

**"Only rebel not ye against the LORD,  
neither fear ye the people of the land"**  
([1Ki 2:34-46](#))

**1Ki 2:34** So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

**1Ki 2:35** And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

**1Ki 2:36** And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

**1Ki 2:37** For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

**1Ki 2:38** And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

**1Ki 2:39** And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

**1Ki 2:40** And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

**1Ki 2:41** And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

**1Ki 2:42** And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

**1Ki 2:43** Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

**1Ki 2:44** The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

**1Ki 2:45** And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

**1Ki 2:46** So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

In this section of Kings we will be reminded of how our former father and mother who represent Satan and the Babylonian churches of this world (*our former mother who we come out of* [Rev 18:4](#)) do not comprehend how the Lord is seeking "an occasion against the Philistines" in our life ([Jdg 14:4](#)).

[Jdg 14:4](#) But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

The heart that God rules over in humanity is corrupt and against Him ([Jer 17:9](#)) and yet that corruption cannot prevent God from doing exactly what He has ordained from the foundation of the world, typified by the creation week ([Gen 1:1-31](#)) because He is sovereign over all things, the light and the dark, the making of peace, and the creating of evil ([Isa 45:7](#)).

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Isa 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

In this section of Kings we will see how it is within a body that operates under laws that He has ordained ([Jas 4:12](#)) that God is doing exactly what He wants according to the counsel of his own will ([Eph 1:11](#)) and that is for our sakes that He is doing these things as he teaches His children who have His holy spirit what those stories of old are telling us about ourselves and the salvational process that we are blessed to be a part of in this age. That process is understood by comparing spiritual things with spiritual by using the physical events, that are understood by those who are blessed to be given eyes to see and ears to hear ([1Co 2:13](#) , [Rev 1:3](#)).

[Jas 4:12](#) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

[1Co 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

**Rev 1:3** Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

The progression of the destruction of the enemies of King David and the manner in which vengeance (which is of the Lord) is executed (**Rom 12:19-20**), is all written for our sakes upon whom the end of the ages have come (**1Co 10:11**).

**Rom 12:19** Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

**Rom 12:20** Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

**1Co 10:11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

"For at that time the Philistines had dominion over Israel" is written to remind us that there is an appointed time when the Philistines have dominion over Israel within us and that it will be little and by little that this dominion will be taken away as the Lord gives us increase (**Exo 23:29-30**).

**Exo 23:29** I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

**Exo 23:30** By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The three principle beasts that we have been reading about in these first couple of chapters of Kings that were driven out and destroyed in Solomon's time are types of what is in us (Adonijah , Joab, and Shimei) revealing in type and shadow how God's kingdom is going to be established in the elects life "**the kingdom was established in the hand of Solomon**" and in so doing "**the throne of David shall be established before the LORD for ever**" through the destruction of those beasts or giants that will be bread for us (**Num 14:9**).

**Num 14:9** Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

*Our first verse:*

**1Ki 2:34** So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

Our first verse tells us that 'Jehovah has built' (Benaiah<sup>H1141</sup>) because 'Jehovah knows' (Jehoiada<sup>H3077</sup>), and what he knows, as was discussed in our introduction, is **all** things. Nothing is hidden from him with whom we have to do ([Heb 4:13](#)). It is a sovereign all-knowing God who sent "**Benaiah the son of Jehoiada**" up to fall upon Joab to slay him, just as God's elect are being sent today to aid each other in the destruction of our old man within and will be sent to do the same thing to all of humanity, starting with the judgement that is upon each of us that slays our old man day after day as we die daily ([1Co 15:31](#)). That witness will be used of God, and our labour is primarily for each other in the Lord ([Gal 6:10](#)), but it is also an unfolding witness that in time will show that our labours were not in vain ([1Co 15:58](#)) in the day that the rest of the world's visitation will occur if we are given to glorify God today by living lives that are obedient and not corrupt ([Joh 20:21](#) , [1Pe 4:17](#) , [1Pe 2:12](#) , [Php 2:14-15](#))

[Heb 4:13](#) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Finally Joab was "**buried in his own house in the wilderness**" revealing that he was a type of our old man, our flesh and blood that cannot inherit the kingdom of God and must die in his "**own house**" in the field, or the wilderness, which is the world ([1Co 15:50](#)). His "own house" is symbolic of our own righteousness which is being destroyed in the household of God, or the woman who fled "into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days" ([Rev 12:6](#)). It's that feeding that gives us the ability to put off our flesh, our own house, so we can live and die unto the Lord ([Rom 14:8](#)).

[1Co 15:50](#) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

[Rev 12:6](#) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

[Rom 14:8](#) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

**1Ki 2:35** And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of

## Abiathar.

After Joab's death **"the king put Benaiah the son of Jehoiada in his room over the host"** which is a shadow of what happens to us when we decrease and Christ increases in us ([Joh 3:30](#)). Being in the king's room is typical of being raised in heavenly places ([Eph 2:6](#)) where we are being worked with as His workmanship ([Eph 2:10](#)) that is being built up by God "Benaiah <sup>H1141</sup>" "*Jehovah has built or Yahweh has built up*" so that we can know the Lord or rather be known of him "Jehoiada <sup>H3077</sup>" "*Jehovah knows*"([Gal 4:9](#) , [Joh 17:3](#)).

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Gal 4:9](#) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Prior to being told that we are God's workmanship in ([Eph 2:10](#)) we are reminded that "by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast" ([Eph 2:8-9](#)). The name "**Zadok**" represents the righteousness of Christ that will rule over the once faithful to the king David "**Abiathar**" who would later be found supporting the rebellious actions of Adonijah. Abiathar's heresy was manifest and Zadok's life typifies those who are approved or accepted in the beloved which was made known at the expense of Abiathar ([Eph 1:6](#) , [1Co 11:19](#)).

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast.

[Eph 1:6](#) To the praise of the glory of his grace, wherein **he** hath made us accepted in the beloved.

[1Co 11:19](#) For there must be also heresies among you, that they which are approved may be made manifest among you.

**[1Ki 2:36](#) And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth**

**thence any whither.**

This is the section of our study where it becomes very apparent for those who have eyes to see and ears to hear ([Mat 13:16](#)) that God was seeking an occasion against "**Shimei**" who was told to do one thing but was caused to err in such a way it cost him his life ([Isa 63:17](#) , [Rom 9:15-16](#) , [Rom 9:20](#) , [Rom 11:22](#)).

[Mat 13:16](#) But blessed *are* your eyes, for they see: and your ears, for they hear.

[Isa 63:17](#) O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

[Rom 9:15](#) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

[Rom 9:16](#) So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

[Rom 9:20](#) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

[Rom 9:21](#) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[Rom 11:22](#) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:[[Rom 2:4](#)] otherwise thou also shalt be cut off.

Our story starts off with Solomon commanding Shimei to go and "**Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither**". This is the same as Christ telling the disciples to tarry in Jerusalem until the holy spirit comes ([Luk 24:49](#)). Shimei was told "**go not forth thence any whither**" which is symbolic of abiding in the word of God ([Joh 8:32](#)) where the Lord alone can "**build thee an house in Jerusalem**", Jerusalem above the mother of us all ([Gal 4:26](#)). Shimei rebels against the commandment of the king because he is a type of Lot's wife who looks back, or a type of Demas, Crescens and Titus who loved this present world ([2Ti 4:10](#) , [1Jn 2:15](#)).

[1Ki 2:37](#) For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

It was inevitable that Shemei was going to rebel and that was for our sakes to remind us that unless the Lord builds the spiritual house for us in Jerusalem above, we like Shemei will pass "**over the brook Kidron**<sup>H6939</sup>" a place of spiritual darkness that is represented in the old covenant as a cloud of darkness that separated the Egyptians from the Israelites ([Exo 14:19-20](#) , [Mat 6:23](#) , [Luk 11:35](#))

- **BDB Definition:** Kidron = **dark**

1. a stream east of Jerusalem

- **Strong's:** From [H6937](#); **dusky** place;

*Kidron* a brook near **Jerusalem**: - Kidron.

[Exo 14:19](#) And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

[Exo 14:20](#) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. [[2Co 6:17](#)]

[Mat 6:23](#) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is that darkness!*

[Luk 11:35](#) Take heed therefore that the light which is in thee be not darkness.

Israel being given "a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" is symbollic language telling us that God will make spiritual provision for those who are being dragged to Christ in this age ([Joh 6:44](#)). Whether it is through the experience of evil represented by the night or our walk during the day that has twelve hours when we are able to labour while it is day ([Joh 11:9](#) , [Joh 9:4](#)), the Lord will be in the midst of these lights for our good "to give them light; to go by day and night" being the One who formed the light and creates darkness that light comes out of. He is the One who makes peace that passes all understanding in our heavens and creates evil that are all for our sakes, for the fashioning of the new man in Christ as our flesh is humbled through this life of much tribulation ([Exo 13:21-22](#) , [Joh 8:12](#) , [Isa 45:7](#)).

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Exo 13:21](#) And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by

day and night:

[Exo 13:22](#) He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

[Joh 8:12](#) Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

[Isa 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

The severity and goodness of God ([Rom 11:22](#) , [Rom 2:4](#)) is shown in this separation of light and darkness highlighted with these two principle parties involved in this story - the Israelites and the Egyptian armies that were pursuing them. The Israelites will completely fall seven times as a type of the elect coming out of Babylon being completely convinced (7) that we are chief of sinners and yet able to overcome through Christ ([Pro 24:16](#)), whereas the flesh that cannot inherit the kingdom, both our carnal thoughts, the sin in our members that Christ has to free us from ([Joh 8:36](#)), as well as those who were not ordained to be set free from the bondage of sin in this life, the sin in their members that is described as "all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice" ([Num 14:22-23](#)).

[Num 14:22](#) Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these **ten times**, and have not hearkened to my voice;

[Num 14:23](#) Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

In ([Num 14:22-23](#)) we read in type and shadow of those who tasted of the heavenly things of God and partook of His wonderful works found in ([Heb 6:4-6](#)) and yet God hardened their hearts and said "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it" ([Isa 63:17](#)). Knowing God is sovereign helps us see the mercy that is unfolding in the severity and goodness that He causes as we learn to trust ([Eph 1:12](#)) that it is all for a good purpose in the end that God will use to show mercy to all mankind in time ([Rom 11:25](#) , [Rom 11:31-32](#)).

[Heb 6:4](#) For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

[Heb 6:5](#) And have tasted the good word of God, and the powers of the world

to come,

[Heb 6:6](#) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

In ([Rom 10:1-4](#)) Paul expresses his desire for Israel to be saved and at the time knew that this would only be possible through Christ who is "the end of the law for righteousness to every one that believeth". This reminds us of how Christ loved the rich young ruler but knew that he could not at this time follow Him. Christ's example shows us how we are to show love to the unbelieving by being about our Father's business of preaching the kingdom of God even as we obey this commandment: "**Let the dead bury their dead: but go thou and preach the kingdom of God**". Christ witnessed to the rich young ruler and that was enough. In other words, we are commanded to do good unto all men especially unto the household of faith, but not entangling ourselves with the affairs of this world as a good soldier for Christ ([2Ti 2:3-4](#)). Christ knew the Father had to drag the rich young ruler unto him and waited on God to do that. To do anything other than that would have been entangling himself in a spiritual battle that God tells us not to engage in ([Mat 19:21-26](#) , [Mar 10:21](#)).

[2Ti 2:3](#) Thou therefore endure hardness, as a good soldier of Jesus Christ.

[2Ti 2:4](#) No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

"**The blood shall be upon thine own head**" is the result of Shimei not having power to resist sin unto the shedding of blood. His Adamic nature was unable to resist sin unto the shedding of blood as Christ did on the cross, and so the blood of other men that he killed was "**upon thine own head**" and not the blood of Christ which would symbolize the power that God gives us to overcome and repent of the spirit of hating our brother without a cause ([Heb 12:4](#) , [1Pe 1:19](#) , [Mat 5:22](#)). Shimei can't stop his flesh from going where he feels is more important than the commandment of the king, a witness of what our old man does independent of and against Christ. If Christ is our head then we are more than conquerors through him as we are led by His spirit ([Rom 8:14-16](#)).

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Rom 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.[[Heb 5:7](#) , [Mal 3:16](#) , [1Jn 4:17](#)]

[Rom 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

**Heb 5:7** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, **and was heard in that he feared;**

**Mal 3:16** Then **they that feared the LORD** spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

**1Ki 2:38** And Shimei said unto the king, The saying *is good: as my lord the king hath said, so will thy servant do*. And Shimei dwelt in Jerusalem many days.

Many are called to dwell "**in Jerusalem**" for "**many days**", and while we are there we have the best of intentions saying "**The saying *is good: as my lord the king hath said, so will thy servant do***" but God is showing us that Shimei is presumptuous (**Psa 19:13**) to say "**so will thy servant do**" as opposed to saying these words when we go to build a house in Jerusalem or a city such as that (**Jas 4:13-15**).

**Psa 19:13** Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. (**Php 3:9**)

**Jas 4:13** Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

**Jas 4:14** Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

**Jas 4:15** For that ye *ought* to say, If the Lord will, we shall live, and do this, or *that*.

**1Ki 2:39** And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

Shimei was unwilling to lose "**two of the servants**" that witnesses to that part of us that would go back into the world (*2 servants*) except the Lord give us the power through Christ to forget what is behind us and reach forth unto those things which are before (**Php 3:12-15**). Unlike 'just Lot' (2Pe 2:7), Shimei could not resist going after his servants who are a type of helpmeet for him as Lot's

wife would have been for him. He simply cannot resist the urge to run "**away unto Achish son of Maachah king of Gath**" and is unwilling to give up everything for the kingdom's sake in type and shadow ([Luk 17:32](#) , [Mat 19:29](#)).

[Luk 17:32](#) **Remember Lot's wife.**

[2Pe 2:7](#) And delivered just Lot, vexed with the filthy conversation of the wicked

[Mat 19:29](#) **And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.**

By going toward Gath, like crossing the brook of Kidron, there is only going to be blackness and no light perceived at this place of the "winepress". The word Achish<sup>H397</sup> means "I will blacken" and so the winepress that the word Gath<sup>H1661</sup> means is the negative example of a winepress, being the winepress of Babylon that darkens the hearts and minds of those who partake of it and seek it out as Shimei did in type and shadow ([Rev 18:3](#)).

- **Definition: Achish** = I will blacken (or terrify) or only a man

1. Philistine king of Gath

- **Definition: Gath** = winepress

1. one of the five royal or chief cities of the Philistines and the native city of Goliath

[Rev 18:3](#) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

**[1Ki 2:40](#) And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.**

These actions of Shimei are diametrically opposed to those of Christ who went into Jerusalem on the foal of an ass saddled with the faith of God, and a lowly spirit ([Zec 9:9](#)) that made it possible for this triumphant entry to manifest for Sion's sake, the elect's sake ([Joh 12:14-15](#) , [Oba 1:21](#)).

[Zec 9:9](#) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:

behold, **thy King cometh unto thee:**([Joh 6:44](#)) *he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

[Joh 12:14](#) And Jesus, when he had found a young ass, sat thereon; as it is written,

[Joh 12:15](#) *Fear not, daughter of Sion: behold, thy King cometh*, sitting on an ass's colt.

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

Every word is significant in this sentence: "**Shimei arose**" meaning his flesh rose up, and "**saddled his ass**" meaning he was not putting his burdens on Christ ([1Pe 5:7](#)) as we should but was rather seeking "**his servants**" meaning his own power, that which belonged to him; as opposed to being obedient unto the king by not leaving his first estate and continuing on in seeking the kingdom of God first and his righteousness ([Jud 1:6](#) , [Mat 6:33](#)). His flesh like all flesh is persistent and sought out the idol of his heart (*his two servants that represent Shimei's own strength*) and brought it back to Jerusalem, feeling very justified in his actions like king Saul ([1Sa 15:9](#) , [1Sa 15:13-14](#) , [1Sa 15:22](#)).

[1Sa 15:9](#) But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

[1Sa 15:13](#) And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

[1Sa 15:14](#) And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

[1Sa 15:22](#) And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

[1Ki 2:41](#) And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

[1Ki 2:42](#) And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

This is the section of our study that truly highlights how God is showing us how rebellious our hearts are against the king's commandments: "**Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die?**", and how it is only by grace through faith ([Eph 2:8](#)) that we can receive the gift from God of being more than conquerors through Christ.

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God*

All Shimei had to do is "**Only rebel not ye against the LORD, neither fear ye the people of the land**", but just so we are perfectly clear that none of us can do the right thing unless the Lord gives us the power to do so, Solomon goes on to say how clear his instructions were to him and reminds Shimei of his absolute compliance and well intentioned heart: "**on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good**". This is just as Cain did with the instruction from the Lord to do good. He also could not obey the commands of the Lord as Abel was granted to, who is a type of the elect that have God's power given to them to overcome. We are becoming that blood offering or burnt offering as we become living sacrifices unto God ([Rom 12:1](#)) as opposed to first operating in our own righteousnesses ([Isa 64:6](#) , [Eze 33:13](#)), symbolized by the offering of the field (*the world*) that Cain offered and was not accepted because it was not upon a burnt offering ([Gen 4:4-5](#)), just like king Saul sparing Agag and the best of the sheep, oxen, fatlings and lambs ([1Sa 15:3](#), [1Sa 15:9](#)), and just like Shimei "gone from Jerusalem to Gath, and was come again" in the verses we are reading tonight. It is a **sound pattern** that tells us who we are until we are not, by the grace of God ([1Ch 28:19-20](#) , [Eze 43:9-11](#) , [Dan 9:18](#) , [1Ti 1:14-16](#))

[1Ch 28:19](#) All *this*, said David, the LORD made me understand in writing by his hand upon me, *even* all the works of this **pattern**.

[1Ch 28:20](#) And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

[Eze 43:9](#) Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

[Eze 43:10](#) Thou son of man, shew the house to the house of Israel, that they

may be ashamed of their iniquities: and **let them measure the pattern.**

**Eze 43:11** And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all **the forms** thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

**Dan 9:18** O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

**1Ti 1:14** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

**1Ti 1:15** This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

**1Ti 1:16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a **pattern** to them which should hereafter believe on him to life everlasting.

**1Ki 2:43** **Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?**

**1Ki 2:44** The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

The question posed to Shimei: "**Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?**" of verse 43 is answered in verse 44 with Solomon's words: "**Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head**".

Solomon is putting this mirror in front of Shimei's face by saying these words as the Lord does for us when we read "O wretched man that I am! who shall deliver me from the body of this death". We know that the heart is deceitful and desperately wicked ([Jer 17:9-10](#)), and the only one who can really know it and give us the ability to keep "**the oath of the LORD**" and "**the commandment that I have charged thee with**" is Christ in us, our hope of glory who gives us power to rule over sin that is constantly at the gate of our heart ([Col 1:27](#) ,

[Gen 4:7](#)).

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Jer 17:10](#) I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Gen 4:7](#) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

It is because of all the wicked that we did to Christ ([Mat 25:40](#) , [Mat 25:45](#)) typified in the part of scripture: "**that thou didst to David my father**", and through God's chastening and scourging typified in the following part of that verse: "**therefore the LORD shall return thy wickedness upon thine own head**", that we come to see that we 'are the man' and must reap what we sow ([2Sa 12:7](#) , [Gal 6:7](#)).

[Mat 25:40](#) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

[Mat 25:45](#) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

[2Sa 12:7](#) And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

[Gal 6:7](#) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

[1Ki 2:45](#) And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

[1Ki 2:46](#) So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Our last two hope-filled verses tell us that in the end it will all work out for all of

humanity because God will bless his creation and save everyone ([1Co 15:22](#) , [1Ti 4:10](#) , [1Jn 2:2](#)), so that "**the throne of David shall be established before the LORD for ever**".

In order for that kingdom to be established within us today in earnest, Christ must command "**Benaiah<sup>H1141</sup> the son of Jehoiada<sup>H3077</sup>**" to come out and fall upon our old man "**that he died**". It is in that destruction of our old man that the new man is being birthed ([Joh 12:24-25](#) , [Psa 127:1](#)). God knows [**"Jehoiada"<sup>H3077</sup>**] how to start and finish this process within in all people ([Heb 12:2](#)).

[Joh 12:24](#) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

[Joh 12:25](#) He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

[Psa 127:1](#) **A Song of degrees for Solomon.** Except the LORD build the house [**"Jah has built"**], they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

**H1141** *ben-aw-yaw', ben-aw-yaw'-hoo*

From [H1129](#) and [H3050](#); **Jah has built**; *Benajah*, the name of twelve Israelites: - Benaiah.

**H3077** *yeh-ho-yaw-daw*

From [H3068](#) and [H3045](#); **Jehovah-known**; *Jehojada*, the name of three Israelites: - Jehoiada. Compare [H3111](#).

The root of the word 'Jehovah knows', or 'Jehovah-known' makes this verse in the new covenant very bright for us as we consider that we are known of God as His workmanship that He is building up ([Gal 4:9](#) , [Eph 2:10](#)):

[Gal 4:9](#) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**H3045** *yâda'*

**BDB Definition:**

1) to know

- 1a) (Qal)
  - 1a1) to know
    - 1a1a) to know, learn to know
    - 1a1b) to perceive
    - 1a1c) to perceive and see, find out and discern
    - 1a1d) to discriminate, distinguish
    - 1a1e) to know by experience
    - 1a1f) to recognise, admit, acknowledge, confess
    - 1a1g) to consider
  - 1a2) to know, be acquainted with
  - 1a3) to know (a person carnally)
  - 1a4) to know how, be skilful in
  - 1a5) to have knowledge, be wise
- 1b) (Niphal)
  - 1b1) to be made known, be or become known, be revealed
  - 1b2) to make oneself known
  - 1b3) to be perceived
  - 1b4) to be instructed
- 1c) (Piel) to cause to know
- 1d) (Poal) to cause to know
- 1e) (Pual)
  - 1e1) to be known
  - 1e2) known, one known, acquaintance (participle)
- 1f) (Hiphil) to make known, declare
- 1g) (Hophal) to be made known
- 1h) (Hithpael) to make oneself known, reveal oneself

The good news therefore is that this is going to happen and we will through the power of God's holy spirit see "**the throne of David shall be established before the LORD for ever**" as we go forward in faith being accepted in the beloved, and even though "sin lieth at the door. And unto thee *shall be* his desire, and **thou shalt rule over him**".

**Gen 4:7** If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and **thou shalt rule over him**.