers. If God calls you to a church, just get connected to the people and let the people make the decisions.

[15 : 58] He would always, it was wise counsel. He was giving new pastors. He said, don't go in there and try to change the system. He said, just meet with the people. Just get to know the people and let the people make the decisions and let the people kind of lead the change.

He said, you're there to shepherd them and to guide them. Now that's important because, you know, Adrian was a pastor of Bellevue Baptist Church. All you guys know that, but do you know who was the pastor before Adrian was a pastor there?

That was R.G. Lee. R.G. Lee, you know, payday someday. Best, one of the best sermons ever preached, right? Dr. R.G. Lee. Actually, when R.G. Lee was getting ready to die, Adrian was there and was talking to R.G.

And said, Dr. Lee said, well, Adrian, is there anything I can do for you? It was right before R.G. died. And R.G. said, what can I do for you, Adrian? And Adrian's like, you know, R.G., if I could just have a fraction of your wisdom and just a little bit of this, and this is Adrian telling this, kind of like Elisha and Elijah.

He said, R.G., if you could just give me a little bit of that. And R.G. looked at Adrian and said, you can't put something that precious in their mind that small. He told that to Adrian Rogers. R.G. Lee was a great pastor, and he followed that pastor, and he moved the church from downtown Memphis out to the suburbs.

[17 : 12] I mean, it's an amazing thing. But he said, you know, you don't just go in as a bull in a china shop. You influence the influencers. Well, this is what Adnesiah is trying to do, right? He's trying to secretly come in and make a decision through talking to Bathsheba.

But he doesn't have good intentions here, and we understand this, because he has a desire, and his desire is for the position. And what he's asking for is a Bishag, the Shunammite, the maid that was taking care of David when David was sick and couldn't get out of bed and warm.

Now, you remember, David had no intimate relations with her, but yet she was still considered one of his concubines. So when the king died, she would have went as a perpetual widow and lived in the harem over there and would have just left her alone, and she would have lived out her life as a widow.

But yet, Adnesiah says, well, since the king's never had her, just give me a Bishag. Solomon very wisely said, why ask for a Bishag only? Why don't you go ahead and give him the kingdom?

Because you remember what Absalom did, right? You understand the reality of this. The reality is to have the king's wife or concubine was to say, I'm taking the king's place.

[18 : 22] And what he was trying to do was though he gave lip service to the reality that Solomon is king as a turn of events because the Lord has given it to him, in his heart, he still believed that I deserve to be king and all Israel wants me to be king.

You know, we can convince ourselves of anything. Did you notice what he said? You yourself know that I deserve to be king and all Israel wanted me to be king, but Solomon's king as is from the Lord.

Now that's good lip service. The only problem I have with that is that when Adnesiah and his small party of conspirators were throwing a party, the ground was shaking from the trumpets being played because Solomon had just been anointed as king.

So if all of Israel, all is a big word, right? If all of Israel wanted him to be king, who was blowing the trumpets? We can always convince ourselves that we have more with us than we really ever do.

And what was going on in Adnesiah as he wanted that position? See, if Abishag the Shunammite had become his wife, then he would have been co-regent with Solomon.

[19 : 38] And as the older brother, he would have had a rightful position to the throne. Solomon in his wisdom understood this. And Solomon said, Ah, that's not very wise, right?

Solomon said, He shouldn't have asked for that. He has spoken this to his own harm and then Benaniah, there goes Benaniah, right? And Benaniah slays Abishag, not Abishag, Adnesiah. Abishag just stays over here and she's a widow perpetually.

We never know of anything else of her. This is why it's so important to understand who the maid was and what was going on and all the position in the first chapter because now we understand that the motive of Adnesiah was he wanted the throne.

But the kingdom was already established. It doesn't matter. He still wanted it. He does. Now, as Paul Harvey would say, now for the rest of the story.

Do you remember when Nathan confronted David about his sin with Bathsheba? You remember that? Nathan came with this great story about the man who had this little lamb and this little lamb would sleep with him and it ate with him and this little lamb was so precious to this man and there's a rich man over here that had all kinds of sheep and a stranger came in and he went and he took that man's precious little lamb and he killed it and David got mad and he stomped and David pronounced judgment that rich man must pay back fourfold.

[20 : 59] Fourfold. David got to choose his penalty for counting the nation of Israel at the end of 2 Samuel. Remember, God gave him three options.

David declared his payment when Nathan gave him the story of fourfold. Four of David's children die.

The unnamed baby that Bathsheba bore. The brother that Absalom killed. Absalom and Adonijah, his three oldest.

The wages of sin is death. David was pardoned and forgiven for that sin.

This is why Warren Wiersbe calls this the high price of a forgiven sin. The high price of a forgiven sin. So we see a desired position.

[22 : 02] Adonijah does. Adonijah does. The second thing we notice in this passage is delayed judgment. There is delayed judgment. We move past Adonijah and we'll focus for just a moment on Beathar and Joab.

Now Beathar is a priest. He's had a prominent position with David. He is, even Solomon declares he has suffered with David. But he has this really awesome position in that he carried the Ark of the Covenant.

He carried the Ark on his shoulders before David. Remember when David brought it in? First time David messed up and put it on a cart and somebody reached out their hand, pushed out his hand and he died. And then they finally put it on the shoulders of the priest.

Well, Beathar is one of those who carries it in and David goes before him. Now that's a pretty awesome opportunity there. And Solomon acknowledges that. So Solomon looks at Beathar. He doesn't kill him because he's part of this scheme and this plotting with Adonijah.

Evidently Adonijah, Beathar, and Joab were still doing what they were doing before David died and that is trying to, trying a coup, so to say, and wanting to take the kingdom into their own hands. So Beathar is released from his priestly duties.

[23 : 11] Solomon looks at him and says, hey, just go back home. Go to your field and go home. You're no longer priest. We've had some confusion for a little bit in scripture because there's Beathar the priest and Zadok the priest.

Now Beathar is going to be removed and Zadok's going to be the only priest. But Beathar is released from his priestly duties and he is allowed to return back home. Now, you will remember Beathar.

Beathar is the only remaining priest of the priest of Nob. Remember that? That's when David went and he got the sword of Goliath and the priest of Nob were called out and Saul was so mad and the Edomite comes out and he hacks them on.

He kills all the priests of Nob except for Beathar and he runs to David and David gives him shelter and he's with him from that point on. Well, you have to go all the way back to there to see who Beathar's descendants are and then you have to go back just a little bit further and you get to see really who his descendants are.

You've got to go all the way back to 1 Samuel and you'll realize that Beathar's father was the brother of Ichabod and Ichabod is the son of Phinehas and Phinehas is the son of Eli and God had sent a dream to Samuel, young Samuel concerning Eli and Samuel gave the interpretation the very first time the word of God was given that the word of God was given actually because in those days the word of the Lord was rare nobody heard it and Samuel, young Samuel sitting there with Eli has this dream God calls out to him God declares to him the next morning he wakes up and Eli says tell me the interpretation and he goes I don't want to he said tell it to me and he tells him and you remember the interpretation that because of the wickedness of Eli and his children that no old man of Eli's would ever serve as priest.

[25 : 05] Now years and years and years and years and years have passed but now Abiathar is removed from being priest. Why?

Because as one Bible translator says it the wills of judgment may turn slowly but they turn surely. God keeps his word.

Solomon looked and saw what Abiathar had done as far as raising up and revolting and trying to assist and overtake of the kingdom but what God was doing see this is so much more than just getting even with someone because God turns the hearts of the kings in the palm of his hands right?

So when we draw the curtains back and we see what's going on there's judgment resting again for the sin of Eli and his family and sin has consequences.

You can't say well Abiathar was an innocent guy he should have never done that no he's not innocent not innocent at all because we even see it here that he's spared he's allowed to go live but he also has tried to overtake the kingdom and that's not really what you're supposed to do as a high priest but the judgment of God may be delayed but it is certain and it's even that way with Joab because now we go to Joab and here's Joab this man that David had used Joab to shed blood he had used him to shed innocent blood and more than likely this is why David didn't deal with Joab it was Joab that he reached out to when Uriah needed to be killed and with the sin with Bathsheba and he did all those things and shed innocent blood that way but in case we think that Joab is just a man caught in the crosshairs we also understand that he slays two men he kills two innocent men on his own his brother was with him with one of them but we understand that he is also guilty so Joab is a commander and a leader of the army and he understands these matters and he looks around and sees what's going on and again like I said nobody wants to see

[27 : 08] Benaniah coming to see them because Abishag has died Abithar has been relieved Joab says I'm running to the tabernacle so he runs to the tabernacle and he grabs the horns of the altar and he's crying out this is his display of crying out for mercy and really a declaration that I need a fair trial the horns of the altar to be a place where I can find sanctuary I'm restful here this is a place of sanctuary this is a place of refuge think city of refuges right so it's like running to a city of refuge grabbing a hold of the horns of the altar saying nobody can touch me here the problem is is that the horns of the altar could be grabbed for refuge because of the manslayer the one who killed someone accidentally if you're chopping wood and the axe head flies off your axe handle and it strikes your neighbor and it kills him you're all of a sudden man I didn't mean to kill him I didn't have any animosity towards him I wasn't upset at him I didn't lie and wait for him so you run to the city of refuge and you cry out for mercy and a fair trial and the men of that city the elders of that city come and give you a trial and they look at you and go no you're right you're right you didn't do this unintentional you're innocent but you have to stay in that place of refuge great great typology of Christ by the way you had the opportunity to stay there until the death of the high priest so you're there and you have this place of refuge what Joab is trying to do that problem is there is no accommodation in the law of God for a murderer there's no intentional accommodation there's no refuge for that because God says a murderer has spilled innocent blood and defiled the land and the only way to cleanse the land is for his blood to be shed now we're according to

Old Testament law here right God does not give Joab permission to run and grab the altar he has no right there but he is trying to claim that right so Solomon sends Benaniah there and Benaniah says Joab come on out Joab says I ain't coming out again wrongly thinking that he has an opportunity Solomon says well if that's where he wants to die then Benaniah go ahead and take care of business now this is where really the sovereignty of God of having the right people in the right place is pretty cool because Benaniah you remember right he's a son of a priest he's also a warrior but because he's a son of a priest he has the opportunity and the freedom to go into the tabernacle so he doesn't defile the tabernacle by walking in there because he's the right family he's the right man Solomon couldn't have went in there and done it nobody else could go in there and do it but Benaniah could so he goes in there you know he kills

Joab he buries him and he cleanses the land and we look at that and go oh man he's just taking vengeance for David no he's bringing the sin of Joab upon Joab's head because according to the economy of God in the Old Testament law up to that point the nation was bearing the guilt for that innocent blood now Joab bears the guilt for that innocent blood we see here delayed judgment but it's certain and this delayed judgment came because the kingdom was established there's no turmoil there's no chaos the one who's sitting on it up to this point has no sins that are keeping him from being the instrument of God it's an established kingdom and delayed judgment is brought about third and finally we see doubted consequences Solomon is on the throne his throne is established he's on he's in this established kingdom there's one more man that

David had warned him about it's Shammai you remember Shammai right when David is fleeing from Absalom I know the history of Israel gets kind of confusing because there's always this good guy bad guy everybody's fleeing from everybody and I mean keeping up with David's kids is like you know it's insane but you remember David's trying to flee from Absalom Absalom trying to revolt Shammai is the guy that's on the other side of the Jabbok that's one of the valleys there outside of Jerusalem and he's the one throwing stones at David and he's cursing him and he's walking beside him and David's feet are bare and his head is covered and he's cursing him and he's cursing him and you remember one of Joab I can't remember I had to go back and look at it but one of David's mighty men said can I go over there and cut his head off you remember that and David's like no don't do that because God may have told him to curse me and if David right and David said you know when I come back then I'll know that God has restored me but Shimei is also of the tribe of Benjamin that should pique your interest a little bit because he is a descendant or of the family of the descendants of Saul and he had a real big problem with

David on the throne anyway because he really felt like David had taken it from the family of Saul and again he wanted that position right we're seeing a common theme here everybody involved here wants the throne and they're revolting against the throne because they want to be on the throne but there's another king on the throne Absalom comes in you know everything comes back David goes back and Shimei comes and just begs and begs and begs and says oh please I didn't mean all those things I said I didn't mean to let all those rocks go it's just accidental right it's amazing when the king has reinstated how much we didn't mean to do when we thought he wasn't and anyway David spares him today today is a day of rejoicing that's fine but before he died he told Solomon watch out for him so Solomon now he's dealing with these matters right those who wanted his throne Adonijah Abiathar and Joab are dealt with there's one more that's Shimei so he calls Shimei in now pay attention to this he refers to him as lord and king that's how

[33 : 01] Shimei refers to Solomon right my lord he is ruling and he's on the throne and just notice this grace and mercy right hey build for yourself a house in Jerusalem and stay there just don't leave now Jerusalem at this time is a very small city you can go to the back of your bibles most times and see maps and the city of David it's very very small nothing like it is today even it's very small but he said just build your house and stay there I'm giving you a place of refuge right you can stay here now now people with military minds will say well the reason he's doing that is because on the other side of the jaybok that were all the benjamites would have been you remember Jerusalem is right between Judah and benjamin and so it's kind of the middle ground David found the middle ground so what he did was he separated him from his people so that he didn't divide the nation he didn't want Shimei dividing the nation that comes later he didn't want him creating a revolt and he kept him under surveillance so to say he could see he said he's small he said but if you stay here no problems now what we pay attention to is that

Shimei said this is a good word did you notice that that's a great sound by the way isn't it it's wonderful to hear babies I know parents don't think it's wonderful I remember when our kids were so young and Carrie look at me it's not too wonderful but anyway she said when you get home crying it's not wonderful at all but anyway Shimei looks at Solomon and says that's a good word right he agrees with him he says yes it's a good word whatever my lord says that I will do thank you king and he goes he builds a house he lives in it and he lives in it and he lives in it and lives in it and three years pass he has some servants run away now if he's got servants run away then surely he could pay somebody to go get those servants right but his servants run away and he said you know maybe the king really didn't mean that because the king had declared the day you leave you will die maybe he didn't really mean I would die maybe he didn't mean if I really maybe there are good reasons to leave he doesn't even he just assumes that what the king had declared can't actually be true by the way these things should man it should just start bringing things to mind right the bible was so consistent maybe did he really say that sounds consistent right did God really say that if you eat from that tree you will die and you will surely die no that's not what he really said well here's

Shimei because just in case anybody ever tries to tell you that we don't inherit that sin nature here you go Shimei's like did he really say so he goes over there so he crosses the Kidron valley he goes over there and he goes and gets his servant he comes back it's all good the problem is Solomon knew and Solomon brought him in and says Shimei did I not say did you notice that did I not say and did you not agree with me and say that's a good word to which he would have said yeah it's okay Benaniah it's time to kill him all he did was keep his word because see Shimei doubted the consequences of the king's command he thought that a kingdom established eh it's not that serious unfortunately by the time he found out the king really meant business it was too late again the Old

Testament's there and shows us all these things historically right we can talk about them all day long but what we also know is there is a king on the throne and that king is a prince of peace and his kingdom is established and one of the great sins of mankind is that man always wants to be on his throne we try to promote ourselves and exalt ourselves and even to display ourselves and we're like Jesus you can stay on the throne as long as I can sit there too Jesus says those who overcome this world he will grant for them to sit upon his throne with him but there are a lot of people in this world that want the throne right now and we try to connive and scheme and plot and we want a place on the throne so that we can be lord of our own lives to that God says you don't belong there and our greatest sin is to try to make ourselves the as the old poem says the captain of my own ship right I try to make myself king of my own life there's a king on the throne and his throne is established and the sooner we can acknowledge that the better off we would be so we don't need to be like Adonijah trying to put ourselves on the throne we don't need to be like

Joab and try to claim mercy where there's no place for mercy even though the beautiful thing is we don't run to the horns of the altar we run to the foot of the cross and at the cross there's mercy but sin also has consequences the cross deals with our eternity and unfortunately sometimes our consequences for sin in this day and time still exist but we really don't want to be like Shimei and just take lightly the command of the king who's on the throne so many people look at what God has said in his word and they said did he really mean that listen if the king has declared it then the king means it it's pretty simple we will read a passage in the new testament this Sunday the book of Ephesians and in the book of Ephesians we will read a passage in which it says those who do this have no part in the kingdom of God and it will be as clear as black and white but almost instinctively our hearts and minds will say I don't think he really means that but that's what he declares

[39 : 21] I'm not going to tell you what this is because we're going to look at that Sunday I'm not going to preach Sunday's message now and it's really black and white but we we want to take lightly and really doubt the consequences and we want to ease the pain you know when I go to the book of Revelation I'm wrapping up I'm almost done when we find those cast into the lake of fire and those separated for all of eternity from the glorious presence of God there's this listing of people that are there and we read them the murderer the idolater the you know the man's you know all these all these people the fornicator and you know these people that we just like yeah they deserve to be there and there's always and it's twice in the book of Revelation there's there's always that one word at the end of that list that always makes me go oh wow and that word is and the unbelieving and the unbelieving that is the sin of unbelief the sin of really doubting there's a king on the throne the sin of really doubting that there's a king who would judge the sin that really doubts that like Shimei we will be called before the throne and say did

I not say and did you not agree and here we go it is doubting the consequences friend listen to me there's a kingdom established and it is becoming of us to do our due diligence to live as such and we see it in 1 Kings 2 12 through 46 since I've woke both babies up it's time to stop and here we!

two Thank you.