

1 KINGS 2

1Kings 2:1–46

Solomon Establishes his Kingdom

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 1Kings 2 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Like all other chapters exegeted, every attempt is made to make the study of this chapter a stand-alone unit. You should be able to, as a believer in Jesus Christ, follow the narrative, the thinking and motivations of the people in this chapter, and the related theological issues, even if you do not have a full understanding of the history which precedes this chapter.

Death:

Mark Twain: *The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time.*¹

Mark Twain: *I do not fear death. I had been dead for billions and billions of years before I was born, and had not suffered the slightest inconvenience from it.*²

Ian Fleming, (from *You Only Live Twice*): *You only live twice: Once when you're born And once when you look death in the face.*³

Steve Jobs: *No one wants to die. Even people who want to go to heaven don't want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of Life. It is Life's change agent. It clears out the old to make way for the new.*⁴

Groucho Marx: *I intend to live forever, or die trying.*⁵

David Gerrold: *Life is hard. Then you die. Then they throw dirt in your face. Then the worms eat you. Be grateful it happens in that order.*⁶

Solomon on death: *And the dust returns to the earth as it was, and the spirit returns to God who gave it.* (Ecclesiastes 12:7; ESV)

King David, near the end of his life, to Solomon: *As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth. You need to be strong, and you need to be a man. Keep the obligations of Jehovah your God. Walk in His ways, keep His statutes, and keep His commandments and ordinances; and you must learn the history which is found in the writing of the law of Moses. All of this is done so that you will be circumspect in all that you do and with all that you face as king. This is so that Jehovah can make His Word stand, which He spoke to me, which was, 'If your sons walk circumspectly before Me in truth, focusing with all their heart and with all their soul, then no man will be cut off when upon the throne of Israel.' "* (1Kings 2:1-4)

Jesus said to her, *"I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, and everyone who lives and believes in Me shall never die. Do you believe this?"* (John 11:25-26; ESV capitalized)

The last enemy to be destroyed is death. (1Corinthians 15:26)

The Apostle Paul near the end of his life: *For life to me is Christ, and if I die, it would be gain.* (Philip. 1:21; AUV-NT)

David, in a time when death appeared near to him: *Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.* (Psalm 23:4; ESV)

Power:

¹ From <http://www.goodreads.com/quotes/tag/death> accessed July 12, 2014.

² From <http://www.goodreads.com/quotes/tag/death> accessed July 12, 2014.

³ From <http://www.goodreads.com/quotes/tag/death> accessed July 12, 2014.

⁴ From http://www.brainyquote.com/quotes/topics/topic_death.html accessed July 12, 2014.

⁵ From http://www.brainyquote.com/quotes/topics/topic_death.html accessed July 12, 2014.

⁶ From http://www.brainyquote.com/quotes/topics/topic_death.html accessed July 12, 2014.

Plato: *The measure of a man is what he does with power.*⁷

Elie Weisel: *Ultimately, the only power to which man should aspire is that which he exercises over himself.*⁸

Francis Bacon (as if speaking of Solomon): *Knowledge is power.*⁹

Stan Lee: *With great power there must also come great responsibility!*¹⁰

Deut 17:18–20 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel." (ESV)

Miscellaneous:

J. Vernon McGee: *There is very little attention ever given to David's legacy to Solomon, but I believe that what David left to him enabled him to become one of the great kings of the earth. In fact, Solomon is probably one of the best known kings who has ever lived.*¹¹

Kukis: *No one ought to be shocked that Adonijah appears to be taking two contradictory positions here—after all, he is a politician.*

Preface:

The chapter begins with the end of David's reign and his final words to Solomon. King David, before his death, will give his final instructions to Solomon, about certain men who needed to be sorted out. Solomon will, for the greater part of this chapter, sort these various men out. Then the bulk of the chapter is about Solomon dispensing justice to the men which David spoke about. This is the way that he must begin his reign; by purging Israel of his enemies (Solomon's enemies are a threat to the peace of Israel). .

This should be the most extensive examination of 1Kings 2 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 2:

Introduction

vv.	1–9	David's Final Advice to Solomon
vv.	10–12	Transitional passage: the transfer of the Kingship from David to Solomon
vv.	13–25	Adonijah Asks Bathsheba for Abishag

⁷ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

⁸ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

⁹ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

¹⁰ From <http://www.psychologytoday.com/blog/here-there-and-everywhere/201209/37-quotes-power> accessed July 12, 2014.

¹¹ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

vv. 20–25	Bathsheba Speaks to King David and Adonijah is Executed for his Impertinence
vv. 26–27	Abiathar the Priest is Given Early Retirement
vv. 28–35	Joab is Executed for Murder and then Replaced
vv. 36–38	Shimei is Put under House Arrest
vv. 39–46	Shimei is executed for Violating House Arrest/Solomon’s Kingdom Established

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Charts, Graphics and Short Doctrines:

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Introduction	1Kings 1–2 and 1Chron. 22–29 Summarized
Introduction	The Prequel of 1Kings 2
Introduction	The Abbreviated Timeline of the Kings
Introduction	Clarke’s Synopsis of 1Kings 2
Introduction	Gill Outlines 1Kings 2
Introduction	Arno Gaebelin organizes 1Kings 1–2
Introduction	The Literary Units in 1Kings 1–2 (graphic)
Introduction	The Christian Community Bible introduces this chapter...
Introduction	Is King Solomon’s Throne Secure? (a graphic)
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v. 1	Famous Last Words in Scripture
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v. 4	Explain ‘No man will be cut off from the throne of Israel.’
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v. 5	Joab, Abner, Amasa and Absalom
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v. 11	David in the New Testament—Again
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v. 12	Chuck Smith on British Israelism
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v. 13	Adonijah does not know the role that Bathsheba played in making Solomon king
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- v. 25 [The Pulpit Commentary Contrasts Solomon and Adonijah](#)
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- v. 26 [The Priesthood and Politics](#)
- v. 27 [Skeptics and the Inspiration of Scripture](#)
- v. 27 [Geisler/Nix Charts](#)
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- v. 28 [The Mixed Bag that is Joab](#)
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- Addendum [Peter Pett’s Preview of Coming Attractions](#)
- Addendum [Peter Pett on Solomon’s Great Wealth and Blessing](#)
- Addendum [A Complete Translation of 1Kings 2](#)
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Chapter Outline		Charts, Graphics and Short Doctrines	
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Definition of Terms	Introduction	Addendum	
www.kukis.org		Exegetical Studies in Samuel	

Doctrines Covered or Alluded To			
The Inspiration of the Word of God	Joab	Laws of Divine Establishment	

Doctrines Covered or Alluded To			
	Leadership	Liberalism, Conservatism and Christianity	Living the Christian life
	Movement of the Ark and the Tent of God	Revolution	Way of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 17	Deuteronomy 21	The Book of Joshua	
2Samuel 1	2Samuel 7	2Samuel 13–20	
	2Samuel 15	2Samuel 20	2Samuel 23
1Kings 1		Psalms 23	Psalms 89

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms

Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God’s Word, rather than determined to be God’s Word. Further detail on this topic: (Bible doctrine resource —probably the work of R. B. Thieme, Jr.); the Old Testament Canon (probably the work of R. B. Thieme, Jr.); Wenstrom ; and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix’s <i>Introduction to the Bible</i> .
Chiasmus	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).

Definition of Terms	
Contemporary Progressive Revelation	The concept of contemporary progressive revelation is, each additional point of doctrine builds upon, expands, and better explains that which was already known. New doctrinal information does not supercede, replace or nullify previous revelation, but it builds upon that which is past. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD).
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
I.C.E. Teaching, the Principles of	The "I" in "ICE" stands for Isagogics: the historical background of the Bible. Isagogics recognizes the basic principle of interpretation: the Bible must be interpreted within the framework of its own historical setting. A pastor-teacher must be a detective in order to reconstruct the life, the customs and the idioms of the times during which the Bible was written as they relate to the Word and the usage of the Word. In the ancient world, the meaning of a word was determined by its usage; today it is also determined by etymology (the study of words), present day literature, etc. Isagogics helps bridge the historical and cultural gaps by teaching a little more detail about the customs and culture of the people and of the periods of times the passage was written in. It takes us back into history and gives us a more vivid realization of what others experienced when they had learned and applied Bible doctrine.
I.C.E. Teaching, the Principles of (continued)	<p>The "C" in "ICE" stands for Categorical teaching: the organization of principles of doctrine based on the comparison of Scripture with Scripture to determine doctrinal classification. A Biblical subject may be taught in a number of passages throughout the Old and New Testaments, and these subjects or concepts are pulled together for the student's consideration by the pastor-teacher. Each one will increase the meaning of the others. Tracing a subject through Scripture in order to compile information about that subject is categorical teaching.</p> <p>The "E" in "ICE" stands for Exegesis: the analysis of each verse within its context, emphasizing grammar, syntax and etymology (study) of words from the original languages (Hebrew, Chaldean, Aramaic and Koine Greek). Exegesis is absolutely essential in order to determine exactly what concept the writer was trying to convey and what he actually communicated through the ministry of the Holy Spirit. Every passage must have an exegetical approach, not simply to the verse itself, but also to the other verses in the context. Often a verse will seem to have one interpretation; but when it is taken within the framework of its context, it means something quite different.</p> <p>From Bible Doctrine Resources.</p>
Interlocking Systems of Arrogance	The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a believer who goes into interlocking systems of arrogance through one gate (or entrance), is likely to interlock with another cluster of sins if he remains out of fellowship. This is also known as the <i>arrogance complex</i> . See the full doctrine here (HTML) (PDF) (WPD).

Definition of Terms	
Progressive Revelation	Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supersede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD).
Protocol Plan of God	God's protocol plan is a rigid, long-established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure. (PPG-BDresource) (PPG1-BDresource) (PPG-He Ekklesia)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Reversionism	A state of being or a set of actions where a person reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. This doctrine is covered at the Grace Bible Church website ; at Angel Fire.com ; at He-Ekklesia under the 8 Stages of Reversionism ; and at the Lake Erie Bible Church website .
Sin unto Death	This is not a particular sin, but the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. For more information, see http://gracebiblechurchwichita.org/?page_id=539
Textual criticism	The science of determining the most accurate reading for any given passage. Articles on textual criticism in the New Testament; An Introduction to New Testament Textual Criticism ; Theopedia's article on Biblical criticism ; The Encyclopedia of New Testament Textual Criticism conceived by Rich Elliott; Old Testament Textual Criticism ; and The Study of Textual Criticism .
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ¹² See the Doctrine of Typology (HTML) (PDF) (WPD).

¹² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

Chapter Outline

Charts, Graphics and Short Doctrines

Format change: I pull a lot of text from www.biblegateway.com and they recently changed their subheadings from being bold to being large; so I have done the same thing in this chapter.

Also, the Christian Community Bible was updated in 2013. I found a typo in v. 23 and was going to contact them, and found, on their [web page](#), that they updated the English version. So, from v. 23 forward, is the new edition of the CCB (which does not appear to be dramatically different from the previous version).

Meyer places 1Chronicles 28:1-21 and 1Chronicles 29:1-30 as occurring between this and the preceding chapter.¹³

Coffman: The events of this chapter did not follow immediately after those of the previous chapter. David recovered from his serious illness and performed a number of important deeds prior to his death as witnessed by the parallel account in 1Chronicles 23-29. And, although David's sinful numbering of Israel is included in the events reported there (which event occurred prior to the serious illness of David reported in 1Kings 2:1), it is quite evident that a number of things reported in Chronicles were undoubtedly subsequent to that illness.¹⁴

An Introduction to 1Kings 2

Introduction: 1Kings 2 begins with David giving Solomon general advice about how he ought to function as a king and as a man. Then David speaks of those men who have been a blessing to him and of those who have turned against him. He will suggest that Solomon act according to their deeds and his wisdom, rewarding, punishing, or considering in his wisdom. In one verse, it is clear that David is leaving this up to Solomon's discernment (Solomon is possibly in his teens at this point); but essentially David is trying to look out for Solomon.

It is a mistake to think that David wants to settle old accounts. David is not out after revenge against those who have betrayed him. As king, he could have sent out execution squads at any point to bring down those who did him wrong. He is simply pointing out a set of men who might be trouble-makers for Solomon—and might be this way for the rest of their lives. It is reasonable to suppose that David spoke of many more men than are listed here. However, these are men that we know about; as much of their history with David has been recorded in Samuel and the first chapter of 1Kings. Therefore, Solomon will need to determine how to deal with these men, as they could dramatically affect the stability of his reign.

We are actually dealing with a short list of men here: Shimei, Joab, Abiathar, Adonijah and the sons of Barzillai. We know quite a bit about the first 4 men; not so much about the second group of men. It is reasonable to

¹³ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=10&ch=2> accessed October 10, 2014.

¹⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014.

suppose that David's list of naughty and nice was much more lengthy than the one which is preserved here. All we need are some representative examples to understand David's thinking.

No one will be executed simply for opposing David or for opposing Solomon. The first 4 listed above have all gone against David; however, all of those men, apart from Joab, will be given an opportunity to square themselves with the administration, and to live in peace. However, Adonijah and Shimei will violate those reasonable terms offered them.

The Expositor's Bible talks¹⁵ a little about the mores of the people of this age, and also talks about how Jesus told us to love our enemies. The upshot, it appears to me, is that, (in the opinion of this commentator) maybe if Solomon were more evolved as a modern-day Christian, that the evil found in this chapter would not have occurred. However, every society, and every age has its own set of standards, some of which are in keeping with the **laws of divine establishment** and others which are not. Today, we do not execute enough of our criminals, and our society seems to be trying to find an exalted legal place for homosexuals. Other societies obviously have executed too many people, and have swept homosexual actions under the carpet (I am thinking of the Roman society during the time of our Lord). If anything, Solomon shows great restraint and great compassion in this chapter. Furthermore, although many of these men are, or potentially are, his political enemies, Solomon does not appear to have an emotional involvement one way or the other. There is nothing in what Solomon says or does about Adonijah or Joab that makes us think he is looking for just any excuse to kill these two men. In short, the commentator who suggests that Solomon is more barbaric than the modern-day believer, he is just wrong.

What about "**Love your enemies**"? Doesn't that show some moral upgrade from the Old Testament? It does not! Ex. 23:4–5 [God is speaking, giving the Law] "**If you meet your enemy's ox or his donkey going astray, you shall bring it back to him. If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving him with it; you shall rescue it with him.**" Prov. 25:21 **If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you.** Prov. 24:17–18 **Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles, lest the LORD see it and be displeased, and turn away his anger from him.** (all ESV) The concept of *love your enemies* was taught in the New Testament. Jesus Christ, throughout most of His ministry, taught the Law and the Prophets. He did not teach some new thing that superceded what Moses taught. Now, because the nation Israel rejected Him as their Messiah, there were some changes that were made. Jesus would work through a different institution (the church rather than through nation Israel); and there were changes which occurred as a result of this—but these changes did not include some sort of moral upgrade. The most significant changes were related to the spiritual life of the believer in the **Church Age**.

If you think that *loving your enemies* means that you must tolerate incompetent workers under you; that if someone robs you, you must open up your door and possessions to him and encourage him to take more; or that on the battlefield, you ought to take soup over to your Islamic enemies, then you do not understand even slightly what it means to *love your enemies*. As a person in management, you have a responsibility to the owners or stockholders of your company; and that means, you need to look for and keep the best workers; and you need to rid yourself of sub-par workers (you act, of course, within reason). Now, there are circumstances where you might show compassion to some in these various groups—if you have defeated your Islamic enemies, for instance, and you have gotten from them the most information that you can, then you would treat them decently with regards to food and even giving them the gospel of Jesus Christ.

In life, we all have personal enemies—we all know people who are antagonistic toward us. These are the enemies that we need to love (and some of them, from afar). When people on the left intentionally or unintentionally distort our Lord's words, most of the time, it is to suggest that other people be subjected to a ridiculous and incorrect application of what Jesus said. These same people, when it comes to some conservatives, will show them anything but love.

¹⁵ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=10&ch=2> accessed October 10, 2014.

When I live, in Texas, if a man breaks into my home, I may lawfully kill that person. It does not matter if I am mad, scared or simply responding to a situation that must be taken care of. However, if someone breaks into my home in California and I kill them, I may find myself facing all kinds of criminal charges. Even though Texas is much closer to the laws of divine establishment, if I lived in California, then I would have to obey the laws of that state. But these differences are a matter of culture; and Texas is much closer to the laws of divine establishment than is California. However, Texas is not ignoring the idea of loving your enemies; whereas, if this is what California thinks their laws are doing, they are way wrong. See **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)), where a variety of political and social issues are examined in the light of Scripture.

This is a subject about which people become quite confused.

What it means *to love your enemies*

1. There is a mistaken notion that the Old Testament is filled with killing and murder and God harming large groups of people; but the New Testament is filled with hearts and flowers and butterflies and kindness.
2. It is incorrect to think that there is the mean, vengeful God in the Old Testament; but a new and lovely friendly God in the New.
3. The basic principle is this: **Jesus Christ, the same yesterday, today and forever.** (Heb. 13:8)
4. God's point of contact with man is His justice. As R. B. Thieme, Jr. said so many times, "You either adjust to the justice of God, or the justice of God will adjust to you." Our God is a just God; He is a God of righteousness. He does not look at Charley Brown and think, "You know what; that Charley Brown is a good guy. I really like him. I am going to give him a lot of slack because he is so nice." Christians actually believe this (they would never express it in this way, of course).
5. Let's make something very clear—God will destroy in the New Testament just as He did in the Old:
 - 1) Who speaks of *hell* more than anyone else in the Bible? Jesus Christ. The God-man Who shows us what God is like and how much God loves us—that Person spoke of hell on many occasions—*hell where the worm does not die.* Mark 9:48 **Jeff Fenske** put together a **list** of the verses where Jesus speaks about hell and damnation and judgement. If you have any doubts about the reality of hell, you need to read this. It is all from the New Testament.
 - 2) Rev. 14:20 **And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.** (NASB) *That* is a lot of blood.
6. What has happened is, there are a few believers and unbelievers who know barely a thimbleful of information from Scripture, and they come up with silly generalizations like the God of the Old Testament is a vengeful God, but Jesus is a God of love Who taught us a new life. He does teach us of a new life, but it is not understood by most believers.
7. Matt 5:43–48 **"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father Who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect."** (ESV; capitalized) You will note that only the first have of what was said if in purple (meaning that Jesus is quoting from the Old Testament). There is no verse that states *love your neighbors but hate your enemies.* This first portion comes from Lev. 19:18 **You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.** (ESV)
 - 1) Tradition taught that the Jews were a superior people and that they were superior to gentiles and that it is okay for them to look down on gentiles and even to hate them. The oral tradition that they received was similar to the way Palestinians teach their children about Jews. Maybe not quite as radical, but it was the teaching of self-righteousness.
 - 2) Ex. 23:4–5 **"If you meet your enemy's ox or his donkey going astray, you shall bring it back to him. If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving him with it; you shall rescue it with him."** So fair and kind treatment toward you enemy is found in both the Old and New Testaments.
 - 3) We also have the example of Jonah, who hated the Assyrians, and when God told him to go and

What it means *to love your enemies*

proclaim the judgment of God to them unless they changed their minds, Jonah packed up and went the other direction. God persuades him to go to Assyria, and Jonah proclaims the message of God; and then Jonah is upset about the whole thing. They believed his message—damn them! Jonah was fine with God coming and judging these people; but he did not like that they responded with positive volition toward his message. It is a God of love who sent him there; and it is reasonable to suppose that many gentiles were saved by a similar message.

8. This message has been distorted to make us think that, when we are attacked by Muslim extremists, that we need to figure out how to be nicer to them; we need to give them some love. The response of George W. Bush was mostly appropriate. Our operations in both Afghanistan and Iraq were reasonable responses to the attacks of 9/11. However, when we went into those nations, thought and planning should have been devoted to bringing missionaries into this people. When all of this was occurring, I wrote that unless these people are converted to Jesus Christ, our alliance with them would be very short-lived (unlike our alliance with Japan). The military brass in our armed forces as well as the policy from above was, we were helping them to establish a democracy. That would be enough. They were wrong. We should have made it safe for missionaries to go in and convert the people. That would have developed a lasting bond. Instead, we attempted to preserve their Muslim identify and then to infuse that with democracy. Our country is not made great because of democracy; our country is made great because of Christianity. From Christian men came a desire to be free and a desire to put forth a different form of government.
9. Loving our enemies would have looked like this: we go into Afghanistan and Iraq, we depose their dangerous leaders, we bring in missionaries and Bibles, and we help, for the next 50 years to insure the safety of these people. Helping them to establish a democracy is fine—but *only* with a bill of rights which includes complete religious freedom. In loving our enemies, many would have to die. You may not like that, but that is the way that it is.
10. Liberals completely misapply this idea of loving your enemies. They think that this means sending money to people who attack us; and yet, at the same time, these same liberals will hate conservatives and the Koch brothers and the TEA party. This is where *love your enemies* is properly applied. If you are a liberal Christian (meaning, if you are mixed up about the Word of God); the very least you should get out of these words of Jesus is, "I should not hate conservatives. I should not hate those who belong to the TEA party. I should not disparage the Koch brothers." *Those* are the enemies that you need to be cool with.
11. Jesus is speaking of personal enemies; and those enemies need to be treated with love. Now, with some of our personal enemies, we might put distance between us and them—that's fine. But, now and again, you still need to pray for these people. That is the proper way to apply this verse with personal enemies.
12. National enemies and military enemies must be dealt with properly. So, you have to kill the enemy in war. However, if there is some kind of reconciliation after defeating them, you do not show them hatred. You show them love and the gospel of Jesus Christ. That is the proper way to apply this verse in war.

You cannot just take one verse, blow it up all out of proportion, and then misapply it to every situation. All that Jesus said must be taken in the context in which He said it, and the time period during which He spoke.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon, in this chapter, actually acts differently than most new kings. Most new kings would simply kill every possibly rival for the throne—real or imagined. No one would think twice about that. But Solomon does not do that. Solomon takes his problem people and tries to work things out so that they might live. What King Saul did in Nob was cruel and vicious; what Solomon does in this chapter is restrained and compassionate.

We would insert 1Chron. 22–29 between 1Kings 1 and 2. 1Chron. 22 may possibly have occurred before 1Kings 1.

These chapters all occurred close in time to one another. This is so one does not go from 1Kings 1 to chapter 2 and think that there are only a few intervening hours or so.

1Kings 1–2 and 1Chron. 22–29 Summarized

Chapter	Summary
1Kings 1	While David appears to be near death, Adonijah attempts to guide the kingdom to follow him as king. David publically recognizes Solomon as his successor, and he and Solomon began to reign as co-regents.
1Chron. 22	David begins to organize for the building of the Temple, gathering men and supplies, and putting Solomon in charge. It would make more sense for this to occur after Solomon has been named as David's successor.
1Chron. 23	David names Solomon as his successor and meets with and numbers the Levites, speaking to them about their responsibilities and the future.
1Chron. 24	A list of the main people in the family of Aaron.
1Chron. 25	David numbers, organizes and lists the musicians.
1Chron. 26	David numbers, organizes and lists other Levites with special duties.
1Chron. 27	David gathers and organizes his military leaders and war counselors.
1Chron. 28	David addresses the people about the Temple which Solomon will build.
1Chron. 29	Offerings are taken for the Temple; David prays, there are animal sacrifices; and then Solomon is named as king once again.
1Kings 2	David gives Solomon advice about the people of the kingdom before he dies. Solomon deals with the people that David names, solidifying his kingdom.

Even though 1Chron. 23 begins with David making Solomon king, the perfect tense is used, suggesting that this had been done, but not necessarily after 1Chron. 22.

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Hammond gave an analytical summary of those events: "The aged king left his sick room, gathered around him the princes of Israel (1Chronicles 23:2), and made a number of specific arrangements for the priests and Levites in their tabernacle services, and was even able to 'stand upon his feet' (1Chronicles 28:2) and address a large assembly respecting the erection and adornment of the Temple. He blessed the Lord before all the congregation (1Chronicles 29:10ff). He ordered festal sacrifices upon a tremendous scale and also witnessed a second and more formal anointing of Solomon as king. Nevertheless, his recovery was only temporary, the sudden brightening of the flame before it dies. In this chapter, David again appears near death; and we have a record of his double charge to Solomon."¹⁶

We need to know who the people are who populate this chapter.

The Principals of 1Kings 2

Characters	Biographical Material
David	David is the king of Israel who is dying in this chapter. He will transfer the kingship to his son Solomon.

¹⁶ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014. He references the Pulpit Commentary, Vol. 5a, p. 23.

The Principals of 1Kings 2

Characters	Biographical Material
Solomon	Solomon is from David's later family in life. About 10 or more sons are skipped over to get to Solomon, who is only about 20 or 30 at this time. However, he is the eldest child of Bathsheba, who appears to be David's right woman.
Adonijah	Adonijah is David's 4 th son, the one next in line by age for the crown. However, he schemes to take the crown; he does not get it legitimately.
Bathsheba	Bathsheba is David's final wife, a woman he appears to have been faithful to after their union 20–30 years previous.
Abishag	Abishag is brought in as a nurse for King David in the previous chapter, while he was wasting away. Some believe that she is officially David's wife; some believe her to be his mistress; and some believe her to be simply his personal nurse. If they had a marriage-type relationship, it was never consummated.
Abiathar	Abiathar was a very young man in Nob when Saul came and had all of the priests there killed. Abiathar, who was probably somewhere between 10 and 15, manage to escape the slaughter, and he ran to King David who was hiding in the desert. Abiathar brought the Ephod with him. At this point, Abiathar backs Adonijah as the next king after David, which was a huge mistake.
Joab	Joab is David's nephew and, for many years, was very close to David. However, like Abiathar, he decided to back Adonijah as the next king, which was not in agreement with David's wishes.
Shimei	Shimei was the man who cursed out David when David was leaving Jerusalem after Absalom proclaimed himself king. He later, when David was victorious over Absalom, met David at the River Jordan and apologized for his behavior. David will tell Solomon to keep an eye on Shimei.

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Arno Gaebelein: *We call attention again to 1Chronicles 28 and 29 where we find the record of the great assembly of all the princes of Israel and David's great address to them. He then made known to all Israel that the LORD had chosen Solomon to occupy the throne. He speaks there of the covenant promise, that his son should build the house of the LORD and His courts. He exhorted the people to keep the commandments and then spoke in tenderest words to young Solomon. "And you, Solomon my son, know the God of your father, and serve Him with a perfect heart and with a willing mind ... take heed now; for the LORD has chosen you to build an house for the sanctuary; be strong and do it" (1Chronicles 28:1-10). Then he gave to his son Solomon the patterns for the temple. These had been made under the guidance of the Spirit of God. The immense treasures are mentioned which David had dedicated for the temple worship. Of all this we find nothing in the record of the first book of the Kings. Here only the general history of God's government in Israel is given from the prophetic point of view. What Chronicles represents we shall state in our annotations on those books.*¹⁷

It is important to understand what has gone before.

¹⁷ From <http://www.studydrive.org/commentaries/gab/view.cgi?bk=10&ch=2> accessed October 10, 2014 (slightly edited).

The Prequel of 1Kings 2

Bathsheba is David's final wife, and Solomon his their first living son who is born to them. Perhaps 20 years have passed since their meeting, most of which involved David being subjected to a great deal of discipline and pressure. However, the fact that David continues to have an ongoing relationship with Bathsheba—a relationship which is clearly strong (discussed in 1Kings 1)—this indicates that David was no longer skirt-chasing, as he did way back in 2Sam. 11.

What happens in this chapter is based upon what has happened in 1Kings 1 and before.

In the previous chapter, Adonijah made himself king, when he believed that his father David was on his deathbed. Adonijah did not confer with David or with Nathan the prophet or with Zadok the priest. Adonijah did get Abiathar the priest and Joab the general to support him to become king, and he held his own coronation and many people showed up to this coronation, believing it all to be real. But you cannot promote yourself; only God can promote you.

Nathan the prophet became aware of what Adonijah was doing and recognized, by his prophecy to David about the Davidic Covenant that the next ruler of Israel would not come from David's sons already born. He either knew that the next king would be Solomon or he suspected as much. So, when he became aware of Adonijah's convocation, Nathan went to Bathsheba, the mother of Solomon, and discussed the situation with her. She understood directly from David that Solomon was to succeed him.

Each of them went to David—first Bathsheba and then Nathan; and each told about this coronation of Adonijah from their own perspective. By the time that Nathan had finished, David sprung into action. We know all of this took place quickly, because before the coronation for Adonijah was over, a coronation of Solomon had begun. It was so loud and raucous that Adonijah and his people could hear it, along with the blaring of the trumpets. They did not know what was going on and Joab became particularly concerned. If this were some kind of an invasion, Joab and his troops were not ready to go. Probably many of them were a bit drunk at this stage in the celebration. The Scripture does not state this, but it is a reasonable conclusion.

Jonathan, the son of Abiathar, comes to them with the news of what is going on. By his description of the events, he was there for all of the coronation of Solomon, including his returning to the palace to sit upon David's throne. Jonathan relayed these events to Adonijah and his followers, and, bit by bit, they began to fall away, not wanting to be associated with a revolution (two revolutions had been recently put down).

Adonijah went to the altar (probably out by the tent of the Ark of God in Jerusalem), and he clung to the horns of that altar for dear life. Solomon sent men to coax him to the palace where Solomon met him. He fell down before Solomon, and apparently lay for some time without a word being spoken. Then Solomon spoke and said, "Get up, go to your own home, and stay out of trouble." Solomon essentially gave Adonijah a break, but stipulating that he was to keep his nose clean.

In 1Kings 2, Solomon will call in both Abiathar and Joab—and the problem is, they both supported Adonijah without speaking to King David and without speaking to Nathan the prophet.

A great deal of time will be spent on Shimei, who shows up in two previous chapters of 2Samuel. When David was escaping Jerusalem when Absalom made himself king, Shimei came out and swore and cursed David out. Later, when David was victorious over Absalom, Shimei apologized to David. His history will be covered in greater detail when we get to the pertinent passage in this chapter.

It is easy to go from 1Kings 1 to 1Kings 2, and think that little else has happened in between. David is deathly ill in 1Kings 1 and he dies in 1Kings 2. However, a great deal happened in between these chapters, which is recorded in 1Chron. 23–29 (and may even include chapter 22). So, we know that King David was deathly ill in 1Kings 1 but that he recovered and lived for another 1–6 months being very active in a co-regency government with his son Solomon. He will be quite alive and very energetic in his last months.

I have not completed those chapters of Chronicles, but hope to have them completed by 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

This timeline is simply a shortened version of the **Timeline of the Kings** (HTML) (PDF) (WPD). Bracketed dates are derived from the Scripture, based upon author's original premises.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i>
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4–5	2Sam. 5:4–5 <i>David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.</i>
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i> Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:31
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 <i>And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem.</i> 1Chron. 29:27 is a parallel passage.

1Kings 2:39: 3 years after Solomon confines Shimei to Jerusalem, he leaves. Treasury of Scriptural Knowledge suggests the date 1011 B.C.¹⁸

¹⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:39.

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Clarke gives a reasonable synopsis of this chapter.

Clarke's Synopsis of 1Kings 2

David leaves his dying charge with Solomon, relative to his own personal conduct (1Kings 2:1–4); to Joab (1Kings 2:5–6); to Barzillai (1Kings 2:7); and to Shimei (1Kings 2:8–9).

He dies, and Solomon is established in the kingdom. 1Kings 2:10–12

Adonijah requests to have Abishag to wife, and is put to death by Solomon (1Kings 2:13–25). Abiathar the priest is banished to his estate at Anathoth (1Kings 2:26–27). Joab, fearing for his life, flees to the horns of the altar, and is slain there by Benaiah (1Kings 2:28–34). Benaiah is made captain of the host in his stead (1Kings 2:35).

Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death in 1Kings 2:36–38. After three years he follows some of his runaway servants to Gath, and thereby forfeits his life (1Kings 2:39–40). Solomon sends for him, upbraids him, and commands him to be slain by Benaiah in 1Kings 2:41–46.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2 chapter notes (slightly edited).

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This chapter is designed to be put into outline form.

Gill Outlines 1Kings 2

In this chapter we have David setting and Solomon at the same time rising.

- I. The conclusion of David's reign with his life.
 1. The charge he gives to Solomon upon his death-bed, in general, to serve God (1Kings 2:1–4), in particular, concerning Joab, Barzillai, and Shimei (1Kings 2:5–9).
 2. His death and burial, and the years of his reign (1Kings 2:10–11).
- II. The beginning of Solomon's reign (1Kings 2:12). Though he was to be a prince of peace, he began his reign with some remarkable acts of justice,
 1. Upon Adonijah, whom he put to death for his aspiring pretensions (1Kings 2:13–25).
 2. Upon Abiathar, whom he deposed from the high priesthood for siding with Adonijah (1Kings 2:26, 1Kings 2:27).
 3. Upon Joab, who he put to death for his late treasons and former murders (1Kings 2:28–35).
 4. Upon Shimei, whom, for cursing David, he confined to Jerusalem (1Kings 2:36–38), and three years after, for transgressing the rules, put to death (1Kings 2:39–46).

From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2 chapter notes (slightly edited).

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Although Peter Pett organizes much of this chapter as a variety of chiasmi, Gaebelein presents this in outline form. Gaebelein's outline below makes a great deal of sense.

Arno Gaebelein organizes 1Kings 1–2

- I. DAVID'S LAST DAYS AND THE CROWNING OF SOLOMON
 - A. Adonijah's Exaltation to be King CHAPTER 1:1-27
 1. David's decrepitude (1Kings 1:1-4)

Arno Gaebelein organizes 1Kings 1–2

- 2. Adonijah's self-exaltation (1Kings 1:5-9)
- 3. The plot of Nathan and Bath-sheba (1Kings 1:10-14)
- 4. Bath-sheba and Nathan before the king (1Kings 1:15-27)
- B. The Anointing of Solomon and Adonijah's Submission CHAPTER 1:28-53
 - 1. The renewed promise to Bath-sheba (1Kings 1:28-31)
 - 2. The anointing of Solomon commanded (1Kings 1:32-37)
 - 3. Solomon made king (1Kings 1:38-40)
 - 4. The consternation of Adonijah (1Kings 1:41-49)
 - 5. Adonijah's fear and submission (1Kings 1:50-53)
- C. David's Charge to Solomon and David's End CHAPTER 2:1-11
 - 1. David's charge (1Kings 2:1-9)
 - 2. David's end (1Kings 2:10-11)
- II. SOLOMON'S GLORIOUS REIGN. HIS FAILURE AND END
 - A. The Righteous judgment of Solomon CHAPTER 2:12-46
 - 1. Solomon upon the throne (1Kings 2:12)
 - 2. Adonijah's request (1Kings 2:13-18)
 - 3. Bath-sheba before Solomon (1Kings 2:19-21)
 - 4. Solomon's answer and sentence upon Adonijah (1Kings 2:22-24)
 - 5. Adonijah executed (1Kings 2:25)
 - 6. Abiathar thrust out (1Kings 2:26-27)
 - 7. Joab and Shimei executed (1Kings 2:28-46)

From <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=1> accessed October 10, 2014 and <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=2> accessed October 10, 2014.

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The Literary Units in 1Kings 1–2 (graphic) from [Bible Study and the Christian Life](#); accessed October 13, 2014.

First Kings 1-2

1:1		2:11		2:12		2:46a					
David's Dying Appointment of Solomon as His Successor				Establishment of Solomon's Throne: Elimination of Rivals							
Disqualification of David's Reign	1:1-4	1:5	1:49	1:50	2:11	2:12	2:25	2:26	2:35	2:36	2:46a
	Adonijah is rejected as king in favor of Solomon				David Helps Solomon Assess Rivals		Death of Adonijah		Dismissal of Abiathar & Death of Joab		Death of Shimei

The Christian Community Bible makes some good observations here:

The Christian Community Bible introduces this chapter...

This first part of the book of Kings straight away makes known the three institutions that are to shape the young nation: kings, prophets and priests. The priests in the person of Zadok, who is to supplant Abiathar, descendant of Heli (Isa. 3:32-35). The priests will be the strongest support of David's descendants (2Kings 11).

The prophets, represented here by Nathan, will develop the consciousness of God's promises to David (2Sam. 7:12), which consciousness was not very significant at the beginning. People would slowly discover to what lengths God's fidelity would go.

At the end of his life, David, who had already lost two sons in the pursuit of power (see 2Sam. 3:2), chooses the wife whose son would be heir to the throne. Bathsheba is therefore designated (1Kings 1:17) as queen-mother and her son Solomon is to reign in place of his father David. From this day onward, aware of the importance of the Davidic dynasty in the history of salvation, the books of Kings mention for each reign the wife who will be appointed queen-mother and whose son will be enthroned in Jerusalem (this was not done for the king of Israel in the dissident kingdom).

When Jesus, the true descendant of David comes, the Gospel reveals the woman chosen among all, the mother whom God, in his sovereign authority, has destined to give birth to the Son and Heir (Luke 1:31 1:42 Heb 1:2).

Keep the commandments of Yahweh your God. This is the wisdom of the prophets: if the king and his people fulfill these laws, they will be prosperous. Joab... Shimei... (vv. 5 and 8) David had pardoned them; why did he now ask Solomon to kill them? This has nothing to do with David's holding grudges against them but rather with his being as superstitious as the people of his time. For them, the curse uttered by Shimei (2Sam. 16:6) (or by anyone else) remains active and can suddenly fall on David's descendants. The most effective way to prevent the curse from harming them is to have it fall on Shimei himself and thus spare David's descendants. In the same way, the blood shed by Joab (2Sam. 3:28) cries to heaven, and it is better to eliminate him so that God's justice may fall on him and not on David's children.

From The Christian Community Bible; footnote to 1Kings 2:1.

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Is King Solomon's Throne Secure? (a graphic) from [Mark Meynell](#) accessed June 25, 2014.

There is a parallel which ought to be kept in mind. King David represents our Lord in His incarnation and in His second advent. At the very end, Jesus Christ will destroy the enemies of Israel—His enemies—on earth, which is what David did throughout much of his tenure as king. He destroyed Israel's earthly enemies. But God would not let David build a permanent dwelling for Him; Solomon would do that. This is because Solomon represents Jesus Christ in the Millennium. Solomon will be the ruler over Israel during Israel's glory years. Israel will be in peace and prosperity, with Solomon at the head, building a permanent home for God on this earth. Jesus Christ will reign over this earth in the Millennium, in a time of peace and prosperity—in the greatest period of time in human history.



However, before the Millennium begins, Jesus must judge the unbeliever. That is what the latter $\frac{3}{4}$ ^{ths} of this chapter is about. It is Solomon taking charge and judging, with the idea that this would preserve nation Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

David's Final Advice to Solomon

1Chronicles :20

Kukis slavishly literal:

And so draw near days of David to die and so he charges Solomon his son, to say, "I am going in a way of all the earth and you have been strong and you have been a man and you have kept a charge of Y^ehowah your Elohim to walk in His ways, to keep His statutes, His commandments, and his ordinances and His testimonies as the writing in a torah of Moses, for the purpose that you are prudent with all that you do and with all that you face there; for the purpose that makes stand, Y^ehowah, His word which He spoke upon me, to say, 'If guard your sons their way to walk to My faces in the truth, in all their heart and in all their soul,' to say, 'will not perish to you a man from upon a throne of Israel.'

1Kings
2:1-4

Kukis moderately literal:

The time drew near for David to die, he charged Solomon his son, saying, "I am going the way of all the earth; therefore, be strong and be a man, and you have kept the charge of Y^ehowah your Elohim—to walk in His ways, to keep His statutes, [to keep] His commandments, and [to keep] His ordinances, as well as the testimonies as [are found in] the writing of the torah of Moses. [This is] so that you will be prudent in all that you do and with all that you face there [as king]. [This is] to the end that Y^ehowah makes His Word stand, which He spoke to me, saying, 'If your sons guard their way to walk before Me in truth, with all their heart and with all their soul, [lit., to say], no man will be cut off from the throne of Israel.'

Kukis paraphrase:

As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth. You need to be strong, and you need to be a man. Keep the obligations of Jehovah your God. Walk in His ways, keep His statutes, and keep His commandments and ordinances; and you must learn the history which is found in the writing of the law of Moses. All of this is done so that you will be circumspect in all that you do and with all that you face as king. This is so that Jehovah can make His Word stand, which He spoke to me, which was, 'If your sons walk circumspectly before Me in truth, focusing with all their heart and with all their soul, then no man will be cut off when upon the throne of Israel.'

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹⁹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

¹⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Masoretic Text (Hebrew)

And so draw near days of David to die and so he charges Solomon his son, to say, "I am going in a way of all the earth and you have been strong and you have been a man and you have kept a charge of Y^ehowah your Elohim to walk in His ways, to keep His statutes, His commandments, and his ordinances and His testimonies as the writing in a torah of Moses, for the purpose that you are prudent with all that you do and with all that you face there; for the purpose that makes stand, Y^ehowah, His word which He spoke upon me, to say, 'If guard your sons their way to walk to My faces in the truth, in all their heart and in all their soul,' to say, 'will not perish to you a man from upon a throne of Israel.'

Latin Vulgate

And the days of David drew near that he should die, and he charged his son Solomon, saying: I am going the way of all flesh: take you courage and shew yourself a man. And keep the charge of the Lord your God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that you may understand all you will, and wheresoever you will turn yourself: That the Lord may confirm his words, which he has spoken of me, saying: If your children will take heed to their ways, and will walk before me

in truth, with all their heart, and with all their soul, there will not be taken away from you a man on the throne of Israel.

Peshitta (Syriac)

NOW the days of David to die drew near; and he charged Solomon his son, saying, I go the way of all the earth; be strong therefore, and show yourself a man; And keep the charge of the LORD your God, and walk in his ways and keep his statutes, his commandments, his judgments, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do and succeed wherever you go; That the LORD may establish his word which he spoke concerning me, saying, If your children take heed to their ways, to walk before me in truth with all their heart and with all their soul, there shall not fail you a man on the throne of Israel.

Septuagint (Greek)

And the days of David drew near that he should die. And he addressed his son Solomon, saying, I go the way of all the earth; but be strong, and show yourself a man; and keep the charge of the Lord your God, to walk in His ways, to keep the commandments and the ordinances and the judgments which are written in the Law of Moses; that you may understand what you shall do in all things that I command you: that the Lord may confirm His word which He spoke, saying, If your children shall take heed to their way to walk before Me in truth with all their heart, I promise you, saying, there shall not fail you a man on the throne of Israel.

Significant differences:

Flesh instead of *earth* in the Latin. After David says that he goes the way of all earth, the next three phrases are per in the imperative in the Latin, Greek and Syriac; and they are in the Qal perfect in the Hebrew. Then the Latin has *observe* rather than *keep*.

The second phrase after the *Law of Moses* is confusing in the Hebrew; and, accordingly, has different approaches in the Greek and Syriac (the Syriac changes both phrases).

Thought-for-thought translations; paraphrases:

Common English Bible

David's last words

David's time was coming to an end. So he commanded Solomon his son, "I'm following the path that the whole earth takes. Be strong and be a man. Guard what is owed to the Lord your God, walking in his ways and observing his laws, his commands, his judgments, and his testimonies, just as it is written in the Instruction from Moses. In this way you will succeed in whatever you do and wherever you go. So also the Lord will confirm the word he spoke to me: 'If your children will take care to walk before me faithfully, with all their heart and all their being, then one of your own children will never fail to be on the throne of Israel.'

Contemporary English V.

Not long before David died, he told Solomon: My son, I will soon die, as everyone must. But I want you to be strong and brave. Do what the LORD your God commands and follow his teachings. Obey everything written in the Law of Moses. Then you will be a success, no matter what you do or where you go. You and your descendants must always faithfully obey the LORD. If you do, he will keep the solemn promise he made to me that someone from our family will always be king of Israel.

Easy English

David's instructions to Solomon

When David was near death, he gave these instructions to his son Solomon. 'I will die soon like everyone else', David said. 'Be strong and confident. Do what the *Lord your God orders you to do. Obey all his laws and commands. These are in the book of the Law of Moses. Then wherever you go, you will be successful in all your actions. You will be successful wherever you go. Then God will *keep the promise that he made to me. He told me that my *descendants would always rule *Israel.

Easy-to-Read Version	<p>This would happen if they were careful to obey his commands with all their heart and *soul.'</p> <p>The time came when David was about to die. So David talked to Solomon and told him, "I am about to die, like all men must. But you are growing stronger and becoming a man. Now, carefully obey all the commands of the Lord your God. Carefully obey all his laws and commands and decisions and agreements. Obey everything that is written in the Law of Moses. If you do this, then you will be successful in everything you do and every place you go. And if you obey the Lord, then the Lord will keep his promise about me. The Lord said, 'If your sons carefully live the way I tell them, sincerely, with all their heart, then the king of Israel will always be a man from your family.'"</p>
Good News Bible (TEV)	<p>When David was about to die, he called his son Solomon and gave him his last instructions: "My time to die has come. Be confident and determined, and do what the LORD your God orders you to do. Obey all his laws and commands, as written in the Law of Moses, so that wherever you go you may prosper in everything you do. If you obey him, the LORD will keep the promise he made when he told me that my descendants would rule Israel as long as they were careful to obey his commands faithfully with all their heart and soul.</p>
<i>The Message</i>	<p>When David's time to die approached, he charged his son Solomon, saying, "I'm about to go the way of all the earth, but you--be strong; show what you're made of! Do what GOD tells you. Walk in the paths he shows you: Follow the life-map absolutely, keep an eye out for the signposts, his course for life set out in the revelation to Moses; then you'll get on well in whatever you do and wherever you go. Then GOD will confirm what he promised me when he said, 'If your sons watch their step, staying true to me heart and soul, you'll always have a successor on Israel's throne.'</p>
New Berkeley Version	<p>970 B.C.</p> <p>When the time of David's death came near, he advised his son Solomon: "I am about to die. You must be strong and behave as a man. You must observe the charge of the LORD your God, by walking in His ways, by observing His statues, commands, judgments, and testimonies, as it is written in the Law of Moses, so that you may succeed in everything you do and in everything to which you may turn; and that the LORD may confirm the word which He spoke to me: If your sons watch their steps, so as to walk before Me devotedly, with their whole heart and soul, there shall never be wanting for you a man upon the throne of Israel.</p>
New Century Version	<p>The Death of David</p> <p>Since it was almost time for David to die, he gave his son Solomon his last commands. David said, "My time to die is near. Be a good and strong leader. Obey the Lord your God. Follow him by obeying his demands, his commands, his laws, and his rules that are written in the teachings of Moses. If you do these things, you will be successful in all you do and wherever you go. And if you obey the Lord, he will keep the promise he made to me. He said: 'If your descendants live as I tell them and have complete faith in me, a man from your family will always be king over the people of Israel.'</p>
New Life Bible	<p>When David's time to die was near, he told his son Solomon, "I am going the way of all the earth. So be strong. Show yourself to be a man. Do what the Lord your God tells you. Walk in His ways. Keep all His Laws and His Word, by what is written in the Law of Moses. Then you will do well in all that you do and in every place you go. Then the Lord will keep His promise to me. He has said to me, 'Your sons must be careful of their way, to walk before Me in truth with all their heart and soul. If they do, you will never be without a man on the throne of Israel.'</p>
New Living Translation	<p>David's Final Instructions to Solomon</p> <p>As the time of King David's death approached, he gave this charge to his son Solomon:</p>

"I am going where everyone on earth must someday go. Take courage and be a man. Observe the requirements of the Lord your God, and follow all his ways. Keep the decrees, commands, regulations, and laws written in the Law of Moses so that you will be successful in all you do and wherever you go. If you do this, then the Lord will keep the promise he made to me. He told me, 'If your descendants live as they should and follow me faithfully with all their heart and soul, one of them will always sit on the throne of Israel.'

The Voice

David was close to dying, so he gave direction to his son, Solomon.

King David: I am about to go the way all earthly things go. Be strong; demonstrate your maturity. Honor the laws of the Eternal your God, and live by His truth. Be faithful to His laws, commands, judgments, and precepts—the ones written for us in the instructions of Moses. If you follow this path, you will be successful in everything you do no matter where you are, for the Eternal will be faithful to His promise to me *throughout your life*. He promised me, "For as long as your sons are devoted to Me and live by My truth and embrace it with all their being, your offspring will always sit upon Israel's throne." 2Samuel 7:13, 25

Partially literal and partially paraphrased translations:

American English Bible

Well, the time for David's death drew near, and he spoke to his son Solomon and said, 'I'm going the way of all on the earth. So now, you must be strong and show that you're a man. Follow the instructions of Jehovah your God. Walk in His ways and follow the Commandments, rules, and decisions that are written about in the Law of Moses, so you'll understand what you should do when it comes to all the things that I will tell you. Then Jehovah will prove the thing that He promised: *If your children will pay attention to the way that they should walk before Me in truth and with all their whole hearts, there will never fail to be a man who sits on the throne of IsraEl.*

Beck's American Translation

When the time came for David to die, he gave his last instructions to his son Solomon. "I'm going the way of all people," he said. "Be strong, and be a man. Do everything the LORD your God ordered you to do; Walk in His ways, carry out His rules, commandments, decrees, and solemn instructions as they are written in the law of Moses; then you will succeed in everything you do and everywhere you go and the LORD will carry out what He promised me: 'if your descendants will be careful to live before Me sincerely with all their hearts and lives, you will never fail to have a descendant on the throne of Israel.'

Christian Community Bible

David's testament

When David was about to die, he gave his son Solomon this instruction, "I am about to go the way of all creatures. Be strong and show yourself a man. Keep the commandments of Yahweh your God and walk in his ways. Keep his statutes, his commands, his ordinances and declarations written in the law of Moses, that you may succeed in whatever you do and wherever you go. If you do so, Yahweh will fulfill the promise he made to me: 'If your sons take care to walk before me faithfully with their whole heart and their whole soul, you shall always have one of your descendants on the throne of Israel.'

God's Word™

When David was about to die, he instructed his son Solomon, "I'm about to leave this world. Be strong and mature. Fulfill your duty to the LORD your God. Obey his directions, laws, commands, rules, and written instructions as they are recorded in Moses' Teachings. Then you'll succeed in everything you do wherever you may go. You'll succeed because the LORD will keep the promise he made to me: 'If your descendants are faithful to me with all their hearts and lives, you will never fail to have an heir on the throne of Israel.'

International Standard V

David Instructs Solomon

As David's time to die approached, he addressed his son Solomon with these words:

"I'm headed down the road that everyone who lives on earth travels, so be strong and demonstrate that you're a grown man by keeping the charge that the LORD your God entrusted to you. Live life his way, keep his statutes, his commands, his ordinances, and his testimonies, just as they're written down in the Law of Moses, so that you may succeed in everything you do and wherever you go [Lit. turn], and so that the LORD may fulfill his promise that he spoke about me when he said, 'If your sons pay attention to how they live by walking truthfully in my presence with all their heart and with all their soul, you will never lack a man on the throne of Israel.' And now the time drew near when David must die; but first he left with his son Solomon this charge. I am going, said he, the way all mortal things go at last; do thou keep thy courage high and play the man. Hold ever true to the Lord thy God, following the paths he has shewn us, observing his ceremonies, and all those commands and awards and decrees that are contained in the law of Moses; so shalt thou be well advised in all thou doest, at every turn of the way. So will the Lord make good his promise to me, that if my sons would but tread those paths of his, still proving loyal to him with the whole purpose of their heart and soul, the throne of Israel should never lack one of my race to fill it.

New Advent (Knox)Bible

New American Bible (2002)

When the time of David's death drew near, he gave these instructions to his son Solomon: "I am going the way of all mankind. Take courage and be a man. Keep the mandate of the LORD, your God, following his ways and observing his statutes, commands, ordinances, and decrees as they are written in the law of Moses, that you may succeed in whatever you do, wherever you turn, and the LORD may fulfill the promise he made on my behalf when he said, 'If your sons so conduct themselves that they remain faithful to me with their whole heart and with their whole soul, you shall always have someone of your line on the throne of Israel.' [1-6,8-9] Solomon is expected to remove from his father's family the imputation of blood guilt brought upon it by Joab in the unwarranted killings of Abner (⇒ 2 Sam 3:27-29) and Amasa (⇒ 2 Sam 19:9-10); and likewise to punish Shimei for his curse, the effects of which David had pledged himself not to avenge in person (⇒ 2 Sam 19:21-23). The standards of morality presumed in these verses are far from the Christian ones.

New American Bible (2011)²⁰

David's Last Instructions and Death.

When the time of David's death drew near, he gave these instructions to Solomon his son: "I am going the way of all the earth. Be strong and be a man! Keep the mandate of the LORD, your God, walking in his ways and keeping his statutes, commands, ordinances, and decrees as they are written in the law of Moses [Dt17:18-19.], that you may succeed in whatever you do, and wherever you turn, and that the LORD may fulfill the word he spoke concerning me: If your sons so conduct themselves that they walk before me in faithfulness with their whole heart and soul, there shall never be wanting someone of your line on the throne of Israel. 2 Sm 7:11-16; Ps 132:11-12.

NIRV

David Gives Orders to Solomon

The time came near for David to die. So he gave orders to his son Solomon. He said, "I'm about to die, just as everyone else on earth does. So be strong. Show how brave you are. 3 Do everything the Lord your God requires. Live the way he wants you to. Obey his orders and commands. Keep his laws and rules. Do everything that is written in the Law of Moses. Then you will have success in everything you do. You will succeed everywhere you go. "The Lord will keep the promise he made to me. He said, 'Your sons must be careful about how they live.

²⁰ Also called the revised edition.

New Jerusalem Bible	<p>They must be faithful to me with all their heart and soul. Then you will always have a man sitting on the throne of Israel.'</p> <p>As David's life drew to its close he laid this charge on his son Solomon, 'I am going the way of all the earth. Be strong and show yourself a man. Observe the injunctions of Yahweh your God, following his ways and keeping his laws, his commandments, his ordinances and his decrees, as stands written in the Law of Moses, so that you may be successful in everything you do and undertake, and that Yahweh may fulfil the promise which he made me, "If your sons are careful how they behave, and walk loyally before me with all their heart and soul, you will never want for a man on the throne of Israel."</p>
New Simplified Bible	<p>David was about to die. He called his son Solomon and gave him his last instructions: »It is my time to die. I go the way of all people of the earth. Be strong and be a man.</p> <p>»Do what Jehovah your God orders you to do. Obey all his laws and commands, as written in the Law of Moses. That way wherever you go you may prosper in everything you do.</p> <p>»'If you obey Jehovah he will keep the promise he made when he told me, 'Your descendants will rule Israel as long as they are careful to obey my commands faithfully with all their heart and being.'</p>
Today's NIV	<p>David's Charge to Solomon 2:10-12pp -- 1Ch 29:26-28</p> <p>When the time drew near for David to die, he gave a charge to Solomon his son. "I am about to go the way of all the earth," he said. "So be strong, act like a man, and observe what the LORD your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go and that the LORD may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a successor on the throne of Israel.'</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>The days of David dying neared. He commanded Solomon his son, saying, "I go the way of all in the land. Fortify and be a man! Keep the schedule of Yahweh your God, go in his ways, keep his decrees, his commandments, his verdicts, his testimonies, as written in the Torah of Moses. Therefore you will comprehend all you do and anyone in front of you there. Therefore Yahweh raised his word which he spoke over me, saying , 'If your sons keep to their way and go in front of me in truth with all their heart and with all their soul, no man of yours will be cut from over the throne of Israel.'</p>
Bible in Basic English	<p>Now the time of David's death came near; and he gave orders to Solomon his son, saying, I am going the way of all the earth: so be strong and be a man; And keep the orders of the Lord your God, walking in his ways, keeping his laws and his orders and his rules and his words, as they are recorded in the law of Moses; so that you may do well in all you do and wherever you go, So that the Lord may give effect to what he said of me, If your children give attention to their ways, living uprightly before me with all their heart and their soul, you will never be without a man to be king in Israel.</p>
English Jubilee 2000	<p>Now the days of David drew near that he should die; and he charged Solomon, his son, saying, I go the way of all the earth; be thou strong therefore and show thyself a man. Keep the charge of the LORD thy God, walking in his ways, keeping his statutes and his commandments and his rights and his testimonies, as it is written in the law of Moses, that thou may have understanding in all that thou doest and in everything that thou dost undertake, that the LORD may confirm the word which he</p>

spoke concerning me, saying, If thy sons take heed to their way, walking before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

The Expanded Bible

The Death of David [1Kings 2:1 : 2:10-12; 1 Chr. 29:21-30]

·Since it was almost time [As the time approached] for David to die, he gave ·his son Solomon his last commands [this charge to Solomon]. David said, "·My time to die is near [·I am going the way of all the earth]. Be ·a good and strong leader [·strong and show yourself a man]. ·Obey [Observe the injunctions/requirements of] the Lord your God. ·Follow him [Walk in his ways] by obeying his demands, his ·commands [statutes; ordinances; requirements], his laws, and his ·rules [regulations] that are written in the ·teachings [Law; ^LTorah] of Moses. If you do these things, you will ·be successful [prosper] in all you do and wherever you ·go [turn]. And if you obey the Lord, he will ·keep the promise he made to [fulfill the word he spoke concerning] me. He said: `If your descendants ·live as I tell them [·are careful of their way] and ·have complete faith in me [·walk in truth/faith before me], ·a man from your family will always be king over the people [·they will never fail to have a man on the throne] of Israel.'

Ferar-Fenton Bible

(B.C. 1015) **Death of David, and Instructions to Solomon**

The time of David's death, however, approached, and he sent for I am going the way of all the earth, therefore be brave yourself, and be a man, and guard the Trust of your EVER-LIVING God, and walk in His ways by guarding His Institutions, and Commandments, and Legislation, and Constitution, as they are recorded in the laws of Moses. For you should reflect upon all you do, and all you hud there, so that the EVER- LIVING may establish the promise which He made to me saying, ' If your children keep My path, and walk before Me in truth, with all their hearts, and all their souls, there shall not be wanting a man from you upon the throne of Israel.

HCSB

As the time approached for David to die, he instructed his son Solomon, "As for me, I am going the way of all of the earth. Be strong and brave, and keep your obligation to the LORD your God to walk in His ways and to keep His statutes, commandments, judgments, and testimonies. This is written in the law of Moses, so that you will have success in everything you do and wherever you turn, and so that the LORD will carry out His promise that He made to me: 'If your sons are careful to walk faithfully before Me with their whole mind and heart, you will never fail to have a man on the throne of Israel.'

NET Bible®

David's Final Words to Solomon

When David was close to death [Heb "and the days of David approached to die."], he told [Or "commanded."] Solomon his son: "I am about to die [Heb "going the way of all the earth."]. Be strong and become a man! Do the job the Lord your God has assigned you [Heb "keep the charge of the Lord your God."] by following his instructions [Heb "by walking in his ways."] and obeying [Or "keeping."] his rules, commandments, regulations, and laws as written in the law of Moses. Then you will succeed in all you do and seek to accomplish [Heb "then you will cause to succeed all which you do and all which you turn there."], and the Lord will fulfill his promise to me [Heb "then the Lord will establish his word which he spoke to me, saying."], `If your descendants watch their step [Heb "guard their way."] and live faithfully in my presence [Heb "by walking before me in faithfulness."] with all their heart and being [Or "soul."], then,' he promised [Heb "saying."], `you will not fail to have a successor on the throne of Israel.'. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

New Heart English Bible

Now the days of David drew near that he should die; and he commanded Solomon his son, saying, "I am going the way of all the earth. You be strong therefore, and show yourself a man; and keep the instruction of the LORD your God, to walk in his

ways, to keep his statutes, his commandments, his ordinances, and his testimonies, according to that which is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself. That the LORD may establish his word which he spoke concerning me, saying, 'If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you,' he said, 'a man on the throne of Israel.'

NIV – UK

David's charge to Solomon When the time drew near for David to die, he gave a charge to Solomon his son. 'I am about to go the way of all the earth,' he said. 'So be strong, act like a man, and observe what the Lord your God requires: walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go and that the Lord may keep his promise to me: "If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a successor on the throne of Israel."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The time came near for David to die; so he commissioned Shlomo his son as follows: "I am going the way of all the earth. Therefore, be strong; show yourself a man. Observe the charge of ADONAI your God to go in his ways and keep his regulations, mitzvot, rulings and instructions in accordance with what is written in the Torah of Moshe; so that you will succeed in all you do and wherever you go. If you do, ADONAI will fulfill what he promised me when he said, 'If your children pay attention to how they live, conducting themselves before me honestly with all their heart and being, you will never lack a man on the throne of Isra'el.'

exeGesés companion Bible

DAVID MISVAHS SHELOMOH

And the days approach for David to die;
and he misvahs Shelomoh his son, saying,
I go the way of all the earth:
Strengthen! Manly!
Guard the guard of Yah Veh your Elohim!
Walk in his ways!
Guard his statutes and his misvoth
and his judgments and his witnesses
as inscribed in the torah of Mosheh
- so that you comprehend
in all you work and wherever you face:
that Yah Veh raise the word
he worded concerning me,
saying, If your sons guard their way,
to walk at my face in truth
with all their heart and with all their soul
not a man of you
is cut off from the throne of Yisra El.

JPS (Tanakh—1985)

When David's life was drawing to a close, he instructed his son Solomon as follows: "I am going the way of all the earth; be strong and show yourself a man. Keep the charge of the LORD your God, walking in His ways and following His laws, His commandments, His rules, and His admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn. Then the LORD will fulfill the promises that He made concerning me: 'If your descendants are scrupulous in their conduct, and walk before Me faithfully, with all their heart and soul, your line on the throne of Israel shall never end [Lit. "There shall never cease to be a man of yours on the throne of Israel." Compare 2Sam. 7:12–16.]!'

Orthodox Jewish Bible Now the days of Dovid drew near that he should die; and he charged Sh'lomo Bno, saying, I go the derech kol ha'aretz; be thou chazak therefore, and show thyself a man; And be shomer over the mishmeret (requirement, charge) of Hashem Eloheicha, to walk in His derakhim, to be shomer over His chukkot (decrees), and His mitzvot, and His mishpatim (ordinances), and His edot (testimonies), as it is written in the Torat Moshe, so that thou mayest prosper in all that thou doest, and wherever thou turnest; So that Hashem may uphold His Davar (Word, Promise) which He spoke concerning me, saying, If thy banim are shomer over their derech, to walk before Me in emes with all their lev and with all their nefesh, there shall not yikaret l'cha (be cut off of you, fail thee) Ish on the Kisse Yisroel.

The Scriptures 1998 And the days of Dawid drew near to die, and he commanded Shelomoh his son, saying, "I am going the way of all the earth. And you shall be strong, and be a man. "And guard the Charge of יהוה your Elohim: to walk in His ways, to guard His laws, His commands, His right-rulings, and His witnesses, as it is written in the Torah of Mosheh, so that you do wisely all that you do and wherever you turn; so that יהוה does establish His word which He spoke concerning me, saying, 'If your sons guard their way, to walk before Me in truth with all their heart and with all their being,' saying, 'there is not to cease a man of yours on the throne of Yisra'ël.'

Literal, almost word-for-word, renderings:

Concordant Literal Version And draw near do the days of David to die, and he charges Solomon his son, saying, `I am going in the way of all the earth, and you have been strong, and become a man, and kept the charge of Yahweh your Elohim, to walk in His ways, to keep His statutes, His commands, and His judgments, and His testimonies, as it is written in the law of Moses, so that you do wisely all that you do, and wheresoever you turn, so that Yahweh does establish His word which He spoke unto me, saying, If your sons observe their way to walk before Me in truth, with all their heart, and with all their soul; saying, There is not cut off a man of your from the throne of Israel.

Context Group Version Now the days of David drew near that he should die; and he charged Solomon his son, saying, I am going the way of all the land {or earth}: be strong therefore, and show yourself a man; and keep the charge of YHWH your God, to walk in his ways, to keep his statutes, [and] his commandments, and his ordinances, and his testimonies, according to that which is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself. That YHWH may establish his word which he spoke concerning me, saying, If your sons take heed to their way, to walk before me in truth with all their heart and with all their life {soul}, there shall not fail you (he said) a man on the throne of Israe.

English Standard Version When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

Kretzmann's Commentary The Death of David
Now, the days of David drew nigh that he should die; he felt that death was approaching rapidly; and he charged Solomon, his son, saying, I go the way of all the earth, walking on the way which led to death, Joshua 23:14. Be thou strong therefore and show thyself a man, a true watchman in the service of Jehovah; and keep the charge of the Lord, thy God, that which was entrusted to him in his kingly office, that he might perform it, to walk in His ways, to keep His statutes, and His

commandments, and His judgments, and His testimonies, the sum total of the Law in all its different aspects, in its various relations to men, whether this had special reference to the children of Israel or not, as it is written in the Law of Moses, that thou mayest prosper, be skilful, use wise care, in all that thou doest, and wheresoever thou turnest thyself, performing all things in such a manner as to have the approval of Jehovah and therefore be a partaker of true prosperity; that the Lord may continue His word which He spake concerning me, saying, if thy children take heed to their way to walk before Me in truth, in faithful adherence to His covenant, with all their heart and with all their soul, there shall not fail thee, shall not be cut off to thee, (said He) a man on the throne of Israel. The Messianic promise 2Sam. 7:12-13 implied, of course, an unbroken succession of descendants of David, through whom the family of David might be continued. The posterity of David was not to be exterminated, for it was a branch out of his root who was to be the Messiah of the world.

NASB

David's Charge to Solomon

As David's time [Lit days] [Gen 47:29; Deut 31:14] to die drew near, he charged Solomon his son, saying, "I am going the way of all the earth [Josh 23:14]. Be strong [Deut 31:7, 23; Josh 1:6, 7], therefore, and show yourself a man [Lit become a man]. Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written [Deut 17:18-20] in the Law of Moses, that you may succeed [1 Chr 22:12, 13] in all that you do and wherever you turn, so that the Lord [2 Sam 7:25] may carry out His promise which He spoke concerning me, saying, 'If your sons [Ps 132:12] are careful of their way, to walk before Me [2 Kin 20:3] in truth [Or faithfulness] with all their heart and with all their soul, you shall not lack a man on the throne of Israel [Lit there shall not be cast off to you a man from before Me] [2 Sam 7:12, 13; 1 Kin 8:25; 9:5].'

New King James Version

David's Instructions to Solomon

Now the days of David drew near that he should die, and he charged Solomon his son, saying: "I go the way of all the earth; be strong, therefore, and prove yourself a man. And keep the charge of the Lord your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn; that the Lord may fulfill His word which He spoke concerning me, saying, 'If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,' He said, 'you shall not lack a man on the throne of Israel.'"

New RSV

When David's time to die drew near, he charged his son Solomon, saying: 'I am about to go the way of all the earth. Be strong, be courageous, and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn. Then the Lord will establish his word that he spoke concerning me: "If your heirs take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a successor on the throne of Israel."

Webster's updated Bible

Now the days of David drew near that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be strong therefore, and show yourself a man; And keep the charge of the LORD your God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself. That the LORD may continue his word which he spoke concerning me, saying, If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there will not fail you (said he) a man on the throne of Israel.

Young's Updated LT

And draw near do the days of David to die, and he charges Solomon his son, saying, "I am going in the way of all the earth, and you have been strong, and become a man, and kept the charge of Jehovah your God, to walk in His ways, to keep His statutes, His commands, and His judgments, and His testimonies, as it is written in the law of Moses, so that you will wisely all that you will, and wheresoever you turn, so that Jehovah does establish His word which He spoke unto me, saying, If your sons observe their way to walk before Me in truth, with all their heart, and with all their soul; saying, 'There is not cut off a man of your from the throne of Israel.

The gist of this verse:

David, on his deathbed, charges his son Solomon to hear, obey and preserve the Word of the LORD. This will preserve his dynasty.

Be prepared that this is quite a run-on sentence. It is as if David cannot get all of these words out fast enough, as if worried that he might die in the middle of speaking—so he just keeps talking, phrase by phrase. There simply does not appear to be any point at which David is stopping to take a breath and to gather his thoughts.

1Kings 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct	Strong's #4191 BDB #559

Translation: *The time drew near for David to die,...* David is in dying grace. He knows that he is dying, and he has the opportunity to guide and help his son Solomon, before he dies.

Notice that David is no longer called *King David*; at this point, he is only *David*.²¹ In previous chapters—particularly during the Absalom revolution, he was called *King David* or simply *the King*. Even though David is alive at this point, Solomon is king.

²¹ From Abarbinel, mentioned in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:1.

It is a mistaken notice to think that David, seemingly on his deathbed in 1Kings 1, proceeded to this chapter in short order and died. Actually, there was a recovery period for David, which span of time may have been a month or even several months.

The Pulpit Commentary also points this out: *The death of David, and of course the charge which preceded it, did not follow immediately (as the casual reader might be tempted to suppose) on the events related in 1Kings 1. We find from 1Ch 23–29:23, that the aged king recovered sufficient strength to leave his sick room, to gather round him the princes of Israel, (1Chron. 23:9) to make a number of fresh arrangements respecting the priests and Levites and the services of the sanctuary, and even to "stand up upon his feet" (1Chron. 28:2) and address a large assembly respecting the erection and adornment of the Temple...But the recovery cannot have been otherwise than transient it was but the sudden brightening of the flame before it dies out in the socket and we see him in this second chapter, once more in the ante-chamber of death. Now...as he feels the end approaching, he summons Solomon to his side to impart to him his last and private instructions.*²² Interestingly enough, I did not find this mentioned by many otherwise excellent scholars (Barnes, Clarke, Gill, Guzik).

It is important to note that Solomon listens to what he says and Solomon does what David suggests. Solomon is not there just nodding his head, saying, "Yeah, yeah, yeah;" with the intent of doing whatever he wants after David passes away. I can guarantee you that this would have been the attitude of Absalom or Adonijah. Adonijah has never bothered to confer with David about even becoming king in the first place.

This would have described David's other sons, who wanted to be kings, but who were too self-centered. Had they been king and David advising them, they would have ignored most of what he said.

David, on his deathbed, is not the least concerned about himself. He is not telling Solomon where he wants to be buried; what he wants read at his funeral service, etc. He is giving Solomon last minute instructions so that he might be great on the throne.

Application: All that remains of your generation is whatever truth you are able to pass on to your children and grandchildren. What happens at your funeral, where your body is buried, who comes and who doesn't—all of that is immaterial. The only thing that you want to make certain is said at your funeral is the gospel of Jesus Christ; and encouragement for believers there to hold to the Word of God and to keep moving forward.

I cannot think of a single instance of a funeral in Scripture where we know what any speaker of God is saying. A verse from Jeremiah, if taken out of context, can sound as if God is saying not to attend funerals (Jer. 16:5), but this is all about a generation of Israelites who were so awful that God kills them all (the great and the small—Jer. 16:6).

Most of these are simply taken from OpenBible.info; (and on [Death](#) as well) all ESV, capitalized.

Funeral/Death Verses

Scripture	Text/Commentary
Ecclesiastes 12:7	And the dust returns to the earth as it was, and the spirit returns to God who gave it.
Psalms 146:4	When his breath departs, he returns to the earth; on that very day his plans perish.
Job 14:14	If a man dies, shall he live again? All the days of my service I would wait, till my renewal should come.
1Corinthians 15:26	The last enemy to be destroyed is death.

²² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:1 (slightly edited).

Funeral/Death Verses

Scripture	Text/Commentary
Psalm 23:4	Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.
John 11:25–26	Jesus said to her, "I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, and everyone who lives and believes in Me shall never die. Do you believe this?"
Luke 23:43	And He [Jesus] said to him, "Truly, I say to you, today you will be with me in Paradise."
2Corinthians 5:6-8	So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.
Hebrews 9:27–28	And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
Revelation 21:4	"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."
1Cor. 15:51-57	Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?"
Matthew 10:28	"And do not fear those who kill the body but cannot kill the soul. Rather fear Him who can destroy both soul and body in hell."
1Thess. 4:13–14	But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.
John 11:25–26	Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"
Matthew 10:33	But whoever denies me before men, I also will deny before my Father who is in heaven.
Romans 14:8	For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.
Philippians 3:21	Who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.
Philippians 1:21	For to me to live is Christ, and to die is gain.
1John 3:2	Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

Funeral/Death Verses

Scripture	Text/Commentary
2Corinthians 5:8	Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.
But, there is this stern warning:	
Jeremiah 16:3–4	For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who fathered them in this land: They shall die of deadly diseases. They shall not be lamented, nor shall they be buried. They shall be as dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall be food for the birds of the air and for the beasts of the earth.
Jeremiah 16:5–8	"For thus says the LORD: Do not enter the house of mourning, or go to lament or grieve for them, for I have taken away my peace from this people, my steadfast love and mercy, declares the LORD. Both great and small shall die in this land. They shall not be buried, and no one shall lament for them or cut himself or make himself bald for them. No one shall break bread for the mourner, to comfort him for the dead, nor shall anyone give him the cup of consolation to drink for his father or his mother. You shall not go into the house of feasting to sit with them, to eat and drink."

What other book is there that you can go to with this much information about death and what comes after?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh ^o lômôh (שְׁלֹמֹה) [pronounced <i>sh^o-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...he charged Solomon his son, saying,... David is going to tell Solomon what he suggests, and Solomon will listen carefully, and David's words will be recorded. We do not know the process of this, but my guess is, there is a court recorder and an historian right there, recording most everything that David says.

What we find in these next few verses is quite remarkable. David does not discuss any regrets in his life; he does not talk about lost opportunities; he does not express sadness in his leaving this life. He is king and he is focused on one thing—on the successful transference of power from himself to Solomon. He has already made Solomon king and he has already announced this to the people of Israel (1Chron. 28–29). But, there are things which must be taken care of, to insure Solomon will begin his reign with the least amount of trouble; which in turn will give the people of Israel a stable and lawful government.

L. M. Grant: *As David was about to die, his words to Solomon have serious significance. Just as Paul (2Timothy 4:1-6) and Peter (2Peter 1:12-15) were concerned about the testimony of the Lord after their decease, so was David, for they were not moved by selfish motives, but by concern for God's glory among His people.*²³

Translation used below is ESV; capitalized.

Famous Last Words in Scripture

Scripture	Text
Jesus, about those about to crucify Him. Luke 23:34a	And Jesus said, "Father, forgive them, for they know not what they do."
Jesus on the cross. Matt. 27:46	And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have You forsaken Me?"
The thief on the cross to Jesus. Luke 23:42	And he said, "Jesus, remember me when you come into Your kingdom."
Jesus to the thief. Luke 23:43	And he said to him, "Truly, I say to you, today you will be with me in Paradise."
Jesus' last words. Luke 23:46	Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit My spirit!" And having said this he breathed his last.

²³ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Famous Last Words in Scripture

Scripture	Text
Paul writing to Timothy in 2Tim. 4:1–4	I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.
2Tim. 4:5–8	As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge, will award to me on that Day, and not only to me but also to all who have loved His appearing.
Peter's final words, knowing that he will die soon. 2Peter 1:13–15	I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things.
2Peter 1:16–18	For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.
2Peter 1:19–21	And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.
Joshua at his death in Joshua 23:14	"And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed."
David's final words to the public were given in 1Chron. 28:2–4	Then King David rose to his feet and said: "Hear me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God, and I made preparations for building. But God said to me, 'You may not build a house for My name, for you are a man of war and have shed blood.' Yet the LORD God of Israel chose me from all my father's house to be king over Israel forever.
1Chron. 28:5–7	For he chose Judah as leader, and in the house of Judah my father's house, and among my father's sons He took pleasure in me to make me king over all Israel. And of all my sons (for the LORD has given me many sons) He has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. He said to me, 'It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he continues strong in keeping my commandments and my rules, as he is today.' (1Chron. 17:11–14 quoted and paraphrased)

Famous Last Words in Scripture

Scripture	Text
1Chron. 28:8–9	Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever. And you, Solomon my son, know the God of your father and serve Him with a whole heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek him, he will be found by you, but if you forsake Him, He will cast you off forever.” (ESV; capitalized)
King David to his son Solomon. 1Kings 2:1–4	When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

Hawker: *There is somewhat very affecting in the dying moments of all men; but particularly so when eminent servants of the Lord come to die. We feel highly interested to know what they say, what were their views, and what their feelings, as they went down into the Jordan of death. The Holy Spirit has been pleased to gratify the church on this point in numberless instances; and, in a part of scripture where many of the Old Testament saints are brought together into one point of view, we are told in general terms, that they all died as they had lived, believing; These all died in faith. See Heb 11.²⁴*

[Chapter Outline](#)

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1Kings 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202

²⁴ From <http://www.studylight.org/commentaries/pmc/view.cgi?bk=10&ch=2> accessed October 10, 2014 (slightly edited).

1Kings 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...“I am going the way of all the earth;... David knows that he is going to die. There is no way around that. Most of us know this intellectually; or we try not to think about it; but we all have an expiration date, and God knows what that date is.

This phrase comes actually from Joshua, when Joshua at his death said, “And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed.” (Joshua 23:14; ESV) It is reasonable to assume that David was studying the book of Joshua around this time, and what Joshua said, 400 years previous, also spoke to him.

Peter Pett: *[David's] opening words were based on Joshua 23:14, 'and now I am about to go the way of all the earth', and his following words were very reminiscent of those spoken to Joshua by God in Joshua 1:7, "Be strong and very courageous that you may observe to do according to all the Law which Moses commanded you --- that you may prosper wherever you go". It is clear then that David had the injunctions in Joshua mainly in mind. He was well versed in the Scriptures. But the words are fashioned by him to suit the present situation, being altered and expanded on.*²⁵

Going the way of all the earth simply means that, everything on earth with life will die—this is the natural order of things. David will have a focus far different than we would expect—his focus is on what will be good for Solomon and what will be good for Israel. He is about to leave the scene entirely.

J. Vernon McGee: *First of all David said, "I go the way of all the earth." This is the way of man. In Romans 5:12 the apostle Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." By man came death, and death is passed on to all men because all have sinned. The sin of Adam has been passed down to you and me; if the Lord tarries, we will go through the doorway of death. Why? Because this is the way of all the earth, the conclusion of this life's journey. It is not a very attractive subject. We don't like to think about death today because it is something a little too depressing for the human race.*²⁶

J. Vernon McGee continues: *In Psalm 23:4 David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff they comfort me." David is not speaking about the fact that he has come to his deathbed. As someone has said, "The moment that gives you life begins also to take it away from you." David is likening life to a walk through a valley. At birth you start down through the valley, and the farther you walk the narrower it gets. At the end of the valley is death. All of us are walking through that valley today. You may be in robust health today, but you can be dead before the sun goes down.*²⁷

²⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

²⁶ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

²⁷ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

For a person in dying grace, they recognize that their time has come as well.

I have been studying David for much of the past decade+; so it is apropos that we look at the doctrine of dying grace.

Links to the Doctrine of Dying Grace

R. B. Thieme, Jr.'s booklet can be ordered here (it is free):

<http://rbthieme.org/Publications/dyinggrace.html>

R. B. Thieme, Jr.'s Doctrine of Dying Grace online:

<http://www.dictionaryofdoctrine.com/Dying-Grace.html>

This appears to be identical to the Makarios Church link:

http://gracebiblechurchwichita.org/?page_id=689

Makarios website and the doctrine of Dying Grace:

<http://makarios-online.org/notes/pdf/Dying%20Grace%201-09.pdf>

Ron Adema on Dying Grace with respect to the life of Josiah:

<http://www.doctrinalstudies.com/pdf/D040915.pdf>

Several doctrines on death:

<http://www.bibleteacher.org/DEATHOUT.htm>

Although these pastors have similarities and differences in their approach to dying grace, this doctrine in this general form was probably originally developed by R. B. Thieme, Jr.

If, for some reason or another, you are not getting this teaching in your church, God did not design you to go it alone. Here are a list of churches which may be in your geographical area or, at least, have online access to their sermons:

<http://kukis.org/Links/thelist.htm>

Chapter Outline

Charts, Graphics and Short Doctrines

Gill: *the path of death [is traveled by]...kings and peasants, high and low, rich and poor, great and small, good and bad; none are exempted, all must die, and do; it is the appointment of God, a decree which can never be reversed; all experience confirms it.*²⁸

And David has given his testimony concerning death back in Psalm 23:4 **Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.** (ESV; capitalized) This might be a good psalm to study, in parallel to this first portion of 1Kings 2. **Psalm 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This is what we have so far: **As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth."** This first statement is by way of informational. "My health has been off and on for the past few months, but now, this is it. This is my last day. These are my final hours." David says this because he knows that death is near, and because there are things which he must say to his son Solomon; because Solomon will become the only king, and there will be no man like David that Solomon can learn from. All of his learning from David is coming to a close before this chapter is out.

²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:2.

In these words, David is neither eliciting sympathy nor is he expressing fear. He is stating a fact. “I am going to say a few things, Solomon, my son, and you need to listen carefully. I might not be able to repeat any of this.”

Furthermore, David is done talking about himself. From this point forward, what he says is for the benefit of Solomon.

Application: The goofiest and most self centered thing I have ever seen is the person who plans out their own funeral, choosing the songs, the guest list, the things which need to be said. If you want to make sure that the gospel is made clear; if you want to make sure that Christian growth is laid out—that’s fine. Because at this point in time, you are gone. You are no longer in the room. The people you know who are alive in the room are the ones who need to move forward. They are still in the midst of the Angelic Conflict. So, if you have the need to plan out such an event, make sure you do what David does—his central focus is not himself, his life, his good deeds and his mistakes—the focus of what David has to say is Solomon. Solomon will carry on; Solomon, once this day is over, is still alive—so David tells Solomon what he believes will be best in order to begin and establish his reign over Israel.

1Kings 2:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	2 nd person masculine singular, Qal perfect	Strong’s #2388 BDB #304
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong’s #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong’s # BDB #510
’îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong’s #376 BDB #35

Translation: ...therefore, be strong and be a man,... As you have seen in the previous chapter, Solomon had to act quickly as David told him to act, and he had to play the part of a king. We do not know Solomon’s age, but I would venture to guess that he is about 20 or 30 at this time (Barnes suggests²⁹ that he might be as young as 19 or 20). He has learned a great deal from David and from whatever education that David has organized for him. Solomon will continue to learn the Word of God, but he will also become of student of many disciplines.

Solomon has done things that require strength; and he has been a man. He had Adonijah come in before him. A messenger gave Adonijah Solomon’s word that he would not kill him; but called him in and had Adonijah bow low before him. Solomon said very little. All that is recorded is, “Okay, go home now.” (1Kings 1:53b). I am of the mind that this is all the Solomon said. It was likely a very tense moment for both of them. Adonijah knew that

²⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 2:2.

he had to be courageous; he knew that he had to come before Solomon the king; and he did the proper obeisance before Solomon. And during all this time, Solomon was strong and regal. Here you have a full-grown man, a man who really thought he was going to be king, bowing down low before Solomon, who is just a kid.

So, at a fairly young age (1Chron. 22:5), during a time of mild turmoil, Solomon took the reigns of government and executed his responsibilities flawlessly. Much of David and Solomon's co-regency reign is recorded in 1Chron. 22–29. This time period continued from a month to a year, roughly. In the Chronicles' passages, it is clear that King David has some very good days in his old age.

It seems that David is both telling Solomon that, so far, he has been strong and he has been a man; and that he needs to continue that into the future. He is the leader of Israel. He is their king. Therefore, he has to be strong; he has to be a man; he has to show that he is a leader.

J. Vernon McGee: Solomon was not quite like his father. David was a man. Solomon was not much of a man. David was rugged. Solomon had been brought up in the palaces - in fact, he had been brought up in the women's palaces. Why did Solomon have a thousand women around him? My friend, the answer is quite obvious. All Solomon knew about was women. He was a sissy if there ever was one. I don't think he and David had much in common. So David says to him, "I have made you king. I want you to play the man. I don't think you are one, but do the best that you can." This is the injunction David gave to this boy who had been brought up with soft clothing. Solomon was not like David. He was not like John the Baptist. He was not like our Lord, either. But now he is the king of Israel.³⁰

Even though there are some innate characteristics of leaders, this is also a skill which must be learned. Most people do not have the desire to lead. Now, they might have the desire to boss others around or they might manipulate those around them; but that is nothing like being a leader. A lot of people want to have their own way; but leadership involves responsibility for others as it does authority.

The Doctrine of **Leadership** was covered back in **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Application: Men inhabit a unique place in this world; and the man who gets married will be a leader. Let me say something that some men have a difficult time with: in marriage, you must be a leader. A woman looks to a man who is strong, is confident, can lead, and can make decisions. If a woman can walk all over you, she will lose her respect for you, and when she loses her respect for you, her love is long gone. No one is saying that you need to be a drill sergeant who constantly barks our orders, or gets into the face of his woman, and shouts, "Do you think that you really cleaned that latrine, corporal? You need to get back in there and put some backbone into it." Unfortunately, marriages are too often based upon lust rather than upon leadership, which means you, as the man, initiate, and the woman, as the responder, responds. The more that men are woosified in our society, the more difficult it is for them to lead in marriage. And if the man cannot lead in marriage, that marriage will often just fall apart. The man provides the guidance and the backbone and the security of the marriage. Sometimes, women are going to act pretty irrational, and, within reason, marriage allows them some freedom to do so. Who has not known a pregnant woman who is, from time to time, a little bit kooky?

David says to Solomon, "You need to be strong and you need to be a man;" and this exact advice is necessary for every man who takes on some position of authority in life, even if that is a position as the man of the house in marriage.

Solomon has been raised in or around the palace, and there have been several other sons who wanted to become king (we know about Absalom and Adonijah—but there may have been more). For most of his life, these young men towered over Solomon in their age, experience, and physical appearance. Solomon, at a very young age, had to hit the ground running, and to be tough yet fair; to be a leader, but one who was compassionate. These are balances which few men can successfully achieve.

³⁰ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

This is what we have so far: [As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth. So far, you have been strong, you have been a man \[and you need to continue this way\],...](#) You will note how close this is to Paul's exhortation to the Corinthians: [Be watchful, stand firm in the faith, act like men, be strong.](#) (1Cor. 16:13; ESV) The implication is that Solomon should continue to be strong and he should continue to act like a man. This is difficult, because Solomon is young, and all of his half-brothers are older than he is. They are men, and he is just entering into manhood. As king, he must show a great deal of strength, while, at the same time, be fair and just.

Application: Leadership is a very tricky thing and very few people can properly lead. Our current president, Barack Obama (I write this in 2014), when running for president, disparaged over and over again the leadership of George Bush. Everything that was wrong in the world was George Bush's fault. Although I cannot look into the mind of Barack Obama, I am sure that he thought he could step into the office of presidency and be a much greater leader than George Bush. I think that candidate Obama believed his own rhetoric. However, when he became president, the weight of the world was on his shoulders, and suddenly this job and this power that he coveted, was a much greater burden than he could have imagined. He adhered narrowly to a political ideology which is fine for classroom discussions, but has failed miserably in practice. As a result, I personally see Barack Obama is the greatest failed presidency in my lifetime. He did not make American safer or more prosperous; he circumnavigated our constitution, and imposed onerous regulations upon a variety of businesses, while seizing control of the medical insurance industry and the student loan industry in the first two years of his presidency. But his greatest failure as a president is an inability to self-correct. Some presidents try X, and when X doesn't work, a good president might either dial back X, or try non-X. The policies which Obama have instituted have not been working; but he is too married to his ideology to dial back anything. And, his greatest problem internationally, is that he has not shown himself to be a leader. He is a speech-maker, but not a leader—and he has surely confounded these two things.

Application: Solomon will make some speeches; and in making these speeches, he will explain principles of truth, and he will back up his words with actions. No one will hear Solomon's speeches, and then accuse him of doing the opposite of what he says. On the other hand, few people today have any interest in speeches given by Obama, apart from his loyal fans. We know that he says whatever he believes will help to get his agenda through. It does not matter if the country is with him; it does not matter if he outright lies to the people. Like many ideologues, he has an agenda, and everything is done in order to institute this agenda. Whatever tactics or words are necessary will be used. A leader will inspire, move and motivate his people with his words; a non-leader will lie, obfuscate the truth, and attempt to manipulate his listeners into a course of action.

President Obama, President George Bush—these are only men. They have sin natures; they have lust patterns; they have good points and bad. What separates them from us is, they have a different station in life. There are other men who are smarter, stronger, and more able to work their own policies. But they do not occupy the office of presidency. Therefore, it is up to these two men [to be strong and to act like men.](#)

In some countries, a man in Solomon's position would have all of his half-brothers killed, along with, possibly, their mothers. So, whereas a casual reading of this chapter may make it seem as if David is giving Solomon a hit list, that is really not the case. Compared to most administrations in most countries, the number of people killed by Solomon's administration when taking power is probably the least. And no one is killed simply for opposing David or opposing Solomon. There must be an underlying, legal reason for killing anyone.

4 men will be on David's crap list: Joab, Abiathar, Adonijah, and Shimei. Joab had already murdered two men, so his execution is justified. The other men will be allowed to live, *if* they satisfy certain conditions. However, both Adonijah and Shimei will violate the terms of their probationary status; so they will be executed.

1Kings 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
'êth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mish ^e mereth (תקמשת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: ...and you have kept the charge of Y^ehowah your Elohim... Here is where we find out that Solomon has been learning Bible doctrine. Solomon has kept the watch, charge, service and/or observation of Y^ehowah God. There are things which he was supposed to observe and this is what he did. He was also to preserve the charge of Y^ehowah.

Keeping the charge of Y^ehowah may have been an overall statement concerning Solomon's relationship with God, which encompasses the things which follow.

The Geneva Bible: *He shows how hard it is to govern and that no one can do it well except he obey God.*³¹

So far, this reads: *The time drew near for David to die, he charged Solomon his son, saying, "I am going the way of all the earth; therefore, be strong and be a man, and you have kept the charge of Y^ehowah your Elohim."* Note David's focus. It is upon Solomon. It is all about encouraging Solomon. David doesn't talk about himself and what he is feeling; he does not recount his great deeds; he talks to Solomon about Solomon's mental attitude and Solomon's future.

So many commentators accuse David of taking this time to get vengeance on his enemies. The fact that David's focus in his final words to Solomon are upon Solomon and his position as king, tells us that David was not thinking about himself or his enemies or about revenge. His thinking about these men is not about revenge; it is about helping secure Solomon's place as king, which has the benefit of providing stability and security for nation Israel.

³¹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/1-kings/1-kings-2.html> accessed July 6, 2014.

Application: I write this in 2014 and we have a president who provides anything but stability and security. These are things which he promises to give us via government; but it is clear with every crisis that his government is too incompetent and too cumbersome and too partisan to provide stability and security. The United States will face security breaches for the next several decades because of the damage Barack Obama has done. We have thousands of people who have illegally immigrated to our country who have no love for our country (I am referring to the many Middle Eastern nationals who have illegally crossed our borders and now live in the United States). We have the countries of Russia and China both on the move to gobble up more territory, in the face of a weak president. Iran is moving steadily toward becoming a nuclear country. The problem here is, fanatical Muslims are not concerned about their own deaths. A mutually assured destruction is not an issue to them (not to all of them). Nuclear war would possibly be the final step before the end times, in their minds.

Application: And while all of this goes on, the President uses all means at his disposal (the justice dept, the IRS, the EPA) to attack his political enemies—not just those running for office, but those who simply vote as well. This is the first time I have known a president to simultaneously court the vote of the uninformed and try to stifle voters with whom he disagrees.

1Kings 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
d ^e râkîym (דרכים) [pronounced deh-raw-KEEM]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202

Translation: ...—[to walk in His ways](#),... Today, in the **Church Age**, there is the Christian walk, taught in Berachah Church as the **protocol plan of God**. In the **Age of Israel** there was also an appropriate set of mechanics and behaviors, which Solomon followed. This is the spiritual life for Old Testament saints in the Age of Israel.

Walking in His ways refers to the spiritual life during the time of Solomon. In other words, this is the spiritual life under the economy of Israel.

In **Gen. 17:1** ([HTML](#)) ([PDF](#)) ([WPD](#)), we studied the spiritual life of the believer even before the time of Israel. There must be a spiritual life for believers in all dispensations; and David is talking about Solomon moving forward in his own spiritual progress. What the Mosaic Law did to the spiritual life was to add a very carefully orchestrated set of rituals which were to be followed; the idea being, when these things all played out in the Person of Jesus Christ, believers who had observed these rituals all of their lives would say, "That is what I have been living." They were to make the connection between the Levitical observations and the offering of Jesus Christ (as is explained in the Book to the Hebrews).

The Spiritual Life During the Time of David and Solomon

1. In every era, there is a spiritual life for those who believe in Jesus Christ.

The Spiritual Life During the Time of David and Solomon

2. The basis for having a relationship with God is believing in the **Revealed God** (prior to the coming of the Lord Jesus Christ); and/or believing in the Messiah-to-come. During and after the 1st advent, this is believing in Jesus Christ.
 - 1) And Abraham believed the Lord, and it was counted to him as righteousness (Gen. 15:6). This is faith in the Revealed God before the nation Israel.
 - 2) For the era of David: Blessed [or, *happy*] are they who place their trust in Him (Psalm 2:12b). And those who know Your name will put their trust in You; for You, Jehovah, have not forsaken those who seek You (Psalm 9:10). But I have trusted in Your grace; my heart will rejoice in Your salvation (Psalm 13:5). You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Trust in the LORD forever, for the LORD GOD is an everlasting rock (Isa. 26:3–4). Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God (Isa. 50:10).
 - 3) In the era of Christ and the Church Age: He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him." (John 3:36). The woman said to Him, I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." Jesus said to her, "I who speak to you am He." (John 4:25-26). "Truly truly I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgement, but has passed out of death into life." (John 5:24). "You search the Scriptures because you think that in them you have eternal life; and it is these (scriptures) that bear witness of Me; and you are unwilling to come to Me, that you may have life." (John 5:39-40). [We] solemnly testified to both Jews and Greeks of a change of mind toward God and faith in our Lord Jesus Christ (Acts 20:21). But some days later, Felix arrived with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him speak about faith in Christ Jesus (Acts 24:24). Therefore, we have been justified by faith (Rom. 5:1a). Therefore, there is no condemnation for those who are in Christ Jesus (Rom. 8:1).
3. This faith sets up a permanent and eternal relationship as well as a potential relationship during our time on earth.
4. In all dispensations, man has a sin nature; before Abraham; during the time of Israel and in the Church Age. When we sin, we break fellowship with God. This fellowship is restored by naming our sins to God.
 - 1) Lev. 26:40–42: "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land."
 - 2) Psalm 32:3–5: When I kept silence, then my bones became old, through my howling all day. For by day and by night Your hand was heavy on me; my sap was turned into the droughts of summer. Selah. I confessed my sin to You, and I have not hidden my iniquity; I said, I will confess over my transgression to Jehovah; and You forgave the iniquity of my sin.
 - 3) Psalm 38:18: I will make known my iniquity; I am anxious [or, *concerned*] for my sin.
 - 4) Psalm 51:1–4: Be gracious to me, O God, according to Your loving-kindness, according to the multitude of Your tender mercies; blot out my transgressions. Wash me completely from my iniquity, and cleanse me from my sin. For I know my transgressions; and my sin is ever before me. Against You, You only, I have sinned, and done evil in Your eyes; that You might be justified in Your speaking and be clear when You judge. See also Psalm 51:5–14.
 - 5) Prov. 28:13: Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.
5. In the Old Testament, spiritual growth came from learning, knowing and applying the Word of God.
 - 1) Moses told his people: "And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates." (Deut. 6:6–9). Jews were to saturate the lives of their

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- children with the Word of God.
- 2) David wrote about the intake of doctrine; to God, he wrote: Listen, You [God] desire [and You take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being]. (Psalm 51:6).
 - 3) The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: "I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her." (Prov. 8:4–5, 10–11).
 - 4) Believers were to seek the Word of God in the Old Testament, and to recognize that God's way of thinking was not their way of thinking. "Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. 55:6–9).
 - 5) Believers in the Old Testament were not to depend upon their own understanding. Trust in Jehovah with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths [i.e., He will guide you] (Prov. 3:5–6).
 - 6) Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed (Prov. 3:13–18).
6. Faith rest:
- 1) You place your trust in God, in His Word, in His promises or in Bible doctrine, and you step back and allow God to keep His Word, or fulfill His promises, or vindicate the doctrine which is in your soul.
 - 2) The believer must be in fellowship and have a true object for his faith. That is, what he believes must be true. Believers are constantly placing their faith in things which are false and which are not promised by God.
 - 3) Whether in the Old or New Testament, the believer must have no unconfessed sin in his life (when you name your sins to God, any unknown sins are forgiven as well—1John 1:9).
 - 4) The believer has to know a promise or some of the promises of God; or they must know true and correct Bible doctrine toward which they can exercise faith. A baby believer can no more use the faith-rest technique than allow his spiritual gift to function properly.
 - 5) The principle of the faith-rest technique was a part of Old Testament mechanics: You [God] keep him in perfect peace whose mind is stayed on You, because he trusts in You. Trust in Jehovah forever; for in the LORD JEHOVAH is everlasting strength (Isaiah 26:3-4). When I am afraid, I will trust in you (Psalm 56:3).
7. The mechanics of the faith-rest technique:
- 1) Whether in the Old or New Testaments, the believer must be in fellowship for spiritual function of any sort; if you are out of fellowship by committing a sin, then you must first name this sin to God. 1Cor. 11:31 1John 1:9 Psalm 51:4
 - 2) The believer must have something in which to believe. Therefore, we must know the promises of God, the essence of God and/or the doctrines of the Bible. Faith requires an object, and that object must be true and accurate.
 - 3) When faced with a problem, a time of testing or some difficulty in life, the believer places his faith in an applicable promise of God or a doctrine from the Bible.

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- 4) This may or may not require action on the part of the believer. Each situation is different. Let me illustrate this with you and your child:
 - (1) You are teaching your son to swim, and, as a part of this, you want him to jump into the water where you are. He has to trust you as he jumps into the swimming pool where you are standing. That requires action on his part.
 - (2) That same child depends upon you for safety at home. In this case, the child does nothing. He doesn't add extra locks to his windows, nor does he set up motion detectors in his room or keep a loaded gun on his night stand next to his Barney books. His trust is in you to keep him safe (quite obviously, doing these things would never occur to most children, because their faith in you for their safety at home is so strong). In this illustration, the child does not act.
8. The key to faith-rest is moving towards being occupied with Jesus Christ. Being occupied with Christ means that you will automatically apply the faith-rest technique to any appropriate circumstance. Psalm 37:4–7a Eph. 4:11–16 Heb. 12:1–2 This comes from learning the Word of God and growing spiritually.
9. As you become occupied with Christ, you view your life and the circumstances of your life in the light of eternity. He has made everything beautiful in its time. Also, He has set eternity in their heart, without which man cannot find out the work that God makes from the beginning even to the end (Eccles. 3:11). Israel is delivered by Jehovah with everlasting salvation. You will not be ashamed nor disgraced to all eternity (Isa. 45:17). For so says the high and lofty One Who inhabits eternity, and His name is Holy: I dwell in the high and holy place, even with the contrite and humble of spirit [= the grace orientated believer]; to revive the spirit of the humble and to revive the heart of the contrite ones (Isa. 57:15).
10. Faith-rest was the basic system of spirituality in the Old Testament. One used rebound in order to get back into fellowship and faith-rest to live their lives. The consistent use of faith-rest was associated with a believer becoming mature in the Old Testament. Abraham and Daniel are examples of this. Gen. 17:15–27 Rom. 4:18-21 Dan. 6:1-22 Heb. 11:33
11. Negative examples of believers applying the faith-rest technique in the Bible (i.e., they fail to mix the promises of God with faith):
 - 1) With regards to God's promises, Abram was not supposed to act on these promises in order to make them true. In Gen. 16, Abram will act in order to make God's promise to him come true, and he had sex with his wife Sarai's slave girl (encouraged by his wife, no less).
 - 2) The Exodus generation is probably the greatest example of those who continually failed to trust God and His promises. Through the Abrahamic Covenant, they knew that God had promised them the land of Canaan, even though they were living in slavery in Egypt. They called out to God to deliver them from this slavery, and God sent them Moses. God promised Israel (through Moses) that He would lead them out of slavery and into the Land of Promise (Ex. 3:15–22). Once this all came to pass, exactly as God had promised, the children of Israel found themselves in the desert following Moses, and facing many tests. The first is the bitter water test at Marah in Exodus 15. In order for the Israelites to travel from the desert to the Land of Promise, a land given them by God, they would have to survive the trip. This means that they would need a huge amount of drinkable water, even though they would travel in a desert. However, when faced with some undrinkable water (called bitter water), these Jews, who had just observed several tremendous acts of deliverance by God, fell apart and began to complain and fret over their situation.
 - 3) These same Jews faced a no food and a no water test at Meribah in Ex. 16–17. They failed again.
 - 4) Literally a few months after they left Egypt, the Exodus generation stood at the entryway of the Land of Promise, and they could have taken the land. However, they did not, because they were afraid of the *giants in the land*. At least 3 men believed God and were ready to function according to His promises (Moses, Joshua and Caleb), and the rest of Israel did not believe God, despite all that He had done previous to this situation. Num. 13–14
 - 5) God has these Jews cool their heels in the desert for the next 38 years, while He kills off the older generation (Gen X) and raises up a new generation of believers (the generation of promise). However, one of their first tests involves them facing another *no water* test, and even this new

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generation falls apart, and moans and complains, wishing that they had already perished in the desert (which reveals their lack of training by their parents). Num. 20

12. Nation Israel was to survive and thrive using the laws of divine establishment. There were a great many believers in nation Israel who were not empowered by the Holy Spirit. However, they still had roles to play as believers in client nation Israel.
 - 1) The laws of divine establishment are those laws which are applicable to all people, believers and unbelievers, spirit-filled and not, which are designed to protect and prosper a people in a geographical area.
 - 2) The definition of the laws of divine establishment: God has ordained a set of laws and a set of moral principles designed for the human race in time. The more closely a nation follows these laws and this morality, the greater the freedom and the greater the happiness of that nation. The laws of divine establishment are designed for believers and unbelievers alike. They operate throughout human history, in all kinds of societies, in many different nations, under many different governments. The more closely a nation conforms to these laws, the better off that nation is. The more a nation deviates from these laws, the worse off that nation becomes. God's purpose with the laws of divine establishment is not simply to make our miserable lives better, but to provide an environment in which the gospel can be promoted and an environment when Bible doctrine can be taught. The betterment of the society and the happiness of the people of that society are natural results of these laws.
 - 3) All men are born with a sin nature; and men have competing interests.
 - 4) God has designed ways, in His perfect plan, for all men to coexist, believers and unbelievers alike. These are called the laws of divine establishment.
 - 5) As most would agree, there is an ideal way of doing things and the wrong way of doing things. We would disagree on what that ideal way is, but most of us have opinions about how things ought to be done.
 - 6) God also has a way of doing things, which is ideal, designed for the human race, and these are called the laws of divine establishment.
 - 7) These laws are designed for believers and unbelievers alike.
 - 8) These laws, ordained by God, provide for the survival and freedom of the human race throughout human history.
 - 9) Obeying the Ten Commandments is probably the best example of a nation abiding by the laws of divine establishment. Ex. 20 Deut. 5
13. Finally, nation Israel provided, through the many rituals which it followed, and by various things which were established for Israel only (e.g., its tradition of prophets and priests), a view into the future, of the Messiah Who would come and die for our sins.
 - 1) The various animal sacrifices and offerings portrayed salvation and rebound. Lev. 1–6
 - 2) The various feast days portrayed Jesus Christ as well as the future of nation Israel. Lev. 23 25 See the **Feast Days** ([HTML](#)) ([PDF](#)).
 - 3) The **Ark of God** represented Jesus Christ. ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - 4) The **Tabernacle** represented Jesus Christ and the cross ([HTML](#)) ([PDF](#)), as did the Temple in the time of Solomon and later.
 - 5) The priest represented man to God, and looks forward to Jesus as our Mediator. Lev. 7–9 1Tim. 2:5
 - 6) The tradition of the prophet, who came to kings and came to the general public to represent God to them. 2Kings 1–4
 - 7) When all of these things are followed by nation Israel, that is a mountainous amount of typology which is in play, which looks forward to the coming Messiah and to His sacrifice on the cross.

Related to this study is:

The **Basic Mechanics of the Christian Life** (or, **The Christian Life for Dummies**) ([HTML](#)) ([PDF](#)) ([WPD](#)).
 The **Fundamentals of the Faith (Living the Christian Life)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of this is culled from previous studies:

Salvation ([HTML](#)) ([PDF](#))

Rebound (confession of personal sin to God) ([HTML](#)) ([PDF](#))

The **Importance of Bible doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#))

Faith-rest (which is what Abram ought to be doing with the promises of God) ([HTML](#)) ([PDF](#))

The Laws of Divine Establishment ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
chuqqâh (חוקה) [pronounced khooh-KAWH]	<i>that which is established or defined; statute, ordinance, law</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #2708 BDB #349
This word occurs 106 time in the Bible, mostly in the Torah; and is principally rendered <i>statute, ordinance</i> ; but BDB and Gesenius also offer the translations: <i>enactment; practice, custom; limit; right, privilege</i> .			
mits ^e vâh (מצוה) [pronounced mits ^e -VAH]	<i>commandment, prohibition, precept, that which is forbidden, constraint, proscription, countermand</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4687 BDB #846

Translation: ...to keep His statutes, [to keep] His commandments... God had ordinances and laws (or commandments) which Solomon studied, learned, and obeyed. We will study and differentiate between these below.

1Kings 2:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭîym (משפטים) [pronounced mish ^e -paw-TEEM]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘êdûwth (עדוּת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #5715 BDB #730

Translation: ...and [to keep] His ordinances, as well as the testimonies... God has judgments and precepts, which Solomon learned and obeyed.

The Pulpit Commentary asserts³² that one cannot distinguish between these words, and they are wrong about that.

We have several words here which are easily confused. Since they all occur here in the same passage, we will take a look at them.

Statutes, Commandments, Ordinances and Testimonies

1. There are actually only a few passages where all or most of these words occur together:
 - 1) God telling Isaac why he is blessed: "I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept My charge, My commandments, My statutes, and My laws." (Gen. 26:4–5; ESV; capitalized)
 - 2) David's charge to Solomon: Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses (1Kings 2:2b–3a; ESV capitalized)
 - 3) Psalm 19:7–9 The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. (ESV)
 - 4) Psalm 89:29–32 I will establish his offspring forever and his throne as the days of the heavens. If his children forsake My law and do not walk according to My rules, if they violate My statutes and do not keep My commandments, then I will punish their transgression with the rod and their iniquity with stripes. (ESV; capitalized)
2. The verb *to keep* is the Qal stem of *shâmar* (שָׁמַר) [pronounced *shaw-MAR*], which means, *to keep, to guard, to protect, to watch, to preserve*. Strong's #8104 BDB #1036. These things are quite obviously to be obeyed; but Solomon (and many others) have been charged with the responsibility to preserve these statutes, laws, commandments, etc.
3. We have already looked at *walking in His ways*. Today, this is the Christian walk. Now, for most Christians, this only means to obey to laws of divine establishment. That is, behave morally and go to church. Following the laws of divine establishment is a good thing; being moral is a good thing. But the Christian life is a supernatural way of life and there are specific mechanics to the Christian walk.
 - 1) First of all, you must believe in Jesus Christ. You cannot just recognize that Jesus was a really smart man and decide you want to imitate Him. You trust in Him for your salvation; to make possible a relationship with God.
 - 2) When you get out of fellowship, you must be back into fellowship by naming your sin or sins to God (1John 1:9).
 - 3) You must learn Bible doctrine daily. For nearly every waking moment of the day, you are inundated with anti-God propaganda. An hour each day spent listening to doctrine allows you to withstand the tremendous pressure which will be on you constantly, all of your life.
 - 4) You must learn to faith-rest your life daily. That is, when you can act, then you act; but if this is a problem that you cannot solve, then you need to give that problem over to God and allow Him to solve it.
 - 5) The Christian walk was eventually designated as the **Protocol Plan of God** by R. B. Thieme, Jr., and defined in much greater detail.
 - 6) For the Jews, their walk was to remain in fellowship and to learn, obey and preserve God's laws.
4. The *charge* of God is *mish^emereth* (מִשְׁמֶרֶת) [pronounced *mish^e-MEH-reth*], which means, *custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]*. Strong's #4931 BDB #1038.

³² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:2.

Statutes, Commandments, Ordinances and Testimonies

5. God's statutes are His chuqqâh (חֻקָּה) [pronounced *khoo-KAWH*], which means, *that which is established or defined; statute, ordinance, law*. Strong's #2708 BDB #349.
 - 1) Barnes: *The "statutes" [are]...the positive ordinances of the Law.*
 - 2) Whedon: *Statutes denote more particularly those divine decrees which show the relations of right and wrong in the abstract.*
 - 3) This would be along the lines of, *honor your father and mother; observe the Sabbath* (which was for people of Israel during the Age of Israel).
6. God's commandments are His mits^evâh (מִצְוָה) [pronounced *mits^e-VAH*], which means, *commandment, prohibition, precept, that which is forbidden, constraint, proscription, countermand*. Strong's #4687 BDB #846.
 - 1) Barnes: *the "commandments" [are] the moral precepts, [such as] not to steal.*
 - 2) Whedon: *Commandments are the revealed laws which, like the decalogue, are designed to regulate the daily life.*
 - 3) The focus of the commandments are the things which we are forbidden to do—*do not steal, do not commit adultery, do not bear false witness*, etc.
7. God's ordinances are His mîsh^epâṭîym (מִשְׁפָּטִים) [pronounced *mish^e-paw-TEEM*], which means, *laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences*. Strong's #4941 BDB #1048.
 - 1) Barnes: *the "judgments" [are] the laws belonging to civil government.*
 - 2) Whedon: *Judgments point rather to the rewards of human conduct as meted out by God himself, and revealed in the history of the Divine administration, all serving to impress men with the infallibility and justice of the decisions of Jehovah.*
 - 3) When a law is violated, then there must be consequences. This goes as far back as Noah coming out of the Ark, and God prescribing capital punishment for murderers. That is a judgment.
8. God's testimonies are His 'êdûwth (עֲדוּת) [pronounced *gay-DOOTH*], which means, *a precept, law, revelation, testimony*. Strong's #5715 BDB #730.
 - 1) Barnes: *the "testimonies" [are] the laws directing the commemoration of certain events.*
 - 2) Whedon: *Testimonies comprehend statutes, laws, judgments, ceremonies, everything in the history of Israel that conveys declarations against sin and in favour of holiness.*
 - 3) For instance, the Passover commemorates Israel leaving Egypt, coming out from Egypt. So, on the one hand, when the Passover is celebrated, with that should come an explanation of what took place during that time—the hardness of pharaoh's heart and the plagues of God. Today, we celebrate the Eucharist, which is the Church Age version of the Passover, where we look back upon the sacrifice of the Lord Jesus Christ, which was illustrated by the ritual of the Passover.
9. The books of Moses would be Exodus, Leviticus, Numbers and Deuteronomy—kings were obligated to copy these books with their own hand and to keep this copy of the Law and to study and rule from it. Deut, 17:18–20 *"And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel."* (ESV)

Barnes quotations are from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:3. His commentary is key to resolving this difficult problem.

Whedon quotes from <http://www.studylight.org/commentaries/whe/view.cgi?bk=10&ch=2> accessed October 11, 2014.

According to Keil, “Statutes, commandments, judgments, and testimonies” are probably not to be sharply defined and distinguished from each other, but rather...serve to denote collectively the whole law of Moses in its various aspects and bearings on human life and conduct.³³

It is reasonable to understand these terms in both ways—collectively for the Law of God, but individually to refer to various aspect of the Mosaic Law.

1Kings 2:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kâthab (כָּתַב) [pronounced kaw-THAHB ^v]	<i>that which was written, the written [thing, book], the writing</i>	Qal passive participle with the definite article	Strong's #3789 BDB #507
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôwrah (הַרְוֵה אוֹת הַרְוֵה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...as [are found in] the writing of the torah of Moses. David, as king, and Solomon, as a future king, had access to the law of Moses, as well as to the other writings of the Word of God. All of the precepts, commandments and ordinances were found in the law (torah) of Moses, which Solomon was to study and obey.

The laws for Israel were found primarily in Exodus, Leviticus, Numbers and Deuteronomy. There was a line of believers which was followed in the book of Genesis. That line of believers blossomed into a walking nation in the book of Exodus—people who would eventually occupy the land of Canaan, which is found in the **book of Joshua** ([HTML](#)) ([PDF](#)).

The office of king is a special place of responsibility in Israel; and this man is to lead nation Israel and to inspire the people. King David has done this. Saul did this at the beginning, but he went negative toward God and then later got involved in petty jealousies.

Ron Daniel: *When David was about to die, he gave instructions to Solomon. He told him to be a man and to keep the Word of God. Today, many men believe it is not manly to follow the commandments and live a godly life. For many, manhood is rated on how you hold your liquor, how immoral you can live, how coarsely you can speak. But in reality, living the Christian life according to the Word of God*

³³ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=10&ch=2> (Whedon's Commentary) accessed October 11, 2014.

is what makes a real man's man. To be a godly man is not to be a geek - it is to be struggling and persevering, keeping your strength under control, being a righteous husband and father. These things are not easy. They take effort, strength, and self-control. Any idiot can get drunk. Any bozo can curse. But it takes a real man to live a life of discipline and set an example.³⁴

1Kings 2:3f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למַעַן) [pronounced l ^e -MAH- <i>gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מַעַן) [pronounced MAH- <i>gahn</i>], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למַעַן) [pronounced l ^e -MAH- <i>gahn</i>] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למַעַן) [pronounced l ^e -MAH- <i>gahn</i>] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
sâkal (שָׂכַל) [pronounced saw-KAHL]	<i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent; possibly, to acknowledge, contemplate, consider</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #7919 BDB #968
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
Owens has that this is the direct object instead.			
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
'âsâh (עָשָׂה) [pronounced <i>gaw</i> -SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

³⁴ From <http://rondaniel.com/library/11-1Kings/1Kings0101.html> accessed October 11, 2014.

Translation: [This is] so that you will be prudent in all that you do... I stopped the previous sentence and started this up as a new sentence, but it is really a continuation of above. David has a lot to say, and he does not appear to be taking a breath (at least the way this is presented in the Hebrew text). Also, the Hebrew is somewhat of an odd language with a different rhythm than we are used to. About the best translation which conveys the Hebrew language is the **Exegesis Companion Bible**. The **version** which I use with my e-sword separates each phrase. If I were to guess, they spoke in short, staccato phrases, with a short breath between each one.

The result of keeping God's commandments as found in the Mosaic Law is, they will cause Solomon to be wise, successful, prosperous; and that he would be prudent in all that he did.

Peter Pett: *In his final charge to Solomon David was concerned firstly that Solomon walk fully in accordance to with the commands and statutes of YHWH as laid out in the Law of Moses, and linked this with the covenant promise concerning the permanence of his dynasty as given in 2Samuel 7.*³⁵

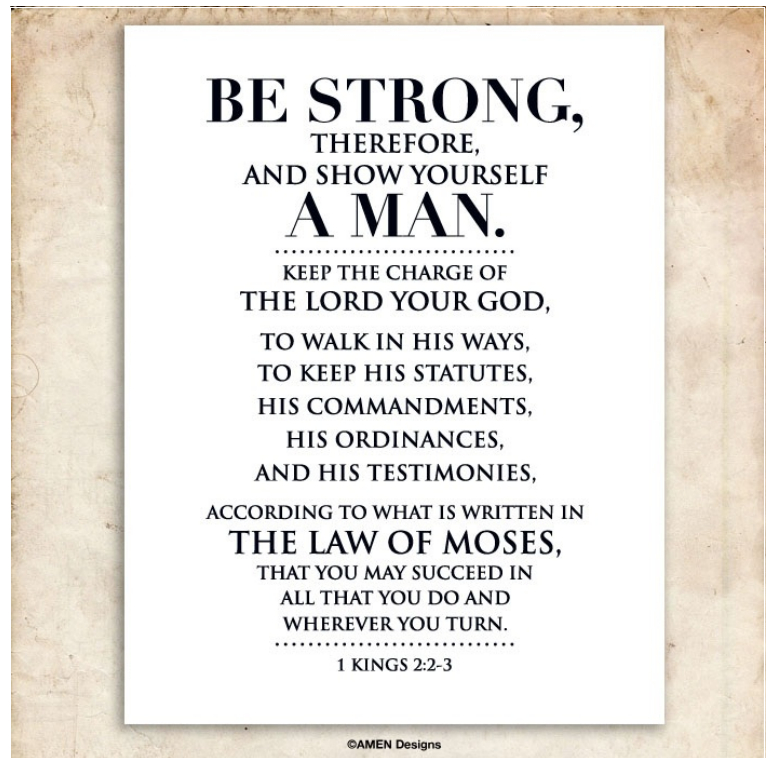
1Kings 2:3g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
Owens has that this is the direct object instead.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	2 nd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Shâm actually has three sets of meanings: ❶ it is a preposition of place and means <i>there</i> . When preceded by a relative pronoun, it means <i>where</i> . After verbs of motion, it means <i>to what place, to or toward</i> [a particular place or point]. ❷ Shâm is also used of time and can be rendered <i>at that time, then</i> . ❸ Finally, it is used to mean <i>therein, in that thing</i> .			

³⁵ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Translation: ...and with all that you face there [as king]. We have the adverb *there*; the idea is, Solomon is sitting on the royal throne, and David looks over to him from his bed, and knows that Solomon will face a great many difficult decisions while sitting there on the throne.

1Kings 2:2–3 (graphic) from **Closer Day by Day.org**, accessed October 13, 2014. Vv. 2–3 read: You need to be strong, and you need to be a man. Keep the obligations of Jehovah your God. Walk in His ways, keep His statutes, and keep His commandments and ordinances; and you must learn the history which is found in the writing of the law of Moses. All of this is done so that you will be circumspect in all that you do and with all that you face as king. Solomon is a very young man—probably in his teens—and he must rule over Israel with strength and resolve; but he must be guided by the laws and instructions of God.



This does not come to Solomon through osmosis. Up until this time, David has been teaching him Scripture; and Solomon will need to continue this study on his own. However, as we will find out in the book of Ecclesiastes, Solomon will, for a portion of his life, pursue human viewpoint teaching, and this will lead him into a life of great confusion and frustration.

Peter Pett shows how much David’s mind is filled with Scripture, as each phrase seems to have come from passages found elsewhere.

David’s Admonitions to Solomon and Their Parallels (Pett)

David’s Words to Solomon	Parallel Passages
Be strong.	Moses says to Joshua: “Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them.” (Joshua 1:6; ESV) See also Joshua 1:9; compare Deuteronomy 31:6-7, 23.
Show yourself a man.	This is a fairly unique command, due to Solomon’s youth and inexperience. Compare 1Samuel 4:9 2Samuel 10:12.
Keep the charge of YHWH his God.	Joshua to the tribes on the eastern side of the Jordan: “You have not forsaken your brothers these many days, down to this day, but have been careful to keep the charge of the LORD your God.” (Joshua 22:3; ESV) Compare Genesis 26:5 Leviticus 8:35 Leviticus 18:30 Numbers 9:23.
Walk in His ways.	Joshua to the eastern tribes: “Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all his ways...” (Joshua 22:5a; ESV). Compare Genesis 5:24 17:1 Leviticus 18:4-5 26:3 Deuteronomy 5:33 8:6 26:17 30:16.

David’s Admonitions to Solomon and Their Parallels (Pett)

David’s Words to Solomon	Parallel Passages
Keep His statutes, His commandments, His ordinances and His testimonies.	Joshua to the eastern tribes: “...and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul.” (Joshua 22:5b; ESV). Compare Genesis 26:5 Exodus 15:26 Leviticus 18:4-5 20:22 26:3, 15 Deuteronomy 5:28, 31 6:1-2, 17 8:11 11:1 etc. 2Samuel 22:23). There is no previous verse which contains all four nouns. It was thus a combination of verses, probably half remembered
Do according to all that was written in the Law of Moses.	Moses speaking to Joshua: “This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it.” (Joshua 1:8a; ESV) Compare Exodus 24:3; Leviticus 20:22; Deuteronomy 30:10.
In order that he might prosper in all that he did and wherever he turned himself.	“For then you will make your way prosperous, and then you will have good success.” (Joshua 1:8b; ESV) Compare Deuteronomy 29:9
“[Do all these things] that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.' ” (1Kings 2:4; ESV)	What David said is a summary of the Davidic Covenant, a portion of which reads: “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a Father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.” (2Sam. 7:12–16; ESV; capitalized)

You can see how this begins and ends as does Moses’ address to Joshua.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014 and edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There were times when David could not make some of these decisions. When dealing with Amnon and Absalom, for instance, David could not emotionally separate himself from his sons to rule with righteousness over them; to make decisions concerning them of judicial impartiality. So David knows that being king is not an easy thing.

Application: I could be wrong, but my guess is that Senator Barack Obama looked at President George W. Bush, with his southern drawl and his easy-going manner, and thought, “I can do better than this cracker. I am smarter than he is; I can make better decisions than he can; and I know the right kinds of policies to put into place.” I write this in the year 2014, at a point where I can no longer name all of the scandals which have taken place under a President Obama (Operation Fast and Furious, Green Energy Company Boondoggles, Benghazi, the IRS scandal, the sudden influx of children from Central America, etc.).³⁶

Application: As an aside—I make a lot of political applications. The intention is to take the things of the Bible and show parallels between the principles of Scripture and current events. Every pastor ought to do this. On the other hand, missionaries and evangelists should not. The application of Scripture can make some historical and current figures look bad or good or both. This is important to do, as it increases our understanding of what is found in the Bible; and it also helps the believer to understand and interpret historical trends.

³⁶ If you are able to personally dismiss each scandal with a single sentence (like saying, “Fast and Furious was just a continuation of Bush policies”), then, congratulations, you know what it is like to be brainwashed.

Application: A missionary does not use contemporary political figures to teach, because he is looking simply to gain converts through the gospel of Jesus Christ. People who hear the gospel and respond favorably may have a great variety of backgrounds. Some can be Muslim; others might be communists or socialists; others might be flaming liberals. We do not want them to be turned off to the gospel through teaching things which are true, but apart from the gospel message. A missionary is not looking to cause any problems whatsoever for the current government of the country where he is. An evangelist gives the gospel message to many different types of people. They may agree or not agree with the laws of divine establishment; they may have voted for the wrong person in every election they have voted in. However, they cannot have a relationship with God apart from hearing the gospel. We do not want the gospel to come with a political message. Believers will hear and learn about such things later; but they do not need to know about them as unbelievers.

Adonijah and Absalom—they are like Barack Obama—they look at their father David and think, “I can do that; that looks easy. I am every bit as intelligent as my father, and a damn sight better looking now.” Solomon is not quite as confident; and you will note that he listens to everything that David says and takes appropriate action on each person that David names.

Application: Again, we have the example of Barack Obama, who President Jimmy Carter said that he is the only president who did not come to him with questions or **to ask his advice**. Solomon is listening intently to David’s advice; Absalom was willing to kill his own father; and Adonijah wanted to become king, but obviously never checked in with his father David about it.

Application: When you have a position of authority, then you should avail yourself of any resources of leadership that you can. Don’t think that you know it all. Talk to those who previously occupied your position; talk to those who have parallel positions elsewhere. This does not mean that you do every single thing that they say. But, it makes sense to learn the ropes from those whose shoes you now stand in.

Note what Solomon is doing right here. He is listening intently to the advice of his father, the previous administration. He will learn from his father and apply what his father teaches him. The whole book of Proverbs is all about Solomon listening to his father teach him doctrine; this book of Proverbs is essentially Solomon’s notes that he took when being taught by David.

1Kings 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
l ^e ma’an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong’s #4616 BDB #775
This is the substantive ma’an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma’an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose (“in order that”), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God’s justice might be vindicated!) For other examples of l ^e ma’an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
qûwm (קום) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong’s #6965 BDB #877

1Kings 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבָר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752

Translation: [This is] to the end that Y^ehowah makes His Word stand, which He spoke to me,... Solomon learning and keeping the Torah of God is important, because it is by God's Word that Jehovah can make His Word stand.

Solomon is supposed to listen to and learn and keep God's Word, because by doing this, God's promises to David would stand.

Application: This has been the greatest weakness of our presidents—they have not known the Word of God. George W. Bush, who is a believer in Jesus Christ, did not understand the importance of evangelization or of the teaching of Bible doctrine. When we had the greatest influence in Iraq and in Afghanistan, we should have been opening up doors for evangelists and Bible teachers. Military men, using the money from their own pocket, wanted to provide Bibles for the people. They were stopped from doing this. The importance of spreading the gospel of Jesus Christ is a matter of history (MacArthur called for Bibles and missionaries after WWII) and of spiritual understanding. Bush, who is an evangelical and who is probably one of the most learned presidents in the realm of recent history, did not have enough doctrine to exploit his power and influence in Iraq and Afghanistan. This is probably his greatest failure as president—and you will not hear that *anywhere* else.

Application: All kinds of conservatives have backed off on the wars of Iraq and Afghanistan. These were not bad ideas nor was it wrong for Bush to do what he did. The problem is, you cannot try to fix a Muslim country without encouraging them to hear the gospel of Jesus Christ. What our soldiers did there profoundly affected the people there, and this could have been continued with the gospel and Bibles. The soldiers were willing to even spend their own money on Bibles for the people. However, our military heads made many bad decisions when it came to soldiers sharing their faith with the Iraqi and Afghan peoples.

David tells Solomon that the Word of God must be the most important thing in nation Israel.

1Kings 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'îm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle 'îm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
bânîym (בנים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1870 BDB #202

Translation: ...saying, 'If your sons guard their way... God told David that his sons needed to guard their way. That is, they had a manner of life; they had a walk, and they were supposed to guard this—that is, to bring it into conformity with the walk of the believer, as they are to learn in the Mosaic Law.

Application: Life is not random. Life is not just living *whatever*. We have a specific life that God has designed for us; a way for us to walk in. **For this is the love of God, that we keep [= guard, protect, preserve] His commandments. And His commandments are not onerous.** (1John 5:3) For us today, this is the Christian way of life, called by R. B. Thieme, Jr. *the protocol plan of God*. The new believer, ideally speaking, ought to be

interested in the life which God has planned for him. “Okay, I am saved and I am still alive. Maybe God has a purpose for me now?” is the ideal thinking of the new believer. This new life is explained in a church that emphasizes the Word of God; that emphasizes **I.C.E. teaching**.

What David did is teach his son Solomon the way of life for the believer during the Age of Israel. This is found in the book of Proverbs and in many of the psalms which David wrote and then taught to his son Solomon. Unfortunately, David did not realize his own responsibilities at first, and so his first set of sons (Amnon, Absalom, Adonijah, etc.) were losers. David did not teach them the way of the Lord. To have an understanding of what that way was, historically speaking, see the **Way of God** ([HTML](#)) ([PDF](#)) ([WPD](#)). The abbreviated doctrine is found below.

The phrases *the way of God, His way, the way, the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

The Abbreviated Doctrine of The Way of God

Vocabulary

1. In the Hebrew, the word *way* is *derek*^e (דֶּרֶךְ) [pronounced *DEH-rek^e*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: *nâthîyb* (בִּיתָן) [pronounced *naw-THEE^BV*], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677

The Way of God Can Refer to Salvation

1. When it comes to the *way of Y^ehowah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. **And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way** (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. **Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him** (Psalm 2:12).
5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 **Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.**
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: **All the paths of Jehovah are mercy and truth to**

The Abbreviated Doctrine of The Way of God

those who keep His covenant and His testimonies (Psalm 25:10). Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You (Psalm 143:8).

2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem (Isa. 2:3b). Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on! (Prov. 4:10–18). See also Prov. 9:6–7

Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [God is speaking] “For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him.” (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God’s way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the **sin unto death**; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God’s wisdom is delightful and peaceful. Prov. 3:17

Israel and the Way of God

1. Israel’s time in the land was related to their walking in the way of the Lord. By way of application to today (since we are not in the Age of Israel), this would be long life and great eternal rewards. Prov. 2:16–22
 - 1) Let me go off on a tangent here: in the Old Testament, there were particular people who had a particular function in the plan of God. These men were given the Holy Spirit in order to accomplish specifically what God had for them.
 - 2) However, most people did not have this, so, after salvation, they were to live by the laws of divine establishment, which provided them the greatest amount of happiness and preserved their nation.
 - 3) God views man individually and in groups. God, for instance, looked at Israel as a whole, and dealt with Israel as a corporate body. Their adherence to the laws of divine establishment was key to their preservation.
 - 4) However, Israel also had a particular place in the plan of God as those who preserved and disseminated His Word. Therefore, this was also taken into account in God dealing with them.
 - 5) Although God deals with man today in corporate entities (marriage, family, local churches, schools, corporations, businesses, neighborhoods, cities, nations), every believer (and, potentially, each person) has a place in the plan of God. Therefore, every believer has God the Holy Spirit in order to function within the plan of God.
2. Israel was commanded to remember how God led them along the way in the desert. Deut. 8:2
3. Moses warned the people that they would turn aside from the way which he had commanded them. Deut. 31:19
4. God told Moses to teach his people the way in which they should go: **And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do** (Ex. 18:20).

The Abbreviated Doctrine of The Way of God

5. It was the prophet who would guide the people in the way of Jehovah. A false prophet was such an affront that God said for him to be executed. **And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you** (Deut. 13:5).
6. The Jews will come to a point in their history where they do not know the way of the Lord; to where they do not even know that God is punishing them. Jer. 5:3–6
7. God set before Israel the way of life and the way of death. This was actual, as related to the Chaldeans; and metaphorical. Responding to the way of life was listening to Jehovah Elohim. Jer. 21:8–10

The Way of God and the Lord Jesus Christ

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. **“I am the Way, the Truth and the Life; no one comes to the Father but through Me.”** (John 14:6). Jesus illustrates this in several ways:
 - 1) **“Because narrow is the gate and constricted is the way which leads to life, and there are few who find it.”** (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
 - 2) **Then Jesus said to them again, “Point of doctrine: I say to you, I am the door of the sheep.”** (John 10:7).
 - 3) **I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture** (John 10:9).
3. The way of salvation, of course, is by faith in Jesus Christ: **Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water** (Heb. 10:19–22).
4. It is the Lord Jesus Christ Who teaches us the way. **“Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.”** So says Jehovah, your Redeemer, the Holy One of Israel, **“I am Jehovah your God who teaches you to profit, who leads you by the way that you should go.”** (Isa. 48:16–17)

The exhaustive doctrine, ***The Way of God*** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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For some people, these seems restrictive—too many laws and rules. *I just want to be free to do what I want.* Imagine driving down the street and every driver deciding that he is too restricted; he just wants to be free; he just wants to drive where and how he wants to drive. The result would be absolute chaos. I witnessed driving like this in Bangkok, Thailand. I watched in a taxi as the cars in front of me would go from 4 lanes to 6 lines in a matter of seconds, as motorcyclists pushed their way in between the cars. There were lanes that were marked, but these lane markings were but suggestions, followed for a minute and then disregarded. So, there might be a set of 4 side-by-side cars in front of you, but in front of them were 4 cars and a motorcycle, occupying a different set of lanes than the cars directly behind them, and in front of them 4 cars and 2 motorcycles, occupying let a different set of lanes. And, then, of course, cars and motorcycles do not all travel at exactly the same speeds, so as a car or motorcycle would move ahead of the pack, so would change the lane configuration. All this would occur within a matter of seconds, in front of you, in back of you and all around you. At least everyone was traveling in the same direction. My point is, our roads are safe and reasonable because we have laws—speed limits, stop signs, stop lights and a protocol system in place—which allows for freedom of movement along with safety. This is what the *way of God* is for the believer in the Old Testament; and this is what the *Christian way of life* is for the believer in the New Testament era.

David is not speaking of just Solomon’s sons, but of his grandsons, great grandsons, Ad infinitum. They needed to follow this advice too, which meant that Solomon needed to learn the Word of God, and then he needed to pass

this along to the next generation. This is so that Jehovah can make His Word stand, which He spoke to me, which was, 'If your sons walk circumspectly before Me in truth...

1Kings 2:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פני) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before me, before my face, in my presence, in my sight, in front of me.</i>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ĕmeth (אמת) [pronounced EH-meth]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun with the definite article	Strong's #571 BDB #54
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
lêbab (בלב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 3 rd person masculine plural suffix	Strong's #3824 BDB #523
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

1Kings 2:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #5315 BDB #659

Translation: ...to walk before Me in truth, with all their heart and with all their soul,... David's sons were to learn to walk before God in truth, with all of their heart and soul—indicating that they understood their relationship with God and their interactions with God.

The focus of David's sons should be upon God, which is maintained by knowing the Word of God. We understand God's character and our relationship with God by *revelation*, not by some goofy experience or by pursuing some set of philosophies. All of the good kings after David were those who knew the Word of God; who listened to the prophets; those who were willing to obey the Word of God and to make themselves servants of God. The bad kings rejected the Word of God and were at odds with the prophets of God.

Joseph Benson: *Here we find David inculcating, in his last moments, the great ruling principle; the foundation-stone of the Hebrew state, and which in some measure distinguishes it from all other governments that have ever subsisted. For the whole strength and stability of that state was built, not upon the riches or forces of the kingdom, but upon a strict observance of the statutes and commandments of the Lord. As it is written in the law of Moses - Which the prince was enjoined to transcribe and read, (Deuteronomy 17:11,) that he might govern his own and his people's actions by it. That you may prosper ...Hereby he intimates that the [way of the Revealed God]...is the truest reason of state, and that all true wisdom and good success depend upon [knowledge of God's Word and grace orientation]...[Hereby, David] represents unto him the gracious promise which God had made him, to perpetuate the kingdom in his family without interruption, provided his children sincerely and heartily cleaved to God in faithful and conscientious obedience to his commandments.*³⁷

As we know, by viewing the lives of Amnon, Absalom and Adonijah, this is the area where David failed. He needed to raise his children in the Word of God, and he did not. These men had only one overriding interest, and that was their own power and influence.

1Kings 2:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

³⁷ From <http://www.studydrive.org/commentaries/rbc/view.cgi?bk=10&ch=2> accessed October 11, 2014 and edited.

1Kings 2:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words</i> . ³⁸ Its repeated use in 1Kings 2:4 seems to bear this out.			
lō' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i> . 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i> . 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i> ; there is no clear proof of that. ³⁹			
kāraṯh (כָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
lāmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʾīysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
kiṣṣē' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

³⁸ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

³⁹ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

Translation: ...[lit., to say], **no man will be cut off from the throne of Israel.**' If David's sons and their sons, and their sons's sons obeyed the Word of God, then they would be safe on the throne of Israel. God would see to that. God would not allow them to be overrun and destroyed. But, they had to abide by the Word of God.

L. M. Grant: *The Lord had told David that if his sons would be diligent to walk before the Lord in truth with all their heart and soul, then there would be no lack of a descendant to sit on David's throne. David reminded Solomon of this conditional promise (v.4). Sad to say, David's sons did not fulfill the conditions. Solomon began well, but very soon departed from the truth of scripture, and his sons departed farther still (1Kings 11:1-9 12:1-15).*⁴⁰

Peter Pett: *There are, of course, always two sides to every promise of God. On the one side is the certainty that what God has determined to bring about will be accomplished whatever man may do. But on the other is the recognition of our responsibility, made even greater by His grace, to cooperate fully in obtaining the fulfilment of His promises.*⁴¹

A man of God would remain on the throne until his time was done—which was the case for David and for Solomon. There are age limitations which we all face. In the beginning of 1Kings 2, David is facing his age limitation.

V. 4 reads: “[This is] to the end that Y^ehowah makes His Word stand, which He spoke to me, saying, ‘If your sons guard their way to walk before Me in truth, with all their heart and with all their soul, [lit., to say], no man will be cut off from the throne of Israel.’ ” This is a much trickier phrase than appears at first.

Explain ‘No man will be cut off from the throne of Israel.’

1. First problem is, David is not quoting the words of God here, despite the fact that we have the words *to say*.
2. What David says is this: “[This is] to the end that Y^ehowah makes His Word stand, which He spoke to me, saying, ‘If your sons guard their way to walk before Me in truth, with all their heart and with all their soul, [lit., to say], no man will be cut off from the throne of Israel.’ ” (1Kings 2:4)
3. What David says first is a paraphrase of what God has promised him already: *I will establish his offspring forever and his throne as the days of the heavens. If his children forsake My law and do not walk according to My rules, if they violate My statutes and do not keep My commandments, then I will punish their transgression with the rod and their iniquity with stripes, but I will not remove from him my steadfast love or be false to my faithfulness. I will not violate My covenant or alter the word that went forth from My lips. Once for all I have sworn by My holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before Me.* (Psalm 89:30–36; ESV; capitalized)
4. Therefore, David is not quoting God directly, but paraphrasing God's promises to him.
5. The final phrase is David then giving interpretation to what God told him. When he inserts the second *to say*, he means, *in other words, that is, meaning, or even, and this is how I understand it:...* This is the logical conclusion to which we are forced, since this is not a direct quote from 2Sam. 7 or from Psalm 89.
6. God promises that David's descendants will endure forever, which is a reference to Jesus Christ sitting on David's throne in the Millennium. David may or may not understand that; but he understands that, if his sons obey God, then they will **not be destroyed while sitting on the throne of Israel.**
7. David Guzik explains it in this way: *This is an amazing promise. No matter what the Assyrians or the Egyptians or the Babylonians did, as long as David's sons were obedient and followed God with their heart and with all their soul, God would establish their kingdom. He would take care of the rest.*¹
8. We take two meanings from the final phrase: (1) the near prophecy, that David and his descendants would rule from Israel as long as they were faithful to God; and (2) David's Greater Son would rule on David's throne forever. David clearly understood the first meaning. It is not clear exactly how much he understood of the second.
9. God confirms this promise to Solomon in 1Kings 9:3–5 **And the LORD said to him, "I have heard your**

⁴⁰ From <http://www.studyLight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

⁴¹ From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Explain 'No man will be cut off from the throne of Israel.'

prayer and your plea, which you have made before Me. I have consecrated this house that you have built, by putting My name there forever. My eyes and My heart will be there for all time. And as for you, if you will walk before Me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping My statutes and My rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.' (ESV; capitalized; 1Kings 2:4b) This is quite interesting, because God is now quoting Himself, which is actually David *interpreting* what God said. Therefore, David's words here *are* the words of God.

10. Jeremiah also quotes this in Jer. 33:15–18 In those days and at that time I will cause a righteous Branch to spring up for David, and He shall execute justice and righteousness in the land. In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which He will be called: 'The LORD is our righteousness.' For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel, and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever." (ESV; capitalized and with one change—I changed the word *it* to the word *He*; 1Kings 2:4b) Again, this is quoted as the Word of God, even though this is a quotation of the words of David *interpreting* the promise of God.

¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:1–4.

Chapter Outline

Charts, Graphics and Short Doctrines

The Homilist: *This is the parting advice of a king to his son, whose right it was to grasp the sceptre as it fell from the pallid hand of his dying father.*⁴²

From the Bible Illustrator: *The sword presented by the Emperor William to his little son, the Crown Prince, on his tenth birthday, contains an inscription on its blade, of which the following is a translation: "Trust in God. Be brave in combat to preserve honour and glory. He who fights bravely, relying on the help of God, is never overcome. All your powers of body and mind belong to your country. To my dear son William, May 6, 1892. Wilhelm R."*⁴³ It is as if Emperor William had been inspired by these last words of David.

These first 4 verses read: As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth. So far, you have been strong, you have been a man, and you have kept the obligations of Jehovah your God. You have walked in His ways, you have kept His statutes, and His commandments, and His ordinances; and you must learn the history which is found in the writing of the law of Moses. All of this is done so that you will be circumspect in all that you do and with all that you face as king. This is so that Jehovah can make His Word stand, which He spoke to me, which was, 'If your sons walk circumspectly before Me in truth, focusing with all their heart and with all their soul, then no man will be cut off when upon the throne of Israel.' God's covenant to David and God's covenant to Israel had unconditional clauses and conditional clauses to it. God would fulfill His covenant to David in the Millennium, when Jesus Christ will sit upon David's throne and rule over a period of time of peace and great prosperity. But, between this time and that would be a rather rocky road. David was not a perfect king; and Solomon even less so; and those who would follow Solomon would be so bad that Israel would be wrenched into two kingdoms. However, God's promises would always continue. The king who walked in God's ways, who kept His statutes and commandments, that king would be blessed and the people under that king would be blessed. Those who strayed from God's Word would feel the wrath of God. However, God's ultimate promises to the Jewish people, nation Israel and to King David would all come to pass.

⁴² From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=2> accessed October 8, 2014.

⁴³ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=2> accessed October 8, 2014.

J. Vernon McGee: *There is very little attention ever given to David's legacy to Solomon, but I believe that what David left to him enabled him to become one of the great kings of the earth. In fact, Solomon is probably one of the best known kings who has ever lived.*⁴⁴ This is excellent.

Eason on David's Legacy to Solomon

1. He transferred the leadership of the nation from the house of Saul and the tribe of Benjamin to Judah and established the royal house of David. This becomes all-important as we will see when we get to the New Testament. The Gospel of Matthew opens with the statement, "**The book of the generation of Jesus Christ, the son of David, the son of Abraham**" (Matt. 1:1). Then in Luke 1:31-32 the angel Gabriel said to Mary, "**And, behold, you will conceive in your womb, and bring forth a son, and will call His name JESUS. He will be great, and will be called the Son of the Highest: and the Lord God will give unto Him the throne of His father David.**" Only a descendant of David is to occupy the throne of Israel.
2. He established Jerusalem as the Holy City and as the religious center and national capital for all Jews. This has continued down to this day. When Israel took the city of Jerusalem from the Arabs in the Six Day War of 1967, they declared that they had no intention of giving it up because it is a legacy that goes back to David. Jerusalem was David's favorite city, and he made it the capital for the nation of Israel. Solomon beautified the city by building the temple and making it the religious center of Israel. We should note, however, that it was David who made the preparations for the temple.
3. He stamped out idolatry, practically speaking, and made the worship of Jehovah universal in the land. This was his most important contribution.
4. He made conquests of many nations which paid tribute to Israel and its king. He extended the borders of the country to Egypt on the south, and to the River Euphrates on the north and east. David is actually the one who extended Israel's borders farther than they had ever been extended before or since. The peace during the reign of Solomon was possible because David had subdued Israel's enemies.
5. Although an Oriental monarch with a sizable harem, David's foreign marriages were largely political and relatively free from religious and moral corruption. Having a harem was the custom of that day, but God did not approve of David's many wives, and it was largely due to them that he was in hot water all of the time. The many sons that were born to him by these women caused constant dissension inside the palace. It was something that caused David woe and sorrow all of his life. It was Solomon, and not David, who was influenced by a foreign wife. It is true that David committed an awful sin, but it occurred before his marriage to Bathsheba. There was not even a breath of scandal after that.
6. David was a poet and musician who endeared himself to the people as the "sweet psalmist of Israel" and gave to us at least seventy-three psalms.
7. David planned the temple, which was to exalt the religious life of the nation and the worship of Jehovah, although he was not permitted to build the Lord's house.
8. Although there was still rivalry of a sort between the ten tribes of the north and Judah and Benjamin in the south - and had been since the death of Saul and his son - David had no serious difficulty in uniting all tribes under his rule and making Jerusalem the national capital.
9. At the time of David's death, Israel was second to none in power and military prowess, and the people had a large measure of peace and freedom, as every man "sat under his own vine and fig tree." The peace that Solomon enjoyed during his reign was a peace that had been made by David during his reign.

From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014. J. Vernon McGee is quoting Eason in his new Bible survey (Zondervan).

⁴⁴ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

One commentator mistakenly suggests⁴⁵ that David's advice began well, but then fell into petty vindictiveness at the end. This is a complete misunderstanding of the situation. Solomon has to be distinctly careful of a handful of men; and he needs to take steps immediately to deal with these men. The stability of his reign, and therefore, the stability of Israel, was at issue here. David, even though on his deathbed, is thinking particularly clearly, and without revenge motivation. His suggestions are all about Solomon establishing his authority and credibility as a leader; and, given Solomon's young age, this must be done immediately. Solomon cannot wait around for people to discover that he is a decisive and wise ruler.

To think that David has a heart filled with sin at the very end is to completely misjudge David and his road back to spiritual maturity at the end of his life. How do you think Solomon is prepared to handle this sudden authority? By listening to a couple of 30 minute speeches from his father? Solomon learned because David taught him day in and day out; David trained him in the Word of God, in the way of the faith, and in the laws of divine establishment. Solomon learned the book of Proverbs (most of it) from his father David.

Therefore, to think that David has come to the end of his life, and he can hardly wait to wish harm upon all of his enemies is just completely wrong. David's concern is for Solomon and for Israel. Therefore, what follows is going to be advice which will help Solomon make the right initial choices as king with the men who might organize revolts against him.

James Burton Coffman: There are conflicting interpretations of this passage, all of the older and more conservative scholars taking the view that David was fully justified in these instructions for Solomon to execute Joab and Shimei. God's law specifically demanded that murderers should be put to death (Genesis 9:6); and that, as long as murder remained unpunished, the whole land was defiled and under a curse (Numbers 35:33).⁴⁶ This is how absolutely wrong Coffman is on this topic: What is really visible here is the evil system that inevitably accompanied Israel's fate under that king which they had demanded. God had warned them that their monarchy would result in all kinds of abuses by their kings. What David was really concerned about on his death bed was the destruction of all potential enemies of Solomon, among whom Joab and Shimei were most certainly included. Our own conviction is that David's genuine hatred of Joab had nothing to do with his shedding "the blood of war in the time of peace," but to his killing Absalom.⁴⁷

David and Solomon were both men who had feet of clay, and I make no attempt whatsoever to be an apologist for either man. However, neither will I condemn either man for taking steps which are for the betterment of Israel, and that is what David does in his wise advice to Solomon and that is what Solomon does by following David's advice.

We would be wrong in thinking that these men *lacked* wisdom. These are two of the greatest royal minds in human history. To think that what David does is borne out of petty anger is to miss the entire point of these first few verses.

David has spent that last 7 years teaching his son Solomon to assume the throne. That means, they have gone over the Law of God, the historical books as they existed, and Solomon wrote much of the book of Proverbs based

⁴⁵ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=10&ch=2> accessed October 8, 2014. Also see <http://www.studydrive.org/commentaries/dcb/view.cgi?bk=10&ch=2> accessed October 10, 2014.

⁴⁶ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014. Coffman actually takes the incorrect position that David was wrong here.

⁴⁷ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014. Coffman rightly criticizes David and Joab for the killing of Uriah; and, no question about it, this was wrongdoing. But it is not a mitigating factor here; it does not undermine David's advice and it does not mitigate Joab's sentence.

upon what David taught him. How do you start there, include David's marvelous addresses to the people at the end of 1Chronicles, and then somehow think that, in this final hour, David is filled with a heart of revenge? That is wrongly dividing the Word of Truth and imposing upon this narrative goofy, pansy ideas resident in a confused soul.

Application: In the past 6 years, we have endured the most dishonest presidency in my lifetime (I write this in 2014 and I am speaking of President Barack Obama). His presidency has been riddled with scandals of great significance: **Green Energy Companies** and the monetary awards given by this administration, **political payoffs** found in the original **Stimulus Bill**, **Benghazi**, **Fast and Furious**, the **IRS targeting** of **conservative groups** and individuals, among others. Whereas, it should be important not to criminalize political differences between political parties and various members of the political class, when illegal activity occurs, that activity needs to be investigated and people need to be punished. What we have seen is far worse than Watergate and men went to jail over Watergate. In the initial investigations of these scandals, this administration has intentionally stonewalled, withheld information, lied, and changed their story—all with the help of a compliant media. These are the reasons that people from the Nixon administration went to jail; and this is why members of Obama's administration ought to go to jail as well. The next president ought to issue a blanket pardon to President Obama (following the precedent set by President Ford) simultaneous with launching an investigation into these scandals at the very least. Of course, this will not happen, because this would take great courage on the part of the next administration, and the one thing that most politicians lack today is great courage.

And also you [even] you have known what has done to me Joab ben Zeruah and how he did to two of [the] commanders of [the] armies of Israel, to Abner ben Ner and to Amasa ben Jether. And so he kills them and so he places bloods of war in [a time of] peace. And so he gives bloods of war on his belt which [is] on his loins and on his sandals which [are] on his feet.

1Kings
2:5

Now you [especially] know what Joab ben Zeruah has done to me and what he did to the two commanders of the armies of Israel—to Abner ben Ner and to Amasa ben Jether. He killed them, bringing [lit., *setting, placing*] the bloodshed of war into [a time of] peace. He made the bloodshed of war [splash] upon his belt which [is] around his waist and [drip] onto his sandals which [are] on his feet.

You especially know about what Joab (son of Zeruah) has done to me and what he did to two of the Israeli army commanders—specifically to Abner (the son of Ner) and to Amasa (the son of Jether). He killed them, bringing the bloodshed of war into a time of peace. He made their blood splash upon his belt and drip down onto his sandals.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And also you [even] you have known what has done to me Joab ben Zeruah and how he did to two of [the] commanders of [the] armies of Israel, to Abner ben Ner and to Amasa ben Jether. And so he kills them and so he places bloods of war in [a time of] peace. And so he gives bloods of war on his belt which [is] on his loins and on his sandals which [are] on his feet.

Latin Vulgate

You know also what Joab, the son of Sarvia, has done to me, what he did to the two captains of the army of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

Peshitta (Syriac)

Now, you know also what Joab the son of Zorvah did to me, and what he did to the two commanders of the armies of Israel, to Abner the son of Ner and to Amasa the son of Jether, whom he slew and considered them as though they were in the battle, and shed their blood with the sword that was about his loins and trampled upon it with the shoes that were on his feet.

Septuagint (Greek) Moreover you know all that Joab the son of Zeruiah did to me, what he did to the two captains of the forces of Israel, to Abner the son of Ner, and to Amasa the son of Jether, that he killed them, and shed the blood of war in peace *time*, and put innocent blood on his belt that was about his loins, and on his sandal that was on his foot.

Significant differences: It appears that the Syriac translation takes the Hebrew text *he places bloods of war in [a time of] peace*; and interprets it rather than translates it.

Thought-for-thought translations; paraphrases:

Common English Bible You should know what Joab, Zeruiah's son, has done to me and what he did to the two generals of Israel, Abner, Ner's son, and Amasa, Jether's son. He murdered them, spilling blood at peacetime and putting the blood of war on the belt around his waist and on the sandals on his feet.

Contemporary English V. Solomon, don't forget what Joab did to me by killing Abner son of Ner and Amasa son of Jether, the two commanders of Israel's army. He killed them as if they were his enemies in a war, but he did it when there was no war. He is guilty, and now it's up to you to punish him in the way you think best. Whatever you do, don't let him die peacefully in his old age. V. 6 is included for context.

Easy English `Now you know what Joab the son of Zeruiah did to me', David continued. `He killed the two leaders of *Israel's armies, Abner son of Ner and Amasa son of Jether. He killed them in a time of *peace with an act of war. Joab wore his belt and shoes that had the stains of their blood on them.

Easy-to-Read Version David also said, "You remember what Joab son of Zeruiah did to me. He killed two of the commanders of Israel's army. He killed Abner son of Ner and Amasa son of Jether. Remember, he killed them during a time of peace! The blood from these men splashed on the sword belt and army boots he was wearing. I should have punished him.

Good News Bible (TEV) "There is something else. You remember what Joab did to me by killing the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. You remember how he murdered them in time of peace as revenge for deaths they had caused in time of war. He killed innocent men, and now I bear the responsibility for what he did, and I suffer the consequences.

The Message "And don't forget what Joab son of Zeruiah did to the two commanders of Israel's army, to Abner son of Ner and to Amasa son of Jether. He murdered them in cold blood, acting in peacetime as if he were at war, and has been stained with that blood ever since.

New Century Version "Also, you remember what Joab son of Zeruiah did to me. He killed the two commanders of Israel's armies: Abner son of Ner and Amasa son of Jether. He did this as if he and they were at war, although it was a time of peace. He put their blood on the belt around his waist and on his sandals on his feet.

New Living Translation "And there is something else. You know what Joab son of Zeruiah did to me when he murdered my two army commanders, Abner son of Ner and Amasa son of Jether. He pretended that it was an act of war, but it was done in a time of peace [Or He murdered them during a time of peace as revenge for deaths they had caused in time of war.], staining his belt and sandals with innocent blood [As in some Greek and Old Latin manuscripts; Hebrew reads with the blood of war.].

The Voice You, too, remember what trouble Joab (Zeruiah's son) sent toward me-how he killed the armies of Israel's two commanders, Abner (Ner's son) and Amasa (Jether's son), *when I was close to striking a treaty with them*. He brought the horror of war during a time of peace. He covered his belt and sandals with blood, *so his offspring and family are judged*.

Partially literal and partially paraphrased translations:

American English Bible	'Now, you know all the things that JoAb (the son of ZeruJah) did to me and to the two generals of the army of IsraEl. to AbNer (the son of Ner), and to Amasa (the son of JeTher). he murdered them and shed their blood as in war, although we were at peace. he wrapped his waist and the sandals on his feet in innocent blood.
Beck's American Translation	"You also know what Joab Zeruiah's son, did to me and what he did to the two commanders of Israel's army, Abner, Ner's son, and Amasa, Jether's son: He killed them, treating men at peace with him as if they were at war, and made the belt on his hips and the shoes on his feet bloody with murder.
Christian Community Bible	Now you know what Joab, the son of Zeruiah did to me—how he dealt with the two commanders of Israel's armies, Abner the son of Ner, and Amasa the son of Jether. These two he murdered, avenging, in time of peace, blood which had been shed in time of war. He has thus stained with innocent blood the belt I wear and the sandals on my feet..
<i>God's Word™</i>	"You know what Joab (Zeruiah's son) did to me and to the two commanders of Israel's army-Abner, son of Ner, and Amasa, son of Jether. Joab killed them. When there was peace, he shed blood as if it were wartime. With their blood he stained the belt around his waist and the shoes on his feet.
International Standard V	"Furthermore, you're aware of what Zeruiah's son Joab did to me and to those two commanders of the armies of Israel, Ner's son Abner and Jether's son Amasa, whom he killed, and how he shed the blood of wartime during times of peace, staining the very belt he wears around his waist and the sandals he wears on his feet.
New Advent (Knox) Bible	And now to speak of Joab, son of Sarvia. Thou knowest well the ill turn he has done me; here were two commanders of the Israelite army, Abner son of Ner and Amasa son of Jether, that fell by his hand. They were at peace with him when he struck the warrior's blow, stained himself, from the shoes on his feet to the girdle on his loins, with the blood that should have been spilt in war.
New American Bible (2002)	You yourself know what Joab, son of Zeruiah, did to me when he slew the two generals of Israel's armies, Abner, son of Ner, and Amasa, son of Jether. He took revenge for the blood of war in a time of peace, and put bloodshed without provocation on the belt about my waist and the sandal on my foot.
New American Bible (2011)	"You yourself know what Joab, son of Zeruiah, did to me-what he did to the two commanders of Israel's armies, Abner, son of Ner, and Amasa, son of Jether: he killed them and brought the blood of war into a time of peace, and put the blood of war on the belt about his waist and the sandal on his foot. 2 Sm 3:22-30; 20:8-10. [1Kings 2:5-9] David urges Solomon to purge Joab and Shimei and supplies him with justification for doing so. Joab had killed Abner (2 Sm 3:22-30) and Amasa (2Sm 20:4-12), thereby bringing blood guilt upon himself and perhaps upon his master David. Shimei had cursed David (2 Sm 16:5-8), though David pledged that Shimei would not be killed for it (2 Sm 19:16-24). David's motives, however, may have been more personal. Joab also killed David's son Absalom and chided David for his untimely public display of grief (2 Sm 18:9-19:8), and David may have felt himself free of the promise he made to Shimei because that promise was coerced by the presence of Shimei's thousand partisans backing him at the time.
NIRV	"You yourself know what Joab, the son of Zeruiah, did to me. You know that he killed Abner, the son of Ner, and Amasa, the son of Jether. They were the two commanders of Israel's armies. He killed them in a time of peace. It wasn't a time of war. Joab spilled the blood of Abner and Amasa. It stained the belt that was around his waist. It also stained the sandals on his feet.
New Simplified Bible	»Remember what Joab did to me by killing the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. You remember how he murdered them in time of peace. This was revenge for deaths they had caused in time of war. He

killed innocent men. I bear the responsibility for what he did. I suffer the consequences.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"You know also what Joab the son of Zeruiah did to me, and what he did to the two leaders of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether. He slew them, setting the blood of war in peace, and giving the blood of war on the belt on his waist, and to the sandals on his feet.
Bible in Basic English	Now you have knowledge of what Joab, the son of Zeruiah, did to me, and to the two captains of the army of Israel, Abner, the son of Ner, and Amasa, the son of Jether, whom he put to death, taking payment for the blood of war in time of peace, and making the band of my clothing and the shoes on my feet red with the blood of one put to death without cause.
The Expanded Bible	"Also, you remember what Joab son of Zeruiah did to me. He killed the two commanders of Israel's armies: Abner son of Ner [2 Sam. 3:22-39] and Amasa son of Jether [2 Sam. 20:8-10]. He did this as if he and they were at war, although it was a time of peace [or.retaliation in time of peace for blood that had been shed in war]. He put their blood on [stained with their blood] the belt around his waist and the sandals on his feet.
Ferar-Fenton Bible	`You however know what Joab-ben-Zeruiah did to me, when I appointed two commanders to the armies of Israel,-Abner-ben-Ner, murdered, and shed the blood of war in peace, and fixed the blood of war in his girdle that was round his waist, and on his shoes upon his feet; therefore do to him as your skill dictates, and let not his grey hairs go down to the grave in peace. V. 6 is included for context.
NET Bible®	"You know what Joab son of Zeruiah did to me - how he murdered two commanders of the Israelite armies, Abner son of Ner and Amasa son of Jether [Heb "what he did to the two commanders.and he killed them."]. During peacetime he struck them down like he would in battle [Heb "he shed the blood of battle in peace."]; when he shed their blood as if in battle, he stained his own belt and the sandals on his feet [Heb "and he shed the blood of battle when he killed which is on his waist and on his sandal[s] which are on his feet." That is, he covered himself with guilt and his guilt was obvious to all who saw him.].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Moreover, you are aware of what Yo'av the son of Tz'ruiyah did to me, that is, what he did to the two commanders of the armies of Isra'el, Avner the son of Ner and 'Amasa the son of Yeter - he killed them, shedding the blood of war in peacetime, putting the blood of war on the belt around his waist and the shoes on his feet.
exeGesés companion Bible	And you also know what Yah Ab the son of Seruyah worked to me; what he worked to the two governors of the hosts of Yisra El - to Abi Ner the son of Ner and to Amasa the son of Yether - whom he slaughtered and set the blood of war in shalom - and gave the blood of war on his girdle around his loins and in the shoes on his feet.
Orthodox Jewish Bible	Moreover thou knowest also what Yoav Ben Tzeruyah did to me, and what he did to the two sarim of the Tzivos Yisroel (Armies of Yisroel), unto Avner Ben Ner, and unto Amasa Ben Yeter, whom he killed, and the shefach dahm of war in shalom

The Scriptures 1998

(peacetime), and put the dahm of milchamah (war) upon his khagorah (sword belt) that was about his loins, and on his na'alayim (sandals) that were on his raglayim. "And also, you know what Yo'ab son of Tseruyah did to me, and what he did to the two commanders of the armies of Yisra'el, to Abner son of Ner and Amasa son of Yether, that he slew them, and shed the blood of battle in peace, and put the blood of battle on his belt that was around his waist, and on his sandals that were on his feet.

Literal, almost word-for-word, renderings:

English Standard V. – UK	"Moreover, you also know what Joab the son of Zeruah did [2 Sam. 18:5, 12, 14; [2 Sam. 3:39]] to me, how he dealt with the two commanders of the armies of Israel, Abner [ver. 32; 2 Sam. 3:27] the son of Ner, and Amasa [2 Sam. 20:10] the son of Jether, whom he killed, avenging [Septuagint; Hebrew placing] in time of peace for blood that had been shed in war, and putting the blood of war [Septuagint innocent blood] on the belt round his [Septuagint my; twice in this verse] waist and on the sandals on his feet.
The Geneva Bible	Moreover thou knowest also what Joab the son of Zeruah did to me, [and] what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace [He shed his blood in time of peace, as if there had been war.], and put the blood of war upon his girdle [He put the bloody sword into his sheath.] that [was] about his loins, and in his shoes that [were] on his feet.
Green's Literal Translation	And also, you know that which Joab the son of Zeruah did to me, that which he did to the two army commanders of Israel, to Abner the son of Ner, and to Amasa the son of Jether, that he murdered them, and shed the blood of war in peace, and put the blood of war on his girdle, on his loins and in his sandals on his feet;...
Kretzmann's Commentary	Moreover, thou knowest also what Joab, the son of Zeruah, did to me, since he, with his strange influence in Israel, often acted counter to the wishes of the king, and what he did to the two captains of the hosts of Israel, unto Abner, the son of Ner, and unto Amasa, the son of Jether, whom he slew, in willful and malicious murder, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, 2Sam. 3:27-28 20:8-9, and in his shoes that were on his feet, these articles of apparel being named as those of a warrior, the former serving to hold up the sheath of the sword, the latter for marching. Joab had soiled with innocent blood the very insignia of his rank and dignity as general and soldier.
New RSV	Moreover, you know also what Joab son of Zeruah did to me, how he dealt with the two commanders of the armies of Israel, Abner son of Ner, and Amasa son of Jether, whom he murdered, retaliating in time of peace for blood that had been shed in war, and putting the blood of war on the belt around his waist, and on the sandals on his feet.
World English Bible	Moreover you know also what Joab the son of Zeruah did to me, even what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war on his sash that was about his loins, and in his shoes that were on his feet.
Young's Updated LT	"And also, you have known that which he did to me—Joab son of Zeruah—that which he did to two heads of the hosts of Israel, to Abner son of Ner, and to Amasa son of Jether—that he slays them, and makes the blood of war in peace, and puts the blood of war in his girdle, that is on his loins, and in his sandals that are on his feet.

The gist of this verse:

King David points out that Joab killed two officers when he should have been at peace with them.

The purpose of telling Solomon about these crimes is, Solomon will need to execute Joab; and he has committed legitimate crimes in his life for which he should be executed. Why didn't David have Joab executed himself? In between these two murders, David had Joab kill Uriah the Hittite (Joab placed him in battle where he was certain to die). So it would have been difficult David to execute Joab.

1Kings 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
yâda' (יָדָעַ) [pronounced <i>yaw-DAHḤ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever</i> .			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
Yôw'âb (יְהוֹאָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father</i> and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (זְרוּיָהּ) [pronounced <i>tz^eroo-YAW</i>]	<i>balsam; transliterated Zeruah</i>	feminine singular proper noun	Strong's #6870 BDB #863

Translation: Now you [especially] know what Joab ben Zeruiah has done to me... David has apparently taught Solomon about Israel's history; or Solomon has studied recollections of the history of Israel; and in them was a full accounting of the deeds of Joab, David's nephew.

This one phrase is quite interesting. David does not specify exactly what it is the Joab has done to him. We do not know if David knows that Joab struck the first blow to kill Absalom—something which was necessary. Absalom needed to be executed. We will discuss that in great detail as we go through this. My guess is, Joab did not make it well-known that he did; but he did give the order for Absalom to be finished off. So it is possible that David is referring to that. However, that is not a punishable offense. Absalom disobeyed a direct order from David; but this is war.

Joab, the nephew of David, is one of the most fascinating persons in the Bible, although we do not tend to associate him with the great names of Scripture. At his greatest, he was commander-in-chief of David's army. As a diplomat, he worked out some personal difficulties between David and his son Absalom. As a war hero, he defeated the Jebusites, Ammonites, Moabites and the Edomites. However, David dragged Joab into the middle of his two great sins and Joab himself twice got involved in high-level political intrigue, which eventually led to his execution by Solomon.

This is originally taken from **2Samuel 8** ([HTML](#)) ([PDF](#)) ([WPD](#)). When including doctrines like this, which have been presented before, I have to assume that some people will read this series on Kings or a portion of it without having the benefit of the background of the books of Samuel. Therefore, I try to see that each chapter of each book can stand on its own.

A Condensed View of Joab

1. David has 3 nephews by his sister Zeruiah: Joab, Abishai and Asahel. 2Sam. 2:18 1Chron. 2:16
2. Joab was in charge of David's army, because he led a successful campaign against the Jebusites. 2Sam. 8:16 2Sam. 8:16 1Chron. 11:4–6 18:15a 27:34
3. After Saul died, David became king over Judah (the Southern Kingdom) and Saul's son, Ishbosheth, became king over Israel (the Northern Kingdom). A civil war ensued, and Ishbosheth's top general, Abner, met David's top general, Joab; along with their respective armies. Joab is victorious over Abner, so Abner retreats. Joab's brother, Asahel, gives chase, and is killed in the pursuit. Abner, from a distance, managed to sort out a temporary peace with Joab. 2Sam. 2:12–32
4. Abner and Ishbosheth had a falling out, and Abner transferred his loyalty to David, with the intention of helping David rule over all Israel (the north and the south). However, without David knowing, Joab arranged a meeting with Abner and killed him at this meeting. Although David should have tried and executed Joab for this crime, he did not, cursing his father's house instead. This was a mistake on David's part, and Joab would go on to murder another man and to rebel against David when David gets becomes very old. 2Sam. 3
5. Joab is named specifically when Israel fought against Syria and the Ammonites (2Sam. 8:11–12 10 12:26–27 1Chron. 19:6–15); the Moabites (1Kings 11:11–25) and the Edomites (Psalm 60 inscription). However, we may assume that Joab would have led the armies of Israel against all the enemies of David as David's commander-in-chief.
6. David got Joab tangled up in both of his major sins.
 - a. Joab was at war with the Ammonites when David had an affair with Bathsheba. David eventually ordered Joab to put Bathsheba's husband on the frontlines to die in battle. 2Sam. 11
 - b. David had Joab spearhead the census, which Satan motivated David to take. Joab advised against this census, but David overruled him and Joab followed orders. 2Sam. 24:1–9 1Chron. 21:1–6 However, this census was never completed, as God put a stop to it. 1Chron. 27:24
7. Since David had so many sons and daughters, there ended up being conflicts between them. One conflict involved rape which led Absalom, David's son, to kill his half-brother for the rape. Joab acted as a go-between (a mediator) for David and Absalom, finally bringing them together. 2Sam. 13–14
8. However, when Absalom rebelled against David, Joab defeated his army and killed Absalom (2Sam. 18). David was quite upset about this, and Joab had to speak to him rather harshly to make him realize that

A Condensed View of Joab

- his own army supported him and should receive appreciation for what they did (2Sam. 19:1–7).
9. When David appointed Amasa over his armies, Joab killed him as a rival. 2Sam. 20
 10. In his old age, David became weak, and his son after Absalom, Adonijah, secured the help of Joab, among others, to boost him into power. In fact, while David was alive, Adonijah set up a government under him—again, his most prominent supporters included Joab. In all fairness to Joab, he may not have known that David had selected Solomon as his successor. David, in hearing about all of this, made Solomon king. 1Kings 1:7, 16–19, 38–52
 11. While David is in dying grace, he tells Solomon that Joab killed Abner and Amasa, although there should have been peace between them. David was unable to deal with this, but he puts this situation into Solomon's hands. Solomon had Joab executed after Joab fled to the altar at Gibeon. 1Kings 2:1–12, 28–35
 12. Joab was a great man, but with some obvious and glaring defects. A few passages seem to indicate that he was a believer in the God of Israel, Jesus Christ. He had great military prowess and was probably the greatest military general during the time of David, apart from David and Jonathan. He was also authority-orientated and never tried to usurp David's power, or to take power to himself when David was dying (supporting one of David's sons as king at this time was just plain bad judgment). However, Joab made a number of bad decisions throughout his life—he murdered Abner and Amasa, treating his rivals as enemies, and it appears as though he did this in part to preserve his own position. Although he was generally loyal to David, he seemed to twice jockey to retain his position of power with Absalom and Adonijah, which would have involved his turning against David's authority. My opinion was, he was weak in some doctrines, so that he either had areas where he lacked the spiritual information to make good decisions, or he simply went against what he knew was right to do.
 13. There is the further problem that, with Joab, there would be the possibility that he might even attempt to assassinate Solomon. He has taken out his own political enemies—what if Adonijah asked him to take out Solomon?

Guzik is one of the few commentators to give a reasonable description of Joab: *Joab is one of the more complex characters of the Old Testament. He was fiercely loyal to David, yet not strongly obedient. He disobeyed David when he thought it was in David's best interest, and he was cunning and ruthless in furthering his own position...At the very least, David knew the complexity of Joab's character. He knew the loyalty and sacrifice Joab made for David over the years, and he knew his violence and ruthlessness.*⁴⁸

The complete **Doctrine of Joab** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although this deals mostly with Joab, there are important things about Abishai and Asahel as well in here.

The Expositor's Bible on Joab and his brothers

The character of Joab furnishes us with a singular study. He, Abishai, and Asahel were the brave, impetuous sons of Zeruiah, the sister or half-sister of David. They were about his own age, and it is not impossible that they were the grandsons of Nahash, King of Ammon. In the days of Saul they had embraced the cause of David, heart and soul. They had endured all the hardships and fought through all the struggles of his freebooting days. Asahel, the youngest, had been in the front rank of his Gibborim, and his foot was fleet as that of a gazelle upon the mountain. Abishai had been one of the three who, with jeopardy of their lives, had burst their way to Bethlehem when David longed to drink of the water of its well beside the gate. He had also, on one occasion, saved David's life from the giant Ishbi of Gath, and had slain three hundred Philistines with his spear. His zeal was always ready to flash into action in his uncle's cause. Joab had been David's commander-in-chief for forty years. It was Joab who had conquered the Ammonites and Moabites and stormed

⁴⁸ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:5–9.

The Expositor's Bible on Joab and his brothers

the City of Waters. It was Joab who, at David's bare request, had brought about the murder of Uriah. It was Joab who, after wise but fruitless remonstrance, had been forced to number the people. But David had never liked these rough imperious soldiers, whose ways were not his ways. From the first he was unable to cope with them, or keep them in order. In the early days they had treated him with rude familiarity, though in late years they, too, were obliged to approach him with all the forms of Eastern servility. But ever since the murder of Uriah, Joab knew that David's reputation and David's throne were in his hand. Joab himself had been guilty of two wild acts of vengeance for which he would have offered some defense, and of one atrocious crime. His murder of the princely Abner, the son of Net, might have been excused as the duty of an avenger of blood, for Abner, with one back-thrust of his mighty spear, had killed the young Asahel, after the vain warning to desist from pursuing him. Abner had only killed Asahel in self-defense; but, jealous of Abner's power as the cousin of King Saul, the husband of Rizpah, and the commander of the northern army, Joab, after bluntly rebuking David for receiving him, had without hesitation deluded Abner back to Hebron by a false message and treacherously murdered him. Even at that early period of his reign David was either unable or unwilling to punish the outrage, though he ostentatiously deplored it.

From <http://www.studylight.org/commentaries/teb/view.cgi?bk=10&ch=2> accessed October 10, 2014.

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David will describe specifically to Solomon what the problems are.

1Kings 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
sar (שָׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978

1Kings 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts ^e bâ'ôwth (תּוֹאֲבָצ) [pronounced tz ^{eb} -vaw-OHTH]	<i>armies, hosts; wars</i>	masculine plural construct; simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...and what he did to the two commanders of the armies of Israel... There were two commanders of the Israeli army, and he killed them.

Although David sounds as if he is making this personal here, he is really not. These are not personal grievances which David has with Joab (or else, he would have mentioned Absalom). David, as king, has to be able to negotiate with other kings and, in some cases, with other generals; and he needs his top general, Joab, to back him on his decisions.

For instance, when David ruled over only Judah from Hebron and Ishbosheth of Saul was ruling Northern Israel, David stole from him his greatest general, Abner. However, Joab killed Abner soon after. Even though most of Israel understood that this was *not* David's doing (2Sam. 3:37–38), a more distant observer could easily think that David drew Ishbosheth's top general away from him, and then had him assassinated. A general in an opposition army might be less likely to ally himself with King David, thinking that he might be double-crossed.

My point is, Joab undermined David's ability to negotiate and make treaties here. This was not a personal affront to David so much as it simply made some negotiations impossible, as David might be viewed with some suspicion. This affects Israel.

Furthermore, Joab could not be allowed to kill with impunity. This was difficult for David, as he could not treat his own sons objectively. However, David recognized that Joab, unchecked, could be a great hindrance and possibly even a threat to Solomon.

1Kings 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Āb ^e nêr (אֲבִנֵר) [pronounced u ^{bv} -NAYR]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nêr (נֵר) [pronounced nair]	<i>lamp and is transliterated Ner</i>	masculine proper noun	Strong's #5369 BDB #633

Translation:... —to Abner ben Ner... Abner left the northern Israel army, and allied himself with David. However, in an earlier battle, when he was still leading the northern Israeli army, Joab reluctantly killed Joab's brother. For

this reason, Joab could not forgive him; and he killed Abner. That Abner killed Asahel when being pursued is recorded in 2Sam. 2:18–23. That Joab took his revenge is found in 2Sam. 3:26–30.

1Kings 2:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘Ămâsâ’ (אַמָּסָא) [pronounced <i>gum-aw-SAW</i>],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yether (יֶתֶר) [pronounced <i>YEH-thehr</i>]	<i>abundance and is transliterated Jether, Yether</i>	masculine singular proper noun	Strong's #3500 BDB #452

Translation: ...and to Amasa ben Jether. Joab also killed Amasa. Amasa had led the opposition army to David, but David wanted to unite the country, so he made Amasa a commander (how he rated next to Joab is hard to determine). He was clearly lousy at his job; but Joab killed him—despite them now being allies.

The reason that Joab killed Amasa is somewhat murky. David attempted to give Amasa far more authority than he should have. Was Joab above him? Was he equal to him in rank? This is unclear; and most people write this off as professional jealousy. Because of the Hebrew words used, my opinion (and it is strictly conjecture), is that Amasa was willing to rebel against David (he served under Absalom) and he was incompetent—so Joab killed him. Whether Joab had his authority lessened in order to bring Amasa in, is not really clear in the Hebrew (in almost every English translation, it appears that Amasa replaced Joab—but the Hebrew is not quite as clear on this point).

The murder was quite graphically presented in Scripture, with an emphasis upon Joab's devious nature. 2Sam. 20:8–10a *When they were at the great stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier's garment, and over it was a belt with a sword in its sheath fastened on his thigh, and as he went forward it fell out. And Joab said to Amasa, "Is it well with you, my brother?" And Joab took Amasa by the beard with his right hand to kiss him. But Amasa did not observe the sword that was in Joab's hand. So Joab struck him with it in the stomach and spilled his entrails to the ground without striking a second blow, and he died. (ESV)* Although the text is not entirely clear, before Amasa, Joab comes off as sort of a bumbling, doddering old man, who comes to meet him, and drops his own sword. Amasa might look at this and think to himself, "Yeah, I see why David brought me here; Joab just is a rather incompetent man." And then before Amasa knows what is happening, Joab has a sword planted in his stomach.

This incident is discussed in great detail in **2Samuel 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 2:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârag (גרַה) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong's #2026 BDB #246

Translation: He killed them,... Joab killed both of these men. The first was based on revenge (2Sam. 3:30); and the second is a very difficult call.

1Kings 2:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sûwm (שוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
dâmîym (דַּמִּיּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural construct	Strong's #1818 BDB #196
mil ^e châmâh (הַמְּחַמָּה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâlôwm (שְׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...bringing [lit., setting, placing] the bloodshed of war into [a time of] peace. Joab was to be allied with these two men, and he refused. He killed both men in cold blood, even though they were not at war with Israel when Joab killed them.

Joab also killed Absalom, David's son. David may or may not have known about this—I suspect he eventually knew the entire story (Joab initially stabbed Absalom; and some of his men finished Absalom off). However, what Joab did was not a crime. He disobeyed David's orders, but with good reason. Killing Absalom ended the

revolution entirely; if Absalom was allowed to live, the revolution would live on as well. A battlefield defeat would not necessarily have been the final blow against the revolution. However, killing the leader of the revolution would be the final blow.

There are so many commentators who confound Joab's killing of Abner and Amasa with his killing of Absalom; so this needs to be straightened out.

Joab, Abner, Amasa and Absalom

1. In this chapter, the sections dealing with Joab speak of his killing Abner and Amasa.
2. However, half of the commentators want to talk about his killing of Absalom; and half of them draw wrong conclusions.
3. Joab has two brothers: Abishai and Asahel. In a confrontation, Abner was forced to kill Asahel. Even though many commentators 3000 years later want to second-guess Abner and say, "He did not have to kill him;" there is no reason to think that Abner had a lot of options at that time. Abner was smarter and more experienced than Asahel; but it is possible that Abner's only option in the heat of the moment was to kill Asahel. 2Sam. 2:18–26
4. Joab could not forgive this; so, even when Abner changed his loyalty from Ishbosheth to David, Joab would not accept that. Joab pretended to be Abner's ally, with Asahel's death in the past; but he killed Abner as soon as he had the chance. 2Sam. 3
5. This killing accomplished one thing: revenge. It did not advance the cause of Israel; it was not done to help King David; it got Joab revenge. It is the same as fragging (killing) an officer in war. Joab committed murder.
6. Later, Joab was at war putting down the Absalom rebellion against David. Absalom was David's errant son; and this revolution would stand and fall upon who died: David or Absalom. When given the chance, Joab, going against the orders of David, saw to it that Absalom was killed. This was done for the benefit of Israel and for the benefit of King David. King David would not have been strong enough to apply justice when justice needed to be applied to Absalom. So Joab killed him. This is that rare occasion where a soldier disobeys the orders delivered to him for the betterment of his country. This was the patriotic thing to do. There was no self-benefit to be found here (except that Joab did not have to worry about Absalom starting up another revolt). What Joab did here was right and on behalf of his country. 2Sam. 18
7. David had a difficult time accepting that Absalom was killed in war (2Sam. 18:32–33); but he eventually understood that Absalom was a revolutionary and harmful to his own country (2Sam. 20:6).
8. At the end of this revolution, David gave Amasa, from the revolutionary army, a promotion into his army, with the intent of smoothing over those who revolted against him. It is unclear whether Amasa was given a rank over Joab or equal to Joab; but he went from 0 to 100 on the promotion of David. He was clearly incompetent as well.
9. Joab then kills Amasa—he kills Amasa during a time of peace. We do not know if he did this out of jealousy or simply because he did not want to have someone so incompetent in David's army so high up in the ranking. But the motivation here was for his own self. I don't care what you think of your fellow officers, those above you or below you; but, after a war, you do not have the right to kill any of them. In some cases, an officer might be brought up on charges—but that is a legal proceeding. Joab could have come to David and said, "Look, this Amasa is the most incompetent officer even in the history of the army of Israel." David would have certainly taken such a charge seriously. But Joab did not have the right to simply kill Amasa. That is murder. 2Sam. 20
10. So, ideally you can see why Abner and Amasa are victims, murdered by Joab; but Absalom is not.

So, David's thinking is correct. Joab is guilty of murder; and justice must be applied. However, Absalom is not a part of this discussion.

The fact that so many commentators want to talk about Absalom at this point shows you just how accurate and perception the Scriptures are; and just how we, as men, are prone to focus on the wrong things.

1Kings 2:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
dâmîym (דַּמִּיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural construct	Strong's #1818 BDB #196
mil ^e châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chägôwrâh (חֲגוֹרָה) [pronounced <i>khuh-goh-RAW</i>]	<i>apron; girdle, belt; loin-covering</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2290 BDB #292
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâthenayim (מִתְּנַיִם) [pronounced <i>mohth-nah-YIHM</i>]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine dual noun with the 3 rd person masculine singular suffix	Strong's #4975 BDB #608
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
na’al (נָעַל) [pronounced <i>NAH-ğah]</i>	<i>sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5275 BDB #653
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

1Kings 2:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
regel (לָגַר) [pronounced REH-gel]	foot, feet	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919

Translation: He made the bloodshed of war [splash] upon his belt which [is] around his waist and [drip] onto his sandals which [are] on his feet. Blood splashed onto Joab's belt and it dripped down onto his sandals, when he killed these two soldiers in peace time.

Clarke: *[Joab] stabbed them while he pretended to embrace them, so that their blood gushed out on his girdle, and fell into his shoes.*⁴⁹

Jamieson, Fausset and Brown: *Perhaps these graphic expressions might be designed to impress Solomon's mind more strongly with a sense of the malice, treachery, and cruelty by which those murders were characterized.*⁵⁰

V. 5 reads: You especially know about what Joab (son of Zeruah) has done to me and what he did to two of the Israeli army commanders—specifically to Abner (the son of Ner) and to Amasa (the son of Jether). He killed them, bringing the bloodshed of war into a time of peace. He made their blood splash upon his belt and drip down onto his sandals. This may sound like an odd thing to say, the blood splashing on Joab's belt and sandals, but the idea is, when a soldier is at peace, his uniform is clean and neat. This is the discipline of a soldier, to have everything neat and squared away, including his own dress. But Joab, in these two instances, when his clothing should have been clear and neat, was covered in the blood of Abner and later Amasa.

The Pulpit Commentary: *Blood might lawfully be shed in time of war, in fair fight; and Joab might have slain the two captains in battle without guilt. But he slew them when they were at peace with him and unprepared, by treachery.*⁵¹ They go on to comment: *these two [incidents] are mentioned because, no doubt, the horrible details of the two murders, and especially of the last (see 2Sam. 20:8) had been reported to David. He had been told at the time how the blood of Amasa had spurted on to the girdle of Joab, and streamed down into his sandals, and these details, which no doubt made a deep impression upon his mind, are recited here to show how dastardly and treacherous was the deed, and how thoroughly Joab was stained with innocent blood, blood which cried to heaven for vengeance.*⁵²

We have all met or seen soldiers coming home—either in an airline terminal or on parade. Despite the awful job they had to perform, when we see them, their clothes are clean, ironed, and tucked in. We do not even see a drop of dried blood on the uniform that they wear, even though they may have shed the blood of dozens of enemy soldiers.

This is what the imagery is all about. It is as if you are meeting a family member, a military type, coming home from battle, but as he exits the terminal, you see that he is covered in blood. You would never expect to see this on any military hero. This is how David describes Joab.

⁴⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:5.

⁵⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:5–6.

⁵¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:5.

⁵² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:5.

Barnes misinterprets this verse, treating David's action here as revenge.

David is not looking to avenge himself against Joab

1. David and Joab have a long history together, which is mostly good.
2. David, without meaning to, often got a lot of credit—more than Saul—when he represented Israel in battle; this never happened with Joab, even though Joab was possibly Israel's greatest general.
3. When David was first involved illicitly with Bathsheba and facing both discipline and a crap storm from his life, Joab called David out to battle, so that David, and not he, got the credit. 2Sam. 12:26–31
4. There is the possibility that Joab held something over David—the letter which David sent that called for Joab to see that Uriah died in battle. Although Joe Guglielmo suggests¹ that Joab could have held onto the letter to reveal to the soldiers and to the nation; there is nothing in Scripture which suggests that. Furthermore, as blackmail, this would have been something that would have harmed David's relationship with Bathsheba, had it gotten revealed to her. However, I think that David trusted Joab with this act of sin; but could not execute Joab for this and the other reasons listed here. Let me further suggest that, David did not have Joab executed, not in fear of being blackmailed, but because he knew that Joab would not reveal this to anyone.
5. When David and his son Absalom were estranged, Joab tried to bridge the gap between them. 2Sam. 14
6. When David asked Joab to see to it that a great soldier, Uriah the Hittite, died in battle, Joab followed David's instructions. When David found out about the two murders that Joab committed, it is possibly this incident that kept David from having Joab executed.
7. Here, we have special circumstances, however. Joab has shown himself to be ruthless against some men who are on his side—namely Abner and Amasa. He killed Abner in 2Sam. 3 and Amasa in 2Sam. 20:8–10.
8. Joab has publically supported Adonijah without consulting King David (1Kings 1:18–20); and David has named Solomon king. If any man could come up to Solomon with a smile and a bow, and then implant a dagger in Solomon's gut, it would be Joab.
9. We had a parallel situation with Saddam Hussein in Iraq. Under normal conditions, we tolerated his brutality and his evil. The United States cannot remove each and every evil dictator in the world. However, after 9/11, the kind of person that Saddam Hussein was took on a new light. **He had chemical agents** for killing masses of civilians, he used these **on his own people**, and he had **close ties with terrorists**. For these reasons, he had to be dealt with, and President George Bush made a case for it and permanently dealt with him.
10. So, under normal conditions, David, even knowing about the two murders that Joab committed, could overlook them. However, with his son taking his place and with Joab opening supporting another son, it was time to deal with Joab.
11. Furthermore, we know that this is not sour grapes on the part of David, or he would have mentioned Joab initiating the killing of Absalom as well.
12. So that there is no misunderstanding—Joab is slated for executed for legitimate and legal reasons; and not for revenge.

Barnes faulty interpretation is found here: Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:5.

¹ <http://www.cmanitowoc.org/Library/Guglielmo-Joe/Studies/TH/11-1KI/TH1035.HTM> accessed October 11, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown make a similar faulty observation,⁵³ saying that when Joab saw to it that Absalom was killed (2Sam. 18:5–15), and then upbraided David over it (2Sam. 19:5–7), that this stuck in David's craw. Wrong! Joab saved David there. David was so upset over Absalom, that he was despondent at a time when his men fought for him and achieved a great victory for him in the Absalom revolution. Joab gave King David the

⁵³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:5–6.

necessary kick in the butt to go out and greet and praise his army. David is a smart man and had to recognize that Joab steered him in the right direction here. In fact, it would have been more difficult for David to tell Solomon that execution was called for, because of situations like this. What Joab did in 2Sam. 19 was in David's best interest; Joab was looking out for him at a time when David needed it.

The situation with Joab is something which had apparently eaten away at David conscience for a long time.

Lange recognizes this: *The special directions, which refer to individual persons, David likewise communicates, not as a private man, but as king of Israel. Joab's double murder had gone fully unpunished. At the time of its commission David was not in a condition to be able to punish him; but he felt the full weight of the deed, and in his horror of it uttered an imprecation of Joab (2Sam. 3:29). In the eyes of the people, nevertheless, the non-punishment must have been regarded as an insult against law and righteousness, the charge of which devolved upon the king. "It was a stain upon his reign not yet blotted out. Even upon his death-bed he cannot think otherwise than that it is his duty, as that of the supreme judge, to deliver to his successor a definite direction about it" (Hess, Gesch. David's, ii. s. 220). It lay upon his conscience, and he desired that this stain somehow ("do according to thy wisdom," 1Kings 2:1) should be removed. Moreover, Joab's participation in Adonijah's revolt must have appeared as dangerous for the throne of Solomon.*⁵⁴

And you have done as your wisdom and you will not cause to go down his gray hair in peace to Sheol.

1Kings
2:6

You will act according to your wisdom and you will not let his [old] gray head go down to the grave in peace.

You will act in accordance with your wisdom; but you will not let him die peacefully.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have done as your wisdom and you will not cause to go down his gray hair in peace to Sheol.
Latin Vulgate	Do, therefore, according to thy wisdom, and let not his hoary head go down to hell in peace.
Peshitta (Syriac)	Do to him therefore according to your wisdom, and let not his hoary head go down to the grave in peace.
Septuagint (Greek)	Therefore you shall deal with him according to your wisdom, and you shall not bring down his grey hairs in peace to the grave.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

Common English Bible	So act wisely: Don't allow him to die a peaceful death.
Easy English	Deal with him wisely. Do not let him die in *peace.
Easy-to-Read Version	But you are the king now. So you should punish him in the way you think is the most wise. {But you must be sure that he is killed.} Don't let him die peacefully of old age!
Good News Bible (TEV)	You know what to do; you must not let him die a natural death.
<i>The Message</i>	Do what you think best with him, but by no means let him get off scot-free--make him pay.
New Century Version	Punish him in the way you think is wisest, but do not let him die peacefully of old age.

⁵⁴ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

New Living Translation	Do with him what you think best, but don't let him grow old and go to his grave in peace [Hebrew don't let his white head go down to Sheol in peace.].
The Voice	Act wisely, <i>and take revenge on Joab</i> . Do not allow a single gray hair on his head to descend into the grave peacefully.

Partially literal and partially paraphrased translations:

American English Bible	So, deal with him as your wisdom directs, and don't allow him to take his grey hair to his grave in peace.
Christian Community Bible <i>God's Word</i> TM	Act wisely, therefore, his blood must be shed before he dies of old age. Use your wisdom. Don't let that gray-haired, old man go to his grave peacefully.
International Standard V New Advent (Knox) Bible	So act consistently with your wisdom, and don't let him die as a peaceful old man. Let prudence be thy guide, do not allow those grey hairs to find a peaceful end.
New American Bible (2011)	Act with all the wisdom you possess; do not let his gray head go down to Sheol in peace.
NIRV	You are wise. So I leave him in your hands. Just don't let him live to become an old man. Don't let him die peacefully.
New Jerusalem Bible Revised English Bible	You will be wise not to let his grey head go down to Sheol in peace. Act as your wisdom prompts you, and do not let his grey hairs go down to the grave in peace.
Today's NIV	Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Do as your wisdom, but <i>do</i> not descend his greyhead to Sheol in peace. So be guided by your wisdom, and let not his white head go down to the underworld in peace..
The Expanded Bible	Punish him in [^L Act] the way you think is wisest, but do not let him die peacefully of old age [go to Sheol/the grave in peace; ^C the place of the dead].
Ferar-Fenton Bible	...therefore do to him as your skill dictates, and let not his grey hairs go down to the grave in peace.
HCSB	Act according to your wisdom, and do not let his gray head descend to Sheol in peace.
NET Bible®	Do to him what you think is appropriate [Heb "according to your wisdom."], but don't let him live long and die a peaceful death [Heb "and do not bring down his grey hair in peace [to] Sheol."].
NIV – UK	Deal with him according to your wisdom, but do not let his grey head go down to the grave in peace.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, act according to your wisdom; don't let his gray head go down to the grave in peace.
exeGesés companion Bible	And work according to your wisdom that his grayness descend not to sheol in shalom:...
JPS (Tanakh—1985)	So act in accordance with your wisdom, and see that his white hair does not go down to Sheol in peace.
Orthodox Jewish Bible	Do therefore according to thy chochmah, and let not his gray head go down to Sheol in shalom.

Literal, almost word-for-word, renderings:

The Amplified Bible	Do therefore according to your wisdom, but let not his hoary head go down to Sheol (the place of the dead) in peace.
Context Group Version	Do therefore according to your wisdom, and don't let his hoar head go down to the place of death { or grave, Heb. "Sheol" } in peace.
English Standard Version	Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace.
Kretzmann's Commentary	Do therefore according to thy wisdom, in choosing the right moment when Joab might give occasion, and let not his hoar head go down to the grave in peace, to punish him for his blood-guiltiness in such a manner as not to provoke murmuring on the part of the people.
Webster's Bible Translation	Do therefore according to thy wisdom, and let not his hoary head go down to the grave in peace.
World English Bible	Do therefore according to your wisdom, and don't let his gray head go down to Sheol in peace.
Young's Updated LT	And you have done according to your wisdom, and will not let his old age go down in peace to Sheol.

The gist of this verse: David puts the decision to execute Joab in the hands of Solomon; but he says this would be the wise move.

1Kings 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2451 BDB #315

Translation: You will act according to your wisdom... Solomon, as a young man, is right in the middle of a total crap-storm, with a number of brothers and generals either vying for power or vying to determine how things will be run. Solomon, as king, needs to make these decisions about those people in power and those people with influence who are all around him. Solomon has learned a great deal from David and he must apply this wisdom to his day-to-day actions.

Solomon is around 20 years old at this time and possibly younger. He is a young pup compared to Joab, which is who David is talking about (Joab is probably 60–65 years old at this time). At the time that Solomon was born, Joab was in charge of Israel's army. By the time that Solomon was in his early teens, Adonijah seemed like the natural leader to follow David.

There are no easy routes for Solomon to take; there are no shortcuts for the crap-storm that he finds himself in the middle of.

Keil and Delitzsch: *The punishment of so powerful a man as Joab the commander-in-chief was, required great wisdom, to avoid occasioning a rebellion in the army, which would have been devoted to him.*⁵⁵

L. M. Grant: *David was concerned that Solomon's throne was to be established in righteousness, a picture of the righteousness of the coming reign of the Lord Jesus in the millennium. He will purge out of His kingdom all things that offend. Therefore David speaks first of Joab, who had been for many years the general of David's army. He had been outwardly loyal to David, but had deliberately defied the law of God in seeking his own ends. David reminds Solomon that Joab had, in cold blood, murdered both Abner and Amasa (2Samuel 3:27 20:10). He did not mention Joab's killing Absalom (2Samuel 18:14), though Joab did this while Absalom was helpless and ought to have been taken prisoner rather than killed. Yet David avoided any suggestion that his personal feelings were involved in requiring that Joab should suffer the consequences of his crimes. But he made it clear to Solomon that Joab must not be left to die a natural death (vs.5-6).*⁵⁶

As discussed in previous chapters, Joab did not land the final blow that killed Absalom. He tried to; but then he allowed his loyal men to kill Absalom. Although this was in direct contradiction to David's orders, it was the one way to end the revolution suddenly and with the least amount of bloodshed. It was both expedient and the right thing to do. Absalom had not shown himself to be at all redeemable.

1Kings 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לוֹל or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i> . 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i> . 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i> ; there is no clear proof of that. ⁵⁷			
yârad (דָּרַי) [pronounced <i>yaw-RAHD</i>]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #3381 BDB #432
sêybâh (הַבִּישׁ) [pronounced <i>say^b-VAW</i>]	<i>age, old age, gray hair</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7872 BDB #966
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁵⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:6 (slightly edited).

⁵⁶ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

⁵⁷ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

1Kings 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
Sh ^e ôl (שְׁאוֹל) [pronounced Sh ^e oʹl]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

Translation: ...and you will not let his [old] gray head go down to the grave in peace. David tells Solomon to execute Joab. He has gone past his expiration date. The problem was, Joab backed another son without clearing it first with David, and that was a grave mistake. However, David cites the reason why Joab can be executed. He is not being executed for a simply lack of protocol, but because of the men he killed in cold blood.

The language here gives us a clue as to Joab's age. He is also an old man like David (although he is apparently much stronger at this point). David is the youngest son in his family and Zeruijah is probably his much older sister. So Joab, while younger than David, is probably not a lot younger. I would estimate him to be 60–65 years old.

David is not issuing an order here. He is telling Solomon what he believes to be the right thing to do, but Solomon's wisdom is to decide. The NJB gives a good translation to convey this point: *You will be wise not to let his grey head go down to Sheol in peace.* The NIRV also gives this same approach: *You are wise. So I leave him in your hands. Just don't let him live to become an old man. Don't let him die peacefully.* That is David's advice; it is not an order.

The Voice (another fairly recent translation), on the other hand, gives the wrong impression: *Act wisely, and take revenge on Joab. Do not allow a single gray hair on his head to descend into the grave peacefully.* A king is not taking revenge (or a king should not be taking revenge). King Saul is an example of a man who avenged himself (against David). However, Joab has committed illegal acts which carry with them the death penalty. So executing him is legitimate.

It might be worth asking, "That being the case, why didn't you execute him, David?" Here's the deal: Joab showed himself to be disloyal to David at the very end by supporting Adonijah—up until that point, Joab has been loyal to David (and, therefore, loyal to Israel). Joab potentially could be the most dangerous person among Adonijah's supporters. Many in Israel's army would be loyal to Joab. At the very least, Joab should have come to David and asked, "You may die soon, my friend; what do you think of Adonijah as your successor?" However, Joab did not do this; and that was a serious slight on his part. The murders provide the basis of the indictment, even though Joab is really facing death because of his disloyalty.

We have a similar, but not exactly parallel situation, in the life of the unbeliever. All unbelievers (and believers) sin; and we could be indicted and burn forever because of those sins. However, Jesus Christ died for our sins, so that the basis of our indictment is not our sins, but it is a combination of our works (which are as filthy rags before God) and our choice to not believe.

Peter Pett: David then went on to give advice about individual matters where he felt that his experience could be a guide to his son. David was well aware that Joab had supported Adonijah, and he knew perfectly well what Joab was capable of. He feared that a man who could catch out two experienced generals and kill them in cold blood would think little of doing the same to a less

experienced king who was getting in the way of his ambitions. And he knew that while he had himself known that he could always count on Joab's loyalty, because there had been a bond forged between them by the hardship which they had suffered together, he could not be so confident that Solomon would be able to do so, especially as Joab would know that by supporting Adonijah he had, as far as Solomon was concerned, almost certainly said goodbye to any ambitions for the future he might have had. David was well aware that Joab, found in that situation, would be a very dangerous man, a man who could stoop to anything...He therefore advised Solomon to act wisely in accordance with the situation as he knew it and, as soon as he reckoned that he had acceptable grounds, to ensure that Joab was executed. He was not to allow him to reach old age, or die naturally (i.e. he was not to allow his hoar head go down to the grave world in 'peace', that is, in a state of wellbeing) for he was too dangerous an enemy to have around. He would need to be watched carefully and dealt with the moment he stepped out of line (an attitude that Joab himself had demonstrated towards others).⁵⁸

Pett continues: *There is no good reason for doubting that David did actually give this advice. No one knew Joab like David did, and he was clearly fearful of what he knew Joab to be capable of, especially as, by siding with Adonijah without consulting the king, he had shown whose side he was on (that too had been a betrayal of David). And he wanted Solomon to know it as well. He was not going into details on the rights and wrongs of the matter. He was simply indicating what kind of a man Joab was. He wanted Solomon to be fully aware that Joab was a man of blood, and that now that he had revealed his hand as a supporter of Adonijah it could only act as a danger signal for Solomon. It indicated that Joab had no sense of loyalty towards Solomon, in contrast with his attitude towards David. In view of Joab's loyal, if somewhat stained, service to David these words of David might appear somewhat surprising. But we should note that David was not calling for his immediate execution. He was simply warning Solomon that here was a man who needed to be closely watched and despatched if and when (as he had no doubt that he would) he stepped out of line. For we must remember that Joab had been commander-in-chief of the hosts of Israel for many years, and still was (1Kings 2:35), and was thus a man of great influence and power in the kingdom. He was thus capable of doing great harm. He was the kind of man who, if he did not feel a sense of total loyalty, would be an ever constant danger, able almost to stir up rebellion at will. That was why Solomon, while leaving him in his exalted position, was to be sure that he watched him carefully and acted decisively if he strayed out of line. David did not want Solomon to be think that because of the relationship that he himself had with Joab, he was a man to be trusted (in contrast with Benaiah).*⁵⁹

Vv. 5–6 read: “You especially know about what Joab (son of Zeruah) has done to me and what he did to two of the Israeli army commanders—specifically to Abner (the son of Ner) and to Amasa (the son of Jether). He killed them, bringing the bloodshed of war into a time of peace. He made their blood splash upon his belt and drip down onto his sandals. You will act in accordance with your wisdom; but you will not let him die peacefully.” There is a clear difference between actions in wartime and when there is peace. Joab was overcome by emotion at the death of his brother, and he killed Abner, even though Abner realigned himself with King David.

There are a number of commentators who do not get this quite right; so let's take this in points:

Why Joab must die

1. Joab is one of the craftiest warriors in Israel's army.
2. He killed Abner, also a brilliant soldier. Taking the life of such a soldier involved great skill and deceit on Abner's part.
3. Joab similarly killed Amasa—a soldier who was not nearly as bright as Abner—but Joab made Amasa look like an absolute fool in the way that he killed him.
4. These are murders committed in peacetime; not during wartime.
5. David did not execute Joab in his lifetime for several possible reasons:

⁵⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

⁵⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Why Joab must die

- 1) David ordered Joab to see that Uriah the Hittite died in battle (Uriah was the husband of Bathsheba), and he did. So, in this way, David murdered just as Joab had.
- 2) Throughout most of his career, Joab was loyal to David. Things which were pointed out by other commentators (like Joab upbraiding David for not encouraging his victorious army) were not reasons for bitterness on the part of David, but reasons why David would have appreciated Joab.
- 3) David was not every concerned for his own life in the presence of Joab. Joab would have given his life for David.
6. With David dying and Solomon becoming king, this changes everything. Joab, while not a threat to David, was a potential threat to Solomon.
7. At the very end, Joab should have come to David, and said, "Who should be king after you?" However, he did not. Joab, on his own, and apart from David's authority, simply picked the son he thought should be king. This was not his choice to make and Joab should have known this.
8. This makes Joab a potentially dangerous man. He has eliminated men in the past that he did not want to serve with; and Abner, at least, was a brilliant soldier himself. If Joab was able to kill him; it is clear that Joab could kill a less experienced man like Solomon.
9. Therefore, David strongly suggests that Joab be legitimately executed.

So far, I have not found any commentator who correctly explained exactly what was happening. This helps to explain why David had not executed Joab, but why Solomon should.⁶⁰

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We studied above why it is right for Joab to be executed; which then makes us ask...

What about David and Uriah?

1. As an aside, you might ask, "Well, why wasn't David executed for ordering Uriah killed?"
2. David committed adultery with Bathsheba, and then sent a message to Joab to put Uriah, her husband, into the midst of battle so that he would die.
3. David was king, and this was a circumstance where he would never be tried for murder, even though he was guilty of murder. Furthermore, very few men in David's position, would simply abdicate the throne and turn themselves in.
4. Therefore, David was judged by God directly, which included this judgment: 2Sam. 12:9–10 *Why have you despised the word of the LORD, to do what is evil in His sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'* (ESV; capitalized)
5. The judgment against David continues in that passage, but this is enough to know that David was judged and punished. The sword never departed from his home, so long as David was alive.
6. So, although life for life is the standard required practice for justice, God can modify this under certain circumstances, which He did for David.
7. God did this not to give David some kind of break or an easy way out; God did this because, apart from this, David would not have been punished.

David, as a believer, did not get away with anything. He paid for his sins over a period of 10 years, which we studied in **2Sam. 13–20** ([HTML](#)) ([PDF](#)).

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⁶⁰ Clarke, for instance, is one of the few to mention that Joab is a dangerous man to Solomon's government. Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:6.

F. B. Meyer writes: *At first sight, we might suppose that the old king cherished bitter feelings against those named in this parting charge; but it should be remembered that he speaks here from a public, rather than a private, standpoint. He knew that these men constituted a grave peril to the peace and stability of the State; and indeed his fears were abundantly justified, for each of them was discovered in acts of treachery, on account of which, and not because of David's words, he suffered death. David held that the claims of gratitude were not less binding than those of justice; hence his warm recommendation of Barzillai. "Show thyself a man" was good advice to a youth called to rule in turbulent times.*⁶¹

And to sons of Barzillai the Gileadite you will manufacture grace and they have been in eaters [at] your table; for thus they had come near unto me in my fleeing from faces of Absalom your brother.

1Kings
2:7

You will show grace to the sons of Barzillai the Gileadite and they will eat [at] your table, for they had previously come near to me while I was fleeing from Absalom your brother.

You should show grace to the sons of Barzillai the Gileadite and allow them to take meals with you, for they had previously come to me when I was fleeing from Absalom your brother.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to sons of Barzillai the Gileadite you will manufacture grace and they have been in eaters [at] your table; for thus they had come near unto me in my fleeing from faces of Absalom your brother.
Latin Vulgate	But shew kindness to the sons of Berzellai, the Galaadite, and <u>let</u> them eat at your table: for they met me when I fled from the face of Absalom, your brother.
Peshitta (Syriac)	But show kindness to the sons of Barzillai the Gileadite, and <u>let</u> them be of those who eat at your table; for so they <u>ministered to me in everything</u> when I fled from Absalom your brother.
Septuagint (Greek)	But you shall deal kindly with the sons of Barzillai the Gileadite, and they shall be among those that eat at your table; for thus they drew near to me when I fled from the face of your brother Absalom.

Significant differences: The Latin and Syriac appear to make the second phrase a jussive, which is how most English translators treat it. Instead of saying *they met David*, the Syriac says *they ministered to him in everything*.

Thought-for-thought translations; paraphrases:

Common English Bible	As for Barzillai's sons from Gilead, show them kindness. Let them eat with you. When I was running away from your brother Absalom, they came to me.
Contemporary English V.	The sons of Barzillai from Gilead helped me when I was running from your brother Absalom. Be kind to them and let them eat at your table.
Easy English	Be kind to the family of Barzillai from Gilead. Let them eat with you and share your goods. They helped me when I had to escape from your brother Absalom.
Easy-to-Read Version	"Be kind to the children of Barzillai of Gilead. Let them be your friends and eat at your table. They helped me when I ran away from your brother Absalom.

⁶¹ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=10&ch=2> accessed October 10, 2014.

<i>The Message</i>	"But be generous to the sons of Barzillai the Gileadite--extend every hospitality to them; that's the way they treated me when I was running for my life from Absalom your brother..
New Century Version	"Be kind to the children of Barzillai of Gilead, and allow them to eat at your table. They welcomed me when I ran away from your brother Absalom.
New Life Bible	But show kindness to the sons of Barzillai the Gileadite. Let them be among those who eat at your table. For they helped me when I ran from your brother Absalom.
New Living Translation	"Be kind to the sons of Barzillai of Gilead. Make them permanent guests at your table, for they took care of me when I fled from your brother Absalom.
The Voice	Be loving toward the sons of Barzillai the Gileadite. Invite them to feast at your table because they were good friends to me when I ran from your brother, Absalom. 2Samuel 19:32

Partially literal and partially paraphrased translations:

American English Bible	'But I want you to deal kindly with the sons of BarZelli the Gileadite. they should eat at your table; because, they came to my aid when I had to run from your brother, AbSalom.
Christian Community Bible	As to the sons of Barzillai, the Gil eadite, deal kindly with them and let them be among those who eat at your table, for they themselves treated me with similar kindness when I fled from your brother Absalom.
<i>God's Word™</i>	"Be kind to the sons of Barzillai from Gilead. Let them eat at your table. They helped me when I was fleeing from your brother Absalom.
International Standard V	Be gracious to the descendants of Barzillai the Gileadite, and provide for them in your household [Lit. them at your table], because they helped me when I had to run from your brother Absalom.
New Advent (Knox) Bible	To the sons of Berzellai the Galaadite thou must shew gratitude, and let them be among those who eat at thy table; they made me welcome when I fled to escape from thy brother Absalom.
New American Bible (2002)	"But be kind to the sons of Barzillai the Gileadite, and have them eat at your table. For they received me kindly when I was fleeing your brother Absalom.
New American Bible (2011)	But be true to the sons of Barzillai the Gileadite, and have them among those who eat at your table. For they were loyal to me when I was fleeing from your brother Absalom. 2 Sm 17:27-29; 19:32-41.
NIRV	"But be kind to the sons of Barzillai from Gilead. Provide what they need. They were faithful to me when I had to run away from your brother Absalom.
New Jerusalem Bible	As regards the sons of Barzillai of Gilead, treat them with faithful love, let them be among those who eat at your table, for they were as kind to me when I was fleeing from your brother Absalom.
Revised English Bible	Show constant friendship to the family of Barzillai of Gilead; let them have their place at your table; they rallied to me when I was a fugitive from your brother Absalom.
Today's NIV	"But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	And do mercy to the sons of Barzillai of West-Jordan, for they neared to me as I disappeared from the face of Absalom your brother. So have them eat from your table.
Bible in Basic English	But be good to the sons of Barzillai the Gileadite, and let them be guests at your table; for so they came to me when I went in flight from Absalom your brother.

The Expanded Bible	"Be kind [Show love] to the children of Barzillai of Gilead, and allow them to eat at your table. They welcomed [cared for; stood by] me when I ran away [fled] from your brother Absalom.
Ferar-Fenton Bible	`To the sons of Barzilai the Giladite act kindly, and let them be guests at your table, for they entertained me when I fled from Absalom your brother.
HCSB	"Show loyalty to the sons of Barzillai the Gileadite and let them be among those who eat at your table because they supported me when I fled from your brother Absalom.
NET Bible®	"Treat fairly [Heb "do loyalty with"; or "act faithfully toward."] the sons of Barzillai of Gilead and provide for their needs [Heb "and let them be among the ones who eat [at] your table."], because they helped me [Heb "drew near to."] when I had to flee from your brother Absalom.
NIV, ©2011	"But show kindness [S Ge 40:14] to the sons of Barzillai [S 2Sa 17:27; 19:31-39] of Gilead and let them be among those who eat at your table [S 2Sa 9:7]. They stood by me when I fled from your brother Absalom.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"But show kindness to the sons of Barzillai the Gil'adi. Include them with those who eat at your table, because they came and stood with me when I was fleeing from Avshalom your brother.
exeGesés companion Bible	...and work mercy to the sons of Barzillay the Giladiy to be of those who eat at your table: for thus they approached me when I fled the face of Abi Shalom your brother.
Hebrew Names Version	But show kindness to the sons of Barzillai the Gil`adite, and let them be of those who eat at your table; for so they came to me when I fled from Avshalom your brother.
Orthodox Jewish Bible	But show chesed unto the Bnei Barzillai the Gileadi, and let them be of those that eat at thy shulchan; for so they stood by me when I fled from before Avshalom achicha.

Literal, almost word-for-word, renderings:

Context Group Version	But show family allegiance { Hebrew: hesed } to the sons of Barzillai the Gileadite, and let them be of those that eat at your table; for so they came to me when I fled from Absalom your brother.
English Standard Version	But deal loyally with the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for with such loyalty they met me when I fled from Absalom your brother.
The Geneva Bible	But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me [That is, they dealt mercifully with me.] when I fled because of Absalom thy brother.
Green's Literal Translation	You shall be merciful to the sons of Barzillai the Gileadite, and they shall be among those eating at your table, for so they drew near to me when I fled from the face of your brother Absalom.
Kretzmann's Commentary	But show kindness unto the sons of Barzillai the Gileadite, Chimham being even now one of those enjoying the bounty of the king, 2Sam. 19:40, and let them be of those that eat at thy table; for so they came to me when I fled because of Absalom, thy brother, 2Sam. 17:27.
NASB	But show kindness to the sons of Barzillai [2 Sam 19:31-38] the Gileadite, and let them be among those who eat at your table [2 Sam 9:7, 10]; for they assisted [Lit came near to] [2 Sam 17:27-29] me when I fled from Absalom your brother.

World English Bible

But show kindness to the sons of Barzillai the Gileadite, and let them be of those who eat at your table; for so they came to me when I fled from Absalom your brother.

Young's Updated LT

And to the sons of Barzillai the Gileadite you will do kindness, and they have been among those eating at your table, for so they drew near unto me in my fleeing from the face of Absalom your brother..

The gist of this verse:

David tells Solomon to show grace toward the sons of Barzillai, as they were gracious to him when he was on the run from Absalom.

1Kings 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine singular construct	Strong's #1121 BDB #119
Bar ^e zillay (בָּרְזִילַי) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
Gil ^e 'ādîy (גִּלְעָדִי) [pronounced <i>ghil-aw-DEE</i>]	<i>rocky region; transliterated Gileadite</i>	adjective gentis with the definite article	Strong's #1569 BDB #167
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
All of the BDB Qal meanings for this word are: 1a1) to do, work, make, produce; 1a1a) to do; 1a1b) to work; 1a1c) to deal (with); 1a1d) to act, act with effect, effect; 1a2) to make; 1a2a) to make; 1a2b) to produce; 1a2c) to prepare; 1a2d) to make (an offering); 1a2e) to attend to, put in order; 1a2f) to observe, celebrate; 1a2g) to acquire (property); 1a2h) to appoint, ordain, institute; 1a2i) to bring about; 1a2j) to use; 1a2k) to spend, pass.			
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun	Strong's #2617 BDB #338

In he plural, we may understand this to mean *gracious acts, gracious promises, acts of kindness (benevolence, mercy)*.

Translation: You will show grace to the sons of Barzillai the Gileadite... There are men upon whom Solomon could trust, and men he could not. We do not know how many sons Barzillai the Gileadite had, because we focused primarily on Barzillai the elder when David was on the run from Absalom.

This is reported in 2Sam. 17, where David had fled Absalom, going into eastern Israel (east of the Jordan River) to determine what his next step should be. 2Sam. 17:27–29 *When David came to Mahanaim, Shobi the son of Nahash from Rabbah of the Ammonites, and Machir the son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim, brought beds, basins, and earthen vessels, wheat, barley, flour, parched grain, beans and lentils, honey and curds and sheep and cheese from the herd, for David and the people with him to eat, for they said, "The people are hungry and weary and thirsty in the wilderness."* David's relationship with Barzillai is further

examined in 2Sam. 19, at which time, David had defeated the forces of Absalom, and was now returning to Jerusalem as the victor king. 2Sam. 19:31–40 Now Barzillai the Gileadite had come down from Rogelim, and he went on with the king to the Jordan, to escort him over the Jordan. Barzillai was a very aged man, eighty years old. He had provided the king with food while he stayed at Mahanaim, for he was a very wealthy man. And the king said to Barzillai, "Come over with me, and I will provide for you with me in Jerusalem." But Barzillai said to the king, "How many years have I still to live, that I should go up with the king to Jerusalem? I am this day eighty years old. Can I discern what is pleasant and what is not? Can your servant taste what he eats or what he drinks? Can I still listen to the voice of singing men and singing women? Why then should your servant be an added burden to my lord the king? Your servant will go a little way over the Jordan with the king. Why should the king repay me with such a reward? Please let your servant return, that I may die in my own city near the grave of my father and my mother. But here is your servant Chimham. Let him go over with my lord the king, and do for him whatever seems good to you." And the king answered, "Chimham shall go over with me, and I will do for him whatever seems good to you, and all that you desire of me I will do for you." Then all the people went over the Jordan, and the king went over. And the king kissed Barzillai and blessed him, and he returned to his own home. The king went on to Gilgal, and Chimham went on with him. All the people of Judah, and also half the people of Israel, brought the king on his way.

Barzillai appears to have a family business, which ships food all over a specific corridor, and he modified this so that he could feed David and his army. Although the passage does not tell us specifically, it appears as if many of Barzillai's sons are involved in the family business. That would logically make sense, given that David calls for Solomon to ally himself with Barzillai's sons. David is saying that they are loyal and trustworthy. From this passage, it is apparent that David became closely associated with Chimham, one of the sons. Since about 7 years passed since this incident, it is likely that David became familiar with more of Barzillai's sons. That is, one son worked out so well, that David brought in some additional sons for other administrative work.

1Kings 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	Qal active participle	Strong's #398 BDB #37
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAHN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7979 BDB #1020

Translation: ...and they will eat [at] your table,... David tells Solomon that these men should eat with him; he should keep them as allies and friends. This means that they would be remunerated by taxpayer funds. They are not wards of the state (much like the wives of the king are), but they are employees of the state.

David has had around 7 years to get to know the sons of Barzillai. Originally one young man was sent to assist David, but David, apparently, called for more of them.

Wiseman suggests: *To eat at the king's table was the equivalent of having a pension, the beneficiary receiving a regular royal allowance of food and clothing, with a house and land to support him and his family.*⁶² Based upon Barzillai sending Chimham to David suggests that these younger men would be give positions of responsibility because they are hardworking and trustworthy. On top of this, Solomon would have them as perpetual guests at his dinner table.

Peter Pett: *The importance of this in David's eyes is brought out by this being the central theme of the **chiasmus**. To be allowed to eat at the king's table was widely seen in royal courts as a kind of permanent pension of the richest kind, even though their permanent presence in court would, of course, also help to guarantee the continuing loyalty of the men of Gilead.*⁶³

Although it would make sense that Solomon should put these men into various positions of authority, David here emphasizes friendship and relationship. Solomon, early on, needs good allies upon whom he can depend; and men who will do his bidding.

1Kings 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kên (כן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
I do not find a listing for these two together in BDB. However, in 1Sam. 5:7, they are rendered as follows: <i>how things were, that [it was] so, what was happening, how it was</i> . Possibly <i>for previously</i> , based upon its use in 1Kings 2:7.			
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal perfect	Strong #7126 BDB #897
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person singular suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #1272 BDB #137

The infinitive construct, when combined with the bêt preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

⁶² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:5–9.

⁶³ From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

1Kings 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
ʾĀbîyshâlôwm (אָבוּשֵׁי־לֹחֶם) [pronounced <i>ub-ee-shaw-LOHM</i>]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
An alternate form of this word is ʾAb ^e shâlôwm (אָבֵשׁ-לֹחֶם) [pronounced <i>ahb^e-shaw-LOHM</i>].			
ʾāch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...for they had previously come near to me while I was fleeing from Absalom your brother. The reason that David says this is, these men had all come to David when he was running from Absalom. This suggests that Barzillai had a family business, and when food was brought to David and his troops, Barzillai employed several of his sons (something that was not clear in 2Sam. 19, but clearly implied here).

And behold with you Shimei ben Gera the Benjamite from Bahurim and he cursed me a cursing grievous in a day of my going [to] Mahanaim. And he came down to meet me [at] the Jordan and so I swear to him by Y^ehowah, to say, 'If I will put you to death with the sword.'

1Kings
2:8

Also, Shimei ben Gera the Benjamite from Bahurim is with you, and he cursed me a grievous curse in the day I went to Mahanaim. But he came down to meet me at the Jordan, so I swore to him by Y^ehowah, saying, 'I will not have you put to death by the sword.'

Also, there is a man, Shimei Gera, who is a Benjamite from Bahurim, and he cursed me out on the day that I went to Mahanaim. However, he later came down to meet me at the Jordan and apologized to me, therefore I swore to him that I would not have him executed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And behold with you Shimei ben Gera the Benjamite from Bahurim and he cursed me a cursing grievous in a day of my going [to] Mahanaim. And he came down to meet me [at] the Jordan and so I swear to him by Y^ehowah, to say, 'If I will put you to death with the sword.'

Latin Vulgate	You have also with you Semei, the son of Gera, the son of Jemini, of Bahurim, who cursed me with a grievous curse, when I went to <u>the camp</u> : but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill you with the sword.
Peshitta (Syriac)	And, behold, you have with you Shimei the son of Gera, of the tribe of Benjamin, of the house of Horim, who cursed me with grievous curses on the day when I went to Mahanaim; but he came down to meet me at the Jordan and I swore to him by the LORD, saying, I will not put you to death with the sword.
Septuagint (Greek)	And behold, there is with you Shimei the son of Gera, a Benjamite of Bahurim: and he cursed me with a grievous curse in the day when I went into <u>the camp</u> ; and he came down to the Jordan to meet me, and I swore to him by the Lord, saying, I will not put you to death with the sword.
Significant differences:	<i>Mahanaim</i> means <i>two camps</i> . Although the Hebrew does not technically have a negative at the very end, this phrase and the words used call for the insertion of a negative (see the Hebrew exegesis).

Thought-for-thought translations; paraphrases:

Common English Bible	Now as for this Shimei, Gera's son—a Benjaminite from Bahurim—who is with you, he cursed me viciously when I went to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the Lord, 'Surely I won't execute you with the sword.'
Contemporary English V.	Be sure to do something about Shimei son of Gera from Bahurim in the territory of Benjamin. He cursed and insulted me the day I went to Mahanaim. But later, when he came to meet me at the Jordan River, I promised that I wouldn't kill him.
Easy English	Remember that you have with you Shimei, son of Gera, the *descendant of Benjamin. He lived in Bahurim. He *cursed me in an angry way when I went to Mahanaim. However, later I met him at the River Jordan. I promised him this in the name of the *Lord. "I will not kill you."
Easy-to-Read Version	"And remember, Shimei son of Gera, is still around here. He is from the family group of Benjamin in Bahurim. Remember that he said very bad things against me on the day that I ran away to Mahanaim. Then he came down to meet me at the Jordan River. I made a promise to him. I promised before the Lord that I would not kill Shimei.
Good News Bible (TEV)	"There is also Shimei son of Gera, from the town of Bahurim in Benjamin. He cursed me bitterly the day I went to Mahanaim, but when he met me at the Jordan River, I gave him my solemn promise in the name of the LORD that I would not have him killed.
<i>The Message</i>	"You also will have to deal with Shimei son of Gera the Benjaminite from Bahurim, the one who cursed me so viciously when I was on my way to Mahanaim. Later, when he welcomed me back at the Jordan, I promised him under GOD, 'I won't put you to death.'
New Century Version	"And remember, Shimei son of Gera, the Benjaminite, is here with you. He cursed me the day I went to Mahanaim. But when he came down to meet me at the Jordan River, I promised him before the Lord, 'Shimei, I will not kill you.'
The Voice	There is also Shimei (Gera's son) the Benjaminite of Bahurim. He cursed me with terrible words when I went to Mahanaim, but when we met again at the Jordan River, I made him a promise in the sight of the Eternal. I told him, "I am not going to kill you." 2Samuel 19:23

Partially literal and partially paraphrased translations:

American English Bible	'And {Look!} there is Semei (the son of Gera - a Benjaminite of BaUrim) who is still among us. He brought a great curse on me when he came down to the Jordan to meet me as I was returning to JeruSalem. Then I swore to him by Jehovah that I wouldn't use the sword to put him to death.
Christian Community Bible	With you also is Shimei, son of Gera, the Benjaminite from Bahurim who cursed me terribly, the day I fled to Mahanaim. When he came down to meet me at the Jordan, I swore to him by Yahweh, 'I will not put you to death with the sword.'
God's Word™	"Shimei, son of Gera from Bahurim in Benjamin, is still with you. He cursed me repeatedly when I went to Mahanaim. But when he came to meet me at the Jordan River, I took an oath by the LORD and said, 'As long as I'm king, I won't have you killed.'
International Standard V	"Pay attention now! You have with you Gera's son Shimei the descendant of Benjamin from Bahurim. He cursed me violently that day when I had to leave for Mahanaim. When he visited me at the Jordan River [The Heb. lacks River], I made an oath to the LORD and told him, 'I won't execute you with a sword.'
New Advent (Knox) Bible	Thou hast to reckon, moreover, with Semei son of Gera, the Benjamite from Bahurim. Foul were the curses he hurled at me on my way to the Encampment; but when I crossed Jordan again he came out to meet me, and I swore to him in the Lord's name that I would not slay him.
New American Bible (2002)	"You also have with you Shimei, son of Gera, the Benjaminite of Bahurim, who cursed me balefully when I was going to Mahanaim. Because he came down to meet me at the Jordan, I swore to him by the LORD that I would not put him to the sword.
New American Bible (2011)	You also have with you Shimei, son of Gera, the Benjaminite of Bahurim, who cursed me bitterly the day I was going to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the LORD: 'I will not kill you by the sword.' 2Sm16:5-13; 19:17-24.
NIRV	"Don't forget Shimei, the son of Gera. He's still around. He's from Bahurim in the territory of Benjamin. He called down bitter curses on me. He did it on the day I went to Mahanaim. Later, he came down to welcome me at the Jordan River. At that time I took an oath in the name of the Lord. I promised Shimei, 'I won't put you to death with my sword.'
New Jerusalem Bible	You also have with you Shimei son of Gera, the Benjaminite from Bahurim. He called down a terrible curse on me the day I left for Mahanaim, but he came down to meet me at the Jordan and I swore to him by Yahweh that I would not put him to death.
Revised English Bible	Do not forget Shimei son of Gera, the Benjamite from Bahurim, who cursed me bitterly the day I went to Mahanaim. True, he came down to meet me at the Jordan, and I swore by the LORD that I would not put him to death.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	And here with you, Shimei the son of Gera, a Benjamite of Bahurim: He cursed me with an emboldened curse in the day I went to Mahanaim. He descended to greet me by the Jordan, and I swore to him by Yahweh, saying, 'You will never die by the sword.'
Bible in Basic English	Now you have with you Shimei, the son of Gera the Benjamite of Bahurim, who put a bitter curse on me on the day when I went to Mahanaim; but he came down to see me at Jordan, and I gave him my oath by the Lord, saying, I will not put you to death by the sword.
The Expanded Bible	"And remember, Shimei son of Gera, the Benjaminite, is here with you. He cursed me [I me violently/with a terrible curse] the day I went to Mahanaim [2Sam. 16:5-19]. But when he came down to meet me at the Jordan River, I promised [vowed/swore

to] him before the Lord, `Shimei, I will not ·kill you [put you to death by the sword; 2 Sam 19:16-23].'

Ferar-Fenton Bible And there is with you Shemai-ben-Ghera, the Benjaminite of Bakhurim, who cursed me with foul curses at the time when I went to Bakhurim. But as he came down to meet me at the Jordan, I promised him by the EVER-LIVING that I would not kill him by the sword.

HCSB "Keep an eye on Shimei son of Gera, the Benjaminite from Bahurim who is with you. He uttered malicious curses against me the day I went to Mahanaim. But he came down to meet me at the Jordan River, and I swore to him by the LORD: 'I will never kill you with the sword.'

NET Bible® "Note well, you still have to contend with Shimei son of Gera, the Benjaminite from Bahurim [Heb "Look, with you is Shimei.."], who tried to call down upon me a horrible judgment when I went to Mahanaim [Heb "and he cursed me with a horrible curse on the day I went to Mahanaim."]. He came down and met me at the Jordan, and I solemnly promised [Or "swore an oath to."] him by the Lord, `I will not strike you down [Heb "kill you."] with the sword.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "Finally, you have with you Shim'i the son of Gera the Binyamini, from Bachurim. He laid a terrible curse on me when I was on my way to Machanayim; but he came down to meet me at the Yarden; so I swore to him by ADONAI that I would not have him put to death with the sword.

exeGesés companion Bible And behold,
you have with you Shimi the son of Gera,
a Ben Yaminiy of Bachurim
who abased me with a reinforced abasement
the day I went to Machanayim:
and he descended to meet me at Yarden
and I oathed to him by Yah Veh, saying,
I deathify you not with the sword.

JPS (Tanakh—1985) You must deal with Shimei son of Gera, the Benjaminite from Behurim. He insulted me outrageously when I was on my way to Mahanaim; but he came down to meet me at the Jordan [See 2Sam. 16:5 ff; 19:17 ff.], and I swore to him by the LORD" 'I will not put you to the sword.'

Orthodox Jewish Bible And, hinei, thou hast with thee Shime'i Ben Gera the Binyamini of Bachurim, which cursed me with a kelalah (curse) nimretzet (grievous, strong) on the day when I went to Machanayim; but he came down to meet me at Yarden, and I swore a shevu'ah to him by Hashem, saying, I will not put thee to death with the cherev.

The Scriptures 1998 "And see, with you is Shim`i son of Gëra, the Binyamite from Baḥurim, who cursed me with a grievous cursing in the day when I went to Maḥanayim. But he came down to meet me at the Yardēn, and I swore to him by יהוה, saying, 'I shall not put you to death with the sword.'

Literal, almost word-for-word, renderings:

The Amplified Bible And you have with you Shimei son of Gera, the Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan [on my return], and I swore to him by the Lord, saying, I will not put you to death with the sword.

Concordant Literal Version `And lo, with you [is] Shimei son of Gera, the Benjamite of Bahurim, and he reviled me--a grievous reviling--in the day of my going to Mahanaim; and he has come down to meet me at the Jordan, and I swear to him by Yahweh, saying, I do not put you to death by the sword;"...

Context Group Version	And, look, there is with you Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by YHWH, saying, I will not put you to death with the sword.
English Standard Version	And there is also with you Shimei the son of Gera, the Benjaminite from Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim. But when he came down to meet me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.'
Green's Literal Translation	And, behold, with you is Shimei the son of Gera, the Benjamite of Bahurim. And he cursed me with a grievous cursing in the day I went to Mahanaim. And he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, I will not cause you to die by the sword.
Kretzmann's Commentary	And, behold, thou hast with thee Shimei, the son of Gerah, a man connected with the same occasion, 2Sam. 16:5-6; 2Sam. 19:21, a Benjamite of Bahurim, which cursed me with a grievous curse, with a heinous and horrible malediction, in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I swore to him by the Lord, 2Sam. 19:23, saying, I will not put thee to death with the sword. He had forgiven the insult to his person, but the disgrace heaped upon the royal office must be avenged.
NASB	Behold, there is with you Shimei [2 Sam 16:5-8] the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent [Or grievous] curse on the day I went to Mahanaim. But when he came down [2 Sam 19:18-23] to me at the Jordan, I swore to him by the Lord, saying, 'I will not put you to death with the sword.'
New King James Version	"And see, <i>you have</i> with you Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan, and I swore to him by the Lord, saying, 'I will not put you to death with the sword.'
New RSV	There is also with you Shimei son of Gera, the Benjaminite from Bahurim, who cursed me with a terrible curse on the day when I went to Mahanaim; but when he came down to meet me at the Jordan, I swore to him by the LORD, "I will not put you to death with the sword."
Young's Updated LT	"And lo, with you is Shimei son of Gera, the Benjamite of Bahurim, and he reviled me—a grievous reviling—in the day of my going to Mahanaim; and he has come down to meet me at the Jordan, and I swear to him by Jehovah, saying, I do not put you to death by the sword.
The gist of this verse:	David wants Solomon to next consider Shimei, the man who railed against David when he left Jerusalem, on the run from Absalom.

1Kings 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

1Kings 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix	Strong's #5973 BDB #767
Shim ^e îy (שִׁמְעִי) [pronounced <i>shim^e-GEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gêrâ' (גֵּרָא) [pronounced <i>gay-RAW</i>]	<i>a grain; transliterated Gera</i>	masculine singular, proper noun	Strong's #1617 BDB #173
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e mîynîy (יְמִינִי) [pronounced <i>y^emee-NEE</i>]	<i>[my] right hand</i> and is transliterated <i>Jamite, Jamin, Yamin</i>	gentilic adjective with the definite article	Strong's #3228 BDB #412
Owen says that this is BDB #122; and e-sword KJV+ has it as Strong's #1145. There are multiple forms of Strong's #1145; and this is the second form:			
Ben-y ^e mîynîy (בְּנֵי-יְמִינִי) [pronounced <i>ben-yem-ee-NEE</i>] Ben-ha-yemîynîy (בְּנֵי-יְמִינֵהוּ) [pronounced <i>behn-ha-yehm-ee-NEE</i>] and Ben-îysh yemîynîy (בְּנֵי-יִשׂוּשׁ יְמִינִי) [pronounced <i>ben-eesh' yem-ee-NEE</i>].			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Bachûrîym (בָּחֻרִים) [pronounced <i>bahk-oo-REEM</i>]	<i>young men; young men's village; and is transliterated Bahurim</i>	proper singular noun; location	Strong's #980 BDB #104

Translation: Also, Shimei ben Gera the Benjamite from Bahurim is with you,... David had dealt with a man whose hatred for David was almost out of control—something which we have seen with today's leaders and the public. Shimei felt that way about David, and when he found out that David was on the run from Absalom, he came out and cursed David big time.

There is another *Shimei* named in 1Kings 1:8; but he is not given the same description and therefore, is reasonably assumed to be a different man. David wants to make certain that Solomon knows exactly who he is talking about.

The detailed description here suggests that David remembers Shimei very well; but Solomon may not know him. When Solomon calls for him, it will likely be based upon David's full description of him here.

1Kings 2:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qâlal (ללק) [pronounced <i>kaw-LAL</i>]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 rd person masculine singular, Piel imperfect with the 1 st person singular suffix	Strong's #7043 BDB #886
q ^e lâlâh (הללק) [pronounced <i>k^e-law-LAWH</i>]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun	Strong's #7045 BDB #887
mârats (מַרְאֵס) [pronounced <i>maw-RAHTS</i>]	<i>heavy, grievous; violent</i>	Niphal participle acting as an adjective	Strong's #4834 BDB #599
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #1980 (and #3212) BDB #229
Machānayim (מַחֲנַיִם) [pronounced <i>makhk-uh-AH-yim</i>]	<i>two camps; transliterated Mahanaim</i>	proper singular noun; location	Strong's #4266 BDB #334

Translation: ...and he cursed me a grievous curse in the day I went to Mahanaim. David calls this a grievous curse. David had a great deal on his mind, and running into some disgruntled citizen was something that David did not need. However, David treated this man in grace and did not have him killed, although David could have easily done so.

We studied this back in 2Sam. 16:5–13 When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually. And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. And Shimei said as he cursed, "Get out, get out, you man of blood, you worthless man! The LORD has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of

blood." Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and take off his head." But the king said, "What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, 'Curse David,' who then shall say, 'Why have you done so?'" And David said to Abishai and to all his servants, "Behold, my own son seeks my life; how much more now may this Benjaminite! Leave him alone, and let him curse, for the LORD has told him to. It may be that the LORD will look on the wrong done to me, and that the LORD will repay me with good for his cursing today." So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust. (ESV) Even God said that a ruler ought not be cursed: "You shall not revile God, nor curse a ruler of your people." (Ex. 22:28; ESV)

Alan Carr: As David was forced to leave Jerusalem because of the rebellion of his son Absalom, he was followed by a man named Shimei. Shimei was a descendent of King Saul, and he held a strong dislike for King David. As he followed David, Shimei hurled stones and curses at King David. The phrase "cast stones" refers to "stoning someone to death." It would appear that Shimei was trying to cause David bodily harm. When the Bible says he "cursed him," it means to "treat with contempt, or to dishonor." By this act, Shimei was in rebellion to God. Why? David was God's anointed, and to defy David was to defy God. (Ill. 1 Chron. 16:22; Psalm 105:15) Shimei was guilty because he took a stand against God, against God's will and against God's plan.⁶⁴

There is a tricky backstory here, which the Bible alludes to, but does not completely explain. God transferred the throne of Israel from the family of Saul to the family of David. This may have been Shimei's problem. However, when General Abner came over to David's side, Joab killed him, to avenge the death of his own brother. This may have been Shimei's real problem with King David. He may have believed that David lured Abner to his side, and then set him up to be killed. That would have been underhanded and vicious; and one might see how a friend or a soldier under Abner would have seen it in that way. David did what he could to make it clear that Joab was not acting on orders from him—but, since no justice was applied, why would everyone believe the *official story*? If Joab had been dealt with—even demoted or removed from David's army, then it would be clear to all that Abner's death was not done on David's orders. However, David could not bring himself to do this, and, in part, because his concern over what his nephews might do.

Lange: In direct contrast with the action of Barzillai was that of Shimei. He did not curse David as a private person, but he cursed him with the heaviest curse as the "anointed of Jehovah," and therein Jehovah himself directly. For blasphemy against the king was on the same level with blasphemy against God (2Kings 21:10). Both were punished with death (Lev. 24:14 sq.; Exod. 22:27; 2Sam. 16:9), hence also Abishai thought that Shimei should be put to death (2Sam. 19:22). But David wished on the day when God had shown him a great mercy, to show mercy himself, and upon that account spared his life. But "it was no small matter to allow the miscreant to spend his life near him (no banishment was talked of). And to permit him to spend his days quietly under the following reign (which had never been promised him), would have been a kindness that might have been greatly abused as a precedent of unpunished crimes" (Hess). In fact, Shimei was a dangerous man, and capable of repeating what he had done to David. As for the rest, David left Solomon to choose the manner and time of his punishment, only he was not to go unpunished.⁶⁵

Justice is key to the laws of divine establishment. Justice is key to God's character. Had David applied justice, there may not have been a rebellion against him (at least not a second rebellion). And yet, one has to appreciate what a difficult decision this would have been, given the faithfulness and competence of Joab.

Alan Carr: In this, Shimei is a picture of the lost sinner. Just like Shimei, every person in this world, in their natural state is guilty of rebellion against God, Rom. 3:23; Isa. 53:6; Isa. 64:6. No matter what

⁶⁴ From http://www.sermonnotebook.org/old%20testament/1%20Kings%20_36-46.htm accessed October 11, 2014.

⁶⁵ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

we may think of ourselves, God has declared us to be guilty before Him, Gal. 3:22; Rom. 3:10-23. Our problem is the same as that of Shimei: we have defied God.⁶⁶

1Kings 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַק) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #7122 & #7125 BDB #896
Yâr'dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: *But he came down to meet me at the Jordan,...* When David was victorious over Absalom, Shimei made a point to meet David at the Jordan and he apologized for his behavior; and David again treated him in grace.

It was apparent that Shimei went out of his way to meet and apologize to David as quickly as possible.

We do not really know Shimei's true feelings toward David. It seems most likely all of the angry invectives which he hurled at a retreating David is how he really felt. When it became obvious that David would still be in power, Shimei's public apology could have been simply for show and to cover his own butt. Nevertheless, David treated him in grace.

L. M. Grant: *[T]here is another class of people represented by Shimei, who had maliciously cursed David at the same time Barzillai had helped him (2Samuel 16:5-8). When it seemed to Shimei that David was losing to Absalom, then he felt safe in cursing him, But when David regained his authority in Israel, Shimei changed his attitude and came to David to apologize (2Samuel 19:1-20). The apology was made out of fear for his own safety, but David accepted it and swore to him by the Lord that he would not kill him (2Samuel 19:23).*⁶⁷

⁶⁶ From http://www.sermonnotebook.org/old%20testament/1%20Kings%20_36-46.htm accessed October 11, 2014.

⁶⁷ From <http://www.studydrive.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

1Kings 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâba' (שָׁבַע) [pronounced <i>shawb'-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...so I swore to him by Y^ehowah,... In fact, David even made an oath to him at this time. What David did here is reasonable. He gave Shimei the benefit of the doubt.

1Kings 2:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

The particle 'îm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!*⁶⁸

⁶⁸ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

1Kings 2:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When following an oath, either stated or implied, ׀m, by itself, functions as an emphatic negative. According to the Geneva Bible: <i>The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.</i> ⁶⁹			
mûwth (תוּמ) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #4191 BDB #559
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chereb (בַּרְח) [pronounced <i>khe-RE^{BV}</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352

Translation: ...saying, 'I will not have you put to death by the sword.' If you will notice in the exegesis that, in an oath, a word usually translated *if*, can stand for an emphatic negative. So David is saying, *I will definitely not have you executed with the sword.*

We studied this in 2Sam. 19:17–23 *And with him were a thousand men from Benjamin. And Ziba the servant of the house of Saul, with his fifteen sons and his twenty servants, rushed down to the Jordan before the king, and they crossed the ford to bring over the king's household and to do his pleasure. And Shimei the son of Gera fell down before the king, as he was about to cross the Jordan, and said to the king, "Let not my lord hold me guilty or remember how your servant did wrong on the day my lord the king left Jerusalem. Do not let the king take it to heart. For your servant knows that I have sinned. Therefore, behold, I have come this day, the first of all the house of Joseph to come down to meet my lord the king." Abishai the son of Zeruiah answered, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?" But David said, "What have I to do with you, you sons of Zeruiah, that you should this day be as an adversary to me? Shall anyone be put to death in Israel this day? For do I not know that I am this day king over Israel?" And the king said to Shimei, "You shall not die." And the king gave him his oath. (ESV)*

My guess is, David revisited these two incidents in his mind, and realized that the real feelings of Shimei were made known at their first meeting and not the second. However, when it appeared that David was back in power, Shimei realized that he needed to back off on what he said to David previously.

Jamieson, Fausset and Brown describe this correctly: *Though David promised him a pardon, which being enforced by the presence of a thousand followers, could not have been well refused, he warned his son against Shimei as a turbulent and dangerous character. It must not be supposed that in these dying instructions David was evincing a fierce, vindictive spirit. He is rather to be considered as acting in the character of a king and magistrate, in noticing crimes which he had not been in a condition to punish, and pointing out persons of whom Solomon would be under a necessity to rid himself as dangerous to the state.*⁷⁰

⁶⁹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

⁷⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:8.

J. Vernon McGee: *David is revealing here what seems like a vengeful spirit, but it actually is not. Although Shimei had demonstrated that he was a traitor, because David had made an oath not to touch him, Shimei was still alive. David was a man of his word. Now, however, he tells Solomon to keep his watchful eye on him, and if he reveals any of his treachery, Solomon is to deal with him accordingly. The time does come, by the way, when Solomon deals with Shimei, but only after he disobeys and reveals that he is indeed a traitor.*⁷¹

Shimei is not a man of consistency; and he is a man of strong emotions. Furthermore, he has a far-reaching influence—he is able to stir up the men of Benjamin (he comes to David with a 1000 men). Personally, I could not rouse up 1000 men—I probably don't even know that many. Shimei could. This, combined with his lack of consistency and sometimes highly charged emotional state, means that Shimei is a powder keg waiting to go off. What Solomon will do with him shows great intelligence.

Peter Pett: *David's thoughts then turned to another very dangerous man, and that was Shimei, the man who had cursed him when he was fleeing from Absalom (2Samuel 16:5-14). He was clearly conscious that Shimei's hatred still smouldered behind what might have appeared to be a compliant attitude, and that once he was gone Shimei would again become a danger to the kingdom. He knew full well the powerful influence that Shimei had among the Benjaminites (2Samuel 19:16-17). Here was a man who would undoubtedly seek to take advantage of the young king's inexperience, so that while he lived the Benjaminites as a whole would be constantly soured against Solomon. He was another who had proved that he could not be trusted. David's own hands had been tied with regard to him, by the oath that he had sworn when Shimei had come to meet him at the Jordan and had welcomed him back accompanied by a full unit of warriors. And he had not had any fear that he could control him, and had no doubt kept a watchful eye on him. But it was a very different matter for the young Solomon. He did not want Solomon to have to be watching his back all the time, and he was all too aware that Shimei was totally untrustworthy and unreliable. Furthermore his own oath did not apply to Solomon.*⁷²

And now you will not leave him unpunished for a man wise you [are]. And you have known what you will do to him. But bring down his hoary head in blood [to] Sheol."

1Kings
2:9

Therefore, you should not leave him unpunished. Because you [are] a wise man, you will know what to do to him. But [I think you should] bring down his hoary head violently to Sheol."

Given what he was done, I don't think you should leave him unpunished. However, you are a wise man and you will know what to do to him. However, It is my opinion that you should execute him."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now you will not leave him unpunished for a man wise you [are]. And you have known what you will do to him. But bring down his hoary head in blood [to] Sheol."

Latin Vulgate

Do not hold him guiltless. But you are a wise man, and know what to do with him, and you will bring down his grey hairs with blood to the grave.

Peshitta (Syriac)

Now therefore hold him not guiltless; for you are a wise man, and know what you ought to do to him; and bring his folly on his head; and you shall bring down his hoary head with blood to Sheol.

⁷¹ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed October 11, 2014.

⁷² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Septuagint (Greek) But you shall by no means hold him guiltless, for you are a wise man, and will know what you shall do to him, and shall bring down his grey hairs with blood to the grave.

Significant differences: No significant differences, given the various meanings which can be given to these Hebrew words.

Thought-for-thought translations; paraphrases:

Common English Bible But you don't need to excuse him. You are wise and know what to do to him. Give him a violent death."

Contemporary English V. Now you must punish him. He's an old man, but you're wise enough to know that you must have him killed.

Easy English But now, do not let him go without punishment. You are a wise man. You know what to do. Kill him.'

Easy-to-Read Version Now, don't leave him unpunished. You are a wise man. You will know what you must do to him. But don't let him die peacefully of old age."

Good News Bible (TEV) But you must not let him go unpunished. You know what to do, and you must see to it that he is put to death."

The Message But neither should you treat him as if nothing ever happened. You're wise, you know how to handle these things. You'll know what to do to make him pay before he dies."

New Century Version But you should not leave him unpunished. You are a wise man, and you will know what to do to him, but you must be sure he is killed."

New Living Translation But that oath does not make him innocent. You are a wise man, and you will know how to arrange a bloody death for him [Hebrew how to bring his white head down to Sheol in blood]."

The Voice *However your actions are not bound by my oath to him; you must not let him go without retribution. You are wise, and you will know in your heart exactly what punishment you should give him. You will bloody every gray hair on his head before sending him down to the grave.*

Partially literal and partially paraphrased translations:

American English Bible However, he isn't free of guilt. Now, you're a wise man, and you know what you must do to him. you must take his grey hair to the grave covered in blood.'

Christian Community Bible Now therefore, you, being a wise man, shall not hold him guiltless. You will know what to do with him: his blood must be shed before he dies of old age."

God's Word™ Now, don't let him go unpunished. You are wise and know what to do to him: Put that gray-haired, old man into his grave by slaughtering him."

International Standard V But don't let him off unpunished, since you're a wise man and you'll know what you need to do to him. Find a way that he dies in his old age by shedding his blood [Lit. Bring his gray hair down to Sheol]."

New Advent (Knox) Bible Thou hast no cause to leave him unharmed; thou hast wit enough to resolve what to do with him, how to prepare a bloody end for his grey hairs

New American Bible (2002) But you must not let him go unpunished. You are a prudent man and will know how to deal with him to send down his hoary head in blood to the grave."

New American Bible (2011) But you must not let him go unpunished. You are wise; you will know what to do to send his gray head down to Sheol in blood."

NIRV But now I want you to think of him as guilty. You are wise. You will know what to do to him. Don't let him live to become an old man. Put him to death."

Revised English Bible But you do not need to let him go unpunished now; you are a wise man and will know how to deal with him; bring down his grey hairs in blood to the grave.'

Today's NIV But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now never pardon him: you are a wise man knowing that descending his greyhead to Sheol makes blood."
Bible in Basic English	But do not let him be free from punishment, for you are a wise man; and it will be clear to you what you have to do with him; see that his white head goes down to the underworld in blood.
The Expanded Bible	But you should not ·leave him unpunished [consider him innocent/guiltless]. You are a wise man, and you will know what to do to him, ·but you must be sure he is killed [·and will bring his bloody gray head to Sheol/the grave; 2:6]."
Ferar-Fenton Bible	You however do not pardon him, for you are a wise man, and will know how to act with him ;--so bring his grey hairs with blood to the grave."
HCSB	So don't let him go unpunished, for you are a wise man. You know how to deal with him to bring his gray head down to Sheol with blood."
NET Bible®	But now [The Lucianic recension of the Old Greek and the Vulgate have here "you" rather than "now." The two words are homonyms in Hebrew.] don't treat him as if he were innocent. You are a wise man and you know how to handle him [Heb "what you should do to him."]; make sure he has a bloody death [Heb "bring his grey hair down in blood [to] Sheol."]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now, however, you should not let him go unpunished. You are a wise man, and you will know what you should do to him - you will bring his gray head down to the grave with blood."
exeGesés companion Bible	And now exonerate him not: for you are a wise man and know what you ought to work to him; and his grayness descends to sheol with blood.
JPS (Tanakh—1985)	So do not let him go unpunished; for you are a wise man and you will know how to deal with him and send his gray hair down to Sheol in blood."
Orthodox Jewish Bible	Now therefore hold him not guiltless; for thou art an ish chacham, and knowest what thou oughtest to do unto him; but his gray head bring thou down with dahm to She'ol.

Literal, almost word-for-word, renderings:

Context Group Version	Now therefore don't hold him innocent, for you are a wise man; and you will know what you should do to him, and you shall bring his hoar head down to the place of death { or grave, Heb. "Sheol" } with blood.
English Standard Version	Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol."
Green's Literal Translation	And now, do not acquit him, for you <i>are</i> a wise man, and you know that which you shall do to him and shall bring his old age down with blood to Sheol.
Kretzmann's Commentary	Now, therefore, hold him not guiltless, he had a duty to perform as king and judge and as representative of the divine right; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. Punishment must be visited upon him, only the time and manner of inflicting it was left to Solomon's discretion.
New King James Version	Now therefore, do not hold him guiltless, for you are a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood."
Young's Updated LT	And now, acquit him not, for a wise man you are, and you have known that which you will to him, and have brought down his old age with blood to Sheol."

The gist of this verse: Subject to Solomon's wisdom, David suggest that Shimei be killed.

1Kings 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gahht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
lôʾ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqâh (נָקָה) [pronounced <i>naw-KAWH</i>]	<i>to be cleansed, to be acquitted, to be declared innocent; to leave unpunished</i>	2 nd person masculine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong #5352 BDB #667

Translation: Therefore, you should not leave him unpunished. David's very last recorded words are quite interesting. He thinks about Shimei and the lousy things that he said, and he advises Solomon, "I don't think you should let this man go unpunished." There is precedent for this in the Law of God. Ex. 22:28 "You shall not revile God, nor curse a ruler of your people." (ESV) David did not kill him when leaving Jerusalem; he could see no reason to be vindictive; and he did not kill him upon his return, because Shimei apologized to him.

Alan Carr: *[Shimei] Deserved Death - Since Shimei had cursed God's anointed king, he was deserving of death. God had forbidden the Israelites from cursing their ruler, Ex. 22:28. Shimei was guilty and he deserved to die! (Note: The same is true for every lost person in the world. God has fixed the penalty of our sin at death, Rom. 6:23. We may think it to be harsh, or out of date, but the fact remains that those who die in their sins die lost and will spend eternity, apart from God in a place called Hell. We may not like it, but there is eternal judgment waiting on those who die without Jesus Christ, Heb. 9:27; Psa. 9:17.*⁷³

Don't be confused by this. Solomon cannot just grab Shimei and kill him; and David is not suggesting that he do this. "You cannot just ignore who Shimei is and what he might do."

1Kings 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

⁷³ From http://www.sermonnotebook.org/old%20testament/1%20Kings%20_36-46.htm accessed October 11, 2014.

1Kings 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
châkâm (חָכָם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective	Strong's #2450 BDB #314
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: *Because you [are] a wise man;...* I think that this and the next phrase go together. David is treating this case differently than he did Joab. With Joab, David said, "He killed these two men in peace time," which was a capital offense. Therefore, Solomon could have Joab executed on his command.

Here, instead of saying, "Execute him no matter what," David recognizes that Solomon is a wise man. This is a man who deserves death, but, you cannot just kill him. Therefore, Solomon must deal with him wisely.

Jamieson, Fausset and Brown: *Solomon had given early indications of wisdom before his miraculous endowment with the heavenly gift (see 1Kings 3:11), and his own sagacity would dictate the course that should be followed in any new offense that Shimei might commit.*⁷⁴

1Kings 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda ^c (יָדָעַ) [pronounced yaw-DAHÇ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Together, they mean *how, that which, what, whatever; whom, whomever.*

⁷⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:9.

1Kings 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...you will know what to do to him. "Because you are wise, you will know what to do with this man."

David is correct here. What Solomon will do with Shimei will be brilliant.

I would assume that David knew more about Shimei than is recorded in Scripture. It would be reasonable that David had an intelligence report done on this man. We know of their two meetings—the first where Shimei cursed David and the second where he apologized publically. However, based upon these things, it is logical that King David had this man investigated further. David was concerned enough about him to warn his son Solomon about him.

Peter Pett: Thus Solomon was not to look on Shimei as an 'innocent', as though there was no guilt in him, for he was guilty through and through. And being a wise man Solomon would know what he ought to do to him whenever the opportunity arose, because he was a latent rebel who could never be trusted. It was true that he was already old ('his hoar head'), but Solomon was not to make that an excuse for delay. He was to arrange for his execution as soon as he had legal reasons for doing it. It should be noted that in the case of both Joab and Shimei David did not order their immediate execution. He simply warned Solomon of what dangerous men they were, and advised him to watch them like a hawk, and if the time ever did come when it became necessary, to deal with them in his wisdom as soon as there was any sign of disloyalty. If we feel a little uneasy about David's words we must remember that his agents would have kept him fully in touch with the current behaviour of both men, and that he therefore no doubt had sound grounds for his advice.⁷⁵

1Kings 2:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3381 BDB #432
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

⁷⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

1Kings 2:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sêybâh (שֵׁבַח) [pronounced say ^b -VAW]	<i>age, old age, gray hair</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7872 BDB #966
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
Sh ^e ôl (שְׁאוֹל) [pronounced Sh ^e o]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982

Translation: *But [I think you should] bring down his hoary head violently to Sheol.* Here is what you ought to do: you ought to make sure that he is executed. However, Solomon cannot simply line up the people David wants and have them executed for no reason. So, you will notice that Solomon treats Shimei in an interesting way.

I think that the voice gives a good rendering of this verse: *However your actions are not bound by my oath to him; you must not let him go without retribution. You are wise, and you will know in your heart exactly what punishment you should give him. You will bloody every gray hair on his head before sending him down to the grave.* Even though the italicized portions are not found in the Hebrew, I think that this gives the gist of what David is saying. He is strongly recommending to deal with Shimei by execution, if there is a reason for it.

Barnes paraphrases this verse: *“Do not treat him as an innocent man. Punish him as in your wisdom you decide is best. Do not subject him to capital punishment at once; but so that he may be likely to give you in course of time a just occasion to slay him.”*⁷⁶ Gill gives a similar paraphrase: *Do not look upon him as an innocent person; and if he commits an offence against you, as he has against me, do not acquit him as I have done.*⁷⁷

Again, David is not trying to settle old score, or get over on his enemies from the grave. He is trying to help Solomon set things up for a peaceful reign. The men that David has spoken of, could either be dangerous in their autonomy or loyal in their friendship.

Poole: David is not settling an old score with Shimei

Question. How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei?

Answer. First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies.

⁷⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:9 (edited).

⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:9.

Poole: David is not settling an old score with Shimei

Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom to find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, 1Kings 2:36,37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

Solomon will understand what David is saying and he will set up Shimei so that he can keep an eye on him; but so that potentially, Shimei can live in almost complete freedom.

Keil and Delitzsch express it this way: *The instruction given to his successor (וְהִקְנִיטֵהוּ; let him not be guiltless) did not spring from personal revenge, but was the duty of the king as judge and administrator of the divine right.*⁷⁸

From Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 2:8 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

J.J. Hess writes: *Shimei is and remains rather a proof of David's magnanimity than of vengeance. It was not a little thing to tolerate the miscreant in his immediate neighbourhood for his whole life long (not even banishment being thought of). And if under the following reign also he had been allowed to end his days in peace (which had never been promised him), this would have been a kindness which would have furnished an example of unpunished crimes that might easily have been abused.*⁷⁹

It is completely wrong to think that David is acting out of vengeance or that this somehow reveals his true character. Lange: *David's conduct on his dying-bed has frequently been regarded as a great reproach to him. The latest (secular) history passes the following judgment upon it: "If David's life and deeds had not sufficiently shown his mind, these last words of the dying man would leave no doubt about his character. We must turn away from such blood-thirsty desire for revenge which, though innate with the Semitic races, is united here with a concealment of purpose and malice that are peculiar to David. His vengeance, even out of the grave itself, determines to strike, through the hand of his son, an insignificant man, to whom he (David) had once promised forgiveness when he himself was in a strait. Forgetting all the services and victories he owed to Joab, David determines, in order to gratify a long-cherished ill-feeling, to have a man, to whom he owed his kingdom and whom he himself had not ventured to touch, murdered by his son, ostensibly for two acts which Joab did, if not with David's consent, yet by no means against his will; the fruits of which David had willingly accepted, and which acts he had not made the slightest efforts to punish" (Duncker, *Gesch. des Alterthums*, i. s. 386). In this view it is entirely overlooked that David did not then speak as a private man, but as a theocratic king, and this judgment of him is quite false, no regard being paid to the time and the circumstances. The rough, false assassin Joab, who finally conspires with Adonijah, is made to appear as a man of high merit, and the blasphemer and traitor Shimei, as an insignificant, unfairly-treated man, while David, who departs life without one crime on his conscience as king, and who desires to fulfil the demands of justice as well as of gratitude, is said to have displayed the whole of his wicked and malicious character at the last. "Nothing but an uncritical confusion, which wished to behold in David a saint and a complete model of virtue (which the Scriptures nowhere assert him to be), could call forth, as contrast, the degradation of the king, which is as one-sided as unpsychological" (Winer, *R.-W.-B.*, i s. 258). [Yes! but our author forgets that David had sworn to Shimei, Thou shalt not die!*

⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:1–11.

⁷⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:1–11. They reference J. J. Hess in his *Geschichte Davids*, ii. p. 221.

(2Sam. 19:23); and "the king" it was (i.e., David as king) that "swore unto him." Clearly David's act of grace to Shimei was an act of royal right, royal clemency, and nothing but sophistry can justify his dying charge to Solomon not to let the unfortunate man die in peace.-E. H.] When Bunsen's *Bibel-werk* says: "The vengeance of David can never be justified from the Christian point of view," it is quite overlooked that that point of view is not the fitting one here. David belonged to the Old Testament economy, to the time of the law, not the gospel, and his conduct must be judged in the light of the former. It is an anachronism to measure Old Testament persons by the standard of the sermon on the mount. Besides, the same apostle who exhorts the believers as follows: Dearly beloved, avenge not yourselves, immediately after, speaking of authorities-and David speaks as such here-tells them that they are "ministers of God, revengers to execute wrath upon him that does evil" (Rom. 12:9; 13:4). In the kingdom of God in which the law of earthly punishments prevailed, such a crime (like that of Joab and Shimei) could not remain unpunished. He, too, who, when He was reviled, reviled not again; who, when He suffered, threatened not (1Peter 2:23), announced in a parable the final judgment of His enemies: "**But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me**" (Luke 19:27: v. Gerlach). We scarcely find as many instances of personal love to a foe, generosity and goodness, in the life of any Old Testament hero, as in David's. It is evident that the author of our books does not relate the commissions objected to, to vilify David at the last, as Duncker does, but on the contrary he tells them, to his honor, to show how entirely king of Israel David was, even on his dying-bed.⁸⁰

The key is not that David operated in the Jewish Age, but that we Christians are much nicer and kinder in the Church Age. When it comes to *personal* vengeance, Rom. 12:19 reads: **Never seek revenge, my friends; instead, leave that to God's anger; for in the Tanakh it is written, "Adonai says, 'Vengeance is my responsibility; I will repay.'" (Complete Jewish Bible; Deut. 32:35).** Where does this come from? It comes from the Old Testament! Paul is not writing about some new concept; this is from the Old Testament. Vengeance belongs to God, not to us. But David is not after vengeance; he is functioning as a king of Israel giving sound advice to his son.

Revolutions are evil; revolutions harm the people. See the **Doctrine of Revolution (HTML) (PDF) (WPD)**. David is looking to prevent his son Solomon from facing a power struggle in his first few years. He is looking to spare his people the effects of a revolution. David is simply listing those men that Solomon needs to most look out for; and those men that Solomon must deal with from the outset.

My guess is, these are not the only people that David has mentioned. There may have been a longer list; but what we find here is a representative sample of David's list of men to consider. These are also men that we have a backstory of included in Scriptures.

There are the last words of many famous believers in **2Sam. 23:1 (HTML) (PDF) (WPD)**.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Transitional Passage: the Transfer of the Kingship from David to Solomon

2Samuel 5:4–5 1Chronicles 3:4 29:23–28 2Chronicles 1:1

v. 10 reads: **David then slept with his fathers and was buried in the city of David.** Let's look back on the days or months when David knew he was dying, and the things which he chose to do.

David's Last Days before his Death

1. David's focus was on the living; David's focus was on Solomon, and therefore, on nation Israel. He was

⁸⁰ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

David's Last Days before his Death

- not focused on himself.
2. He emphasized leadership principles to Solomon—that Solomon needed to be strong and unafraid. 1Kings 2:2
 3. David emphasized the importance of Bible doctrine; knowing, preserving and applying the principles which God had provided them with. 1Kings 2:3–4
 4. There were a number of things undone in his life; and time on his deathbed meant that he needed to focus on those things.
 5. There were people who had been involved in David's life: Shimei, Adonijah, Joab—and David needed to advise Solomon about those people before he died. As mentioned before, David did not make a list of people he wanted revenge on—as king, he could have sent out execution squads at any time, if that were the case. His focus was on Solomon's kingship, and people who might be impediments to him. Included on this list was a set of allies upon whom Solomon could depend. 1Kings 2:5–9
 6. David was quite excited about the Temple that Solomon would build, and it is very likely that this invigorated and motivated him in his last days (or months). He lined up materials and funding for the Temple, so that the most difficult part of building the Temple would not fall upon his son's shoulders at the very beginning of his reign. 1Chron. 22
 7. David spent much of his last weeks organizing and presenting Solomon to the important groups of people, like the Levites. They were the men who provided the spiritual center for Israel. 1Chron. 23–24
 8. He made certain that his musicians were in good order and that those who watched over the city were in good order. 1Chron. 24–25
 9. He saw to it that his military was still strong and well-organized. 1Chron. 27
 10. But, most important to David, was the Temple. He made certain that everyone understood its importance and he made certain that this was funded. 1Chron. 28–29
 11. All of what David did looked forward in time, to the time when he would be dead. He was concerned about his son Solomon and about nation Israel.
 12. Note what David did not do. He did not lay a cornerstone for the Temple with the inscription, *David's Temple*. The first Temple built will always be known as Solomon's Temple, even though the idea and the initial impetus all came from David. There are no great buildings or edifices built which are dedicated to King David which he himself initiated. David focused on what was important; which did not include naming a building after himself.

Although this was inspired by the Pulpit Commentary,⁸¹ none of these points come from the Pulpit Commentary.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Sometimes it's best to look at this as a whole:

David's Final Instructions to Solomon

- Be strong and act like a man (like a leader)
- Keep the charge of the Lord, walk in His ways, and preserve and protect His statutes, commandments and testimonies.
- Do these things in order that you and your sons are blessed by God.
- General Joab needs to be executed for his two murders.
- Bless and protect Barzillai the Gileadite and his family.
- Consider Shimei ben Gera; he is not guiltless.

Taken in part from [Beyond the Sunday School](#), accessed October 13, 2014.

⁸¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:1–11.

Chapter Outline

Charts, Graphics and Short Doctrines

And so sleeps David with his fathers and so he is buried in a city of David.

1Kings
2:10

David then slept with his fathers and was buried in the city of David.

David then slept with his fathers and was buried in the city that bore his name.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sleeps David with his fathers and so he is buried in a city of David.
Latin Vulgate	So David slept with his fathers, and was buried in the city of David.
Peshitta (Syriac)	So David slept with his fathers and was buried in the city of David.
Septuagint (Greek)	And David slept with his fathers, and was buried in the City of David.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Easy English	Then David died. They buried him in David's city.
<i>The Message</i>	Then David joined his ancestors. He was buried in the City of David.
New Life Bible	Then David died and was buried in the city of David.
The Voice	<i>After he spoke these words to his son, Solomon, David left this world to sleep with his fathers. His body was laid to rest in the city of David.</i>

Partially literal and partially paraphrased translations:

American English Bible	So, David went to sleep with his ancestors, and he was buried in the city of David.
Beck's American Translation	David went ot rest with his ancestors and was buried in the city of David.
International Standard V	David Dies and Solomon Consolidates His Reign (1Chronicles 3:4; 29:26-28) After this, David died, as had [Lit. David slept with] his ancestors, and he was buried in the City of David.
New Advent (Knox) Bible	So David was laid to rest with his fathers, and the Keep of David was his burial-place;...
NIRV	David joined the members of his family who had already died. His body was buried in the City of David.
New Jerusalem Bible	So David fell asleep with his ancestors and was buried in the City of David.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	David lay buried with his fathers in the city of David. Then David went to rest with his fathers, and his body was put into the earth in the town of David.
The Expanded Bible	Then David ·died [^L lay down/ ^T slept with his fathers/ancestors] and was buried with his ancestors in the City of David [^C Jerusalem].
Ferar-Fenton Bible	Death and Burial of David David afterwards lay down with his fathers, and they buried him in the city of David.
NET Bible®	Then David passed away [Heb "and David lay down with his fathers."] and was buried in the city of David [The phrase the city of David refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.].

NIV, ©2011

Then David rested with his ancestors and was buried [Ac 2:29] in the City of David [S 2Sa 5:7].

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then David slept with his ancestors and was buried in the City of David.
- exeGesés companion Bible So David lies down with his fathers entombed in the city of David:...
- Orthodox Jewish Bible So Dovid slept with his avot, and was buried in Ir Dovid.

Literal, almost word-for-word, renderings:

- English Standard Version Then David slept with his fathers and was buried in the city of David.
- Green’s Literal Translation And David lay with his fathers, and was buried in the city of David.
- Kretzmann’s Commentary So David slept with his fathers, and was buried in the city of David, in the city of Zion.
- New King James Version **Death of David**
So David rested with his fathers, and was buried in the City of David.
- New RSV Then David slept with his ancestors, and was buried in the city of David.
- Young’s Updated LT And David lies down with his fathers, and is buried in the city of David.

The gist of this verse: David dies and is buried in Jerusalem.

1Kings 2:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{AV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7901 BDB #1011
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong’s #5973 BDB #767
’âb (אָב) [pronounced <i>aw^{AV}</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong’s #1 BDB #3

Translation: *David then slept with his fathers...* David’s last words being recorded, he now passes away. Death was often portrayed in the Bible as sleep (1Kings 11:21, 43 14:20 John 11:11 1Thess. 4:13). The idea is, we will wake up again. That is the resurrection to life.

Clarke: *[David's] life was one of remarkable providences, piety, and great public usefulness. In general he lived well, and it is most evident that he died well; and as a king, a general, a poet, a father, and a friend, he has had few equals, and no superior, from his own time to the present day.*⁸²

Redpath *[David] was a shepherd, a soldier, an outlaw, a king, a fugitive, a sinner, a saint, a poet...His experiences were the writing of God on his life, making him into a man after God's own heart.*⁸³

1Kings 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to be buried</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6912 BDB #868
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ġyr (רִיעַ) [pronounced <i>ġeer</i>]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and was buried in the city of David. David had loved Jerusalem and had conquered it when he became king over all Israel. Therefore, it was also known as the city of David, which is Jerusalem. This is the city which he took and he founded. Therefore, it would be known as the city of David. **David took the stronghold of Zion, that is, the city of David** (2Sam. 5:7; see also 1Chron. 11:7). This is confirmed by 1Kings 9:24 2Chron. 9:31 32:30 33:14 Neh. 3:15 12:37 and several other passages. We would expect David to be buried in his own city, the one which he took, rather than the city of his father. Several kings are also said to be buried in the *city of David*, and it would make little sense for them to all be buried Bethlehem (1Kings 14:31 15:8 2Chron. 9:31 16:14).

It appears that burial within the city was reserved for kings (1Kings 2:10 11:43 21:18, 26 2Chron. 28:27 32:33).

During the time of the Apostles, the location of David's sepulcher was known. Peter says in Acts 2:29 **"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day."** (ESV)

However, in the New Testament, the city of David is a reference to Bethlehem rather than to Jerusalem (see Luke 2:4, 11). This is because there was more thought given to where the Messiah would originate from rather than where David is buried. So, after the line of Judæan kings had come to an end, and Israel had endured control by several different national entities, the phrase *city of David* became the city associated with David's birth rather than the city that he built.

⁸² Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:10 (edited).

⁸³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:10–12.

Thenius has suggested that the entrance to these tombs must have been on the eastern slope of Mount Zion, and Keil and Delitzsch cite⁸⁴ the source material and reason for this.

Clarke: *Solomon, says Josephus, deposited immense treasures with him, in the grave, where they remained unmolested for 1300 years, until Hyrcanus, the high priest, being besieged by Antiochus, opened the sepulcher, and took 3000 talents from there, a portion of which he gave to Antiochus, to raise the siege. There is a problem with the 1300 years figure. Clarke continues: Many years afterwards, Herod the Great ransacked this tomb and got considerable riches from it. Little credit is due to this account, though we know that was customary in ancient times to deposit with the more illustrious dead, gold, silver, and precious stones. That the tomb of David existed in the days of the apostles, we learn from Acts 2:29, where St. Peter, addressing the Jews, says, "Men and brothers, let me speak freely to you of the patriarch David; that he is both dead and buried, and his sepulcher is with us unto this day." St. Jerome speaks of it as existing in his time, and modern travelers pretend that it is still in existence. But both monks and Mohammedans have long united to impose on Christian pilgrims; and there is scarcely any dependence to be placed on any of their relations; absurdity and self-contradiction are their principal characteristics.*⁸⁵

Regarding the 1300 year figure above,⁸⁶ David died around 970 B.C. Hyrcanus is born 164 B.C. and dies 104 B.C. Antiochus VII Sidetes marched into Judea during the first year of the reign of Hyrcanus (134 B.C.), pillaged the countryside and laid a year long siege on Jerusalem.⁸⁷ By my calculation this takes place about 766 years later.

Jamieson, Fausset and Brown says⁸⁸ that sepulchers were not usually allowed within the city limits, but that there was an exception made for royal family. As was already noted, several kings are said to be buried in the City of David.

David's sepulcher remained a landmark even down to the days of the Apostles, as per Acts 2:29 and at least until the time of St. Jerome (circa 400 A.D.). Most agree today that the place designated as David's sepulcher is not the original one.⁸⁹

Matthew Henry: *His epitaph may be taken from 2Sam. 23:1. "Here lies David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel," adding his own words (Psalm 16:9), My flesh also shall rest in hope.*⁹⁰

Since we have come to the end of David's life, there are two logical topics which require study: (1) David as a type of Christ; and (2) David in the New Testament.

This needs to be edited.

Most notable believers in the Old Testament have things in common with Jesus Christ or that point toward Jesus Christ.

Persons and events often foreshadow future persons and events. The real person or event in the past is called a **type**; and that which follows it as an historical parallel is it **antitype**. See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

⁸⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:10–11.

⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:10 (edited).

⁸⁶ Which I read in Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:10 and in Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:1–11.

⁸⁷ From http://en.wikipedia.org/wiki/John_Hyrcanus accessed July 19, 2014.

⁸⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:10.

⁸⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:10–12.

⁹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:1–11.

David as a Type of Christ

King David, King of Israel	Jesus Christ, the King of Kings
David was born in Bethlehem. Ruth 4:22	The scriptures prophesy the Messiah Jesus would be born in Bethlehem and the religious leaders confirmed this to Herod and the Wise men. Micah 5:2 Matthew 2
David came from small beginnings, he was chosen as a person who had no significance, because when Samuel was to anoint one of Jesse's sons to be king, no one thought that God would chose David, so he was left out in the fields tending the sheep. 1Samuel16	The Lord was taken from a lowly place. Jesus was also of small beginning, lived in Nazareth, with all types of rabble-rousers, to where people thought, "How can anything good come out of Nazareth," but He was chosen by God to be the king of Israel. David was a shepherd of sheep and Jesus was a shepherd of people. Matt. 2 John 1:46 Isaiah 7:15 Isaiah 53:2
David was empowered by God the Holy Spirit. 1Sam. 16:13a <i>Then Samuel took the horn of oil, and anointed him in the midst of his brothers: and the Spirit of Yahweh came mightily on David from that day forward.</i> (WEB) David is said to have spoken and written by the Holy Spirit in Acts 1:16 and Heb. 4:7 (where his writing is cited as authoritative)	The humanity of Jesus was empowered by God the Holy Spirit. Isa. 11:1–2a <i>There shall come forth a shoot from the stump of Jesse, and a branch from His roots shall bear fruit. And the Spirit of the LORD shall rest upon Him,...</i> (ESV; capitalized) John 1:32 <i>And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on Him."</i> (ESV; capitalized) See also Isa. 61:1–2 Luke 4:18–19
David was a shepherd. 1Samuel 16	Jesus is a shepherd of men. John 10
David was sent by his father to be in service to his brothers. 1Sam. 17:8–9	Jesus was sent by His Father to be in service to His brothers. 1John 4:14 <i>And we have seen and testify that the Father has sent His Son to be the Savior of the world.</i> Luke 8:21 <i>But he answered them, "My mother and My brothers are those who hear the word of God and do it."</i> (both ESV; capitalized) See also John 5:36
David was rejected by his brothers. 1Sam 17:28 <i>When Eliab, David's oldest brother, heard him speaking with the men, he burned with anger at him and asked, "Why have you come down here? And with whom did you leave those few sheep in the desert? I know how conceited you are and how wicked your heart is; you came down only to watch the battle."</i>	Jesus was rejected by His brothers. John 7:5 <i>For not even His brothers were believing in Him.</i> He was rejected by His brothers, the Jews. John 1:11 <i>He came to His own, and His own people did not receive Him.</i> (ESV; capitalized)
David emerges as the one representative of Israel against her enemies, the Philistines, when he faced Goliath (1Sam. 17:8–11, 40–51). He eventually became Israel's representative as its king.	Jesus emerges as our one representative against Satan and He will become the King in the Millennium. Rom. 5:17–19
David had a heart after God. It means David panted after God's own heart and wanted a heart like to God's. David wanted to shepherd God's people as God loves his people. David with his heart pursued God. 1Samuel 16, 1Kings 11:4	Jesus has always had the heart of God, for he is the express image of God. He and the Father are one. If you have seen Jesus, you have seen the heart of the father. Jesus always did what was pleasing to the Father, always in obedience, and shall do all things as God the Father has done. John 5, 10 Colossians 1 Philippians 2

David as a Type of Christ

King David, King of Israel	Jesus Christ, the King of Kings
David was made king by divine ordination in 2Sam. 16:2, 12	God the Father has decreed that God the Son would be the final King over Israel. Psalm 2:6 89: Daniel 4:3, 34
David was a conqueror over Israel's enemies. When Goliath was raging his proclamation for Israel to send out their champion to fight him, not even the tallest Israelite would go out to fight this giant. King Saul was this man. Goliath had all of Israel including the king and prince Jonathan in fear. They all thought there was nobody valiant to defeat this giant. In human strength there was none able, so Jesse sends his son David to the battlefield to bring supplies to his brothers. When David arrives, he hears Goliath and then goes out and defeats this giant. He did not use man's armor or a sword, but went out in the power of God. David took him down with a rock, and slew Goliath with his own sword.	Jesus also came in like manner. God the Father sent his Son Jesus into the battlefield, the world; he came to his brethren Israel, to liberate those who had no power to defeat the giant in their lives. The giant is Satan and the power of sin and death in a person's life. Satan is the accuser of all mankind, all have sinned, and justice must be served for sin. Satan makes his proclamation and Jesus goes out defeat his enemy, not by mans power but by the power of God. God's power was to pay the penalty by death on the cross, and his resurrection. Jesus is the rock who defeats our goliath, who keeps us from liberty. In Jesus death; he killed Satan's power. Through Jesus and him alone can anyone receive power to be a child of God, to have victory over sin and death to be resurrected unto eternal life.
David was ordained to be king for two purposes: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." It is the function of a shepherd to feed; of a captain to guide and protect.	So Christ is the good Shepherd and the Captain of Salvation. He supplies the need of His people, and leads them to victory.
David was qualified by kindred relationship. "We are thy bone and thy flesh." So Jesus took our nature, "in all things was made like unto His brethren." "He is not ashamed to call us brethren."	His humanity, linked with His deity, qualified Him to be the "Mediator between God and men"; THE Shepherd-King of His people; "the Man Christ Jesus."
David took in sinners, vagabonds and the lost, and made of them mighty men. David took in criminals and sinners into his fold, and some of them became his mighty men. 1Samuel 23, 2Samuel 23:1,2	Jesus also came to bring sinners to salvation and mighty men came of them. Jesus takes to Himself sinners, vagabonds, the lost and makes of them mighty men. Mark 2:17 Luke 5:8, Matthew 10
David's life was threatened by King Saul and God provided a way out for him. David was on the run from Saul, as Saul sought to kill him.	Jesus also was pursued to be killed by Israel and was provided ways to escape until his time to surrender to die on the cross.
David enemies constantly sought to kill him. 1Samuel 19-24	Jesus' enemies constantly sought to kill Him. Luke 4, John 8, 10
David defeated His many enemies. 1Samuel 17 2Sam. 8 10	Jesus will defeat all of His enemies. John 18-20 Ephesians 2:16, Colossians 1:20, 2:14 Romans 5
David captures Jerusalem by defeating his enemies there.	The Lord Jesus Christ, in the Tribulation, will capture Jerusalem be destroying His enemies there.
David made Jerusalem his capitol. 2Samuel 5	Jesus will make Jerusalem His capitol. Revelation 19-22

David as a Type of Christ

King David, King of Israel	Jesus Christ, the King of Kings
David brought victory to His people and peace. 2Samuel 7	Jesus has brought victory and peace to all those who have placed their trust in him as their king. In the new heaven and earth, Jesus will bring peace for all his people. John 14 Revelation 19-22
David when first became king; he was only king of those who accepted him as king which was the tribe of Judah. David was king of only a portion. 2Samuel 2	Jesus when he first became king, he did not have all the support of all the people, but those who have confessed him as savior, have confessed him their king. John 1:12, Acts 17, 1 Timothy 1, 6
David had problems in his kingdom. 2Samuel 11-1Kings 2	Jesus has problems with His kingdom. Acts 5, history of fallen Christians
David was a king in exile. 1Sam 22:1-2 David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him.	We live in a world where its ruler, Satan (called the god of this world, the prince of the power of the air), has been judged because of his pride and disobedience. This happened at the cross as we read in Col 2:15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.
David has been anointed by the Spirit and proclaimed to be King in Israel through God's prophet Samuel. Yet we do not see him reigning yet. In fact, He is a King in exile while another King (Saul) whom God has rejected still seems to have authority over the throne. Judgement has been pronounced upon King Saul because of his pride and disobedience, yet for the mean time he still reigns.	And even though Jesus is the true King, like David was in this passage, as yet we do not see Jesus reigning upon this earth. He is a King in exile so to speak. However, His Kingdom shall be upon this earth, and He will reign forever.
David is also a king in exile when Absalom seizes the throne.	Rev 11:15 And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."
David had a kingdom of imperfect people. 2Samuel	Jesus has a kingdom of imperfect people. Gospels, Acts, Galatians 2, Revelation 2, 3
David waited seven years until all of Israel came to make him their king. 2Samuel 5:5	When the end of the gentiles is complete, the seven year tribulation starts and then Jesus will come and be King of Kings and Lord of Lords of all tribes and tongues. Romans 11:25, Revelation 19-20
When David was king, he had children who made huge mistakes, and these issues tainted David's kingdom. These sons proved themselves to be unworthy of David and never sat on a throne.	Jesus kingdom also seems to have problems, for many who confess to be Christian have brought a bad report about Christ and people see the hypocrisy in the church.
One other thing is David was faithful to raise up a king who is wise and to place him on a throne in Israel in a time of peace. David's son was also to bring proper judgment against those who were a hindrance to the kingdom. David set up a throne for his son. 2 Kings 1-6	God the Father set up a throne for His Son. Matthew 19:28, Luke 19:12-27 Revelation 20 Jesus is also faithful to raise up not just one king, but many kings, who are wise and able to sit on thrones also in his kingdom. Jesus' sons as kings shall sit on thrones judging the world to bring order to Jesus kingdom.

David as a Type of Christ

King David, King of Israel

David handed out rewards for those who helped him build his kingdom. 1Chronicles Chapters 11-12

Jesus Christ, the King of Kings

Christ has crowns (rewards) for our works before the marriage of the bride. Revelation 22:12

I used several sources for this:

N. Hall D.D. from http://biblehub.com/sermons/auth/hall/king_david_a_type_of_christ.htm

Truth Believed from http://truthbelieved.com/types_of_jesus_christ

<http://feedingonchrist.com/jonathan-edwards-on-david-as-a-type-of-christ/>

<http://www.jesusplusnothing.com/studies/online/jcdavid.htm>

<http://ilovethewordofgod.com/davidtype.htm> All accessed July 15–16, 19, 2014.

Most of the points were taken word-for-word from these pages with very little editing done.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is a shorter list, which came from the *Preacher's Complete Homiletics*.

Robinson Presents David as a Type of Christ

1. Appointed by God to his high office, and consecrated to it with the holy oil.
2. Was long opposed by violent enemies.
3. Was sustained in his heaviest trials by a large measure of Divine consolation.
4. Was supreme governor of his people.
5. Ruled in righteousness.
6. Pardoned enemies and punished the obstinately rebellious.
7. Was confirmed in the kingdom by covenant (Psalm 89:28-29).

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=10&ch=2> accessed October 8, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And the days that reigned David over Israel forty a year: in Hebron he reigned seven years and in Jerusalem he reigned thirty and three years.

1Kings
2:11

The time [lit., days] that David reigned over Israel [was] 40 years; he reigned in Hebron [for] 7 years and he reigned in Jerusalem [for] 33 years.

The time that David reigned over Israel was 40 years. He ruled from Hebron for 7 years and from Jerusalem for 33 years.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the days that reigned David over Israel forty a year: in Hebron he reigned seven years and in Jerusalem he reigned thirty and three years.

Latin Vulgate

And the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three.

Peshitta (Syriac)

And the time that David reigned over Israel was forty years; seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem.

Septuagint (Greek) And the days which David reigned over Israel were forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V. David was king of Israel forty years. He ruled seven years from Hebron and thirty-three years from Jerusalem. Then he died and was buried in Jerusalem. V. 10 is included for context.

New Living Translation David had reigned over Israel for forty years, seven of them in Hebron and thirty-three in Jerusalem.

The Voice David ruled Israel 40 years. He ruled in Hebron 7 years and in Jerusalem 33 years.

Partially literal and partially paraphrased translations:

American English Bible David had reigned over IsraEl for forty years. seven years in Hebron and thirty-three years in JeruSalem.

God's Word™ He ruled as king of Israel for 40 years. He ruled for 7 years in Hebron and for 33 years in Jerusalem.

International Standard V David had reigned over Israel for 40 years. He reigned in Hebron for seven years and in Jerusalem for 33 years.

New Advent (Knox) Bible ...he had ruled Israel forty years, seven at Hebron and thirty-three at Jerusalem.

New American Bible (2002) The length of David's reign over Israel was forty years: he reigned seven years in Hebron and thirty-three years in Jerusalem.

New Jerusalem Bible David was king of Israel for a period of forty years: he reigned at Hebron for seven years, and in Jerusalem for thirty-three.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The days that David reigned over Israel: forty years. He reigned seven years in Hebron, and he reigned thirty three years in Jerusalem.

Bible in Basic English David was king over Israel for forty years: for seven years he was king in Hebron and for thirty-three years in Jerusalem.

Ferar-Fenton Bible And the period that David reigned over Israel was forty years. He reigned in Hebron seven years, and reigned in Jerusalem thirty-three years.

NET Bible® David reigned over Israel forty years; he reigned in Hebron seven years, and in Jerusalem thirty-three years.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible David had ruled Isra'el for forty years - seven years in Hebron and thirty-three years in Yerushalayim.

exeGesés companion Bible ...and the days David reigns over Yisra El are forty years:
he reigns seven years in Hebron
and reigns thirty-three years in Yeru Shalem:...

Hebrew Names Version The days that David reigned over Yisra'el were forty years; seven years reigned he in Chevron, and thirty-three years reigned he in Yerushalayim.

Judaica Press Complete T. And the days that David reigned over Israel (were) forty years, seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.

Orthodox Jewish Bible And the yamim that Dovid reigned as Melech over Yisroel were arba'im shanah; sheva shanim reigned he in Chevron, and shloshim v'shalosh shanim reigned he in Yerushalayim.

The Scriptures 1998

And the days that Dawid reigned over Yisra' ĕl was forty years. He reigned seven years in Hebron, and in Yerushalayim he reigned thirty-three years.

Literal, almost word-for-word, renderings:

English Standard Version	And the time that David reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem.
Green's Literal Translation	And the days that David reigned over Israel were forty years. He reigned seven years in Hebron, and he reigned thirty three years in Jerusalem.
Kretzmann's Commentary	And the days that David reigned over Israel were forty years, in round numbers; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. Thus the believers, having finished their course, fall asleep in peace and join the number of those that are in the presence of the Lord.
New King James Version	The period that David reigned over Israel was forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.
Young's Updated LT	And the days that David has reigned over Israel are forty years, in Hebron he has reigned seven years, and in Jerusalem he has reigned thirty and three years.

The gist of this verse:

David reigned over all of Israel for 40 years; 7 years from Hebron and 33 years from Jerusalem.

1Kings 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
yāmîym (יָמַיִם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
mālak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
Dāvid (דָּוִד); also Dāvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Yis ^e rā'ĕl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
'ar ^e bā'îym (אַרְבָּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917

1Kings 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: The time [lit., days] that David reigned over Israel [was] 40 years;... David became king when he was 30 years old (2Sam. 5:4) and he reigned until he was 70. He ruled for 7 years over the southern kingdom and then another 33 years over the southern and northern kingdoms.

1Kings 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Cheb ^e rôwn (חֶבְרֹון) [pronounced khe ^b -ROHN]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
sheba ^c (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040

Translation: ...he reigned in Hebron [for] 7 years... David began as king over Judah; and he reigned from Hebron during that time.

David actually reigned for 7½ years (2Sam. 2:11); but it is not out of the ordinary to round this down to 7 years.

1Kings 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

1Kings 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

Translation: ...and he reigned in Jerusalem [for] 33 years. David defeated the Jebusites in Jerusalem and made Jerusalem the capitol city. At this point, he was ruling over all Israel.

This verse reads: *The time that David reigned over Israel was 40 years. He ruled from Hebron for 7 years and from Jerusalem for 33 years. 2Sam. 5:4–5 David was thirty years old when he began to reign, and he reigned forty years. At Hebron he reigned over Judah seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years. (ESV) 1Chron. 3:4 ...six [sons] were born to him in Hebron, where he reigned for seven years and six months. And he reigned thirty-three years in Jerusalem. (ESV)* The extra 6 months was probably rounding up from 5½ months or so; and the absence of the 6 months in the other passages is simply rounding down.

Jamieson, Fausset and Brown⁹¹ put this mutual reign at 6 months, by comparing 2Sam. 5:5 with 1Chron. 29:27, but those passages really do not give us the 6month figure. If that 6 months were tacked onto the time that David ruled from Jerusalem, then such an argument could be made. However, given all that transpired between David's time on what appeared at first to be his deathbed to his time of death (1Chron. 23–29), 6 months is a reasonable amount of time.

This verse brings us a full circle from 2Sam. 5:3–5 *So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. At Hebron he reigned over Judah seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years. (ESV)* The second two verses are a gloss.

⁹¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:10.

Dr. Thomas Constable: *David experienced God's blessing as a warrior, poet, musician, military commander, administrator, and man of God.*⁹²

Dummelow writes: *David's reign was more important and critical than any other in the history of Israel, both from a secular and from a religious point of view. In the first place, he consolidated into a kingdom what had previously been an aggregate of jealous tribes, and so enabled his countrymen to take a place among the nations of the Eastern world; and, in the second place, he strengthened his people's attachment to the Lord, alike by the zeal he showed for God's honour and worship, and by the obedience he rendered to the prophets who counselled or admonished him in the divine name. Consequently later times regarded the period of his rule as Israel's golden age, and the memories of it coloured the anticipations which were entertained respecting the coming of the Messiah. His character, indeed, was not free from reproach; for, besides being guilty of adultery and murder, he was cruel in war (2Samuel 8:2 12:31) and negligent of justice at home (though in these respects he was doubtless no worse than his contemporaries). But if he sinned grievously, he repented sincerely;"and by his humility under reproof (2Samuel 12:13), his resignation in adversity (2Samuel 15:25-26), and his faith in the divine mercy (2Samuel 24:14), he still affords an example for Christian people.*⁹³

David's name occurs nearly 60 time in the New Testament (written about 1000 years after his death).

David in the New Testament—Separated by Section

David in the gospels:

1. David, of course, is named in the genealogies of Jesus Christ. Matt. 1:1, 6, 17 Luke 3:31
2. Several times, Jesus is prophesied to inherit the throne/kingdom of David:
 - 1) The Angel who tells Joseph of what is coming, says to him: "**Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call His name Jesus, for He will save [= deliver] His people from their sins.**" (Matt. 1:20b–21; ESV, capitalized)
 - 2) Luke identifies Joseph as being from the house of David in Luke 1:27.
 - 3) When the angel speaks to Mary, to tell her that she is with child, he tells her that her son would inherit the throne of David (Luke 1:30–33).
 - 4) Zechariah, the father of John the Baptizer, speaks these prophetic words: "**Blessed be the Lord God of Israel, for He has visited and redeemed his people and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that He swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before him all our days. And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to His people in the forgiveness of their sins, because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.**" (Luke 1:68–79; ESV; capitalized)
3. Joseph must go and register at the *city of David*, which is Bethlehem, because he is in the line of David. This was the requirement of the census of Cæsar Augustus. Luke 2:1–6
4. An angel of the Lord appears to some shepherds and tells them that, on this day, a Savior is born in the city of David. Luke 2:8–11
5. Jesus is called *Son of David*, which recognizes His Deity (because He had great power), kingship, and Messiahship. The people who called out of Jesus were often those who needed healing (for themselves or for their loved ones).

⁹² From <http://www.studyLight.org/commentaries/dcc/view.cgi?bk=10&ch=2> accessed October 10, 2014.

⁹³ From <http://www.studyLight.org/commentaries/dcb/view.cgi?bk=10&ch=2> accessed October 10, 2014.

David in the New Testament—Separated by Section

- 1) In Matt. 9:27, two blind men pursue the Lord, calling upon Him to cure them, calling Him the Son of David.
- 2) When Jesus cured a man possessed by demons, some of the observers asked, “*Is this the Son of David?*” (Matt. 12:23)
- 3) A Canaanite woman comes to Jesus and asks for healing for her daughter. Jesus taught his disciples a few points of doctrine concerning the Jews and the gentiles, and then healed this woman’s daughter. Matt. 15:22–28
- 4) Two blind men sitting by the side of the road were told that Jesus was coming by. They addressed Him as the *Son of David* and asked that He heal them. Matt. 20:30–34 Mark 10:46–52 Luke 18:35–43 (Luke and Mark both focus only upon one of these men)
6. After Jesus spoke, there was a division among the people about who Jesus is (which is something we ought to expect). The disagreement was about where Jesus was from, as He grew up in Galilee (the Messiah was not to come out of Galilee). Some of the people rightfully said the Messiah would be a descendant of David and born in the city of David. John 7:40–43
7. Jesus’ disciples were hungry, and they began to pick wheat in a field to eat and the Pharisees accused them of doing an unlawful thing on the Sabbath. Jesus points out that David took bread from the Tabernacle for his men who were hungry. “Wasn’t this bread only allowed to the priests?” Jesus queried the Pharisees. They had no answer for Him. Matt. 12:1–8 Mark 2:23–28 Luke 6:1–5
8. When Jesus entered into Jerusalem riding a donkey, many in the crowd called him the *Son of David*; again, a refer to His Kingship and Messiahship. Matt. 21:7–9 In the parallel passage in Mark, the people spoke of Jesus fulfilling the Davidic promise of a future kingdom. Mark 11:7–10
9. The chief priests and scribes were indignant over Him being so addressed, as they also recognized that is what this title referred to (Matt. 21:15–16).
10. The pharisees were trying to trip Jesus up in what He was saying, and, instead, He confused them. They acknowledged that the Messiah would be the Son of David. Yet why does King David refer to Him as *Lord*? They could not explain this. Matt. 22:41–46 Mark 12:35–37 Luke 20:41–44

David in the book of Acts:

1. The betrayal of Judas is said to be foretold by David, through whom the Holy Spirit spoke. Acts 1:15–17
2. Peter speaks of how Jesus is prophesied by David, quoting several psalms. David wrote: *For You will not abandon My soul to Hades, or let Your Holy One see corruption.* (Acts 2:27; Psalm 16:10; ESV; capitalized) Then Peter says that David is dead and buried, but we have all witnessed the risen Christ. Acts 2:22–32
3. In the same sermon, Peter interprets another prophecy of David’s: *“This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at My right hand, until I make Your enemies Your footstool.” Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified.”* (Acts 2:32–36; Psalm 110:1; ESV; capitalized) David was not talking about himself in this psalm, but he was speaking prophetically of Jesus Christ.
4. Peter and John were arrested and then released. When gathering with the other disciples, they let out with a prayer, which included quoting some of what David had written 1000 years previous. Acts 4:23–30
5. St. Stephen gave a very long sermon (long for the book of Acts), which recalled a great deal of Israel’s history; and he related it all to Jesus Christ. He speaks of the Tent of Witness, which was with Israel from Moses until the time of David; and then of the Temple built by Solomon. Acts 7:44–47
6. Paul also taught the history of Israel, and spoke of David, a man after God’s Own heart; and from whom Jesus is descended, according to the flesh. Acts 13:16–23
7. In the same sermon, Paul refers to Jesus as He is found in the *second psalm*, as well as in other places. *And we preach the gospel to you, the promise made to the fathers, that this God has fulfilled to us, their children, raising up Jesus; as also it has been written in the second Psalm, “You are My Son, today I have*

David in the New Testament—Separated by Section

begotten You." Psalm 2:7 And that He raised Him from the dead, no more being about to return to corruption, so He has said, "I will give You" "the holy things of faithful David." Isa. 55:3 So He also said in another, "You will not give Your Holy One to see corruption." LXX-Psalm 15:10; MT-Psalm 16:10 For having served his own generation by the counsel of God, David truly fell asleep and was added to his fathers and saw corruption. 1 Kg. 2:10 But He whom God raised up, this One did not see corruption. (Acts 13:32–37; Green's literal translation) So the teachers of the first era used the Old Testament in order to teach Jesus. And it is key that what David wrote is about Jesus.

8. James also gives a sermon which involves a bit of history: And after they were silent, James responded, saying, Men, brothers, hear me: Simon recounted how even as at first God oversaw to take a people out from among the nations for His name. And with this agree the Words of the prophets, as it has been written, After these things "I" will return and "will build again the tabernacle of David which has fallen," "and I will build again the things which have been demolished," and I will set it up, Amos 9:11, 12 so as the rest of men may seek the Lord, "even all the nations on whom My name has been called, says the Lord, who is doing all these things." Amos 9:11, 12 All His works are known to God from eternity. (Acts 15:13–18; Green's literal translation)

David as found in the Epistles:

1. Paul, although a messenger of the new age, would not and could not lay aside the Old Testament, even when teaching gentiles. In Rom. 1:3, he speaks of Jesus as being the son of David, according to the flesh (and the Son of God in the next verse).
2. Paul refers both to David and to Abraham when it comes to explaining that we are justified by faith alone in Christ alone in Rom. 4:1–8. Even as also David says of the blessedness [that is, happiness] of the man to whom God counts righteousness apart from works: "Blessed are those whose lawlessnesses are forgiven, and whose sins are covered; blessed the man to whom the Lord will in no way charge sin." LXX-Psa. 31:1, 2; MT-Psa. 32:1, 2 (Rom. 4:6–8; Green's literal translation)
3. Paul also quotes David to tell what has happened to the Jews in God's plan. Rom. 11:7–10
4. Paul refers to Jesus as the seed of David in 2Tim. 2:8.
5. The writer of Hebrews apparently used a colloquialism of his days, referring to the Psalms as *David*. He again marks out a certain day, saying in David, Today (after so long a time, according as He has said), "Today, if you hear His voice, do not harden your hearts." MT-Psalm 95:7, 8 (Heb. 4:7; Green's literal translation)
6. In Heb. 11:32, the writer of Hebrews says that there are a number of Old Testament saints that he could have used to illustrate the power of faith, which men include *Gideon, Barak, and also Samson and Jephthah, and also David and Samuel, and the prophets*,... (Heb. 11:32b; Green's literal translation)

David in the book of Revelation:

1. Reference is made to the *key of David* in Rev. 3:7–8 "And write [this] to the angel of the church at Philadelphia: These are the words of Him who is holy and true, [and] who possesses the key [i.e., the power and authority] of King David, [and] who opens [a door] which no one will close, and who closes one that no one will open: I know about your deeds. (See, I have placed before you an open door, which no one can close). [Note: This probably refers to their being assured of some unspecified opportunity]. [I know] that you have [only] a little bit of strength, but [in spite of that] you have obeyed My word and did not deny My name. (AUV–NT; capitalized)
2. There is a scroll with 7 seals, and to move forward the plan of God, these seals must be opened. An elder tells John (the author): Do not weep. Behold, the Lion being of the tribe of Judah, the Root of David, overcame so as to open the scroll, and to loose its seven seals. (Rev. 5:5; Green's literal translation) This, of course, is a reference to Jesus Christ.
3. Near the end of the book of Revelation, Jesus says: "I, Jesus, have sent my angel to testify to you people about these things for [the benefit of] the churches [See 1:4]. I am the Root and the descendant of King David, the bright Morning Star." (Rev. 22:16; AUV–NT) Again, there is the emphasis that Jesus is the descendant of King David.

If God the Holy Spirit inspires the human authors of the New Testament to make so many references to David, that means that we ought to know who David is. This is why we have studied the book of Samuel along with the Psalms.

Chapter Outline

Charts, Graphics and Short Doctrines

David's name is found over 1000 times in the Old Testament (one count of e-sword has it at 1073 times; another count has his name occurring 1080 times). David's name also occurs 59 times in the New Testament.

David in the New Testament—Again

1. David, of course, occurs in the New Testament genealogies. Matt. 1:1, 6 17 (David is important enough to be named 3x in one genealogy) Luke 3:31 Although Rom. 1:3 is not a genealogy; it does mention that Jesus is descended from David, **according to the flesh**. Paul also mentions this lineage to Timothy in 2Tim. 2:8.
2. Joseph, the legal father of Jesus, and David:
 - 1) He is called a son of David in Matt. 1:20.
 - 2) He is said to be from the house of David in Luke 1:27.
 - 3) For the census, Joseph had to go from his home in Galilee to Judæa in order to register, because he was of the house of David (Luke 2:4).
3. The angels speak of David:
 - 1) The angel Gabriel tells Mary that her Son would sit on the throne of David in Luke 1:32.
 - 2) An angel of the Lord told some shepherds that the Savior was born that day in the city of David. Luke 2:11
4. Zechariah, the father of John the Baptizer, prophesies about Jesus, saying, "**Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old,...**" (Luke 1:68–70; ESV)
5. Jesus as the Son of David:
 - 1) Jesus is called *Son of David* by two blind men in Matt. 9:27. The irony of that passage is, these men are blind, and yet, they know Who Jesus is. A similar situation occurs in Matt. 20:30–31 Mark 10:46–52 Luke 18:35–43.
 - 2) It is clear that *Son of David* can be used in a Messianic way. When Jesus heals a man possessed by a demon, the people ask, "**Is this the Son of David?**" (Matt. 12:23b).
 - 3) A Canaanite woman recognizes Jesus in this same way in Matt. 15:22.
 - 4) The crowds who met Jesus for His triumphal entry into Jerusalem called Him the *Son of David* in Matt. 21:9. This made the chief priests and scribes indignant. Matt. 21:15
 - 5) Jesus has a brilliant exchange with some pharisees in Matt. 22:41–46 **Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose son is He?" They said to him, "The son of David." He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying, "'The Lord said to my Lord, Sit at My right hand, until I put your enemies under your feet'? If then David calls him Lord, how is he his son?" And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions.** (ESV, capitalized) This is paralleled in Mark 12:35–37 Luke 20:41–44.
6. When many people were discussing whether Jesus is the Messiah, part of the discussion involved David and Jesus as both being born in Bethlehem. This is the only mention of David in the book of John. John 7:40–43
7. Jesus defending eating grain from a field on the Sabbath by saying that David ate the bread from the Tabernacle. Matt. 12:1–8 Mark 2:23–28 Luke 6:1–5
8. When Jesus rode into Jerusalem on a colt, the people were shouting: "**Hosanna! Blessed is He who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!**" (Mark 11:9b–10: ESV; capitalized)
9. David prophesied about Jesus. We find much of this presented in the various sermons from the book of Acts:

David in the New Testament—Again

- 1) David said that there would be a traitor in His midst; and this is spoken of in Acts 1:15–17 by Peter.
 - 2) David spoke of the resurrection of Jesus, whereas, David himself lies dead and buried in Jerusalem in Acts 2:22–33 (Psalm 16:8–11).
 - 3) Paul refers to this same passage in Acts 13:32–37, quoting Psalm 2:7 Isa. 55:3 Psalm 16:10 1Kings 2:10.
 - 4) David spoke of Jesus in the psalms, as Peter testifies in Acts 2:34–35 (quoting from Psalm 110:1).
 - 5) Peter and John, after being released from custody, speak of their experience as an example of what King David prophesied in Acts 4:23–28 (quoting from Psalm 2:1–6).
 - 6) James also quotes from a prophecy, not from David, but which mentions David: **Simon recounted how even as at first God oversaw to take a people out from among the nations for His name. And with this agree the Words of the prophets, as it has been written, After these things "I" will return and "will build again the tabernacle of David which has fallen," "and I will build again the things which have been demolished," and I will set it up, Amos 9:11, 12 so as the rest of men may seek the Lord, "even all the nations on whom My name has been called, says the Lord, who is doing all these things."** Amos 9:11, 12 (Acts 15:14–17; Green's literal translation)
10. St. Stephen, in his wonderful address of Acts 7, mentions David, when recounting the history of Israel and God. Acts 7:45
 11. Paul gave a briefer history of Israel, also speaking of King David in Acts 13:32 (he quotes from 1Samuel 13:14 Psalm 89:20 LXX-Isa. 44:28).
 12. Paul, when beginning the book of Romans, has some idea of the issues that he will deal with; and, therefore, tells his readers early on that Jesus has descended from David, according to the flesh. Rom. 1:3
 13. I find Paul's theological arguments in the book of Romans to be fascinating. For instance, in Rom. 4:1–8, he explains why we are justified by grace and not by works: **What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."** Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: **"Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."** (ESV) What I find most fascinating is, Paul is making these arguments to a mostly gentile audience, but he is using the Old Testament as justification for what he is teaching. The Word of God is the Word of God.
 14. The Jews would have their eyes blinded, as David wrote in Psalm 69, and Paul quoted in Rom. 11:7–10.
 15. David is mentioned twice in the book of Hebrews:
 - 1) Heb. 4:6–10 **Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts."** For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. (ESV; capitalized) This passage was quoted many times by the Worldwide Church of God in order to support the wrong notion that Christians should worship on the Sabbath. However, the rest from works on the Sabbath is an illustration of being saved by grace and not by works. The Sabbath which remains today is the Sabbath of resting from one's works.
 - 2) The writer of Hebrews mentions David only incidentally as one of the Old Testament saints from which an example of faith could have been found. Heb. 11:32–35
 16. Interestingly enough, David is mentioned thrice in the book of Revelation:
 - 1) Rev. 3:7 **"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens. The key of David is simply the gospel—David expressed faith in the Revealed God and he was saved; and he lived by faith throughout most of his life.**

David in the New Testament—Again

- 2) Rev 5:5 *And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." The *Lion of the tribe of Judah* refers to Jesus Christ.*
- 3) Jesus identifies Himself in the end, as the Jesus Who has descended from David: "*I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, [I am] the bright morning star.*" (Rev 22:16; ESV)

17.

The way the David is spoken of in the gospels tells us a little about the writers of the gospels. Luke conducted many interviews in order to write his gospel, besides reading other sources, so he has the testimony of the angels in his gospel. He also has the prophecy of Zechariah as well.

We do not learn all that we need to know about David and his life in the New Testament. We get the details from the book of Samuel (and a little from Kings and a lot from the Psalms).

This doctrine could certainly be expanded with more of the passages written out and more discussion and exegesis done.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And Solomon sat upon a throne of David his father and so is established his kingdom greatly.

1Kings
2:12

Consequently, Solomon sat upon the throne of David his father and his kingdom was firmly established.

Consequently, Solomon sat upon the throne of his father David and his kingdom was firmly established.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Solomon sat upon a throne of David his father and so is established his kingdom greatly.
Latin Vulgate	And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.
Peshitta (Syriac)	Then Solomon sat upon the throne of David his father; and his kingdom was firmly established.
Septuagint (Greek)	And Solomon sat on the throne of his father David, and his kingdom was established greatly.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon secures his throne Solomon sat on the throne of his father David, and his royal power was well established.
Contemporary English V. Easy English	His son Solomon became king and took control of David's kingdom. So Solomon became king instead of his father. And his rule became strong.
Easy-to-Read Version	Now Solomon was king. He sat on the throne of his father David and was in complete control of his kingdom.

Good News Bible (TEV)	Solomon succeeded his father David as king, and his royal power was firmly established.
<i>The Message</i>	Solomon took over on the throne of his father David; he had a firm grip on the kingdom.
New Century Version	Solomon Takes Control as King Solomon became king after David, his father, and he was in firm control of his kingdom.
New Life Bible	Solomon sat on the throne of his father David and things went well for the nation.
The Voice	Solomon inherited David's throne, and his kingdom was strong and healthy.

Partially literal and partially paraphrased translations:

American English Bible	Thus Solomon came to sit upon the throne of his father David, and his kingdom became very great.
Beck's American Translation	<i>Adonijah's Plot</i> Solomon sat on the throne of his father David, and his kingdom became very firmly established.
<i>God's Word</i> TM	Solomon sat on his father David's throne, and his power was firmly established.
International Standard V	Solomon then assumed his father David's throne, and his kingdom was firmly established.
New Advent (Knox) Bible	And Solomon, who succeeded as his father's heir, established himself firmly on the throne.
New American Bible (2011)	<i>The Kingdom Made Secure.</i> Then Solomon sat on the throne of David his father, and his kingship was established. [2:12-46] The second major unit of the Solomon story shows how Solomon eliminated people he considered threats to the security of his throne. It is marked by a device called "inclusion," where the text repeats a word, phrase, or idea at the beginning and end of a literary unit (see vv. 12b, 46b). Compare 1Kings 11:14-25, where Solomon is unable to eliminate other threats to his security.
NIRV	So Solomon sat on the throne of his father David. His position as king was made secure.
New Jerusalem Bible	Solomon then sat on the throne of David, and his sovereignty was securely established.
Revised English Bible	So David rested with his forefathers and was buried in the city of David, having reigned over Israel for forty years, seven in Hebron and thirty-three in Jerusalem; and Solomon succeeded his father David as king and was firmly established on the throne. Vv. 10–11 are included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Solomon dwelled over the throne of David his father; and prepared his kingdom a hundredfold.
Bible in Basic English	And Solomon took his place on the seat of David his father, and his kingdom was made safe and strong.
The Expanded Bible	Solomon ·became king after [^l sat on the throne of] David, his father, and ·he was in firm control of [firmly established] his ·kingdom [rule].
Ferar-Fenton Bible	Thus Solomon mounted the throne of his father, and greatly strengthened his kingdom.
HCSB	Solomon sat on the throne of his father David, and his kingship was firmly established.
NET Bible®	<i>Solomon Secures the Throne</i> Solomon sat on his father David's throne, and his royal authority [Or "kingship."] was firmly solidified.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo sat on the throne of David his father; and his rule had become firmly established, when Adoniyah the son of Haggit came to Bat-Sheva the mother of Shlomo. A portion of v. 13 is included for context.
exeGesés companion Bible	...and Shelomoh settles on the throne of David his father; and his sovereignty is established mightily.
Orthodox Jewish Bible	Then sat Sh'lomo upon the Kisse Dovid Aviv; and Malchuso was firmly established.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon has sat on the throne of David his father, and his kingdom is established greatly,...
English Standard Version	So Solomon sat on the throne of David his father, and his kingdom was firmly established.
Kretzmann's Commentary	Adonijah Forfeits his Life Then sat Solomon upon the throne of David, his father, having been acknowledged by a second anointing, which took place in the presence of all the representatives of the people; and his kingdom was established greatly, confirmed in a manner which caused all his enemies to abandon hope against him.
World English Bible	Then Solomon was seated upon the throne of David his father; and his kingdom was established greatly.
Young's Updated LT	And Solomon has sat on the throne of David his father, and his kingdom is established greatly.

The gist of this verse: Solomon succeeded his father on the throne and established his kingdom.

It is a coin toss whether to include this with the previous section or to begin the reign of Solomon with this verse.

1Kings 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kiççê ³ (כִּי־עָלָה) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490

1Kings 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Consequently, Solomon sat upon the throne of David his father... As a result of all that has gone before, Solomon now sits upon the throne of David his father.

I have not seen many who recognize that Solomon represents Jesus in His millennial reign. Arno Gaebelein does, however: *Solomon and his glorious reign foreshadows the reign of that greater Son of David, our Lord, in whom the covenant promise made to David will be fully accomplished.*⁹⁴

You will note that we do not have a similar phrase with David sitting on the throne of Saul. This is because David is beginning a new dynasty; he is not continuing an old one. The only thing close to this phrase are some angry words spoken by Abner to Ishbosheth (the king over northern Israel): "God do so to Abner and more also, if I do not accomplish for David what the LORD has sworn to him, to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba." (2Sam. 3:9–10; ESV) With this, Abner formally announced to Ishbosheth that he would no longer support him, but do everything in his power to transfer the kingdom from Saul's house to David.

1Kings 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kûwn (כּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3559 BDB #465
mal ^e kûwth (מַלְכוּת) [pronounced mahl-KOOTH]	<i>royalty, royal power, reign, kingdom</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4438 BDB #574
m ^e ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

⁹⁴ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=2> accessed October 10, 2014.

1Kings 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>All of the BDB definitions are: 1) <i>exceedingly, much (adverb)</i>; 2) <i>might, force, abundance (substantive)</i>; 3) <i>muchness, force, abundance, exceedingly (noun masculine)</i>; 3a) <i>force, might</i>; 3b) <i>exceedingly, greatly, very (idioms showing magnitude or degree)</i>; 3b1) <i>exceedingly</i>; 3b2) <i>up to abundance, to a great degree, exceedingly</i>; 3b3) <i>with muchness, muchness</i>. Owen translates this <i>firmly</i> in 1Kings 2:12.</p>			

Translation: ...and his kingdom was firmly established. This is different from what we read elsewhere. There was no kingdom firmly established under Absalom or under Adonijah. They were interlopers. But Solomon's kingdom was firmly established. The imperfect tense indicates that this was a process. David gave the ball to Solomon, but Solomon now has to function like a king. Much of this chapter is Solomon doing the things that David suggested he do.

Dr. Thomas Constable: *Solomon wrote that the fear of Yahweh is the beginning of knowledge (Proverbs 1:7 cf. Ecclesiastes 12:13 Psalms 111:10). At the very beginning of his reign he gave evidence of being wise by the way he dealt with his political enemies. His wise decisions at this time resulted in peace and prosperity for Israel for the next 40 years (971-931 B.C.).*⁹⁵

From where does Solomon learn the emphasis ought to be on a personal relationship with the Revealed God? From his father David. 1Kings 2:2b–4a **Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that he spoke concerning me.**" (ESV; capitalized) For all intents and purposes, this was a summation of all that David had been teaching Solomon over the previous 7 years.

V. 12 reads: **Consequently, Solomon sat upon the throne of David his father and his kingdom was firmly established.** Now note the final verse of this chapter: **The king then commanded Benaiah ben Jehoiada, so he went out and he struck down Shimei [lit., *he*] so that he died. Therefore, the kingdom was established by the hand of Solomon.** The last person that David mentions is Shimei; and this chapter closes with Shimei being executed, and Solomon's kingdom being established by his hand. Often when we see parallels like this, we expect that this is a very well-organized chapter, with other parallels as well.

A **chiasm** organizes a passage, so that there is a parallel with the beginning of the chiasm with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc.

Peter Pett's Chiasm of 1Kings 2:1–12

- a **Now the days of David drew near that he should die; and he charged Solomon his son, saying (1Kings 2:1).**
- b **"I am going the way of all the earth. Be you strong therefore, and show yourself a man, and keep the charge of YHWH your God, to walk in His ways, to keep His statutes, and His commandments, and His ordinances, and His testimonies, according to what is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself, that YHWH may establish His word which He spoke concerning me, saying, "If your children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there will not fail for you (said He) a man on the throne of Israel" (1Kings 2:2-4).**
- c **"Moreover you know also what Joab the son of Zeruiah did to me, even what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that**

⁹⁵ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Peter Pett's Chiamos of 1Kings 2:1-12

was about his loins, and in his shoes that were on his feet. Do therefore according to your wisdom, and do not let his hoar head go down to Sheol in peace" (1Kings 2:5-6).

d "But show kindness to the sons of Barzillai the Gileadite, and let them be of those that eat at your table, for so they came to me when I fled from Absalom your brother" (1 Kings 2:7).

c' "And, behold, there is with you Shimei the son of Gera, the Benjaminite, of Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim, but he came down to meet me at the Jordan, and I swore to him by YHWH, saying, "I will not put you to death with the sword. Now therefore do not hold him guiltless, for you are a wise man, and you will know what you ought to do to him, and you shall bring his hoar head down to Sheol with blood" (1Kings 2:8-9).

b' And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years; he reigned seven years in Hebron, and he reigned thirty three years in Jerusalem (1Kings 2:10-11).

a' And Solomon sat on the throne of David his father, and his kingdom was established greatly (1Kings 2:12).

Pett: Note that in `a' David gave his solemn charge to Solomon, in the light of the fact that he was on the throne of Israel, and in the parallel Solomon was established on David's throne, presumably because he was ready to obey David's instructions (at least at first). In `b' David was *'going the way of all the earth'*, and he gave his farewell admonition as to how his son was to rule, and in the parallel he *'sleeps with his fathers'*, and the details of his own reign were given. In `c' he gave charge concerning the need to deal with Joab, and in the parallel he gave charge concerning the need to deal with Shimei. Centrally in `d' he recommended that the sons of Barzillai continue to be encouraged and to be granted their seat at the king's table as his loyal subjects.

From <http://www.studyight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 9-10: The time that David reigned over Israel was 40 years. He ruled from Hebron for 7 years and from Jerusalem for 33 years. Consequently, Solomon sat upon the throne of his father David and his kingdom was firmly established. Such summary passages are found throughout Scripture, particularly in Genesis and the historical books.

There is none of this, some people are for Solomon and some are not; or there is some confusion as to who is in charge. By the end of this chapter, it will be clear that a very young Solomon is in charge.

Peter Pett points out something which I think is fascinating: *This brings us to one remarkable fact about the reign of Solomon, and that is that although he was helped to the throne by Nathan the prophet (1Kings 1) during the life of David, and it is through the writings of Nathan the prophet that we know much about his reign (2Chronicles 9:29), there is no indication anywhere of the activity of the prophets during his reign, even though the final verdict on him was that 'he did what was evil in the sight of YHWH' (1Kings 11:6). Throughout the account of his life he only has qualified approval, for there are continual indications of something not quite right, and yet no prophetic voice comes to warn him. Nor is any prophetic voice connected with the building or dedication of the Temple. Given the continual reference to prophets throughout the Book of Kings this must be seen as quite surprising. Was this because he was so confident in his own prophetic ability that he had somehow silenced the prophets. Had they been side-lined and indeed not included within the ministry of the new Temple? Why was the voice of prophecy silent? Towards the end of his reign Ahijah was to be found in Shiloh informing Jeroboam that through him Solomon's house was to be punished (1Kings 11:29), and when Rehoboam commenced his reign, Shemaiah the prophet came to warn him against civil war with Israel (1Kings 12:22), but no prophetic voice ever spoke directly to, or gave warning to, Solomon. It is difficult to avoid the conclusion that this indicates that in some way the prophets were suppressed and*

*prevented from speaking during his reign, possibly because, with his great wisdom, he saw them as unnecessary.*⁹⁶

This observation does give one pause. Remember the parallels, the David represents Jesus during the 1st and 2nd advents; but that Solomon represents Jesus Christ in the Millennium. When Jesus on the earth, there is no need for prophets. **For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.** (Habak. 2:14; NIV) In the Millennium, there is more than just perfect environment and peace; there is also the universal knowledge of the glory of God.

Application: We live in such a mixed up age, although there is really no reason for it. There are a significant number of believers who think that there are healers, there are those who still speak in tongues, and that there are modern prophets. The canon of Scripture is closed. Brother Charley Brown who is having visions and speaking the *words of the Lord as they come to him* is either insane or a charlatan. If there is more divine revelation, then why are not additional chapters being added to Scripture? Why are not Charley Brown's visions and rantings so persuasive that someone is writing them all down and suggesting that these are God's words? Do not think that the power of the word is not with us. Barack Obama was elected on the basis of two words, *hope* and *change*. Meaningless, but effective. Yet, still, no matter how many critics arise, the words of Jesus Christ still stand and are still effective and no one since His time has spoken words like those.

Application: What we have today is the completed Word of God. I don't need God to come to me and whisper into my right ear, "Take a left turn up ahead, sonny boy, and go talk to that guy standing on the corner." You don't need God to come and tell you, "Take the job in Texas (South Dakota; whatever); leave everything behind you." If you have doctrine in your soul, you are capable of making organic decisions, based upon your life, circumstances, and Bible doctrine which circulates through your **heart**.

Application: If you are facing a difficult decision, and you have no idea which way to go on it, then you probably do not have enough Bible doctrine in your soul.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 9–10: The time that David reigned over Israel was 40 years. He ruled from Hebron for 7 years and from Jerusalem for 33 years. Consequently, Solomon sat upon the throne of his father David and his kingdom was firmly established.

The Challenge that Solomon Faces

1. When one king takes over from another king, there are sets of common and unique challenges which face the new king.
2. A problem which is common is, the simple transference of power from an older man to a younger man. There are people already in power—who have been in power for decades—and now there is someone new and much younger over them. How is this dealt with. This is a common problem in a company, where suddenly new blood is brought into management, and those people over you have never worked at that company before—or at your particular store or plant—and you think, "They are too young; they don't even know how things are done here." This can happen at a school, with a young principal. This happens in government all of the time with a new governor or a new president, and yet there is this entrenched bureaucracy already in place, with people who already know what to do (in their own minds).
3. Closely related to that are certain men who have established power or established influence in the land—like Joab, Shimei and Abiathar—and they might not be willing to subjugate the influence they have to support Solomon.
4. Unique to David and Solomon is, David has, during the final quarter of his reign, faced two rebellions. If there is a rebellion, then that means there is some strong anti-David sentiment out there. Part of this

⁹⁶ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

The Challenge that Solomon Faces

can be solved. There are no doubt men out there who are unhappy with the killing of Abner. That problem can be solved. There are other similar problems when the line of the king went from Saul to David. That cannot be easily fixed.

5. Solomon is unusually young. Israel has begun with two young and handsome and charismatic kings; but Solomon is probably far younger than Saul or David at the beginning of his reign. Solomon is probably in his teens and has little exposure to the public—most of it only quite recently.
6. The people about whom David spoke are well known to the public. They have done things which demand to be adjudicated. The people of Israel need to know that crime will be punished, no matter who the perpetrator is. The most important person in this regard is Joab. David could not bring himself to bring Joab to justice; but he recognizes that Solomon needs to. Otherwise, there is one set of rules for the king and his friends; and another set of rules for the people.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon will do a lot of stupid things, most of which are found in the Song of Solomon and in the book of Ecclesiastes. However, early on in his reign and late in his reign, he will be governed by the doctrine in his soul, as found in the book of Proverbs.

Barnes: The “establishment” of the kingdom here intended is probably its universal acceptance both by the tribe of Judah and the other Israelites.⁹⁷

There is apparently a heresy out there that claims that Great Britain is the actual and spiritual heir of Israel. Since there are only a few people who hold to this today, I won't spend any serious length of time on this doctrine.

Chuck Smith on British Israelism

Now there are those today that call themselves British Israelites...and they proclaim that the king of England is actually a direct descendant of David because of it being the only- what they say continuing monarchy, and God promised David that there would never cease one of this family from sitting upon the throne. And so a part of the tribes migrated to England and the Anglo-Saxon races are actually a part of the ten lost tribes. And they seek to trace names, you know, so many Jacobs and so many of the various Israelitish names on through to England and to Europe and so forth. And so their whole premise is that the ten lost tribes are actually the Anglo-Saxon races today and that God's promise is fulfilled that Prince Charles is actually a direct descendant of king David. And so when he ascends to the throne it's just a continuation of God's promise to David.

But notice that God's promise to David is conditional. It is conditioned on: **If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there will not fail you (said he) a man on the throne of Israel (1Kings 2:4).**

But that is not an unconditional promise. That is a conditional promise. And David's descendants did not meet the conditions. And so the story that Jeremiah hid one of David's descendants and fled ultimately to England with him and all is just so much conjecture. And it does lack in real evidence and proof. The promise to David was conditional that by the time Judah fell to the Babylonian empire, they had so corrupted and turned from God that they had become as godless as the nations around them, worshipping in lasciviousness the other gods of the nations around them.

So David had a conditional promise of God, his descendants did not walk before the Lord in truth and thus, there came an end. Yet the promise to David is to be fulfilled in and through Jesus Christ, for that everlasting

⁹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:12.

Chuck Smith on British Israelism

kingdom that was promised to David is to be fulfilled when Christ comes. And 'He shall sit upon the throne of David, to order it, and to establish it in righteousness and in judgment henceforth from henceforth even forever. The zeal of the Lord of hosts shall perform this' (Isaiah 9:7). So God will fulfill the promise but it will be through Jesus Christ when He comes again to reign.

This is quite a lot to believe in; and, when it comes to the line of Jesus Christ, we find it listed in the Bible in a number of places—an unbroken line. We do not find such a line leading to the king of England. We just have just conjecture and hypotheses.

From <http://www.studylight.org/commentaries/csc/view.cgi?bk=10&ch=2> accessed October 8, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This might be better placed in an introduction to the book of the Kings.

Peter Pett's Chiasm for the Life of Solomon

- a Adonijah seeks surreptitiously to supplant Solomon and is sentenced to death (1Kings 2:13-25).
- b Solomon banishes Abiathar to his estate in Anathoth and passes judgment on Joab because of their act of rebellion and attempt to cause trouble and do mischief to Solomon, reducing the status of Abiathar and sentencing Joab to death (1Kings 2:26-35).
- c Shimei is confined to Jerusalem but breaks his covenant with Solomon by visiting Gath, from which he returns and is sentenced to death (1Kings 2:36-46 a).
- d An introductory snap summary of Solomon's glories, which, however, contains criticism on the religious level because of worship in high places (1Kings 2:46 to 1Ki_3:4).
- e A description of the divine provision of God-given wisdom to Solomon by YHWH, which is then illustrated by an example (1Kings 3:5-28).
- f A description of the magnificence of Solomon's court, and the prosperity enjoyed by Judah and Israel as a whole, which is brought out by a description of his administration of Israel and of the quantity of provisions resulting from its activities, which were regularly consumed by the court, followed by a brief summary of Judah and Israel's prosperity (1Kings 4:1-28).
- g A description of the great practical wisdom of Solomon as contrasted with that of the great wise men of the Ancient Near East (1Kings 4:29-34).
- h A description of the building of Solomon's grand and magnificent Temple, a venture which was one of the ways in which great kings regularly demonstrated their greatness, which however resulted in his calling up compulsory levies of Israelites for the work, including a description of the building of Solomon's own magnificent palace (1Kings 5:1 to 1Kings 7:12).
- i A further expansion on the building of the Temple in terms of Hiram its builder and his innovations (1Kings 7:3-51).
- j A description of the dedication of the Temple in which Solomon refers to YHWH's covenant with David (1Kings 8:1-21).
- k A description of Solomon's intercession before YHWH which made all the people rejoice and be glad (1Kings 8:22-66).
- j A description of the renewal of the conditional everlasting covenant by YHWH concerning the everlastingness of his family's rule which was, however, accompanied by warnings of what the consequences would be of falling short of YHWH's requirements (1Kings 9:1-9).
- i A description of Solomon's generosity towards Hiram in giving him cities, which was, however, at the same time depleting Israel of some

Peter Pett's Chiasm for the Life of Solomon

- of its own prosperous cities which were a part of the inheritance of YHWH (1Kings 9:10-14).
- h A description of Solomon's further magnificent building programme, which involved making slave levies on tributary nations (1Kings 9:15-25).
 - g A description of Solomon's trading activities which included a visit from the Queen of Sheba to test out the wisdom of Solomon, which resulted in him giving her splendid gifts (1Kings 9:26 to 1Kings 10:13).
 - f Further details of Solomon's great wealth and prosperous trading (1Kings 10:14-29).
 - e A description of Solomon's folly with examples illustrating his lack of wisdom (1Kings 11:1-8).
 - d YHWH's anger is revealed against Solomon because he worships in illicit high places and he is warned that YHWH will reduce the kingdom ruled by Solomon's house down to Judah and one other tribe (1Kings 11:9-13).
 - c Hadad the Edomite flees to Egypt and returns to Edom on hearing of the deaths of David and Joab in order to 'do mischief' (1Kings 11:14-22).
 - b Rezon becomes leader of a marauding band and becomes king in Damascus and reigns over Syria causing trouble and mischief for Solomon (1Kings 11:23-25).
 - a Jeroboam becomes Solomon's taskmaster over Judah and is informed by Ahijah the prophet that he is to supplant Solomon and become king over ten of the tribes of Israel at which Solomon seeks to kill him but he escapes to Egypt until the death of Solomon (11. 26-43).

Peter Pett: *We note first that the section opens with a description of three rebels and how Solomon disposed of them, and closes with a description of three rebels and how Solomon failed to deal with them. In 'a' Adonijah sought to supplant Solomon, and in the parallel Hadad is promised that he will supplant the house of Solomon in regard to ten out of the twelve tribes of Israel. In 'b' Abiathar and Job sought to cause mischief for Solomon, and in the parallel Rezon caused mischief for Solomon. In 'c' Shimei went abroad and returned to be treated as a traitor, and in the parallel Hadad the Edomite went abroad and returned to cause Solomon continual trouble. In 'd' YHWH was angry because Solomon and Israel worshipped in illicit high places, and in the parallel the same applies. In 'e' we have a description of Solomon's wisdom and an example of his wisdom, and in the parallel we have a description of Solomon's folly and examples of his folly. In 'f' we have a description of the wealth that poured into Solomon's court from taxation, and in the parallel we have a description of how wealth poured in through trading. In 'g' the great wisdom of Solomon is described in comparison with other wise men, and in the parallel the Queen of Sheba tested out and admired the wisdom of Solomon. In 'h' we have a description of Solomon's building projects and in the parallel a description of further building projects. In 'i' we have a description of Hiram the builder's contribution towards the building of the Temple, and in the parallel Hiram the king received his reward for the building of the Temple. In 'j' Solomon reminded the people of the covenant that YHWH had made with David and in the parallel he himself is reminded of God's covenant with David. Centrally in 'k' we have a description of Solomon's great prayer to YHWH on the dedication of the Temple.*

From: <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

The continual chiasm organization is quite fascinating to me.

Peter Pett's Adonijah Chiasm

- a Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, "Do you come peaceably?" And he said, "Peaceably" (1Kings 2:13).
- b He said moreover, "I have something to say to you." And she said, "Say on." And he said, "You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign. However, the kingdom is turned about, and has become my brother's, for it was his from YHWH" (1Kings 2:14-15).
- c "And now I ask one petition of you. Do not deny me." And she said to him, "Say on." And he said, "Speak, I pray you to Solomon the king (for he will not say you nay), that he give me Abishag the Shunammite to wife" (1Kings 2:16-17).
- d And Bath-sheba said, "Well. I will speak for you to the king." Bath-sheba therefore went to king Solomon, to speak to him for Adonijah (1Kings 2:18).
- e And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a throne to be set for the king's mother, and she sat on his right hand. Then she said, "I ask one small petition of you, deny me not." And the king said to her, "Ask on, my mother, for I will not deny you" (1Kings 2:19-20).
- d And she said, "Let Abishag the Shunammite be given to Adonijah your brother to wife" (1Kings 2:21).
- c And king Solomon answered and said to his mother, "And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, for he is my elder brother, even for him, and for Abiathar the priest, and for Joab the son of Zeruiah" (1Kings 2:22).
- b Then king Solomon swore by YHWH, saying, "God do so to me, and more also, if Adonijah has not spoken this word against his own life. Now therefore as YHWH lives, who has established me, and set me on the throne of David my father, and who has made me a house, as he promised, surely Adonijah shall be put to death this day" (1Kings 2:23-24).
- a And king Solomon sent by Benaiah the son of Jehoiada; and he fell on him, so that he died (1Kings 2:25).

Pett: Note that in `a' Adonijah claimed to have come peaceably while in the parallel he was executed because his approach had not been seen as peaceable at all. In `b' Adonijah expressed his bitterness at the fact that the kingdom has been taken from him, and in the parallel Solomon sentenced him to death because he recognised that he was out to get it back. In `c' Adonijah asked Bathsheba to request from Solomon that he be given Abishag as his wife, and in the parallel Solomon asked her why she made that request, and pointed out that she might as well have asked for the kingdom for him as well. In `d' Bathsheba promised to make the request, and in the parallel she made the request. Centrally in `e' Solomon revealed his compassionate heart when he assured his mother that he would not withhold anything from her.⁹⁸

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

And so comes Adonijah ben Haggith unto Bathsheba mother of Solomon. And so she says, "[In] peace is your coming?" And so he says, "[In] peace."

1Kings
2:13

Later, Adonijah ben Haggith came in to Bathsheba (the mother of Solomon); and she said, "Have you come [in] peace?" And he said, "[In] peace."

Sometime later, Adonijah (the son of Haggith) went to Bathsheba (the mother of Solomon). When he gained audience, she asked him, "Have you come to me in peace?" And he answered, "In peace, of course."

Here is how others have translated this verse:

⁹⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Ancient texts:

Masoretic Text (Hebrew)	And so comes Adonijah ben Haggith unto Bathsheba mother of Solomon. And so she says, “[In] peace is your coming?” And so he says, “[In] peace.”
Latin Vulgate	And Adonias, the son of Haggith, came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: It is peaceable.
Peshitta (Syriac)	And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said to him, Have you come in peace? And he said, In peace.
Septuagint (Greek)	And Adonijah the son of Haggith came to Bathsheba the mother of Solomon, and bowed down to her. And she said, Do you enter peaceably? And he said, Peaceably.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Adonijah, Haggith's son, went to Bathsheba, Solomon's mother. She said, "Are you coming in peace?" He said, "Yes. I have something to say to you." She said, "Say it." V. 14 is included for context.
Contemporary English V.	One day, Adonijah went to see Bathsheba, Solomon's mother, and she asked, "Is this a friendly visit?" "Yes.
New Century Version	At this time Adonijah son of Haggith went to Bathsheba, Solomon's mother. "Do you come in peace?" Bathsheba asked. "Yes. This is a peaceful visit," Adonijah answered.
New Living Translation	Solomon Establishes His Rule One day Adonijah, whose mother was Haggith, came to see Bathsheba, Solomon's mother. "Have you come with peaceful intentions?" she asked him. "Yes," he said, "I come in peace. In fact, I have a favor to ask of you." "What is it?" she asked. V. 14 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Well later, AdoniJah (the son of AgGith) went to see BathSheba (the mother of Solomon). He bowed before her, then she asked: 'Have you come in peace?' And he replied: 'Yes, in peace. I have some business with you.' So she said: 'Then speak.' V. 14 is included for context.
Christian Community Bible	Solomon affirms his power Then Adonijah, son of Haggith, came to Bathsheba, mother of Solomon, who asked him, “Do you come in peace?” He answered, “In peace,” and added, “I have something to tell you.” A portion of v. 14 is included for context.
New American Bible (2002)	When Solomon was seated on the throne of his father David, with his sovereignty firmly established, Adonijah, son of Haggith, went to Bathsheba, the mother of Solomon. "Do you come as a friend?" she asked. "Yes," he answered, and added, "I have something to say to you." She replied, "Say it." Vv. 12 and 14 are included for context.
NIRV	Solomon's Kingdom Is Made Secure Adonijah was the son of David's wife Haggith. He went to Bathsheba. She was Solomon's mother. She asked Adonijah, "Have you come in peace?" He answered, "Yes. I've come in peace."
New Jerusalem Bible	Adonijah son of Haggith went to Bathsheba mother of Solomon. 'Do you bring peace?' she asked. He replied, 'Yes, peace.'

Revised English Bible	Then Adonijah son of Haggith came to Bathsheba, Solomon's mother. 'Do you come as a friend?' she asked. 'As a friend,' he answered; 'I have something to discuss with you.' 'Tell me,' she said. V. 14 is included for context.
Today's NIV	Solomon's Throne Established Now Adonijah, the son of Haggith, went to Bathsheba, Solomon's mother. Bathsheba asked him, "Do you come peacefully?" He answered, "Yes, peacefully."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Adonijah the son of Haggith came to Bathsheba, Solomon's mother. She said, "You bring peace?" He said, "Peace!"
The Expanded Bible	Solomon's Reign Begins At this time Adonijah son of Haggith went to Bathsheba, Solomon's mother. "Do you come in peace?" Bathsheba asked. "Yes, this is a peaceful visit [in peace]," Adonijah answered.
Ferar-Fenton Bible	Adonijah's foolish Interview with Bathsheba Then Adoniah the son of Khagith came to Bathsheba the mother of `Does And he and continued, May I speak to you P ' Speak.
NET Bible®	Haggith's son Adonijah visited Bathsheba, Solomon's mother. She asked, "Do you come in peace?" He answered, "Yes [Heb "[in] peace]."
NIV, ©2011	Solomon's Throne Established Now Adonijah [S 2Sa 3:4], the son of Haggith, went to Bathsheba, Solomon's mother. Bathsheba asked him, "Do you come peacefully?" [S 1Sa 16:4] He answered, "Yes, peacefully."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo sat on the throne of David his father; and his rule had become firmly established, when Adoniyah the son of Haggith came to Bathsheba the mother of Shlomo. She asked, "Have you come as a friend?" He answered, "Yes, as a friend." V. 12 is included for context.
exeGesés companion Bible	<u>ADONI YAH APPROACHES BATH SHEBA</u> And Adoni Yah the son of Haggith comes to Bath Sheba the mother of Shelomoh: and she says, Come you in shalom? And he says, In shalom.
Orthodox Jewish Bible	And Adoniyah Ben Chaggith came to Bathsheba the mother of Shlomo. And she said, Comest thou in shalom? And he said, Shalom.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Adonijah, the son of [David and] Haggith, came to Bathsheba, the mother of Solomon. She said, Do you come peaceably? And he said, Peaceably.
Concordant Literal Version	...and Adonijah son of Haggith comes in unto Bath-Sheba, mother of Solomon, and she said, 'Is your coming peace?' and he said, 'Peace.
Green's Literal Translation	And Adonijah the son of Haggith came in to Bathsheba, the mother of Solomon. And she said, Do you come in peace? And he said, Peace.
Kretzmann's Commentary	And Adonijah, the son of Haggith, who had by no means abandoned his intention of possessing the kingdom, came to Bathsheba, the mother of Solomon, hoping to reach his object through the influence of this woman. And she said, Comest thou peaceably? Past experience had made her cautious. And he said, Peaceably, feigning friendship and concealing his real purpose throughout.
New King James Version	Solomon Executes Adonijah

World English Bible

Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, "Do you come peaceably?"

Young's Literal Translation

Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. She said, Come you peaceably? He said, Peaceably.

Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, "Do you come peacefully?" He said, "Peacefully."

The gist of this verse:

Adonijah, the son of Haggith, comes to Bathsheba to make a request.

1Kings 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'Ădônîyyâh (אֲדֹנִיָּיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chaggîyth (חַגִּית) [pronounced <i>khaHG-GEETH</i>]	<i>festive and is transliterated Haggith</i>	feminine singular proper noun	Strong's #2294 BDB #291
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Bathsheba' (עַבְשֶׁבַת) [pronounced <i>bahth-SHEH-bahg'</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
'êm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular construct	Strong's #517 BDB #51
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Later, Adonijah ben Haggith came in to Bathsheba (the mother of Solomon);... Adonijah is King David's oldest remaining son (there is the 3rd son about whom we know very little); and he had attempted to make himself king in 1Kings 1 when it was clear that his father David was very ill.

Nearly 20 times in the book of Kings, the mothers of various men are named.⁹⁹ These mothers are named for two reasons: (1) this simply identifies the man in question; but, more importantly, (2) the association of the son with his mother indicates from whom he received his training. His actions, right or wrong, can be traced back to his upbringing by his mother. Adonijah is a son of David, but he is not called Adonijah ben David; he is called Adonijah ben Haggith. King David did not encourage this young man to be king; King David did not call for Adonijah while on his deathbed and say, “I am dying, my son; you need to be strong and a man, and you need to act as my successor.” This is David’s call, but he did not call upon Adonijah; he called upon Solomon. David knew the person of Adonijah, and he knew that he was not the right choice to lead Israel. David, instead, promised Bathsheba that her son, Solomon, would be his royal heir; and then David *trained* Solomon to become king. Solomon, even at a very young age, was ready to become king; he was ready to hold the most important office of the land—and even, of that era—because he would be king of Israel, God’s nation. Adonijah, being raised by his mother, was not fit to become king—despite the support of Joab and Abiathar.

From the Bible Illustrator: The power of mothers is a fertile theme for contemplation and one most fascinating...The early years of a child belong to the mother. These are the years which give shape and colour to all the rest of life. And in these the natural guide and companion of the child is the mother. Her presence and her varied teachings are the most potent force brought to bear upon it in the fresh and dewy morning of its existence. As soon as the child begins to comprehend language and to ponder ideas it conveys, what priceless opportunities are the mother's for inspiring and leading it! It learns its words from her lips and pronounces them after her methods. A mispronunciation acquired in childhood often clings to one all his days. The child thinks its mother's thoughts as well as speaks her words. Its views of things are largely derived from her. She can teach the child to be observant of what is within him and without him, upon notice of which wisdom so largely depends. She can develop in it the habit of thought, which so enhances the power of thought. She can elevate its thinking. She can teach it to be affectionate, aspiring, loyal, and brave. In short, she can mould her child well-nigh as easily as the sculptor shapes his plastic clay into the statue of faultless beauty. The example and the teachings of the mother are permanent influences. This from their very nature, not simply because she has the control of the years of youth. A mother's life is one of the regulating and animating forces of that of her children as long as they live...Affection for mothers is enduring. It is this, in large measure, which lends power to their example and instruction. Still, it is a force by itself beyond these, in all the life of the child. If there is no love on earth like a mother's love, it calls forth in response an affection that many waters cannot drown. And this affection is a purifying, uplifting, gladdening element in the life of one who shares it. It spurs him to labour and self-denial. It kindles patience, zeal, hope, courage. It elevates, and quickens all his nature by its silent yet persuasive influence..¹⁰⁰

He goes to Bathsheba to discuss a matter; but the very fact of his coming to speak to her throws Bathsheba off-guard momentarily.

We are not given a time frame here. This could have been a week later or a year later. It is included here, as it is in the topical context of 1Kings 1–2. There are several people in David’s life and some who have departed from him; and this chapter tells us how Solomon deals with them.

At least one of these incidents stretches out 3 years into the future (1Kings 2:39).

⁹⁹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=2> accessed October 8, 2014.

¹⁰⁰ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=2> accessed October 8, 2014.

1Kings 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
shâlôwm (שלוש) or shâlôm (שלום) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
bôw' (אוב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #935 BDB #97

Translation: ...and she said, "Have you come [in] peace?" Interestingly enough, Bathsheba suspects Adonijah, and asks if he has come in peace. The alternative would be that he had come in some sort of opposition to Solomon. It is possible that it is unusual for a rival son to communicate with the mother of another son.

The Pulpit Commentary reports: *Bathsheba was evidently surprised by his visit. Owing to the part he had taken against her son, there would naturally have been but few dealings, if not positive alienation, between them. Her first thought, consequently, is, "What can this coming mean?"*¹⁰¹

My guess is, Adonijah did not know what a pivotal role Bathsheba played in installing her son Solomon to the throne. All of this took place rather quickly. There was a private conversation between David and Bathsheba; then a private conversation between David and Nathan; and then David called Bathsheba back in to tell her what he was going to do. But it was David who acted; it was David who put things into motion. Bathsheba, although a principal player in all of this, would not have appeared to the untrained eye to have had anything to do with this.

Remember, Adonijah was all wrapped up in himself, setting himself up as king. When all of this was taking place, he was holding a bbq celebrating himself as king. He would not have known about two meetings between David and Bathsheba on the same day; nor would he have thought anything of it, since they were husband and wife.

¹⁰¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:13.

However, Bathsheba knew all that took place and Bathsheba knew of her own pivotal role in making Solomon king, so she asks him this question. Again, I have to take an educated guess here, but this visit by Adonijah to her caught her off guard.

1Kings 2:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
shâlôwm (שלום) or shâlôm (שלם) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: And he said, “[In] peace.” Adonijah assures her that his visit is a peaceful one.

Adonijah knows nothing about whatever machinations put Solomon in place as king. There is no reason for him to know about the meetings that David took on that day; and it would have been nearly impossible for him to know the content of those meetings.

However, Adonijah is not taken aback by her question. She is the mother of the king; he tried to make himself king. Therefore, she could have a normal reaction like this.

Gill writes: *she might fear he came to avenge himself on her, and destroy her, because she had been the instrument of disappointing him of the kingdom, and of getting her son Solomon set upon the throne, and established in it; and therefore could not tell what envy, rage, and disappointment, might prompt him to [do evil].*¹⁰² So this probably occurs to her; she knows the role which she played in all of this. But he does not.

So, with his request that he will make to Bathsheba, Adonijah will think that he is being clever. But he lacks knowledge. He has no idea that the woman before him is key to Solomon being made king. She knows that he doesn't. If he did know of her participation, then he would have not come to her in peace.

Pett: *Adonijah's approach to Solomon's mother clearly indicated that he was wanting to obtain something that he knew that Solomon on his own would not grant. In Israel the queen mother seemingly had great influence, as is evident from the fact that later the queen mother's name is given at the accession of kings of Judah (e.g. 1Kings 15:2). But he should have considered that such an approach could only antagonise Solomon and suggest to him that something nefarious was going on. Even Bathsheba was somewhat surprised at his approach and was not sure how peaceable his intentions in approaching her were. It is apparent that harmony had not yet been fully restored in the royal family.*¹⁰³

¹⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:13.

¹⁰³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Guzik makes the comment *Adonijah attempted to succeed David as king over Israel, but was kept from establishing his reign when Nathan and Bathsheba warned King David of Adonijah's attempt. Adonijah had reason to wish revenge on Bathsheba.*¹⁰⁴ This is an incorrect assessment of the situation. Bathsheba knows what hand she had in this matter; Adonijah does not know how she was involved. There are a few subtle points in here, but 1Kings 1 gives us an excellent background to understand what Bathsheba and Adonijah say what they say.

Adonijah does not know the role that Bathsheba played in making Solomon king

1. We know the narrative of 1Kings 1 because the entire story was given to us. We know who supported who, we know who did what, we were in the camp of Adonijah, we were in the camp of Solomon, and then we were back in the camp of Adonijah after Solomon had been crowned king. As readers, we have somewhat of an omniscient view of this series of events; as readers, we know more about what takes place than does Adonijah.
2. Since we have 1Kings 1 before us, we have a pretty thorough knowledge of the events which took place which led to Solomon being made king; which usurped Adonijah's attempts to proclaim himself king. 1Kings 1:1–10
3. Nathan the prophet was aware of the bbq that Adonijah held to install himself as king; and Nathan knew who was there.
4. Nathan went to Bathsheba and told her. This would have been a private meeting. 1Kings 1:11–14
5. As a result, first Bathsheba and then Nathan took a *private* meeting with an ailing King David. 1Kings 1:15–27
6. David called Bathsheba back in to tell her that he would keep his word with her. As discussed in the previous chapter, this was not a necessary step. This is what a man would have done for the woman whom he loved. 1Kings 1:28–31
7. David's plan included Nathan and Zadok the priest and Benaiah ben Jehoiada; David's plan did not include Bathsheba. Furthermore, all of David's plan took place without Adonijah knowing what was going on. First Solomon was installed as king and this was celebrated; then Adonijah found out what was going on. 1Kings 1:32–40
8. Adonijah was not told who did what or who set up what; Jonathan the son of Abiathar came and told Adonijah what he observed, which was Solomon being installed as king and the people celebrated this (which is what Adonijah and his group could hear at his bbq).
9. Even though it is clear the Jonathan had a ringside seat to all that occurred, he would not have known about the content of the meetings between David and Bathsheba (or David and Nathan).
10. Jonathan reported to Adonijah and his followers the result—the coronation of Solomon. He did not tell Adonijah what happened prior to that because Jonathan would not have known those details. 1Kings 1:43–48
11. Support for Adonijah melted away, and Solomon called Adonijah in and told him, in essence, “You are skating on thin ice, my brother. Do not do any more evil.” 1Kings 1:50–53
12. So, Bathsheba knows what she did; Adonijah does not.
13. Bathsheba, when she asks Adonijah if he has come in peace, she knows all that happened which made Solomon king, including her part in it. Adonijah coming to her concerns her for this reason.
14. Adonijah, who is self centered, knows only a little of what took place in 1Kings 1; we know all that took place in that chapter.
15. Therefore, when asked by Bathsheba, “Have you come in peace?” Adonijah figures, *she's the king's mother, so she is, of course, concerned about my intentions, so I need to put her at ease.*
16. Adonijah has a reason for coming to her—a reason that we will study in the subsequent verses. But he obviously does not know what Bathsheba knows.

All of the details can be found in **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹⁰⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 2:13–18.

Chapter Outline

Charts, Graphics and Short Doctrines

As the king's mother, Bathsheba holds a very influential position. The kings' mothers are mentioned in many passages in this book: 1Kings 14:31 15:10 2Kings 11:1 12:1 14:2 15:2, etc. There are few things which Solomon, her son, would refuse her.

V. 13 reads: Sometime later, Adonijah (the son of Haggith) went to Bathsheba (the mother of Solomon). When he gained audience, she asked him, "Have you come to me in peace?" And he answered, "In peace, of course." The word *peace* is used in many of the salutations between the Jews: 1Sam. 16:4–5 2Kings 4:26 5:21 9:18–22 1Chron. 12:18 Luke 10:5–6 John 20:19–21, etc. This is simply a common term used in salutations, and those of us who know Spanish speaking people, are aware of such peculiarities, because a person who speaks Spanish does not pick up their phone and say, "Hi" or "Hola;" they say, "Bueno" (which means *good*).

So, Adonijah is not surprised by Bathsheba asking him, "Have you come in peace?" even though, he does not know the real reason she is saying this. He *understands* that he is from a rival faction, so to speak; he does not realize that she is taken aback because of her role in making Solomon king.

And so he says, "A word for me unto you." 1Kings 2:14 Then he added [lit., he said], "I have a word for you." And she says, "Speak." And she said, "Speak [it, then]."

He then said, "I have something to say to you;" and she said, "Go on; continue."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "A word for me unto you." And so she says, "Speak."
Latin Vulgate	And he added: I have a word to speak with thee. She said to him: Speak. And he said.
Peshitta (Syriac)	Then he said to her, I have something to say to you. And she said to him, Say on.
Septuagint (Greek)	<i>He said, I have business with you. And she said to him, Speak on.</i>

Significant differences: There is obviously a slight difference in the numbering of these verses. The Latin appears to have words from the next verse at the very end.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	I just want to talk with you." "All right," she told him, "go ahead." Adonijah, son of Haggith, went to Bathsheba, Solomon's mother. She asked him, 'Is this a friendly visit?' He answered, 'Yes it is.' Then he added, 'I want to ask you something.' 'You may', she replied. V. 13 is included for context.
Good News Bible (TEV)	Then Adonijah, whose mother was Haggith, went to Bathsheba, who was Solomon's mother. "Is this a friendly visit?" she asked. "It is," he answered, and then he added, "I have something to ask of you." "What is it?" she asked. V. 13 is included for context.
<i>The Message</i> New Berkeley Version	And then, "May I say something to you?" "Go ahead," she said, "speak." When Adonijah the son of Haggith came to Bathsheba the mother of Solomon, she said, "Is your coming peaceful?" He replied, "Peaceful," and continued, "May I have a word with you?" "Speak," she responded. V. 13 is included for context.
New Century Version	"I have something to say to you." "You may speak," she said.

The Voice Adonijah (Haggith's son) approached Bathsheba (Solomon's mother).
Bathsheba: Do you come to visit me in peace?
Adonijah: Yes. I have something to tell you.
Bathsheba: Go on. V. 13 is included for context.

Partially literal and partially paraphrased translations:

International Standard V	Adonijah asks for Abishag Later, Haggith's son Adonijah approached Solomon's mother. "Are you here on a peaceful mission?" she asked. "Yes," he replied. "I have something to ask you about." "Talk," she told him. V. 13 is included for context.
New American Bible (2011)	Adonijah, son of Haggith, came to Bathsheba, the mother of Solomon. "Do you come in peace?" she asked. "In peace," he answered, and he added, "I have something to say to you." She replied, "Speak." V. 13 is included for context.
NIRV	He continued, "I want to ask you something." "Go ahead," she replied.
New Simplified Bible Today's NIV	I have something to discuss with you. He said. What is it? She asked. Then he added, "I have something to say to you." "You may say it," she replied.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The Expanded Bible	He said, "A word from me to you." She said, "Speak." "I have something to say to you." "You may speak," she said.
HCSB	Now Adonijah son of Haggith came to Bathsheba, Solomon's mother. She asked, "Do you come peacefully?" "Peacefully," he replied, and then asked, "May I talk with you?" "Go ahead," she answered. V. 13 is included for context.
NET Bible®	He added [Heb "and he said."], "I have something to say to you." She replied, "Speak."
New Heart English Bible NIV, ©2011	He said moreover, I have something to tell you." She said, "Say on." He answered, "Yes, peacefully." Then he added, "I have something to say to you." "You may say it," she replied. A portion of v. 13 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebrew Names Version	Then he continued, "I have something to say to you." She said, "Go on." And he says, I have a word to you. And she says, Word on.
JPS (Tanakh—1985)	Adonijah son of Haggith came to see Bathsheba, Solomon's mother. She said, "Do you come with friendly intent?" "Yes," he replied; and he continued, "I would like to have a word with you." "Speak up," she said. V. 13 is included for context.
Orthodox Jewish Bible	He said moreover, I have davar to say unto thee. And she said, Say on.

Literal, almost word-for-word, renderings:

English Standard Version Green's Literal Translation Kretzmann's Commentary	Then he said, "I have something to say to you." She said, "Speak." And he said, A word to you <i>and</i> to me? And she said, Speak. He said moreover, I have somewhat to say unto thee, thus flattering her by asking her advice and making her his unwitting ally. And she said, Say on.
New King James Version	And he said, "Peaceably." Moreover he said, "I have something to say to you." And she said, "Say it." A portion of v. 13 is included for context.
New RSV World English Bible	Then he said, 'May I have a word with you?' She said, 'Go on.' He said moreover, I have somewhat to tell you. She said, Say on.

Young's Updated LT **And he says, "I have a word unto you," and she says, "Speak."**

The gist of this verse: Adonijah requests a word with Bathsheba.

1Kings 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
dâbâr (דָּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'el (אֶל) [pronounced eh ^l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person feminine singular suffix	Strong's #413 BDB #39

Translation: **Then he added** [lit., *he said*], **"I have a word for you."** Whereas, we use a verb to express *I have [something]*; in the Hebrew, this is often expressed with the lâmed preposition and a suffix. Adonijah is saying, "I need to speak specifically to you. You are the exactly person that I need to talk to."

We do not know Adonijah's motivations here; and we might never know them fully. However, we may assume that Adonijah knows that he can get what he wants if Bathsheba makes the request for him. So, he is not looking to stir up anything with Bathsheba.

Matthew Henry: *[Previously] Adonijah had made some bold pretensions to the crown, but was soon obliged to let them fail and throw himself upon Solomon's mercy, who dismissed him upon his good behaviour, and, had he been circumspect, he might have been safe. But here Adonijah appears to be betraying himself into the hands of Solomon's justice, [which will require Solomon to punish him]...for his former treason in order that Solomon's throne might be established. Many people, in this way, 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.*¹⁰⁵ Things were okay for Adonijah. He was not king, but he probably had the equivalent of a state job then, and could have lived out a relatively tranquil life. But, he could not leave well enough alone.

¹⁰⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25 (edited).

1Kings 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180

Translation: *And she said, "Speak [it, then]." Bathsheba, who has shown herself to be a very wise woman, said, "Go on; continue." No doubt, she is viewing this conversation with some skepticism.*

One commentator suggests that Bathsheba, as the simplicity of a woman, does not realize the clever machinations going on in the head of Adonijah.¹⁰⁶ I don't know for certain what is going on in the minds of Bathsheba and Adonijah, apart from what they know and don't know, and the logical extension of that. However, I would not be inclined to sell Bathsheba short and think that she is entirely without suspicion. Her first words to Adonijah, although probably motivated by what she knows and he doesn't know, indicate suspicion enough.

Let's approach this in a different way—all of this takes place about 20 years after Bathsheba married King David. She has seen the revolutionary behavior of Absalom; she knows about the rape done by him. She was with David during another revolt. She is in with Nathan on making her son Solomon king. Given all of these things, how likely is it that she does not view Adonijah with at least some suspicion?

And so he says, "You [even] you have known that is to me the kingdom and upon me was set all Israel their faces to reign. And so is turning around the kingdom and so is to my brother for from Y^ehowah she was to him.

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He said, "You [even] you know that the kingdom was mine and [that] all Israel had set their faces on me to rule [over them]. However, the kingdom has turned about and it is my brother's, for it is his from Y^ehowah.

He answered, "You certainly know that many in Israel looked to me to rule over them. However, this has all changed, and now the kingdom is my brother's, for it was given to him from Jehovah.

Here is how others have translated this verse:

¹⁰⁶ Jamieson, Fausset and Brown write: *...in her womanly simplicity, she perceived not the deep cunning and evil design that was concealed under his request and readily undertook to promote his wishes.* Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:13–18. This is not the approach of all commentators. Keil and Delitzsch write: *...because after what had occurred (1Kings 1:5.) she suspected an evil intention.* Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:13–18.

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "You [even] you have known that is to me the kingdom and upon me was set all Israel their faces to reign. And so is turning around the kingdom and so is to my brother for from Y ^e howah she was to him.
Latin Vulgate	You know that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.
Peshitta (Syriac)	And he said to her, You know that the kingdom rightly was mine, and that all Israel were looking forward to me to be king over them; but the kingdom was taken from me and is become my brothers; for it was his from the LORD.
Septuagint (Greek)	And he said to her, You know that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother's; for it was appointed to him from the Lord.
Significant differences:	The Hebrew is fairly difficult; and most of the differences appear to be interpreting the Hebrew more than translating it word-for-word.

Thought-for-thought translations; paraphrases:

Common English Bible	He said, "You know how the kingdom was mine. All Israel had appointed me as their king. Then suddenly the kingdom went to my brother as the LORD willed.
Contemporary English V.	"You know that I was king for a little while," Adonijah replied. "And everyone in Israel accepted me as their ruler. But the LORD wanted my brother to be king, so now things have changed.
Easy English	`You know this', he said. `I should have become king. Everyone in *Israel expected it. However, things changed and my brother has become king. This is what the *Lord wanted.
Easy-to-Read Version	Adonijah said, "You remember that at one time the kingdom was mine. All the people of Israel thought I was their king. But things changed. Now my brother is the king. The Lord chose him to be king.
<i>The Message</i>	"You know that I had the kingdom right in my hands and everyone expected me to be king, and then the whole thing backfired and the kingdom landed in my brother's lap--GOD's doing.
New Berkeley Version	He said, "You know that the kingdom was mine and that all Israel expected me to be king [A statement not in agreement with fact and Bathsheba must have known that, but she never displayed much moral stamina.]. But now the kingdom has gone to my brother because the LORD gave it to him.
New Century Version	"You remember that at one time the kingdom was mine," Adonijah said. "All the people of Israel recognized me as their king, but things have changed. Now my brother is the king, because the LORD chose him.
New Living Translation	He replied, "As you know, the kingdom was rightfully mine; all Israel wanted me to be the next king. But the tables were turned, and the kingdom went to my brother instead; for that is the way the Lord wanted it.

Partially literal and partially paraphrased translations:

American English Bible	And he said: 'You know that the kingdom was mine, because all Israel turned to me as their king. But the kingdom was taken from me and it became my brother's, because it was given to him by Jehovah.
Christian Community Bible	She said, "Speak" and Adonijah said, "You know that the kingdom was mine and that all Israel fully expected me to reign. But the kingdom has slipped from my hands and become my brother's for it was given him by Yahweh. A small portion of v. 14 is included for context.

International Standard V	So he replied, "You know that the kingdom should have come to me, and that everyone in Israel intended to place me as the nextg king. However, the kingdom has turned around and now belongs to my brother, because it went to him from the LORD.
New Advent (Knox) Bible	As for Adonias, son of Haggith, he gained access to Bethsabee, king Solomon's mother, telling her that he came on a peaceful errand; there was a matter he would confide to her. So she bade him speak out, but still he hesitated; Once, said he, the throne was mine, and all Israel had chosen me for their king; now the royal power has changed hands, and gone to my brother; it was God's will. Vv. 13–14 are included for context.
New American Bible (2002)	So he said: "You know that the kingdom was mine, and all Israel expected me to be king. But the kingdom escaped me and became my brother's, for the LORD gave it to him.
New American Bible (2011)	So he said: "You know that the kingship was mine, and all Israel expected me to be king. But the kingship passed me by and went to my brother; by the LORD's will it went to him.
NIRV	He said, "As you know, the kingdom belonged to me. The whole nation of Israel thought of me as their king. But now things have changed. The kingdom belongs to my brother. The Lord has given it to him.
New Jerusalem Bible	'You know', he said, 'that the kingdom should have come to me, and that all Israel expected me to be king; but the crown eluded me and fell to my brother, since it came to him from Yahweh.
Revised English Bible	'You know', he went on, 'that the throne was mine and that all Israel was looking to mew to be king; but I was passed over and the throne has gone to my brother; it was his by the will of the LORD.
Today's NIV	"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.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said, You saw how the kingdom was mine, and all Israel had the idea that I would be their king; but now the kingdom is turned about, and has become my brother's, for it was given to him by the Lord.
The Expanded Bible	"You ·remember [know] that at one time the kingdom was mine," Adonijah said. "All the people of Israel ·recognized [wanted; looked to; expected] me as their king, but ·things have changed [·the kingdom has turned]. Now my brother is the king, because ·the Lord chose him [·it was his from the Lord].
Ferar-Fenton Bible	You know that the kingship was mine, and all Israel placed me before them as king, but you diverted the kingship, and brought it to my brother so that it was his from the EVER-LIVING.
HCSB	"You know the kingship was mine," he said. "All Israel expected me to be king, but then the kingship was turned over to my brother, for the LORD gave it to him.
NET Bible®	He said, "You know that the kingdom [Or "kingship."] was mine and all Israel considered me king [Heb "set their face to me to be king."]. But then the kingdom was given to my brother, for the Lord decided it should be his [Heb "and the kingdom turned about and became my brother's, for from the Lord it became his."].
NIV, ©2011	"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.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said, "You know that the kingdom should have been mine, that all Isra'el was looking to me to be their ruler. No matter; the kingdom has turned around and become my brother's, because ADONAI gave it to him.
exeGesés companion Bible	And he says, You know that the sovereigndom is mine and that all Yisra El set their faces on me to reign: howbeit the sovereigndom turns around and becomes to my brother - for it is his from Yah Veh.
Orthodox Jewish Bible	And he said, Thou hast da'as that the meluchah (kingdom, monarchy) was mine, and that kol Yisroel set their faces on me, that I should reign as Melech; howbeit the meluchah has veered, and is become my brother's; for it was his from Hashem.
<i>The Scriptures</i> 1998	And he said, "You know that the reign was mine, and all Yisra' ěl had set their faces toward me, that I should reign. But the reign has been turned around, and has become my brother' s, for it was his from יהוה.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He said, You know that the kingdom belonged to me [as the eldest living son], and all Israel looked to me to reign. However, the kingdom has passed from me to my brother; for it was his from the Lord.
Context Group Version	And he said, You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign: nevertheless the kingdom has turned about, and has become my brother's; for it was his from YHWH.
English Standard Version	He said, "You know that the kingdom was mine, and that all Israel fully expected me to reign. However, the kingdom has turned about and become my brother's, for it was his from the LORD.
Green's Literal Translation	And he said, You know that the kingdom was mine, and all Israel had set their faces toward me to reign. Yet the kingdom has been turned around and is my brother's, because it was his from Jehovah.
Kretzmann's Commentary	And he said, Thou knowest that the kingdom was mine, and that, all Israel set their faces on me, a rather daring assertion, that I should reign; howbeit, the kingdom is turned about and is become my brother's; for it was his from the Lord. He proceeded from the assumption that he, as the eldest living prince, would have been the logical successor of David, but shrewdly covered his intention by the pious remark that the present state of affairs was due to Jehovah's disposition of matters.
New King James Version	Then he said, "You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother's; for it was his from the LORD.
New RSV	He said, `You know that the kingdom was mine, and that all Israel expected me to reign; however, the kingdom has turned about and become my brother's, for it was his from the LORD.
Updated Bible Version 2.11	And he said, You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign: nevertheless the kingdom has turned about, and has become my brother's; for it was his from Yahweh.
A Voice in the Wilderness	And he said, You know that the kingdom was mine, and all Israel had set their faces toward me, to reign. However, the kingdom has been turned around, and has become my brother's; for it was his from Jehovah.
World English Bible	He said, You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign: however the kingdom is turned about, and is become my brother's; for it was his from Yahweh.

Young's Updated LT

And he says, "You have known that the kingdom was mine, and towards me set their faces had all Israel for reigning, and the kingdom is turned round about, and is my brother"s, for from Jehovah it was his.

The gist of this verse:

Adonijah explains why Bathsheba should listen to him and grant him his request. The people expected him to be king, but God turned things around on him, so he was not.

1Kings 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'atē (אָתְּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person feminine singular, personal pronoun	Strong's #859 BDB #61
yāda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person feminine singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lāmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person feminine singular, Qal perfect	Strong's #1961 BDB #224
mal'kûwth (מַלְכוּת) [pronounced <i>mahl-KOOTH</i>]	<i>royalty, royal power, reign, kingdom</i>	feminine singular noun with the definite article	Strong's #4438 BDB #574

Translation: He said, "You [even] you know that the kingdom was mine... Adonijah begins his argument with a false premise—that Bathsheba knew that the kingdom was rightfully his. "You certainly knew this," he begins, which is going to immediately set Bathsheba on edge.

What Adonijah is speaking about refers back to the events of **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)), which events are **summarized** in this document.

There are two ways of looking at this. Cultural traditions would place the kingdom on the shoulders of the eldest remaining son. Secondly, Adonijah made himself king—with the help of Joab and Abiathar—and the people in attendance believed that he would be Israel's king. However, it almost sounds as if Adonijah is saying, "I really should be king right now." The first two things are true; this third one is not.

1Kings 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person plural, Qal perfect	Strong's #7760 BDB #962
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573

Translation: ...and [that] all Israel had set their faces on me to rule [over them]. We could also be looking at Adonijah being self-deluded here. He set this up so that those in the crowd would be his supporters; he specifically did not invite those who would not have gone along with him.

Any politician can hold a rally and usually there will be very enthusiastic supporters who show up. Adonijah is citing this as evidence that the people of Israel looked to him as their future king. He neatly ignores that there was another rally on the other side of town, where the other half of the people were supporting Solomon as their next king.

There may have been several historical incidents which are not recorded in Scripture. Over the years, how many people came up to Adonijah and said, "So, when do you expect to be king?" Or, "I think you would make a great king." This had to have happened. When someone appears to have some leadership qualities and is in the right position, people will gravitate towards him; and some will simply latch on to his shooting star, as it were. What I am saying is, Adonijah did not come up with the idea of becoming king all on his own. Scores of people no doubt spoke to him about this; and those who did would be supportive. A person who is not wise can be easily swayed by such things.

Adonijah is trying to give himself standing here; "I should have been king...therefore, this request that I am making is not out of line."

Ron Daniel: *[Adonijah] comes to Solomon's mother Bathsheba and says, "You know that I was supposed to be the king, but have lost that privilege. Is it too much to ask that I might benefit in this one small thing: that I might marry David's servant Abishag?"*¹⁰⁷

Lange: *Adonijah's boast and hypocrisy: (a) He boasts, like most rebels, of having all the people on his side, but his few adherents were some faithless men, who were won over by good eating and drinking, and who would desert him with the first change of the wind (1Kings 1:41, 49). (b) He speaks and acts as a pious man, who humbles himself under God's hand (Job 1:21), while he resists His will in his heart, and seeks to overthrow His purpose (Matt. 7:21; Prov. 12:22).*¹⁰⁸

Let's look at what Adonijah is saying from a different perspective now. Have you ever spoken to a person, and tried to make a point, but you looked at their face and you recognized that they weren't buying what you were selling, so you changed your approach? That could be what we are witnessing here. Adonijah started out with, "Now we both know that I should have been the king, and the people looked to me to rule over them." But he is looking at Bathsheba, and can tell that she is not buying it, so he changes his approach midstream:

1Kings 2:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâbab (בָּבַב) [pronounced saw ^b -VAH ^b V]	<i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i>	3 rd person feminine singular, Qal imperfect	Strong's #5437 BDB #685
mal ^e kûwth (מַלְכוּת) [pronounced mahl-KOOTH]	<i>royalty, royal power, reign, kingdom</i>	feminine singular noun with the definite article	Strong's #4438 BDB #574

Translation: However, the kingdom has turned about... He says that *the kingdom has turned around*; the word *kingdom* is a metonym for the control of the kingdom. He thought that he would control Israel. It is clear that he

¹⁰⁷ From <http://rondaniel.com/library/11-1Kings/1Kings0101.html> accessed October 11, 2014.

¹⁰⁸ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

will not; but that Solomon will reign as king. He presents this as a simple reversal of fortune; what is right, what David's wishes are; what the will of God is—none of these were originally important considerations to him.

Do you see how different Adonijah sounds right now, as compared to 10 seconds ago? He began saying that he should have been king and all the people wanted him to be king, but now, the kingdom has turned about. My guess is, he is looking at Bathsheba's face as he speaks to her, realizes that she is not buying what he is selling, and makes a mid-course correction in his approach.

1Kings 2:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26

Translation: ...and it is my brother's,... *It* here refers to the kingdom, which means control or rulership of Israel.

Here, the lâmed preposition indicates possession or ownership or control or rulership. Often when we have the verb *to be* and a lâmed preposition referring to a particular person, that person possesses the subject or has control over the subject—in this case, *the kingdom*.

So Adonijah is clearly acknowledging that Solomon is the king—he is not disputing this and he is not trying to somehow re-litigate his kingship with Bathsheba. Again, that seems quite different from the way that he began.

1Kings 2:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 2:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...for it is his from Y^ehowah. Here, Adonijah admits that the kingdom belongs to Solomon because it comes from Y^ehowah God. This is the will of God. Now, even though Bathsheba could quibble with some of the things that Adonijah said before, this she cannot argue with. Jehovah God has placed the kingdom on the shoulders of Solomon. Adonijah here recognizes that—or, at least, he is giving verbal ascent to recognizing that.

Pett: [Adonijah's] point was, that in his view, the kingdom was due to him because he was the oldest living son of the king, and secondly because the people themselves had accepted him as the natural and rightful heir, and that all had been going swimmingly, until it was all suddenly turned about by David's action in putting Solomon forward as his heir. But he now wanted her to know that he humbly accepted that that was YHWH's will, and that it had been given to him by YHWH.¹⁰⁹ It should be clear that, just because Adonijah says that this is God's will, that does not mean that he believes it to be God's will.

Adonijah appears to be speaking out of both sides of his mouth. On the one hand, he appears to be saying that he ought to be king and the kingdom was snatched away from him; on the other hand, he is saying that is the will of God. No one reading this ought to be shocked that Adonijah appears to be taking two contradictory positions here—after all, he is a politician.

No one ought to be shocked that Adonijah appears to be taking two contradictory positions here—after all, he is a politician.

Here is how v. 15 reads: He said, “You [even] you know that the kingdom was mine and [that] all Israel had set their faces on me to rule [over them]. However, the kingdom has turned about and it is my brother's, for it is his from Y^ehowah.” My perception is, Adonijah is trying to make a point—that he should have been king—but, by the expression of Bathsheba, he realizes, *no, she isn't buying this approach at all*; and so he changes his approach and says, “But we both know that God wanted Solomon to be king.”

The other approach to this is, Adonijah is simply self-deluded. Because of his own personal coronation, he believed that the people were behind him; but, on the other hand, God was behind Solomon. This certainly ignores the fact that the people who rallied behind Solomon were so enthusiastic in their support, which support Adonijah heard from a few miles away.

¹⁰⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

And now a request one I am requesting from with you. You will not send back my faces.” And so she says, “Speak.”

1Kings
2:16

And now, I am requesting one request from you. Do not send me back [without granting this request].” And she said, “Speak [it then].”

Therefore, I have but one single request; please do not reject this request.” And she said, “What is it, then?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now a request one I am requesting from with you. You will not send back my faces.” And so she says, “Speak.”
Latin Vulgate	Now therefore, I ask one petition of thee; turn not away my face. And she said to him: Say on.
Peshitta (Syriac)	And now I make one petition of you, do not refuse me. And she said to him, Say on.
Septuagint (Greek)	And now I make one request of you, do not turn away your face. And Bathsheba said to him, Speak on.

Significant differences: There is some interpretation rather than strict translation found in the Syriac.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Would you do me a favor?" "What do you want?" Bathsheba asked. Now I want to request one thing. Please do not say "No." 'You may ask', Bathsheba said.
Easy-to-Read Version New Life Bible	So now I have one thing to ask you. Please do not refuse me." Now I have one thing to ask of you. Do not say no to me." And she said to him, "Speak."
New Living Translation	So now I have just one favor to ask of you. Please don't turn me down." "What is it?" she asked.
The Voice	Adonijah: ¹⁵ You are aware that all the kingdom was in my possession and that everyone in Israel believed I was going to be king; but instead, my brother Solomon has received the kingdom from the Eternal One. ¹⁶ I have one thing to ask you, and I beg you not to ignore it. V. 15 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Now, I just want to ask one thing of you. and don't ignore me.' Then BathSheba said: 'Keep talking.'
International Standard V	So now I'm asking one thing from you. Don't refuse me." "Talk," she told him.
New Advent (Knox) Bible	There is only one request now that I would make of thee; pray do not disappoint me. And still she bade him speak out.
NIRV	But I have a favor to ask of you. Don't say no to me." "Go ahead," she said.
New Simplified Bible	»I have one request to make to you. Do not say no to me.« She responded: »Tell me.«
Today's NIV	Now I have one request to make of you. Do not refuse me." "You may make it," she said.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now I ask one petition of you, <i>do not return from my face.</i> " She said to him, 'Speak.'
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The Expanded Bible	Now I have one thing [request; favor] to ask you; please do not refuse me." Bathsheba answered, "What do you want?"
Ferar-Fenton Bible	But, however, I will ask one request from you.—Do not turn your face from me." So she replied, "Speak."
HCSB	So now I have just one request of you; don't turn me down." She said to him, "Go on."
NET Bible®	Now I'd like to ask you for just one thing. Please don't refuse me [Heb "Do not turn back my face."]. She said, "Go ahead and ask [Heb "She said, `Speak!'"]."
NIV, ©2011	Now I have one request to make of you. Do not refuse me." "You may make it," she said.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But now I ask one favor of you; don't deny me." "Go on," she said.
exeGesés companion Bible	And now I ask one petition of you, turn not away my face. And she says to him, Word on.
Orthodox Jewish Bible	And now I ask thee one she'elah: refuse me not. And she said unto him, Say on.

Literal, almost word-for-word, renderings:

English Standard Version	And now I have one request to make of you; do not refuse me." She said to him, "Speak."
Green's Literal Translation	And now I am asking one petition of you. Do not turn away your face. And she said to him, Speak.
Kretzmann's Commentary	And now I ask one petition of thee, deny me not, literally, "Turn not away my face," namely, in an unwilling refusal. And she said unto him, Say on.
New King James Version	Now I ask one petition of you; do not deny me." And she said to him, "Say it."
New RSV	And now I have one request to make of you; do not refuse me.' She said to him, 'Go on.'
A Voice in the Wilderness	Now I ask one petition of you; do not turn away my face. And she said to him, Speak.
Webster's Bible Translation	And now I ask one petition of thee, deny me not. And she said to him, Say on.
Young's Updated LT	And now, one petition I am asking of you—turn not back my face;" and she says unto him, "Speak."

The gist of this verse: Adonijah says that there is just one thing which he wants, and Bathsheba says, "Okay, what is it?"

1Kings 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gáht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

When followed by an imperative or an interrogative, w^e + the adverb ‘attâh mean *and so, thus, things being so, therefore, now therefore, now then*. Sometimes, the concept of time is lost when this combination is used to incite another.

1Kings 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e êlâh (שֶׁלָּהּ) [pronounced shay-LAW]	<i>a petition, a request, a thing asked for</i>	feminine singular noun	Strong's #7596 BDB #982
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>asking, petitioning, requesting, inquiring; demanding; questioning, interrogating</i>	Qal active participle	Strong's #7592 BDB #981
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person feminine singular suffix	Strong's #854 BDB #85

Together, min 'êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

Translation: *And now, I am requesting one request from you.* You will notice that Adonijah tries to set her up so that she cannot refuse him; so that she cannot say *no* to one simple request.

He has also put her at ease, indicating that he was not there to argue with her or to reassert his claim to the throne; and that he even agreed that Solomon was God's choice. How much of this he personally believed, we do not know.

Have you ever had a discussion with someone, and they mention things from the past, and then add, "But we're not going to discuss that." They have to throw these things into the discussion, but, at the same time, they say they want to set the past aside. "Let's not worry about that." They mention such things because they believe that it bolsters their argument.

1Kings 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person feminine singular, Hiphil imperfect	Strong's #7725 BDB #996

All of the BDB Hiphil definitions are: *to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.*

'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815

Together, they mean *before me, before my face, in my presence, in my sight, in front of me.*

Barnes says this means: *do not make me hide my face through shame at being refused.*¹¹⁰

Translation: ...[Do not send me back \[without granting this request\].](#)" He requests that she not send him away without granting this simple request.

Bathsheba will approach Solomon with this request and she will take a very similar tact. She will say, "Solomon, I am your mother, so I ought to be able to ask you for something right?" And he will say, "Of course—you're my mother; I will grant you your request."

1Kings 2:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹¹⁰ From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:16 (slightly edited).

1Kings 2:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180

Translation: *And she said, "Speak [it then]." Essentially, she is saying, "Okay, I'll bite. Go ahead and give me your request." You will note that her responses to Adonijah are noncommittal. She does not say, "A small request? Go ahead; I am sure I can grant you that." However, she will approach Solomon in that way.*

And so he says, "Say I pray you to Solomon the king for he will not turn away your faces and he will give to me Abishag the Shunammite for a wife."

1Kings
2:17

And he said, "Please speak to Solomon the king, for he will not turn you away; so that he will give Abishag the Shunammite to me as my wife [lit., for a wife]."

So he said, "Please speak directly to Solomon the king, on my behalf. He will not refuse you. And he will give Abishag the Shunammite to me for a wife."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "Say I pray you to Solomon the king for he will not turn away your faces and he will give to me Abishag the Shunammite for a wife."
Latin Vulgate	And he said I pray you speak to king Solomon (for he cannot deny you anything) to give me Abisag, the Sunamitess, to wife.
Peshitta (Syriac)	And he said to her, Speak to King Solomon (for he will not refuse you) that he give me Abishag the Shilommite to wife.
Septuagint (Greek)	And he said to her, Speak to King Solomon, for he will not turn away his face from you, and let him give me Abishag the Shunammite for a wife.

Significant differences: The Greek gives a more literal translation than does the Syriac or Latin.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	"Please ask Solomon to let me marry Abishag. He won't say no to you." He answered, 'Please ask King Solomon to let me have Abishag from Shunem as my wife. He will agree if you ask.'
Easy-to-Read Version	Adonijah said, "I know that King Solomon will do anything you ask him. So please ask him to let me marry Abishag, the woman from Shunem."
Good News Bible (TEV)	He answered, "Please ask King Solomon---I know he won't refuse you---to let me have Abishag, the young woman from Shunem, as my wife."
<i>The Message</i>	"Ask King Solomon--he won't turn you down--to give me Abishag the Shunammite as my wife."
New Century Version	"I know King Solomon will do anything you ask him," Adonijah continued. "Please ask him to give me Abishag the Shunammite to be my wife."
New Living Translation	He replied, "Speak to King Solomon on my behalf, for I know he will do anything you request. Ask him to let me marry Abishag, the girl from Shunem."
The Voice	Bathsheba: Go on. Adonijah: ¹⁷ Please, I ask that you go to King Solomon, for he <i>adores you and</i> will not ignore your request. Ask him to give me Abishag the Shunammite, <i>the young woman who nursed my father before he died</i> . I want her as my wife. A portion of v. 16 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	And he said to her: 'I beg you to speak to King Solomon, because he won't ignore you. Ask him to give AbiSag the Somanite to me, to be my woman.'
Christian Community Bible	Now I have one thing to ask of you and I beg you not to refuse me." She said, "Speak," and he continued, "Please ask king Solomon to give me Abishag the Shunammite for my wife. I know that he cannot refuse you." V. 16 is included for context.
International Standard V	Then he asked her, "Please talk to King Solomon for me, since he won't refuse you. Ask him to give me Abishag the Shunammite as a wife."
New Advent (Knox) Bible	My request is, said he, that thou wouldst say a word for me to king Solomon; there is nothing he can refuse thee. Bid him give me Abisag the Sunamite for my wife.
New Jerusalem Bible	He went on, 'Please ask King Solomon -- for he will not refuse you -- to give me Abishag of Shunem in marriage.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Please say to Solomon the king that he give me Abishag from Shunem as woman, for he never returns from your face."
Bible in Basic English	Then he said, Will you go to Solomon the king <i>for he will not say, No, to you</i> and put before him my request that he will give me Abishag the Shunammite for a wife?.
The Expanded Bible	"I know King Solomon will ·do anything you ask him [not refuse you]," Adonijah continued. "Please ask him to give me Abishag the Shunammite [1 Kin. 1:3-4] to be my wife."
Ferar-Fenton Bible	When he said, "Speak for me now to Solomon the king, for he will not refuse you, and ask him to give me Abishag the Shunamite for a wife?"
NET Bible®	He said, "Please ask King Solomon if he would give me Abishag the Shunammite as a wife, for he won't refuse you [Heb "Say to Solomon the king, for he will not turn back your face, that he might give to me Abishag the Shunammite for a wife."]."
NIV, ©2011	So he continued, "Please ask King Solomon-he will not refuse you-to give me Abishag [S 1Ki 1:3] the Shunammite as my wife."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said, "Please speak to Shlomo the king - for he won't say 'No' to you - and ask him to give me Avishag the Shunamit as my wife."
exeGeses companion Bible	And he says, Say, I pray you, to Shelomoh the sovereign, - for he turns not away your face - to give me Abi Shag the Shunemiyth to woman.
Hebrew Names Version	He said, "Please speak to Shlomo the king (for he will not tell you 'no'), that he give me Avishag the Shunammite as wife."
Orthodox Jewish Bible	And he said, Speak, now, unto Sh'lomo HaMelech, (for he will not say thee nay,) that he give me Avishag HaShunammit as isha.

Literal, almost word-for-word, renderings:

Context Group Version	And he said, Speak, I beg of you, to Solomon the king (for he will not say no to you), that he give me Abishag the Shunammite as woman { or wife }.
Emphasized Bible	And she said unto him—Say on. And he said—Speak, I pray thee, unto Solomon the king, for he will not turn away thy face,—that he give me Abishag the Shunammite, to wife.
English Standard Version	And he said, "Please ask King Solomon--he will not refuse you--to give me Abishag the Shunammite as my wife."
Green's Literal Translation	And he said, Please speak to King Solomon, for he will not turn away your face, that he give to me Abishag the Shunammite for a wife.
Kretzmann's Commentary	And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay, this probability being the basis of his entire plan,) that he give me Abishag the Shunammite to wife, the plea being, of course, that he honestly loved her.
World English Bible	He said, Please speak to Solomon the king (for he will not tell you 'no'), that he give me Abishag the Shunammite as wife.
Young's Updated LT	And he says, "Speak, I pray you, to Solomon the king, for he does not turn back your face, and he does give to me Abishag the Shunammite for a wife."

The gist of this verse: Adonijah asks Bathsheba to as Solomon to give him Abishag as his wife.

1Kings 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'āmar (אמר) [pronounced aw-MAHR]	say, speak, utter; say [to oneself], think; command; promise; explain; intend	2 nd person feminine singular, Qal imperative	Strong's #559 BDB #55
nā' (נא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

1Kings 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שלמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: And he said, "Please speak to Solomon the king,... What Adonijah wants Bathsheba to do is make this request directly, figuring that she would have a better shot at getting Adonijah what he wanted.

You may recall that, in their previous meeting, Solomon essentially had Adonijah grovel at his feet—the purpose being, to ascertain his loyalty and authority orientation. Solomon said nearly nothing to Adonijah; and the impression is, Solomon did not intend to engage in an exchange of dialogue with Adonijah. Did Adonijah recognize who Solomon was? If Adonijah seemed to understand that Solomon was king, Solomon could let Adonijah go without executing him.

Adonijah seems to be coming to Bathsheba for several reasons: (1) she seemed less threatening to him than Solomon did; (2) she might be able to get Solomon to say "yes" to his request; and (3) she functions as a buffer between them. It is possible that, if he has nefarious intentions (which seems to be the case), that he believes that Bathsheba will disguise this when making the request.

1Kings 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person feminine singular, Hiphil imperfect	Strong's #7725 BDB #996

1Kings 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB Hiphil definitions are: <i>to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.</i>			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person feminine singular suffix	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before You, in Your presence</i> . It can simply mean <i>you, your person</i> .			

Translation: ...for he will not turn you away;... “You ask him directly, because he won't say *no* to his own mother.” That is the idea. So Adonijah is going on the presumption that Bathsheba can ask for anything, and it will be granted to her.

Adonijah was able to foresee only so much. He figured if he went to Bathsheba, the worse that would happen would be that Solomon would say *no*. However, Adonijah really expected Solomon to grant his request. There seems to be no doubt with him about this.

1Kings 2:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ăbîyshag (אֲבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]; transliterated Abishag, Avishag</i>	feminine singular proper noun	Strong's #49 BDB #4

1Kings 2:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shûwnammîyth (שׁוֹנַמִּיַת) [pronounced shoo-nahm-MEETH]	<i>a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess</i>	feminine singular, gentilic adjective, with the definite article	Strong's #7767 BDB #1002
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: ...so that he will give Abishag the Shunammite to me as my wife [lit., for a wife].” And now, Adonijah finally reveals exactly what his request is. He wants Abishag the Shunammite to be given to him as his wife.

You may recall from the previous chapter that Abishag was David’s nurse. There are disagreements as to whether she was a wife or mistress to him; but, if a marriage, it was not ever consummated. We are told in the previous chapter that they did not have marital relations.

Arno Gaebelin: 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 (2Samuel 2:7).¹¹¹

We are not given any information about Adonijah’s intentions. Did he find this woman incredibly attractive? What is Adonijah’s true motivation?

Peter Pett makes some observations: At first sight we have here what appears to us to be a quite innocent, and even rather romantic episode. Initially it even appears to be rather sweet, and we begin to wonder why it is mentioned at all. But then, all of a sudden, we discover that underneath the surface things are not quite as they seem. For beneath what appears to us at first sight to be an almost trivial request, we discover that deep plots are to be discerned, which have behind them some of the most powerful figures in the kingdom.¹¹²

His approach is fairly easy to understand. “No way can I go to King Solomon with this request. But you can ask for me, and because you are Solomon’s mother, he will grant you the request.”

Peter Pett: In ancient days, far more than today, marriage was seen as a means by which influence and status could be obtained, and to marry the former king's wife would be seen by all as advancing the claim of the husband to be in line for the kingship (if not more), and especially so in the case where a new king had just been enthroned and might be thought of as vulnerable and still not secure, and where there were probably a number of areas in the land where dissatisfaction still reigned. For the harem of the old king always became the possession of the new king. Thus for Israel to learn that Abishag was Adonijah's wife could raise significant questions in people's minds. It was made even more significant when the husband to be had already had a lot of public and official support revealed towards his claim for kingship, was the former king's eldest son, and where the dynastic succession was not firmly regulated. Such a step could only have fomented trouble, and might even have suggested to many that Solomon's position was untenable. It indicated how desperate the

¹¹¹ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=2> accessed October 10, 2014.

¹¹² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

conspirators had become that they were willing to take this huge risk in order to try to achieve their ends.¹¹³

There are many people who have the king's ear; so why go to his mother? There are at least four reasons:

Why Adonijah chooses to go through Bathsheba, Solomon's mother

- 1) Solomon will have a much more difficult time refusing the request of his mother.
- 2) Bathsheba is David's favorite wife and Abishag was, at the very least, David's nurse. She spoke with David when Abishag was tending to him and did not appear to have any rancor for her.
- 3) Bathsheba might prefer that Abishag is seen and remembered for being Adonijah's wife as opposed to being King David's last woman.
- 4) If Adonijah has a nefarious reason to marry Abishag, it will be less apparent if Bathsheba makes the request.
- 5) Finally, Bathsheba is a woman, and, therefore, is going to have a sense of romance. She may find Adonijah distasteful (she does not let on, one way or the other); but as a woman, she does not find romance distasteful.
- 6) Solomon cannot inquire more carefully of Adonijah, because it is Bathsheba making the request. Through a series of clever questions, Solomon might be able to see through Adonijah's thin veneer of power lust.

Lange comments: *[A man] who has an honest and just request to make seeks no roundabout ways, but goes openly and courageously with it to the person who can grant it. The serpent addresses the woman first, in order to gain the man, in paradise (Gen. 3:1, 6; 1 Tim. 2:14).*¹¹⁴

If Adonijah put as much through into this as I did, he is either very in love or up to something. I would guess the latter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This ought to give you a new respect for Adonijah. Not for his moral character or ethics, but he is obviously a smart man who knows how to play the angles. However, he is not going to foresee how Solomon will react to this request.

Interestingly enough, Clarke takes this tact: *He cheerfully gives up all right to the kingdom, and only desires to have this young woman, who, though she had been his father's wife or concubine, was still in a state of virginity. Some think that Joab and Abiathar had advised Adonijah to make this application, not doubting, if he got Abishag, that the popular tide would again turn in his favor, and that Solomon, whom they did not like, might soon be deposed; and that it was on this account that Solomon was so severe. But there is little evidence to support these conjectures. It does not appear that Adonijah by desiring to have Abishag had any thought of the kingdom, or of maintaining any right to it, though Solomon appears to have understood him in this sense. But without farther evidence, this was a flimsy pretext to imbrue his hands in a brother's blood.* However, Clarke takes his analysis one step too far: *It is an easy thing to find a staff to beat a dog with. We readily find an excuse for whatever we are determined to do. He who attempts to varnish over this conduct of Solomon by either state necessity or a Divine command, is an enemy, in my mind, to the cause of God and truth.*¹¹⁵

So Clarke is correct—there is not enough information in this chapter to condemn Adonijah when perhaps he was simply in love with Abishag. However, Clarke is wrong in his second assertion. There is enough evidence in this chapter and the previous to know that Solomon did not use this as just *some flimsy excuse*. Adonijah knew he was wrong, and ran to the altar to seize the horns back in 1Kings 1:50. We know from this chapter (1Kings 2:29–34) that seizing the horns of the altar did not end the problem for the accused. It was not a place

¹¹³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

¹¹⁴ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

¹¹⁵ Both quotations are from Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:17.

of absolute safety. Given that Adonijah was not killed in 1Kings 1 but that Joab is executed in 1Kings 2, Solomon did not need a flimsy excuse to execute Adonijah. He could have done it back in 1Kings 1.¹¹⁶ Solomon simply chose to give Adonijah a chance (as he will do to Shimei in this chapter).

L. M. Grant: He asked Bathsheba to intercede for him to ask Solomon that he would allow Adonijah to take Abishag as his wife. He thought Bathsheba's intercession would be effective with Solomon (vs.16-17). Bathsheba did not discern the dangers of such a suggestion, and was led more by a sympathetic nature than by cautious wisdom to agree to intercede for him (v.18) She ought to have simply reported to Solomon what Adonijah had said, rather than telling him she had only a small petition to make, urging him not to deny her request (vs.19-20). But Solomon also was too quick to assure his mother before hearing her request, that he would not refuse it.¹¹⁷

We are trying to look into Adonijah's mind, when there is limited information about his thinking.

Timing and Adonijah's Motivation

1. This is all very tricky. Although several commentators seem to know what Adonijah is thinking (most of them believe that he wants Abishag as his wife to have a better claim to the throne), we want to say that we do not know anything of the sort. It could be quite simply that Adonijah finds her incredibly attractive and wants to marry her.
2. However, there is a problem with that approach—has Adonijah met Abishag or has he only heard about her? When setting himself up as king, Adonijah and his political allies, Joab and Abiathar, did not consult with King David. This leads me to the question, how much time did Adonijah spend with King David? King David has made it known, privately and publically, that Solomon was his successor. Adonijah knows that David is quite ill and near to death; surely he knows whom King David has chosen?
3. Here is where timing becomes an important factor. David's serious illness and Abishag acting as his nurse is all a part of 1Kings 1. This is when Adonijah had to become aware of Abishag.
4. Do we have any indication in that previous chapter that Adonijah fancies Abishag? We do not! In fact, we have no indication that they have met.
5. Adonijah, as the eldest son of King David, would have had access to the palace prior to his proclaiming himself king (1Kings 1:16–19). Maybe he has met Abishag; we do not know.
6. However, if Adonijah did frequent the palace, how does his place in the kingdom not come up? How is this not discussed with King David?
7. So Adonijah either spent time at the palace and deduced that he would not be named David's successor or he took matters into his own hands, whether he knows or not.
8. My point in all of this is, Adonijah's thinking and actions are all centered around him becoming king; but we have nothing about Abishag until this chapter—which is several months later. Because of Bathsheba's reaction to him, it is clear that Adonijah, after his attempt to call himself king, has not been to the palace.
9. It should be taken into consideration that Adonijah is probably around 40 at this time, and he may have a wife or two already (we are not told one way or the other about this). Whatever the situation, I do not find anything in this chapter which reveals Adonijah's motivation.
10. Since his attempt to be recognized king, Adonijah has been before Solomon, has been dressed down, and has been given a conditional pardon. 1Kings 1:50–53
11. We know that Adonijah wanted to be king; and even thinks that he should have been made king. But, at the end, he bowed, and he bowed low before Solomon. 1Kings 1:53
12. We notice that in this chapter, Adonijah goes through Bathsheba, rather than go to Solomon directly.
13. And, most telling, when approaching the King's mother, Adonijah does not reveal his love for Abishag. At no time does he confess his love for her.
14. And, given the time line, at best, Adonijah has seen Abishag a few times; it is possible that he has never

¹¹⁶ I suppose that one could make the argument that Solomon, as a brand new king, did not know he could execute Adonijah; but that seems to me to be a weak position to take. If Adonijah is grabbing the horns of the altar, this tells Solomon that Adonijah knows Solomon can execute him.

¹¹⁷ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Timing and Adonijah's Motivation

- seen her.
15. His only motivation that we clearly know about is: (1) he clearly wanted to become king; and (2) he even tells the King's mother that he should have been king. Maybe he sees Abishag as a consolation prize?
 16. Everything that we know is aimed toward Adonijah wanting to be king, realizing he won't be king, but thinking he should have been king. We find nothing in either chapter about the motivation of love or even desire for Abishag.
 17. We will find out what Solomon believes his motivation to be; but no more than that.

Given all of this, Adonijah appears to be more political in this request than romantic.

Chapter Outline

Charts, Graphics and Short Doctrines

Lange: Adonijah...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. 3:68; Justin 10:2...). 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 (2Sam. 16:20-23; comp. 12:11). When, therefore, Adonijah demanded Abishag for his wife, ostensibly from love to her, it was a secret claim to the throne; for Abishag was looked on by the nation as David's last wife, although he had not known her. He did not venture to make his request personally to Solomon, but...He plays, before Bath-Sheba, the part of a 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. He very wisely and prudently says, instead of: through thy intercession my brother became king (1Kings 1:17)—the kingdom is turned about, and it was his from the Lord, which he of course did not believe, because he wished himself to be king. Bath-Sheba may have thought that a discontented subject might be satisfied by granting his request, and the kingdom made thus more secure to her son.¹¹⁸

Originally, I was open to the possibility that Adonijah asking for Abishag's hand was a matter of serious attraction. The Pulpit Commentary does not rule out love (or attraction) as the basis of Adonijah's interest; and they do not rule out him using Abishag as a stepping stone to the throne.¹¹⁹ At least on the surface, both appear to be possible motives. However, the more carefully this is examined, given what text we have, the more Adonijah's request appears to be politically motivated.

Several commentators mention Lev. 18:7, where a son is not allowed to uncover the nakedness of his mother, but it is actually Lev. 18:8 which possibly applies, where a man is not supposed to uncover the nakedness of his father's wife (and the context includes a number of forbidden adulterous relationships). This is said two more times in Deut. 22:30 27:20. At this point, I don't know why this particular commandment is found thrice in the books of Moses. In any case, we do not know if this really applies because it is nowhere clearly stated that Abishag is David's wife (or concubine). Apparently, those who found her expected an intimate relationship to result, if you recall the first portion of 1Kings 1. Had this occurred, then she would have been, at the very least, David's mistress. However it didn't; and therefore, this law does not really apply.

There is one very weird theory, and Arno Gaebelin deals with it: *It has been suggested by certain critics that Solomon had a more selfish, carnal reason for putting his elder brother to death. "If, as*

¹¹⁸ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

¹¹⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:17.

seems almost certain," declares a higher critic, "Abishag is the fair Shulamite of the Song of Songs, there can be little doubt that Solomon himself loved her, and that she was the jewel of his seraglio." But there is absolutely no evidence that Abishag is identical with Shulamite; nor does Jewish tradition sustain such a theory. It is a mere supposition.¹²⁰

And so says Bathsheba, "Good; I [even] I will speak upon you unto the king."	1Kings 2:18	Bathsheba said, "Very well; I [even] I will speak on your behalf to the king."
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Bathsheba said, "Very well, I will speak to the king on your behalf."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Bathsheba, "Good; I [even] I will speak upon you unto the king."
Latin Vulgate	And Bethsabee said: Well, I will speak for you to the king.
Peshitta (Syriac)	And Bath-sheba said, Very well; I will speak for you to the king.
Septuagint (Greek)	And Bathsheba said, Very well; I will speak to the king for you.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	Bathsheba said, "Okay; I'll speak to the king for you."
Contemporary English V.	"All right," she said. "I'll ask him."
Easy-to-Read Version	Then Bathsheba said, "Fine. I will speak to the king for you."
<i>The Message</i>	"Certainly," said Bathsheba. "I'll speak to the king for you."

Partially literal and partially paraphrased translations:

American English Bible	And BathSheba said: 'Well, I'll speak to the king for you.'
International Standard V	"Okay," Bathsheba replied. "I'll talk to the king for you."
New Advent (Knox) Bible	Why, yes, answered Bethsabee, I will speak to the king on thy behalf.
New Jerusalem Bible	'Very well,' Bathsheba replied, 'I shall speak to the king about you.'
New Simplified Bible	Bathsheba said: »Indeed, I will make your request to the king.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Bathsheba said, "Good. I will speak to the king over you."
Bible in Basic English	And Bath-sheba said, Good! I will make your request to the king.
Ferar-Fenton Bible	And Bathsheba replied, "Well, I will speak for you to the king."
NET Bible®	Bathsheba replied, "That's fine [Heb "[It is] good!"], I'll speak to the king on your behalf."
New Heart English Bible	Bathsheba said, "Alright. I will speak for you to the king."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bat-Sheva said, "All right, I will speak to the king on your behalf."
exeGesés companion Bible	And Bath Sheba says, Good; I word for you to the sovereign.

¹²⁰ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Orthodox Jewish Bible
The Scriptures 1998

And Bat-Sheva said, Tov; I will speak for thee unto HaMelech.
And Bathsheba said, "Good, let me speak for you to the sovereign."

Literal, almost word-for-word, renderings:

English Standard Version
Green's Literal Translation
Kretzmann's Commentary

Bathsheba said, "Very well; I will speak for you to the king."
And Bathsheba said, Well! I will speak to the king for you.
And Bathsheba said, Well; I will speak for thee unto the king. She may have thought that the discontent of Adonijah would be removed by the granting of this request, and the kingdom thus made more secure for her son.

New RSV
Young's Updated LT

Bathsheba said, `Very well; I will speak to the king on your behalf.'
And Bath-Sheba says, "Good; I will speak for you unto the king."

The gist of this verse: Bathsheba promises to speak to Solomon, her son.

1Kings 2:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
Bathsheba' (עַבְשֶׁבַּת) [pronounced bahth-SHEH-bahg]	daughter of an oath; transliterated <i>Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
tohw (טוֹחַ) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this *very well* in 1Kings 2:18.

Translation: Bathsheba said, "Very well;... I cannot see Bathsheba as happy or thrilled that Adonijah finally spit out what it was that he wanted to ask. I think that this is more, "Okay, I will do this."

1Kings 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59

1Kings 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel imperfect	Strong's #1696 BDB #180
‘al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752
’el (עַל) [pronounced ehʃ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...I [even] I will speak on your behalf to the king.” Bathsheba promises to speak on Adonijah’s behalf to the king.

Note what Bathsheba does not try to do. She does not speak for the king. She does not make Solomon’s decisions for him. She does not say to Adonijah, “Look, this just isn’t going to fly; I am not going to waste my time.” Furthermore, she will present Adonijah’s request in the best light. She could have pretended that she would make an attempt to gain this request for Adonijah, but then speak to her son the king, and say, “Do you know what that so-and-so Adonijah wants?”

There are a number of commentaries which suggest that Bathsheba is politically unwise; or even too dull to figure out Adonijah’s angle here. Bathsheba knows her place (I know that will anger a number of readers). She is the king’s mother; she is not the king. As the king’s mother, she can have some influence over the king; but she does not answer for the king. Therefore, given the circumstances, that she is being asked by a son of David, she will take that request to King Solomon.

Bathsheba will go to the king with this request, and she will approach him in such a way that, it will be difficult for Solomon to say *no* to her.

Application: This does not mean that you, as an administrative assistant, must let every single notion and request be taken to the executive that you work for. That is not the lesson that we are to take here. Having the position that you do allows you to make judgment calls. If Charley Brown, off the street, comes in, with a winning new strategy for your company, you are probably not going to give him immediate access to the CEO. But, if the CEO’s brother or wife or lawyer walks in off the street, you are going to see if you can gain them immediate access.

Bathsheba is not Solomon's chief-of-staff. She is his mother. This being a request from a son of David, she takes the request unedited and without editorial to her son. Given the circumstances, she is doing just exactly as she ought to do.

And so goes in Bathsheba unto the King Solomon to speak to him upon Adonijah. And so rises up the king to meet her and so he bows [himself] down to her. And so he sits upon his throne and so he sets in place a throne for a mother of the king; and so she sits to his right [side].

1Kings
2:19

Bathsheba went in to King Solomon to speak to him concerning Adonijah. The king rose up to meet her and then bowed himself down to her. He then sat upon his throne and had another throne brought in for his mother [lit., *for the mother of the king*]; and she sat on his right side.

Bathsheba went in to speak to king Solomon about Adonijah. As she entered, the king rose up to meet her, and then he bowed himself down before her. He then sat upon his own throne and ordered that another chair be brought in for his mother to sit on. She sat on his right side.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes in Bathsheba unto the King Solomon to speak to him upon Adonijah. And so rises up the king to meet her and so he bows [himself] down to her. And so he sits upon his throne and so he sets in place a throne for a mother of the king; and so she sits to his right [side].
Latin Vulgate	Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.
Peshitta (Syriac)	Bath-sheba therefore went to King Solomon to speak to him for Adonijah. And the king rose up to meet her and bowed himself to her and then sat on his throne, and they brought a chair for the kings mother; and she sat on his right hand.
Septuagint (Greek)	And Bathsheba went in to King Solomon to speak to him concerning Adonijah. And the king rose up to meet her, and <u>kissed</u> her, and sat on the throne, and a throne was set for the mother of the king, <u>and</u> she sat on his right hand.
Significant differences:	The Hebrew has Solomon bowing before Bathsheba, his mother; the Greek has him kissing her.

Thought-for-thought translations; paraphrases:

ontemporary English V.	When Bathsheba went to see Solomon, he stood up to meet her, then bowed low. He sat back down and had another throne brought in, so his mother could sit at his right side.
Easy English	Bathsheba went to Solomon to speak about Adonijah's request. The king stood up to greet her and he bent down. Then he sat down on his royal seat. People fetched a royal seat for the king's mother. She sat down at his right side.
<i>The Message</i>	Bathsheba went to King Solomon to present Adonijah's request. The king got up and welcomed her, bowing respectfully, and returned to his throne. Then he had a throne put in place for his mother, and she sat at his right hand.
New Century Version	So Bathsheba went to King Solomon to speak to him for Adonijah. When Solomon saw her, he stood up to meet her, then bowed down, and sat on the throne. He told

some servants to bring another throne for his mother. Then she sat down at his right side.

The Voice Bathsheba approached King Solomon about Adonijah's request. *When she entered the king's presence, he stood up and bowed to her, then sat on his throne. He arranged for a throne to be brought for his mother, so she sat to the right of him in a place of honor and authority.*

Partially literal and partially paraphrased translations:

International Standard V So Bathsheba went to talk to King Solomon for Adonijah. The king rose to meet her, bowed to her, and sat down on his throne. He ordered a throne be set in place for his mother. She sat on a throne to his right...

New Advent (Knox) Bible Bethsabee, then, made her way to king Solomon, to prefer Adonias' request; the king rose to meet her and bowed low, then he sat down on his throne again, and a throne was brought for her, the king's mother, to sit down at his right hand.

New American Bible (2011) Then Bathsheba went to King Solomon to speak to him for Adonijah, and the king stood up to meet her and paid her homage. Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right.

NIRV So Bathsheba went to King Solomon. She went to him to speak for Adonijah. The king stood up to greet her. He bowed down to her. Then he sat down on his throne. He had a throne brought for his mother. She sat down at his right side.

New Jerusalem Bible So Bathsheba went to King Solomon to speak to him about Adonijah; the king got up to meet her and bowed before her; he then sat down on his throne; a seat was brought for the king's mother, and she sat down on his right..

New Simplified Bible So Bathsheba went to King Solomon to talk to him for Adonijah. The king stood up to meet her and bowed down to her. He took his place on the king's throne and she sat at his right hand on the seat made ready for the king's mother.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bathsheba came to King Solomon to speak to him over Adonijah. The king rose to greet her, bowed to her. He dwelled over his throne and set a throne for the king's mother to dwell to his right.

Bible in Basic English So Bath-sheba went to King Solomon to have talk with him on Adonijah's account. And the king got up to come to her, and went down low to the earth before her; then he took his place on the king's seat and had a seat made ready for the king's mother and she took her place at his right hand.

The Expanded Bible So Bathsheba went to King Solomon to speak to him for Adonijah. When Solomon saw her, he stood up to meet her, then bowed down, and sat on the throne. He told some servants to bring another throne for his mother. Then she sat down at his right side [hand].

Ferar-Fenton Bible So Bathsheba went to King Solomon to speak to him about Adoniah, and the king arose to meet her, and bowed to her, and then sat on his throne, and they placed a cushion for the mother of the king, and she sat at his right hand,...

NET Bible® So Bathsheba visited King Solomon to speak to him on Adonijah's behalf. The king got up to greet [Or "meet."] her, bowed to her, and then sat on his throne. He ordered a throne to be brought for the king's mother [Heb "he set up a throne for the mother of the king."], and she sat at his right hand.

NIV, ©2011 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 [1Ki 15:13; 2Ki 10:13; 24:15; 2Ch 15:16; Jer 13:18; 22:26; 29:2], and she sat down at his right hand [Ps 45:9].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Bat-Sheva went to King Shlomo to speak to him on behalf of Adoniyah. The king rose to meet her and bowed down to her. Then he sat down on his throne and had a throne set up for the king's mother, so that she sat at his right.
exeGesés companion Bible	And Bath Sheba goes to sovereign Shelomoh, to word to him for Adoni Yah: and the sovereign rises to meet her and prostrates himself to her and settles on his throne and sets a seat for the mother of the sovereign; and she settles at his right.
Orthodox Jewish Bible	Bat-Sheva therefore went unto HaMelech Sh'lomo, to speak unto him for Adoniyah. And HaMelech rose up to meet her, and bowed himself unto her, and sat down on his kisse, and caused a kisse to be set for Em HaMelech; and she sat on his yamin (right hand).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So Bathsheba went to King Solomon to speak to him for Adonijah. The king rose to meet her, bowed to her, sat down on his throne, and caused a seat to be set at his right hand for her, the king's mother.
English Standard Version	So Bathsheba went to King Solomon to speak to him on behalf of Adonijah. And the king rose to meet her and bowed down to her. Then he sat on his throne and had a seat brought for the king's mother, and she sat on his right.
The Geneva Bible	Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her [In token of reverence, and that others by his example might have her in greater honour.], and sat down on his throne, and caused a seat to be set for the kings mother; and she sat on his right hand.
Kretzmann's Commentary	Bathsheba therefore went unto King Solomon to speak unto him for Adonijah, to prefer Adonijah's request. And the king, mindful of the reverence due to parents according to the Fourth Commandment, rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. This was a very high distinction, and Solomon's conduct might well be emulated by young people in our days, who have apparently forgotten what honoring of their parents requires of them.
NASB	Adonijah Executed 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 [1 Kin 15:13] set for the king's mother, and she sat on his right [Ps 45:9].
World English Bible	Bathsheba therefore went to king Solomon, to speak to him for Adonijah. The king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand.
Young's Updated LT	And Bath-Sheba comes in unto king Solomon to speak to him for Adonijah, and the king rises to meet her, and bows himself to her, and sits on his throne, and places a throne for the mother of the king, and she sits at his right hand.
The gist of this verse:	Bathsheba comes in to speak to Solomon; he makes a place for her to sit at his right hand.

1Kings 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
Bathsheba' (עבֶשֶׁבַת) [pronounced <i>bahth-SHEH-bahg'</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
'el (ל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'al (לְ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
'Ădônîyyâh (אֲדֹנָיִי) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohnee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: [Bathsheba went in to King Solomon to speak to him concerning Adonijah](#). As she had promised, Bathsheba went to Solomon to speak to him on behalf of Adonijah's request—a request to have Abishag as his wife.

The wording here would imply that Bathsheba did not live in the palace. It does appear that David lived in the palace, and Abishag, his nurse, was always with him (during his final months). It would not be out of the question that the inner room where David remained was a place where he would take personal meetings (this is where he met with Nathan the prophet and with Bathsheba). When he was well, this was probably well lit with chairs set up for meetings; when he was sick, there would have been some kind of an arrangement for a bed in there; but he would still take meetings in there.

1Kings 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
melek ^e (למך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #7122 & #7125 BDB #896

Translation: [The king rose up to meet her...](#) Solomon is very respectful of his mother. He rises up when she comes into the room and goes to meet her. This has been a tradition of men for thousands of years.

1Kings 2:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005

1Kings 2:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Translation: ...and then bowed himself down to her. He then bows himself before her. Remember, we are in the palace and there are Solomon's inner circle all over the place; and he has no problem bowing before her.

1Kings 2:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kiççê' (כִּי־עִשָׂה) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490

Translation: He then sat upon his throne... After this, he sits down upon his own throne.

It would be reasonable that Solomon is in the same place where David's bed had been. The room had probably been cleaned up, the lighting improved, and the bed removed. Or this is an outer chamber, whereas David may have occupied an inner room when ill.

1Kings 2:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>to put, to set [in place]; to attend; to make [for a sign]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7760 BDB #962

1Kings 2:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kiççê ³ (כֹּסֶה) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun	Strong's #3678 BDB #490
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êm (אִם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular construct	Strong's #517 BDB #51
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and had another throne brought in for his mother [lit., for the mother of the king];... Solomon also orders that another throne be brought in for his mother to sit upon.

Interestingly enough, there is but one throne in this room. This suggests that, when people came to speak to Solomon, they bowed down before him and possibly made their requests from the ground. However, that would not do for Solomon's mother. She would require a chair to sit in, and that is what is brought out for her.

In the alternative, there may have been other chairs; but none of them were really fancy enough for his mother. So, there may have been a second throne of sorts, brought out for dignitaries. This was done as a matter of respect for her.

1Kings 2:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person feminine singular, Qal imperfect	Strong's #3427 BDB #442
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3225 BDB #411

This word can be associated with blessing or prosperity.

Translation: ...and she sat on his right side. Bathsheba sits to Solomon's right, which is the place of blessing and honor when with a person of royalty (see 2Chron. 18:18 Neh. 8:4 Psalm 45:9 110:1).

One of the things which you should note about this verse is the formality. When the king's mother came to see the king, they didn't just grab two coffees and go and sit in the breakfast nook to chat. In the previous chapter, some commentators said things like, *the love had gone out of the relationship between David and Bathsheba*; and they based this on the formality which took place when Bathsheba came to see the king. That is a wrong notion. This is simply the way that things were done. Formality does not indicate a lack of feeling; it simply indicates that inside the palace, things were formal. This verse confirms that same air of formality.

This does not mean that Solomon has wanted all of his life to have people bow and scrape before him. This is simply a reasonable formality for the time and place. The king represents God to the people; or, at the very least, God's choice to rule over the people.

What I believe to be the case is, Bathsheba's son is king. She bears no ill will toward any of David's other sons. Her clear preference is that their lives move along without any of these sons upsetting the apple cart. She is not a woman of blood; and she does not desire for her son to simply kill all of David's other sons in order to insure his place of power (not all women would be like this). We know this because, in their interaction, at no time does Bathsheba encourage her son to consolidate his power through fratricide.

Therefore, we may reasonably assume that she desires her son to remain in power; and that she also desires for things to continue as they have been, with many of David's sons in governmental service. When Adonijah approached her, no doubt she had some worries about why he had come to her. "[Do you come peaceably?](#)" she asked him. This suggests that she had some reasonable concerns in this area. The fact that he comes to her about a woman that he wants to marry is much more the kind of thing she would like to deal with. Therefore, we can understand that, when making a request on Adonijah's petition, she will do all that is in her power to get Solomon to approve the request.

She also sets aside some of his reasoning. "[You know that the kingdom was mine, and that all Israel expected me to rule.](#)" This approach may have played well in Adonijah's mind, but there is no reason to think that it influenced Bathsheba. However, now and again, when someone petitions you for this or that (like one of your kids), they might begin with a faulty argument, but when they get down to the actual petition, you think, *why not?* It is not as if their reasoning got you to agree to anything; but you just set it aside and heard the petition without considering what they believe to be a good logical argument to sway you.

Matthew Henry essentially explains¹²¹ Adonijah's argument is like this: he believes that he ought to be king and he believes that a significant number of people simply expected that to happen. These things are true. And then he says, "Look, this is all I want—I want to marry Abishag." Let Abishag be the reward for his acknowledgment of Solomon on the throne that he believes should be his.

Bathsheba presents Adonijah in the best light possible—but this does not mean that she is a simple woman or a woman without political understanding—it simply means that it is not her position to make a judgment here. Solomon, as king, does not require her opinion unless he solicits it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bathsheba Speaks to King David and Adonijah is Executed for his Impertinence

¹²¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25. I am paraphrasing his approach.

And so she says, “A request one small I am requesting from with you. Do not cause to return my faces.” And so says to her the king, “Make a request, my mother; I will not cause to return your faces.”

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She then said, “I have [lit., *I am requesting*] one small request from you. Do not refuse me.” And the king said to her, “Make [your] request, my mother; I will not refuse you [lit., *I will not turn back your face*].”

She then said, “I have just one small request to make of you; do not refuse me” And the king replied, “Make your request, mother; I will not refuse you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so she says, “A request one small I am requesting from with you. Do not cause to return my faces.” And so says to her the king, “Make a request, my mother; I will not cause to return your faces.”
Latin Vulgate	And she said to him: I desire one small petition of thee; do not <u>put me to confusion</u> . And the king said to her: My mother ask, for I must not turn away thy face.
Peshitta (Syriac)	Then she said, I desire one small petition of you; do not refuse me. And the king said to her, Ask on, my mother; for I will not refuse you.
Septuagint (Greek)	And she said to him, I ask of you one little request; turn not away my face from you. And the king said to her, Ask, my mother, and I will not reject you.

Significant differences: Instead of, *do not cause my faces to return*, the Latin has *to not put me to confusion*. It is a difficult saying, and the Syriac interprets rather than translations.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Bathsheba sat down and then asked, "Would you do me a small favor?" Solomon replied, "Mother, just tell me what you want, and I will do it."
Easy English	'I want to make a small request', she said. 'Please do not say "No." ' The king replied, 'Ask, mother. I will not refuse.'
Good News Bible (TEV)	She said, "I have a small favor to ask of you; please do not refuse me." "What is it, mother?" he asked. "I will not refuse you."
<i>The Message</i>	She said, "I have a small favor to ask of you. Don't refuse me." The king replied, "Go ahead, Mother; of course I won't refuse you."
New Life Bible	She said, "I am asking you for one small thing. Do not say no to me." And the king said to her, "Ask, my mother. I will not say no to you."
The Voice	Bathsheba: ²⁰ I have something to ask of you, and please do not deny me. Solomon: Go on and ask it, Mother. Of course I will not deny you.

Partially literal and partially paraphrased translations:

American English Bible	So BathSheba went to King Solomon to speak to him on behalf of AdoniJah. And the king arose to meet her, kissed her, then he sat down on his throne and he had a throne placed there for the mother of the king; so she sat down at his right hand and she said to him: 'I would like to make one little request. and please don't ignore me.' And the king said: 'Ask, my mother, and I won't ignore you.' V. 19 is included for context.
<i>God's Word</i> TM	"I'm asking you for one little thing," she said. "Don't refuse me." "Ask, Mother," the king told her. "I won't refuse you."
International Standard V	...and told him [The Heb. lacks to him], "I would like to make a minor request of you. Please don't refuse me."

New Advent (Knox) Bible	"What is your request, mother?" the king asked her. "I won't turn you down." There is a light request, she told him, that I would make of thee; pray do not disappoint me. Make thy request, mother, said he; I will not turn a deaf ear to it.
New American Bible (2002)	"There is one small favor I would ask of you," she said. "Do not refuse me." "Ask it, my mother," the king said to her, "for I will not refuse you."
NIRV	"I have one small favor to ask of you," she said. "Don't say no to me." The king replied, "Mother, go ahead and ask. I won't say no to you."
New Jerusalem Bible	She said, 'I have one small request to make of you; do not refuse me.' 'Mother,' the king replied, 'make your request, for I shall not refuse you.'
New Simplified Bible	Then she said: »I have one small request to make of you. Do not say 'No' to me.« The king replied: »Speak mother for I will not say no to you.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She said, " <i>Do not return from my face: I ask one small petition of you.</i> " The king said to her, "Ask, my mother, for I <i>would</i> never return from your face."
Bible in Basic English	Then she said, I have one small request to make to you; do not say, No, to me. And the king said, Say on, my mother, for I will not say, No, to you.
The Expanded Bible	Bathsheba said, "I have one small thing to ask you. Please do not ·refuse me [turn me down]." "Ask, mother," the king answered. "I will not ·refuse you [turn you down]."
Ferar-Fenton Bible HCSB	...and said, "I would ask one little request from you; —do not refuse it." Then she said, "I have just one small request of you. Don't turn me down." "Go ahead and ask, mother," the king replied, "for I won't turn you down."
NET Bible®	She said, "I would like to ask you for just one small favor [Or "I'd like to make just one request of you."]. Please don't refuse me [Heb "Do not turn back my face."]." He said [Heb "and the king said to her."], "Go ahead and ask, my mother, for I would not refuse you."
NIV, ©2011	"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."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She said, "I am asking one small favor of you; don't deny me." The king said to her, "Ask, mother; I won't deny you."
exeGesés companion Bible	Then she says, I ask one small petition of you; Turn not away my face. And the sovereign says to her, Ask, my mother: for I turn not away your face.
Orthodox Jewish Bible	Then she said, I desire one small she'elah of thee; now, say me not nay. And HaMelech said unto her, Ask on, immi: for I will not say thee nay.

Literal, almost word-for-word, renderings:

English Standard Version	Then she said, "I have one small request to make of you; do not refuse me." And the king said to her, "Make your request, my mother, for I will not refuse you."
Green's Literal Translation	And she said, I ask one small petition of you. Do not turn away my face. And the king said to her, Ask, my mother, for I will not turn away your face.
Kretzmann's Commentary	Then she said, I desire one small petition of thee; I pray thee, say me not nay. She evidently thought only of the love-affair in the matter, the political aspect having entirely escaped her. And the king said unto her, Ask on, my mother; for I will not say thee nay. A small favor he was willing to grant in advance.
New RSV	Then she said, 'I have one small request to make of you; do not refuse me.' And the king said to her, 'Make your request, my mother; for I will not refuse you.'

Third Millennium Bible	Then she said, "I desire one small petition of thee; I pray thee, say not `nay' to me." And the king said unto her, "Ask on, my mother, for I will not say to thee `nay.'"
World English Bible	Then she said, I ask one small petition of you; don't deny me. The king said to her, Ask on, my mother; for I will not deny you.
Young's Updated LT	And she says, "One small petition I ask of you, turn not back my face;" and the king says to her, "Ask, my mother, for I do not turn back your face."

The gist of this verse: Bathsheba says she has only one thing to ask for, and asks him not to refuse her. Solomon says that he will not refuse her.

1Kings 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
sh ^e êlâh (שאלה) [pronounced <i>shay-LAW</i>]	<i>a petition, a request, a thing asked for</i>	feminine singular noun	Strong's #7596 BDB #982
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
qâṭân (קטן) [pronounced <i>kaw-TAWN</i>]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective; with the definite article	Strong's #6996 BDB #881
'ânôkîy (אני) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
shâ'al (שאל) [pronounced <i>shaw-AHL</i>]	<i>asking, petitioning, requesting, inquiring; demanding; questioning, interrogating</i>	Qal active participle	Strong's #7592 BDB #981
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (את) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

1Kings 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, <i>min ʿêth</i> mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			

Translation: She then said, “I have [lit., I am requesting] one small request from you. Bathsheba comes at this in nearly the exact way that Adonijah came to her. She sets up Solomon with the idea that this is just one small request.

Although at least one commentator¹²² believed that she was giving this a half-hearted effort; I don't see it that way. It appears to me that she is attempting to get an affirmative answer from her son. She gives the son of her husband a fair shot here.

Furthermore, there is no indication that she perceives anything amiss with Adonijah's request. I do not read anything into it either—there is just not enough information in this passage to tell us one way or the other. Does Bathsheba have an opinion on this matter? That is not clear. Does she attempt to gain Abishag for Adonijah? She does. However, Solomon has a definite opinion about this request when he hears it.

There may be some minor disagreements about Bathsheba and what she is thinking when making this request; however, Solomon's reaction will be clear.

Application: Solomon is the man who calls the shots; he makes the decisions. How someone below him thinks about an issue is not important unless Solomon himself requires their input. This is how authority works.

1Kings 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person feminine singular, Hiphil imperfect	Strong's #7725 BDB #996

All of the BDB Hiphil definitions are: *to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.*

¹²² Guzik said that she is being sarcastic. *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:19–21.

1Kings 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Pânîym preceded by the generally untranslated 'êth means *before me, in my presence*. It can simply mean *me, my person*.

Translation: *Do not refuse me.*" This is literally translated, *do not turn back my face*; it means *do not refuse my request*.

Before even telling King David what the request is, she asks that he not refuse her. This is playing a pretty big card to, as the king's mother, ask him to approve a request before it is asked.

There is no telling how she felt about Adonijah's request; however, all indications are that she is giving it her best shot. It appears that she sees this nothing more than a simple request for something that is not unlawful or injurious to others,¹²³ and something that Adonijah appears to want Abishag as a consolation prize. There is nothing more going on here, than perhaps a story of two loves legitimately requesting the blessing of the throne. Whether that is what Bathsheba believes or not is not told to us. One thing that we can be certain of: Bathsheba is giving Adonijah's request a fair and persuasive presentation.

*Peter Pett: The queen mother approached her task carefully, preparing the way delicately. Without revealing what her request would be (we should always be wary of people who try to make us commit ourselves without knowing what it is that we are being committed to) she asked the king to grant it to her, and received the assurance from Solomon that whatever it was he would not deny her. He had no perception of what was coming, and in the event would actually have to refuse her.*¹²⁴

Guzik claims¹²⁵ that she recognizes Adonijah's request as being outrageous and that she presents his request with a little sarcasm. However, I see no way to substantiate his claims by the text before us. I mention this simply because Guzik's exegesis is generally fairly accurate.

1Kings 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹²³ From Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 2:20.

¹²⁴ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

¹²⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:19–21.

1Kings 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
shā'al (שָׁאַל) [pronounced shaw-AHL]	<i>ask [petition, request, inquire]; make a request [petition]; demand [require]; question, interrogate; ask [for a loan]; consult; salute</i>	2 nd person feminine singular, Qal imperative	Strong's #7592 BDB #981
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51

Translation: *And the king said to her, "Make [your] request, my mother;... Solomon tells her to go ahead and to make her request. At this point, like any normal son, Solomon would like to fulfill the request of his mother.*

1Kings 2:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lō' (לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	1 st person singular, Hiphil imperfect	Strong's #7725 BDB #996

1Kings 2:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB Hiphil definitions are: <i>to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.</i>			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person feminine singular suffix	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before You, in Your presence</i> . It can simply mean <i>you, your person</i> .			

Translation: *...I will not refuse you [lit., I will not turn back your face].*" He promises that he will not refuse her. There is nothing half-hearted about her approach.

This seems quite simple. His mother comes to him with a request; she says it is a small thing. What son would not say, "Whatever you want, Mom"? Besides, Solomon is the king. He could essentially give his mother anything. He is assuming that what she is asking for is a minor request, insofar as what he is able to give.

Matthew Henry: *Children, not only when grown up, but when grown great, must give honour to their parents, and behave dutifully and respectfully towards them.*¹²⁶ Prov. 23:22 *Listen to your father, who gave you life, and do not despise your mother when she is old.* (NIV) Bear in mind that much of the book of Proverbs is Solomon's notes from David teaching him.

Solomon has every intention of granting his mother's request, even not knowing what it is.

And so she says, "[Let] be given Abishag the Shunammite to Adonijah your brother to wife."

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2:21

She then said, "[Let] Abishag the Shunammite be given to Adonijah your brother as his wife [lit., for a wife]."

She then said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so she says, "[Let] be given Abishag the Shunammite to Adonijah your brother to wife."

¹²⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25. I am paraphrasing his approach.

Latin Vulgate	And she said: Let Abisag, the Sunamitess, be given to Adonias, your brother, to wife.
Peshitta (Syriac)	And she said to him, Let Abishag the Shilommite be given to Adonijah your brother to wife.
Septuagint (Greek)	And she said, Let Abishag the Shunammite be given to Adonijah your brother for a wife.
Significant differences:	None

Thought-for-thought translations; paraphrases:

Common English Bible Easy-to-Read Version	"Let Abishag from Shunem be married to your brother Adonijah," she said. So Bathsheba said, "Let your brother Adonijah marry Abishag, the woman from Shunem."
Good News Bible (TEV) New Berkeley Version	She answered, "Let your brother Adonijah have Abishag as his wife." She went on, "Permit Abishag the Shunammite to become the wife of Adonijah your brother."
New Century Version New Living Translation The Voice	So she said, "Allow Abishag the Shunammite to marry your brother Adonijah." "Then let your brother Adonijah marry Abishag, the girl from Shunem," she replied. Bathsheba: ²¹ Give Abishag the Shunammite to your brother, Adonijah, so that she can be his wife.

Partially literal and partially paraphrased translations:

American English Bible	And she said: 'Please give AbiSag the Somanite to your brother AdoniJah as his woman.'
Beck's American Translation	"Let Abishag from Shunem," she answered, "be given to your brother Adonijah to be his wife."
International Standard V	So she asked him, "Give Abishag the Shunammite to your brother Adonijah as a wife."
New Advent (Knox) Bible	It is, said she, that thy brother Adonias should be given Abisag the Sunamite for his wife.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The Expanded Bible	She said, "Give Adonijah your brother Abishag of Shunem as woman." So she said, "Allow Abishag the Shunammite to marry [be given to] your brother Adonijah."
Ferar-Fenton Bible NET Bible®	Then she continued, "Will you give Abishag the Shunemite to Adonijah for a wife?" She said, "Allow Abishag the Shunammite to be given to your brother Adonijah as a wife."
NIV – UK	So she said, 'Let Abishag the Shunammite be given in marriage to your brother Adonijah.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She said, "Let Avishag the Shunamit be given to Adoniyah your brother as his wife."
exeGesés companion Bible	And she says, O that Abi Shag the Shunemiyth be given to Adoni Yah your brother to woman.
Hebrew Names Version Orthodox Jewish Bible	She said, Let Avishag the Shunammite be given to Adoniyahu your brother as wife. And she said, Let Avishag HaShunammit be given to Adoniyah thy brother as isha.

Literal, almost word-for-word, renderings:

Context Group Version	And she said, Let Abishag the Shunammite be given to Adonijah your brother as a woman { or wife }.
English Standard Version	She said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife."
Green's Literal Translation	And she said, let Abishag the Shunammite be given to your brother Adonijah for a wife.
Kretzmann's Commentary	And she said, let Abishag the Shunammite be given to Adonijah, thy brother, to wife. Bathsheba overlooked the fact that he who took one of the king's wives thereby put in a claim to the throne; for Abishag was a member of David's harem, being looked on by the entire nation as David's last wife, even if he had not known her.
Young's Updated LT	And she says, "Let Abishag the Shunammite be given to Adonijah your brother for a wife."

The gist of this verse: Then Bathsheba poses the actual request: "Let Abishag become Adonijah's wife."

1Kings 2:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to be given, be bestowed, be given up, be delivered up; to be put upon</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ăbîyshag (אֲבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]; transliterated Abishag, Avishag</i>	feminine singular proper noun	Strong's #49 BDB #4
Shûwnammîyth (שׁוֹנַמִּית) [pronounced <i>shoo-nahm-MEETH</i>]	<i>a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess</i>	feminine singular, gentilic adjective, with the definite article	Strong's #7767 BDB #1002
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 2:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀdōnīyyāh (אָדֹנִיָּהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh;</i> transliterated <i>Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
ʾāch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾīshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: *She then said, “[Let] Abishag the Shunammite be given to Adonijah your brother as his wife [lit., for a wife].”* At this point, Bathsheba makes her request clearly be known—which is that Abishag to Shunammite be given to Adonijah as his wife.

Again, Abishag was David's nurse when he was dying. They did not have a sexual relationship but outsiders may have seen her as a wife of David (they did share a bed; she warmed his body with hers). There is a lot of discussion here and back where we first meet Abishag in **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) as to whether she is David's wife or mistress (secondary wife). The Bible clearly points out that David did not know her (1Kings 1:4). Therefore, she is *not* David's wife or mistress. But, public perception would have been different. No one puts out a public memo telling everyone that King David and Abishag have nothing going on.

My educated guess is, if there is a public announcement of any sort, it would involve King David and taking on a new wife. There is probably a lot less fanfare for a mistress (and probably no public announcement). For Abishag, who is neither of these, there would be no official report. No one would stand out in front of the palace and announcement: *The official report is, we have nothing to report.* So, this is how the public can have the wrong idea about Abishag.

Matthew Henry: *[Bathsheba] thought [Adonijah's request] might be dispensed with to gratify Adonijah, in consideration of his tame submission to Solomon.*¹²⁷ This is in keeping with the text that we have studies. She asks Adonijah if he has come in peace, and he said yes; and then his argument sounded as if he was willing to lay aside his claim to the throne for this nurse of David's.

There are a great many mistakes made about Bathsheba.

Bathsheba asks Solomon for Abishag, for David's son Adonijah

- Several commentators speak poorly of Bathsheba, as if she is too simple or too trusting to recognize the machinations of Adonijah.
- It is difficult to determine Bathsheba's intelligence; we know that she is, when David takes her originally, incredibly beautiful; but there are fewer clues as to her intelligence.
- Bathsheba appears to be the last wife that David takes, and he impregnates her 5 times (the first child is lost because of discipline). The only other woman in David's life after Bathsheba is Abishag, also

¹²⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25.

Bathsheba asks Solomon for Abishag, for David's son Adonijah

remarkably beautiful, but David never takes advantage of her. Even though the outside world may see them as connected as master and mistress, that relationship was never really established.

4. This suggests that David stayed with one woman for a period of about 17 years.
5. We know that David is a brilliant man and with a great love toward God; this would *suggest* that Bathsheba is a brilliant woman with a great love toward God as well.
6. Most men will have the experience of some time dating a woman who has external physical beauty and nothing else; and a relationship with such a woman is quite limited. How many conversations can you have about her choice of lipstick, her Gucci bags, and her choice of shoes?
7. Based upon this, I would suggest to you that Bathsheba is a smart woman overcome by passion when brought in to see the king (or, overcome by the king himself).
8. When Adonijah first speaks to Bathsheba, she is concerned if he has come to her as an enemy or in peace. This suggests that Adonijah has had no contact with her since Solomon pronounced a sentence upon him (*And Solomon said, "If he will show himself a worthy man, not one of his hairs shall fall to the earth, but if wickedness is found in him, he shall die."*—1Kings 1:52; ESV).
9. Now, even though Adonijah has chosen to go through Bathsheba to get what he wants from Solomon; that does not mean that Bathsheba has the right to make a judgment call on his request. He is David's son; he is the half-brother of Solomon. She does not get to tell him, "No, I don't think your request is valid; I don't think that you should have Abishag as your wife." That is simply *not her place to make that call*. She is the mother of the king; she is not his chief-of-staff.
10. Now, could she have had an evil intention here? Did she think "If I bring this to my son, my son will execute Adonijah"? We don't know. However, what she thought about his request is not an issue; and the Bible does not make an issue out of that. What Solomon, the king, thinks about Adonijah's request is the issue.
11. Calling Bathsheba simple (which some commentators do) (1) ignores her long-standing relationship with a brilliant man who could have had any woman; and (2) ignores her place, which allows her to bring issue before the king, but not to rule on this issue herself.

No matter what Bathsheba thought of Adonijah or of his request, she brings this request to King Solomon and puts exactly the spin on it that Adonijah asks for. In this, she is doing all that is asked of her.

[Chapter Outline](#)

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Can King Solomon force Abishag to marry Adonijah?

Before we have Solomon's official ruling, this narrative brings up a question. It causes us to ask, *could the king simply make the decision that Lucy must marry Charley Brown? Can Solomon, from his throne, rule that Abishag must marry Adonijah?* This makes it sound as if Abishag would have no say in the matter. The men will decide, and she takes whatever is given to her. "Solomon has ruled that Adonijah will be my husband? Okay then, where does he live so that I can move in?" This is a false perception. This is not how it is.

One of the problems when people take passages like this and then draw faulty conclusions is, they do not allow for a wider historical context. People today who dislike the Bible certainly want to make it sound as if Solomon can make a ruling and force Abishag to marry Adonijah apart from any consent on her part, as if she is property. That puts the Bible in a bad light, and that is what the critic wants. But one cannot consider this passage as completely separate from another time when Solomon could have mandated a marriage to the woman of his dreams, but he did not.

Her volition must come into play because of the Song of Solomon. In the Song of Solomon, Solomon is pursuing this woman, but she instead chooses her shepherd lover (who is not Solomon). Now, if the king can decide unilaterally who must get married, then he could overrule this lovely woman's volition in the Song of Solomon. He could have said, "Sorry, babe, I don't really care about your shepherd lover. I'm king; and I rule that you are my

wife.” But he does not. Therefore, we can draw the conclusion that Solomon would be allowing and even encouraging this marriage between Adonijah and Abishag (if he goes along with Bathsheba’s request), but that he cannot mandate it. If the king cannot make an edict requiring the woman of his dreams to marry him in Song of Solomon, then clearly he cannot (or will not) mandate that Abishag, apart from her volition, marry Adonijah.

There are several times in the Bible when it appears as if the men have 100% of the say, and that the women in these same passages do not. However, that is not true. We dealt with this same problem when a soldier saw a woman in a crowd of prisoners and he desired her in **Deuteronomy 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). He could petition for this woman to be his wife and critics make two fallacious claims (1) that the soldier was calling all of the shots; that the woman had no say in the matter; and (2) a soldier could simply use this law in order to violate a woman sexually and then cut her loose a month later. The passage which I am talking about is Deut. 21:10–14 “**When you go out to war against your enemies, and the LORD your God gives them into your hand and you take them captive, and you see among the captives a beautiful woman, and you desire to take her to be your wife, and you bring her home to your house, she shall shave her head and pare her nails. And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.**” (ESV) The soldier lays claim to a woman, and she comes into his house for a month. After a month, he has two things which he can do: (1) he can consummate the marriage with her through sex or (2) he can grant her freedom. He cannot turn around and sell her as a slave, because he humiliated her. He killed her family and shaved her head—this is how he humiliated her. There is nothing in the passage to indicate that there is some kind of an open-ended deal that, he can play house with her for a few months or a few years, and then just cut her loose. Two choices: marriage or cut her loose. By the end of a month, this woman’s volition will have come into play—guaranteed. She might come from a conquered people and, at this point, her parents have probably been killed or put into slavery. So, she has a month herself to let this man know what she thinks of him, his God, and his country. I do not care how attractive a woman is; any woman, inside of a month, can make you feel unwelcome in your own house. Any woman can make you wish that you never see her again.

My point is, many passages cited by critics as *proof* that the Bible treats women like property are simply misinterpreted in order to come up with that view. The idea that women exist in Bible times without the meaningful use of their volition is simply wrong. The Bible does not treat men and women as perfectly equal nor does it treat men and women as having no differences. These are modern approaches. But the Bible respects both men and women as people with volition.

There is clearly a different place for men and women in the Bible—and some of this is cultural and some of this is mandated by Scripture. In marriage, the husband is clearly the one with the final say. This does not mean that he ignores the opinion of his wife or never takes her feelings into consideration—it simply means that he is the captain of the ship.

Now, marriage is an agreement entered into as a contract, so to speak, between two people. Before marriage, Charley Brown cannot mandate that Lucy Van Pelt do this or that. She is not under his control. When she marries him, she agrees to that. This is how a society functions best. If the woman is in charge, it is as if the emotions are in charge of your soul. That is a bad idea.

You probably do not realize this, but the Bible deals with this sort of thing in a tongue-in-cheek way in the book of Esther. The king does not like what the queen does, so **He sent letters to all the royal provinces, to every province in its own script and to every people in its own language, that every man be master in his own household and speak according to the language of his people.** (Esther 1:22; ESV) If the king has to make such a proclamation, that means that society is already out of control. You cannot mandate the obedience of women; it can be a part of society’s norms and standards; and individual women can give assent to it—but making such a thing into law is almost laughable.

Finally, the idea that there is something in the Bible which requires married women to be barefoot and pregnant is absolutely false. Every woman is different. There are women who find great fulfillment in marriage, some find great fulfillment in family, and some find great fulfillment in their vocation. Men need to be aware of how women think and, when choosing or pursuing a mate, a man needs to take these things into consideration. There is nothing wrong with a woman who has her own opinion or speaks her own mind. However, ideally when she enters into marriage, she is willing to subordinate her opinion to that of her husband's when such a thing is required.

Application: As an aside, this is how a woman knows that she has found her right man. She looks to him as her *lord*; she respects him so much and trusts him to the point where she is willing to put her volition under his control. How a woman feels, when it comes to getting married, is not the issue. The issue is, "Am I willing to put myself under the leadership of this clown for the next 30, 40 or 50 years?" If her response to this question is, *ain't no way*; then she has the wrong man. This is why it is important for a woman to get to know the soul of any possible suitor. It does not matter if he looks like Brad Pitt and has the charm of George Clooney; if you, as a woman, do not feel as if you can trust him with your volition, then he is the wrong guy.

And so answers the King Solomon and so he says to his mother, "And for why are you asking Abishag the Shunammite for Adonijah? And ask for him the kingdom, for he [is] my brother, the elder from me. And [ask] for him and for Abiathar the priest and for Joab ben Zeruiah."

1Kings
2:22

King Solomon answered and said to his mother, "Why are you asking [that] Abishag the Shunammite [be given] to Adonijah? Then ask for him the kingdom from me, for he [is] my older brother. Furthermore, [ask] for him, [and ask] for Abiathar the priest, and [ask] for Joab ben Zeruiah."

King Solomon answered his mother, saying, "How can you ask me that Abishag the Shunammite be given to Adonijah as his wife? Why not ask from me the kingdom for him as well? After all, he is my older brother. Go ahead, ask the kingdom for him and for Abiathar the priest and for Joab ben Zeruiah."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so answers the King Solomon and so he says to his mother, "And for why are you asking Abishag the Shunammite for Adonijah? And ask for him the kingdom, for he [is] my brother, the elder from me. And [ask] for him and for Abiathar the priest and for Joab ben Zeruiah."
Latin Vulgate	And king Solomon answered, and said to his mother: Why do you ask Abisag, the Sunamitess, for Adonias? Ask for him also the kingdom; for he is my elder brother, and has Abiathar, the priest, and Joab, the son of Sarvia.
Peshitta (Syriac)	And King Solomon answered and said to his mother, Why do you ask Abishag the Shilommite for Adonijah? Ask for him the kingdom also; for he is my elder brother; ask even for him and for Abiathar the priest and for Joab the son of Zoriah.
Septuagint (Greek)	And King Solomon answered and said to his mother, And why have you asked for Abishag for Adonijah? Ask for him the kingdom also; for he is my older brother, and he has for his companion Abiathar the priest, and Joab the son of Zeruiah <u>the commander-in-chief</u> .

Significant differences: The Greek adds that Joab is the commander-in-chief.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon said: What? Let my older brother marry Abishag? You may as well ask me to let him rule the kingdom! And why don't you ask such favors for Abiathar and Joab?
Easy English	'You should certainly not ask me to give Abishag from Shunem to Adonijah', answered Solomon. 'You might as well ask me to give him the *kingdom. He can claim that right because he is my older brother. Abiathar the priest and Joab son of Zeruah are on his side.'
Easy-to-Read Version	King Solomon answered his mother, "Why are you asking me to give Abishag to Adonijah? Why don't you just ask me to let him be king too! After all, he is my older brother. Abiathar the priest and Joab will support him!"
<i>The Message</i>	King Solomon answered his mother, "What kind of favor is this, asking that Abishag the Shunammite be given to Adonijah? Why don't you just ask me to hand over the whole kingdom to him on a platter since he is my older brother and has Abiathar the priest and Joab son of Zeruah on his side!"
New Berkeley Version	King Solomon responded to his mother, "Why do you ask for Abishag the Shunammite for Adonijah? Ask also the kingdom for him! For my brother is older than I and Abiathar the priest and Joab the son of Zeruah are for him." Because of Abishag's relation to David, she could now be married only to a king.
New Century Version	King Solomon answered his mother, "Why do you ask me to give him Abishag? Why don't you also ask for him to become the king since he is my older brother? Abiathar the priest and Joab son of Zeruah would support him!"
New Life Bible	King Solomon answered his mother, "Why are you asking me to give Abishag the Shunammite to Adonijah? Ask me to give him the nation also! For he is my older brother. And Abiathar the religious leader and Joab the son of Zeruah are on his side!"
New Living Translation	"How can you possibly ask me to give Abishag to Adonijah?" King Solomon demanded. "You might as well ask me to give him the kingdom! You know that he is my older brother, and that he has Abiathar the priest and Joab son of Zeruah on his side."
The Voice	Why do you wish Abishag the Shunammite to be Adonijah's wife? While you're at it, why don't you ask me to hand the <i>entire</i> kingdom over to Adonijah? He is the eldest son. <i>I might as well hand it over</i> to him, Abiathar the priest, and Joab (Zeruah's son)!
	Adonijah already has a claim to the throne, since he is the next in line of David's sons. If he takes one of his father's intimate acquaintances as a wife, then his claim to succeed David will be strengthened.

Partially literal and partially paraphrased translations:

American English Bible	Well, King Solomon asked her: 'Why are you asking me to give AbiSag to AdoniJah? You could ask me to give him the kingdom also, because he's my older brother. and his friends are the Priest AbiAthar and my commander-in-chief, JoAb (the son of ZeruJah).'
Christian Community Bible	King Solomon answered his mother, "And why do you not ask for the kingdom to be given to him! For he is my elder brother, and Abiathar the priest and Joab the son of Zeruah are on his side."
<i>God's Word</i> ™	King Solomon then said, "Why do you ask that Abishag from Shunem be given to Adonijah? That would be the same as giving him the kingship. After all, he is my older brother. The priest Abiathar and Joab (Zeruah's son) are supporting him."
International Standard V	But King Solomon replied to his mother, "Why are you asking Abishag the Shunammite for Adonijah? Why not ask me to give up the kingdom for him, since he's my older brother, and why not aski for Abiathar the priest, and for Zeruah's son Joab?"

New Advent (Knox) Bible	But this was king Solomon's answer to his mother, What, Abisag the Sunamite for Adonias? Ask me to give him the kingdom, too; he is my elder brother, and has the priest Abiathar, and Joab son of Sarvia, to maintain his cause.
NIRV	King Solomon answered his mother, "Why are you asking for Abishag, the Shunammite, for Adonijah? You might as well ask me to give him the whole kingdom! After all, he's my older brother. And he doesn't want the kingdom only for himself. He also wants it for the priest Abiathar and for Joab, the son of Zeruah."
New Jerusalem Bible	King Solomon replied to his mother, 'And why do you request Abishag of Shunem for Adonijah? You might as well request the kingdom for him, since he is my elder brother and Abiathar the priest and Joab son of Zeruah are on his side.'
Revised English Bible	At that King Solomon answered, 'Why do you ask that Abishag the Shunemmite be given to Adonijah? You might as well ask the kingdom for him; he is my elder brother and has both Abiathar the priest and Joab the son of Zeruah on his side.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King Solomon answered and said to his mother, "Why do you ask for Abishag of Shunem for Adonijah? He, my greater brother asked for the kingdom for himself with Abiathar the priest and Joab the son of Zeruah!"
Bible in Basic English	Then King Solomon made answer and said to his mother, Why are you requesting me to give Abishag the Shunammite to Adonijah? Take the kingdom for him in addition, for he is my older brother, and Abiathar the priest and Joab, the son of Zeruah, are on his side.
The Expanded Bible	King Solomon answered his mother, "Why do you ask me to give him Abishag? ·Why don't you also [You may as well] ask for him to become the king since he is my older brother? Abiathar the priest and Joab son of Zeruah ·would support him [are on his side]!"
NET Bible®	King Solomon answered his mother, "Why just request Abishag the Shunammite for him [Heb "for Adonijah."]? Since he is my older brother, you should also request the kingdom for him, for Abiathar the priest, and for Joab son of Zeruah!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King Shlomo answered his mother, "Why are you asking Avishag the Shunamit for Adoniyah? Ask the kingdom for him too! After all, he's my older brother! Yes, for him, and for Evyatar the cohen and for Yo'av the son of Tz'ruyah!"
exeGesés companion Bible	And sovereign Shelomoh answers and says to his mother, And why ask you Abi Shag the Shunemiyth for Adoni Yah? Ask you the sovereigndom for him also? For he is my greater brother; even for him and for Abi Athar the priest and for Yah Ab the son of Seruyah.
JPS (Tanakh—1985)	The king replied to his mother, "Why request Abishag the Shunammite for Adonijah? Request the kingship for him! For he is my older brother, and the priest Abiathar and Joab son of Zeruah are on his side [<i>Lit. "And for him and for Abiathar and for Joab son of Zeruah."</i> <i>Meaning of Hebrew uncertain.</i>]"
Orthodox Jewish Bible	And HaMelech Sh'lomo answered and said unto immo, And why dost thou request Avishag HaShunammite for Adoniyah? Ask for him the meluchah also; for he is achi hagadol; even for him, for Evyatar HaKohen, and for Yoav Ben Tzeruyah.

Literal, almost word-for-word, renderings:

The Amplified Bible

King Solomon answered his mother, And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he is my elder brother-[ask it] even for him and for [his supporters] Abiathar the priest and Joab son of Zeruiah.

Context Group Version

And king Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is my elder brother; and [you ask] for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Green’s Literal Translation

And King Solomon answered and said to his mother, And why are you asking Abishag the Shunammite for Adonijah? Also ask the kingdom for him, for he is my older brother; yea, for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Kretzmann’s Commentary

And King Solomon, who immediately saw through the intrigue of Adonijah and was fully aware of the consequences, answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is mine elder brother, who might base his claim on that fact; even for him and for Abiathar, the priest, and for Joab, the son of Zeruiah, the two men who had sided with Adonijah in his rebellion.

New RSV

King Solomon answered his mother, `And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom as well! For he is my elder brother; ask not only for him but also for the priest Abiathar and for Joab son of Zeruiah!'

World English Bible

King Solomon answered his mother, Why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Young’s Updated LT

And king Solomon answers and says to his mother, “And why are you asking Abishag the Shunammite for Adonijah? also ask for him the kingdom—for he is mine elder brother—even for him, and for Abiathar the priest, and for Joab son of Zeruiah.”

The gist of this verse:

Solomon is quite upset that his mother requested Abishag be given to Adonijah as his wife. Solomon says, “Why not ask the kingdom for him as well?”

1Kings 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
‘ânâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 rd person masculine singular, Qal imperfect	Strong’s #6030 BDB #772
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong’s #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong’s #8010 BDB #1024
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

1Kings 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: King Solomon answered and said to his mother,... The two words *answered* and *said*, suggest that Solomon gives some thought to answering his mother. Despite what he says, this does not mean that we are hearing some off-the-cuff reaction from Solomon. He gives this a reasonable amount of thought.

1Kings 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
'at ^e (אַתְּ) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person feminine singular, personal pronoun	Strong's #859 BDB #61
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>asking, petitioning, requesting, inquiring; demanding; questioning, interrogating</i>	feminine singular, Qal active participle	Strong's #7592 BDB #981
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbīyshag (אָבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]; transliterated Abishag, Avishag</i>	feminine singular proper noun	Strong's #49 BDB #4
Shūwnammīyth (שׁוֹנַמִּית) [pronounced <i>shoo-nahm-MEETH</i>]	<i>a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess</i>	feminine singular, gentilic adjective, with the definite article	Strong's #7767 BDB #1002
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĀdônīyyâh (אֲדֹנִיָּיָהּ) [pronounced <i>uh-doh-nee-YAW or uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: ...“Why are you asking [that] Abishag the Shunammite [be given] to Adonijah? First of all, Solomon wants to know where this is coming from. Why is Bathsheba asking this from him? How did this come to pop into her head?

My guess is, Solomon knows the answer to this question, but it still needs to be discussed. In fact, this is not a question which elicits an answer. Solomon probably knows that Adonijah put Bathsheba up to this. However, sometimes asking a question with the right tone of voice indicates some strong emotion. “Who the hell put you up to this?” might be a way of communicating what is here, since we cannot hear Solomon’s vocal inflection.

1Kings 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>ask [petition, request, inquire]; make a request [petition]; demand [require]; question, interrogate; ask [for a loan]; consult; salute</i>	2 nd person feminine singular, Qal imperative	Strong's #7592 BDB #981
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mal ^q kûwth (מַלְכוּת) [pronounced <i>mahl-KOOTH</i>]	<i>royalty, royal power, reign, kingdom</i>	feminine singular noun with the definite article	Strong's #4438 BDB #574

Translation: Then ask for him the kingdom from me,... Solomon here is presenting an exaggeration of what Bathsheba is asking of him. "Why stop there? Why not ask for the kingdom and a million dollars from me?" (I threw in the million dollars to indicate the exaggeration that is occurring)

I also took the words *from me* from the next section of text. It is possible that this was to simply indicate that Adonijah was older *than* Solomon; another use of this particular preposition.

It is clear that Solomon saw this as Abishag trying to back-door his way into becoming king. It is not clear from this chapter if that is Adonijah's intention. That fact and Solomon's reaction to Adonijah's request will be dealt with near the end of this narrative.

Peter Pett: After all Adonijah was no fool. He must therefore have been quite well aware that in asking for Abishag to be his wife he was going outside reasonable bounds and taking a great risk. To seek to marry a dead king's concubine would undoubtedly be seen by most as an attempt to establish a position from which he could make another bid for the throne. Compare Abner's similar action in 2Samuel 3:7-10, and its repercussion, and note Absalom's action in 2Samuel 16:21-22. It would seem that he was depending on the young Solomon not being as wise as everyone was saying, and not recognising the sinister motive behind his action, for the fact that he was still dissatisfied at the state of things comes out in his rather bitter words to Bathsheba, 'you know that the kingdom was mine and all Israel set their faces on me that I should reign'. It was a rather optimistic assessment, for he had not been supported by all Israel, but he seemingly did himself believe it, and clearly felt very disgruntled about the situation. His comment that Solomon had been granted the throne by YHWH was really bringing out that in his view most humans saw the situation otherwise, and was simply a necessary palliative to Bathsheba. To have even made these comments in the circumstances brings out the bitterness of his feelings.¹²⁸

Application: Let's find a modern-day illustration. Liberalism is *always* on the move. They are looking every day for another way to tax people, for another way to make people want to be taxed, and for another way to have more power over this or that sector of society. This is non-stop. No matter what they gain, they do not sit back and say, "Finally, this is what we needed. We can now sit back and enjoy the great fruits of liberalism." It is never enough. Government is never large enough; taxes are never high enough. Government can always gain more power.

Applying the application: This is what was happening with Adonijah. He wanted to be king; he expected to be king. Even when selling this idea that he should marry Abishag, he tells Bathsheba, "And we both know that I ought to be king and that everyone expected me to become king." His movement toward the throne would have continued unabated. There would never come a time where Adonijah would have stopped and said, "Good, I have all that I need. I have a good job, a great wife and a good house. I don't really need the throne of Israel." But that is not how a liberal thinks. A liberal is always figuring out how to tax more and how government can do and control more. This would have been Adonijah for the rest of his life; he would always be on the march toward the throne. No matter what he got, he would do something else that would advance his cause, he would always want something that would move things forward.

¹²⁸ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Tangent of this application: All of this is firmly entrenched in the language of liberalism. “We’ve got to move our country forward.” Or calling liberals *progressives*. There is a constant march in a very specific direction. This is attained by stirring up anger between groups of people and granting favors (whether it be millions of dollars funneled into faulty green companies or billions of dollars paid to their voters. “Vote for me, and you will never have to worry about getting a job ever again.”

1Kings 2:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hûw' (הוא) [pronounced <i>hoo</i>]	<i>he, it; as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1931 BDB #214
'âch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26
gâdôwl (גדול) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 st person singular suffix	Strong's #4480 BDB #577

Translation: ...for he [is] my older brother. Or, possibly, *for he is older than me*. The point that Solomon is making is, this is a tricky situation. You don't just do things like this without there being some potential problems. Solomon's older brother who finds himself married to a former mistress/wife/caretaker¹²⁹ of King David can give him a very close association with David, that the public could misinterpret. It is possible that this is what Adonijah wants to have happen. We do not have anything to suggest Adonijah's motivation.

1Kings 2:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

¹²⁹ As already discussed, she is not really David's wife or mistress, but she would seem that way to those on the outside.

1Kings 2:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿEb ^e yâthâr (אֲבִיָּאֵתָר) [pronounced <i>eb^e-yaw-THAWR</i>]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôw'âb (יֹאבִיב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (זְרוּיָהּ) [pronounced <i>tz^eroo-YAW</i>]	<i>balsam; transliterated Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863

Translation: Furthermore, [ask] for him, [and ask] for Abiathar the priest, and [ask] for Joab ben Zeruiah." I believe that the verb *to ask* would be inserted here, with the idea that, "Ask for the kingdom (or whatever) for these 3 men." He is making a point that, these men might be problematic to Solomon and that he has to consider their requests and actions carefully. We do not know what they might be up to. Recall that all 3 of these men gathered together, the latter two in support of Adonijah. The problem with that approach is, Abiathar and Joab did not speak to David to ask him his opinion.

In a way, Solomon is saying, *why stop there? Just the girl? Why not ask for the kingdom?* The NET Bible gives this approach: King Solomon answered his mother, "Why just request Abishag the Shunammite for him? Since he is my older brother, you should also request the kingdom for him, [and ask] for Abiathar the priest, and [ask] for Joab son of Zeruiah!" This is probably very close to the impact of asking such a question.

I believe that Barnes rightly understands the thinking of Bathsheba and Adonijah: *Bath-sheba had not seen anything dangerous or suspicious in Adonijah's request. Solomon, on the contrary, takes alarm at once. To ask for Abishag was to ask for the kingdom. To the Oriental mind a monarch was so sacred, that whatever was brought near to him was thenceforth separate from common use. This sacred and separate character attached especially to the Royal harem. The inmates either remained widows for the rest of their lives, or became the wives of the deceased king's successor. When a monarch was murdered, or dethroned, or succeeded by one whose title was doubtful, the latter alternative was almost always adopted (compare 2Sam. 12:8 16:22). Public opinion so closely connected the title to the crown and the possession of the deceased monarch's wives, that to have granted Adonijah's request would have been the strongest encouragement to his pretensions.*

Solomon, seeing this, assumes that Adonijah cherishes a guilty purpose, that there has been a fresh plot, that Abiathar and Joab – Adonijah’s counselors in the former conspiracy 1Kings 1:7 – are privy to it, and that the severest measures are necessary to crush the new treason.¹³⁰ Again, it is not necessary that Abishag be the wife or mistress of David; only that she be seen that way by the public—which would have been the case.

Gill presents basically the same opinion: by marrying the king's widow he may step into the throne whenever any opportunity offers, as any uneasiness, or insurrection in the kingdom, or the death of Solomon; for none but a king, the Jews say^(b), might marry a king's widow, not any private man; and therefore for Adonijah to ask this was interpreted affecting the kingdom, and aspiring to it, and taking his measures to obtain it; yea, it is said^(c), that none but another king, the successor, might make use of his servants, handmaids, and ministers; and it is observed, that Abishag was free to Solomon, but not to Adonijah.¹³¹

Treasury of Scriptural Knowledge: We have already seen, that the whole harem of an eastern monarch was a part of the regal succession; and it was treason for a subject to claim any wife or virgin who had once formed a part of it. Solomon evidently considered the request of Adonijah in this light; and was convinced that he was still aiming to seize the crown, to which he considered this as one step.¹³²

L. M. Grant: When she made her request, he positively refused it, for he recognized that Adonijah was still desirous of having the kingdom. Bathsheba had thought it was a small matter, but Solomon discerned the spirit behind the request, which was a deeply significant matter. He found he could not keep his word to his mother, and instead decided that Adonijah must die, so that he would pose no threat to Solomon's authority (vs.23-24). He appointed Benaiah as the executioner, who immediately killed Adonijah.¹³³

Lange: Solomon instantly detected the intrigue. He says, in asking Abishag for Adonijah, you indirectly request the kingdom for him too. He is my elder brother, and thinks that the kingdom belongs to him on that account; if he gets Abishag as wife, he will be further strengthened in his imaginary claims, and his entire party will have a firm footing... The meaning is this then: "In asking the kingdom for him, [you are asking] at the same time for Abiathar and Joab; they who have joined themselves to him, would reign with and through him; but they are well known to be my enemies." It follows, then, that both are included in Adonijah's plan.¹³⁴ There is nothing in Scripture to indicate that Joab or Abiathar put Adonijah up to this; but it is as if this is Adonijah’s motivation.

Matthew Henry suggests¹³⁵ that perhaps Solomon had some secret information about Adonijah, but there is no reason to make this assumption. What he is asking for on the face of it is problematic. Politicians are supposed to avoid any hint of wrongdoing. An honorable politician would not be seen interacting publically with a crime lord or drug dealer or the head of a company which has recently got a boatload of tax breaks. Such associations might be innocent, but the idea is to avoid the appearance of evil. So we don’t need more information than we have here; what Adonijah has requested, in that era, is tantamount to telling the public that he is still interested in becoming King of Israel. It really does not matter whether or not that is his intent.

¹³⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 2:22.

¹³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:22. Gill gives the following references: (b) Misn. Sanhedrin, c. 2. sect. 2. (c) Maimon. Hilchot Sanhedrin, c. 2. sect. 1.

¹³² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:23.

¹³³ From <http://www.studydrive.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

¹³⁴ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

¹³⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25.

Peter Pett: *Bathsheba was probably equally shaken by Solomon's reply, for he had immediately seen all the implications behind the request. No doubt Solomon had already had reports about Adonijah, Joab and Abiathar getting together secretly, and now he recognised that his worst fears were being realised. There could be no doubt now that they were planning some kind of coup. So he pointed out to his mother that by asking for the hand of Abishag for Adonijah she was wanting him to grant to Adonijah the kingdom as well, both to him and his fellow-conspirators, Abiathar and Joab. Did she not realise that his status as Solomon's eldest brother, and therefore the eldest son of David, combined with his being married to David's newest wife, would be seen as giving him rights to the throne? It was clear to him now what the full significance of the plots that he had heard about actually was. And that being so it was clear that the kingdom would not be safe until the conspirators were permanently silenced.*¹³⁶ Pett makes two assumptions here, which should not be assumed: (1) there is no reason to think that Bathsheba is surprised by what Solomon says; and (2) there is no reason to think that Solomon is aware of other plots or other things which Adonijah has done. Although these things are indeed possible, there is not enough information in the narrative to clearly tell us this one way or the other.

Solomon is not going after his brother based upon a flimsy excuse. Recall 1Kiings 1:51–53 *And it was told to Solomon, saying, Behold, Adonijah fears King Solomon. For, lo, he has caught hold on the horns of the altar, saying, Let King Solomon swear to me today that he will not kill his servant with the sword. And Solomon said, If he becomes a son of virtue, not a hair of his head shall fall to the earth. But if wickedness shall be found in him, then he shall die. And King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon. And Solomon said to him, Go to your house.* Adonijah conspired to become king; he has already done that. He had involved himself with Joab and Abiathar. They did not choose to involve David; in fact, it was very likely that they realized that David would choose Solomon, but they had their own ideas. So, rather than speaking to David and running this idea by him, they all conspired to make Adonijah king simply because David was near death. So Adonijah has had his one chance. His one chance ended with him being warned not to do anything untoward—anything. Hooking up with someone perceived to be the king's mistress—that qualifies as *anything*.

Peter Pett's perspective:

Peter Pett on how we know that Adonijah was scheming to take the throne

- 1) His very attempt to marry the wife with whom David had been closest in his last days, a woman who had been privy to many state secrets, and whom all the people associated with David, was a prime target for suspicion. In the thinking of those days it could only enhance his right to the throne in the eyes of the
- 2) His approaching of Solomon through Bathsheba. Had he not suspected that Solomon would not approve he would surely have approached Solomon himself and made clear that his request was totally innocent. Thus it would appear that he was fully aware of the incongruity of his request, and was hoping to take advantage of Bathsheba's innocence and influence in order to get his way without raising suspicions. He could not possibly not have known how significant what he was attempting to do was.
- 3) The bitterness that he seemingly could not help revealing when he claimed that everyone but YHWH thought that he should have been king brought out what was in his inner thoughts. Had he simply been wanting to marry a beautiful woman he would have been much more conciliatory. He had no need to reveal his open resentment at the situation. It indicated that it was clearly eating him up.
- 4) The way in which Solomon immediately connected Joab and Abiathar with the attempt suggests that Solomon had intelligence that linked them with the request. It would appear that Joab was still in position as commander-in-chief of the armies of Israel, and that Abiathar was still an acting High Priest. This would suggest that Solomon was continuing to take them at face value and considered that he had no overt reason for acting against them, otherwise he would certainly have moved earlier to replace Joab as commander-in-chief. It was precisely because Solomon had no firm grounds to present to the people that these two still enjoyed their positions. Outwardly therefore they both appeared to the majority of people

¹³⁶ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Peter Pett on how we know that Adonijah was scheming to take the throne

to be loyal to Solomon. Thus it must have been something out of the ordinary which had alerted Solomon to their present guilt.

- 5) The removal of Abiathar from the revered position of High Priest, something totally unprecedented apart from in the case of a maddened Saul (and even he did it by execution) demands a very serious cause, especially in view of Solomon's own genuine expression of appreciation for him. It could only have been brought about by something extremely serious and damaging, certainly more damaging than simply having been involved in Adonijah's attempt to gain popular support prior to David having made his position clear. It was something that Solomon would certainly have found difficult to do unless he was able to demonstrate very specific grounds for it. And it will be noted that Abiathar made no attempt to defend himself. It suggests that he knew perfectly well why he was being treated in this way.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so swears the King Solomon in Y^ehowah, to say, "So does to me Elohim and so He adds, for in his soul has spoken Adonijah the word the this.

1Kings
2:23

King Solomon made a solemn oath in Y^ehowah, saying, "So will Elohim do to me and more He will add, for Adonijah has spoken this word in his soul.

King Solomon then made a solemn oath by Jehovah, saying, "Let God do [evil] to me and add to that, if Adonijah did not think this up himself.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so swears the King Solomon in Y ^e howah, to say, "So does to me Elohim and so He adds, for in his soul has spoken Adonijah the word the this.
Latin Vulgate	Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias has not spoken this word against his own life.
Peshitta (Syriac)	Then King Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.
Septuagint (Greek)	And King Solomon swore by the Lord, saying, God do so to me, and more also, if it be not that Adonijah has spoken this word against his own life.

Significant differences: The Hebrew word for *in* can also be translated *by*, *against*; which explains the differences above.

Thought-for-thought translations; paraphrases:

Common English Bible	King Solomon swore by the Lord, "May God do to me as he sees fit! Adonijah has made this request at the cost of his life!
Contemporary English V.	I swear in the name of the LORD that Adonijah will die because he asked for this! If he doesn't, I pray that God will severely punish me.
Easy English	Then Solomon made a serious promise in the *Lord's name. `Adonijah will die because of this request. If not, I pray that God will punish me severely.
Easy-to-Read Version	Then Solomon made a promise with the Lord. He said, "I swear (promise) that I will make Adonijah pay for this. And it will cost him his life!

Good News Bible (TEV)	Then Solomon made a solemn promise in the LORD's name, "May God strike me dead if I don't make Adonijah pay with his life for asking this!
<i>The Message</i>	Then King Solomon swore under GOD, "May God do his worst to me if Adonijah doesn't pay for this with his life!
New Century Version	Then King Solomon swore by the name of the Lord, saying, "May God punish me terribly if this doesn't cost Adonijah his life!
New Life Bible	Then King Solomon swore by the Lord, saying, "May God do so to me and more, if Adonijah has not asked for this against his own life.
New Living Translation	Then King Solomon made a vow before the Lord: "May God strike me and even kill me if Adonijah has not sealed his fate with this request.

Partially literal and partially paraphrased translations:

American English Bible	Then King Solomon swore an oath by Jehovah, saying: 'May God curse me and add to it if Adonijah hasn't spoken these words against his own life.
Christian Community Bible ¹³⁷	Then king Solomon swore this oath, "Yahweh do so to me and more if this request does not cost Adonijah his life!
<i>God's Word</i> TM	King Solomon took an oath by the LORD and said, "May God strike me dead if Adonijah doesn't pay with his life for this request!
International Standard V	Then King Solomon took this oath in the name of the LORD: "May God do so to me, and more besides, if Adonijah hasn't endangered his life by bringing up this subject.
New Advent (Knox) Bible	And hereupon king Solomon took an oath in the Lord's name; May the Lord punish me as I deserve, and more than I deserve, if this plea Adonias has made does not cost him his life!
New American Bible (2002)	And King Solomon swore by the LORD: "May God do thus and so to me, and more besides, if Adonijah has not proposed this at the cost of his life.
New American Bible (2011)	And King Solomon swore by the LORD: "May God do thus to me and more, if Adonijah has not spoken this word at the cost of his life.
NIRV	Then King Solomon took an oath and made a promise in the name of the Lord. He said, "Adonijah will pay with his life because of what he has asked for. If he doesn't, may God punish me greatly.
New Jerusalem Bible	And King Solomon swore by Yahweh: 'May God bring unnameable ills on me, and worse ills, too,' he said, 'if Adonijah does not pay for these words of his with his life!
New Simplified Bible	King Solomon took an oath by Jehovah, saying: »May God's punishment be on me if Adonijah does not give payment for these words with his life.
Revised English Bible	Then he swore by the LORD: 'So help me god, Adonijah must pay for this with his life.
Today's NIV	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!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King Solomon swore by Yahweh, saying, "God do thus to me and more, for Adonijah spoke this word with his soul.
Bible in Basic English	Then King Solomon took an oath by the Lord, saying, May God's punishment be on me if Adonijah does not give payment for these words with his life.
The Expanded Bible	Then King Solomon ·swore [vowed; promised] by the name of the Lord, saying, "May God ·punish me terribly [deal severely with me, and worse; ^l do to me, and even more] if ·this doesn't cost Adonijah [Adonijah doesn't pay for this request/word with] his life!

¹³⁷ From this point forward, I will be using the 2013 revision of their translation. In the previous version, they had *caught* rather than *cost*; noticing this caused me to check their webpage (I was going to advise them of the error). However, they had already *caught* this error and fixed it in this revised edition.

Ferar-Fenton Bible Then King Solomon swore by the EVER-LIVING, saying, "May GOD do so to me, and more than that, if Adoniah has not spoken this speech for his life!
 NET Bible® King Solomon then swore an oath by the Lord, "May God judge me severely [Heb "So may God do to me, and so may he add."], if Adonijah does not pay for this request with his life [Heb "if with his life Adonijah has not spoken this word."!]
 NIV, ©2011 Then King Solomon swore by the Lord: "May God deal with me, be it ever so severely [S Ruth 1:17], if Adonijah does not pay with his life for this request!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then King Shlomo swore by ADONAI, "May God do terrible things to me and worse if Adoniyah hasn't condemned himself to death with this request!
 exeGeses companion Bible Then sovereign Shelomoh oaths by Yah Veh, saying, Elohim work thus to me and add also if Adoni Yah words not this word against his own soul:...
 JPS (Tanakh—1985) Thereupon, King Solomon swore by the LORD, saying, "So may God do to me and even more, if broaching this matter does not cost Adonijah his life!
 Orthodox Jewish Bible Then HaMelech Sh'lomo swore a shevu'a by Hashem, saying, Elohim do so to me, and more also, if Adoniyah have not spoken this davar against his own nefesh.
 The Scriptures 1998 And Sovereign Shelomoh swore by יהוה, saying, "Elohim does so to me, and more also, if Adoniyahu has not spoken this word against his own life!

Literal, almost word-for-word, renderings:

The Amplified Bible Then King Solomon swore by the Lord, saying, May God do so to me, and more also, if Adonijah has not requested this against his own life.
 Context Group Version Then king Solomon swore by YHWH, saying, God do so to me, and more also, if Adonijah has not spoken this word against his own life { soul }.
 English Standard Version Then King Solomon swore by the LORD, saying, "God do so to me and more also if this word does not cost Adonijah his life!
 Kretzmann's Commentary Then King Solomon, upon whom it now dawned that Adonijah had tried to use his mother as his tool, sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. The meaning of the oath is that the continual punishment of God should strike him, if he did not carry out the death-sentence upon Adonijah for this trickery on his part.
 New RSV Then King Solomon swore by the Lord, `So may God do to me, and more also, for Adonijah has devised this scheme at the risk of his life!
 World English Bible Then king Solomon swore by Yahweh, saying, God do so to me, and more also, if Adonijah has not spoken this word against his own life.
 Young's Updated LT And king Solomon swears by Jehovah, saying, "Thus God does to me, and thus He does add—surely against his soul has Adonijah spoken this word.

The gist of this verse: Solomon takes an oath, which begins in this verse and continues into the next.

1Kings 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

1Kings 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâba ^c (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: King Solomon made a solemn oath in Y^ehowah,... Rather than say yes or no, Solomon takes an oath before the people in the palace and before his mother. This makes what Solomon is about to say very serious. We find similar oaths here: Ruth 1:17 1Sam. 14:44 2Sam. 3:9, 35 19:13 1Kings 20:10 2Kings 6:31.

1Kings 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

1Kings 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôh (כֵּן) [pronounced <i>koh</i>]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
yâçaph (יָצַף) [pronounced yaw-SAHPH]	to add, to augment, to increase, to multiply; to add to do = to do again; to continue to	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

Translation: ...saying, "So will Elohim do to me and more He will add,... Taken all together, Adonijah is devising evil in his soul, and Solomon says, let God do this evil to me if I am wrong in my estimation. It can also mean, *let God do such evil to me if I do not do what I am about to say I will do.* In other words, Solomon is going to lay out a plan of action, and he is taking an oath by God that he will carry it out.

1Kings 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since; 1a) that; 1a1) yea, indeed; 1b) when (of time); 1b1) when, if, though (with a concessive force); 1c) because, since (causal connection); 1d) but (after negative); 1e) that if, for if, indeed if, for though, but if; 1f) but rather, but; 1g) except that; 1h) only, nevertheless; 1i) surely; 1j) that is; 1k) but if; 1l) for though; 1m) forasmuch as, for therefore.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	soul, life, living being; breath; mind; desire, volition; will	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

1Kings 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĂdônîyyâh (אֲדֹנֵיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh;</i> transliterated <i>Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
ʾêth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing,</i> <i>matter, command; business,</i> <i>occupation; case; something;</i> <i>manner</i>	masculine singular noun	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus;</i> possibly <i>another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...for Adonijah has spoken this word in his soul. “All of this is based upon what Adonijah has thought up,” is what Solomon is saying. Adonijah is making plans; he has ideas. Whereas, he is not supposed to do anything that has the appearance of evil (he has already been pardoned once), asking for Abishag brings in a political reality. The *soul* here simply stands for Adonijah’s thinking.

Solomon has given a conditional pardon already to Adonijah. Adonijah has violated the terms of this pardon. Adonijah’s very words—his request for Abishag—violate the terms of his probation.

Taken with the verse that follows, Solomon is taking an oath to execute Adonijah.

In this narrative, we know about Solomon and Bathsheba. We do not know how many court officials are around; or how many guards are there; or how many servants are there. My guess is, Solomon has a large staff (which he will make larger); and that there are probably 10–20 people near or around Solomon and Bathsheba. They do not speak because the king is speaking to his mother; but they all hear the oath that Solomon takes here.

Treasury of Scriptural Knowledge suggests¹³⁸ that Solomon is going too far here. I am not an apologist for Solomon or for any other person in Scripture. I was quite harsh with David, who is a much greater man than I am. Adonijah has been given a pardon, but with very specific conditions—he is to avoid all appearance of evil. Asking to marry a woman who would be seen by others as the king’s mistress is not avoiding all appearance of evil. Adonijah’s offense was organizing men to take the kingdom, apart from the blessing of his father David. Therefore, he cannot do anything which makes it appear as though he would like to take the kingdom for himself. The first step in putting one’s self out there as king is for the public to see you as king. This is what Adonijah was doing.

If you have studied **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)), and Absalom is gathering up men and followers and prancing around in a chariot with an entourage, no doubt you thought to yourself, *why didn’t David see this and do something about it? He has made himself an entourage. He is speaking with people as they leave the courtroom. Why didn’t David recognize this? Why didn’t David nip this behavior in the bud?* This is exactly what

¹³⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:23.

Solomon is doing. Adonijah has already shown that he will make a try for the kingdom, despite the wishes of his father. Being pardoned for sedition came with conditions; he has violated these conditions.

Contemporary Illustration: Let's take a similar situation today—because you may be focused on Adonijah asking for Abishag, and thinking, *that is not an offense which deserves execution*. Let's say a person has been arrested for drug dealing, and, after serving 10 years in jail, he is given probation (rather than serving 20 years). Part of the conditions of his probation is, he cannot hang around known criminals. And yet he goes to a bar where his previous associates hang out, and he is there drinking beer with a number of criminal types. His probation officer violates him, and he returns to jail for 10 years. He is not going back to jail for 10 years for merely walking into a bar and having a drink with some known criminals. He was already sentenced to 20 years and he is going to jail for the full 20 years. He is serving out a sentence which was already given to him. He was paroled, but with specific conditions. These conditions are to allow him to return to society but to keep him from returning to a life of crime. He does not spend another 10 years in jail for drinking in a bar; he spends an additional 10 years in jail because that was his original sentence.

So, now to return to Adonijah. Had he not tried to become king—against the wishes of King David—but he asked for the hand of Abishag, Solomon would have either granted or refused that request. However, Solomon would not have executed Adonijah for this request. If this is all that he did, then there is no reason to have him executed. Adonijah will be executed for *his previous crime of sedition*. Furthermore, this is not Solomon looking for some excuse to execute him; Solomon already had that excuse—Solomon could have executed Adonijah in 1Kings 1, had he wanted to.

And now living Y^ehowah, Who established me and so he makes me sit upon a throne of David my father and who made for me a house as which He had said; for the day will be executed Adonijah.”

1Kings
2:24

Therefore, as Y^ehowah lives, Who established me and made me sit upon the throne of David my father, and who made a dynasty [lit., a house] for me as He had promised, Adonijah will be executed today.”

Therefore, let me make this pledge before Jehovah God—the God Who established me, Who made me sit on the throne of David, and Who made a dynasty for me just as He had promised—today, Adonijah will be executed.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now living Y ^e howah, Who established me and so he makes me sit upon a throne of David my father and who made for me a house as which He had said; for the day will be executed Adonijah.”
Latin Vulgate	And now, as the Lord lives, who has established me, and placed me upon the throne of David, my father, and who has made me a house, as he promised, Adonias will be put to death this day.
Peshitta (Syriac)	Now therefore, as the LORD lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised, Adonijah shall be put to death this day.
Septuagint (Greek)	And now as the Lord lives who has established me, and set me on the throne of my father David, and He has made me a house, as the Lord spoke, this day shall Adonijah be put to death.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	Now, as surely as the Lord lives-the one who supported me, put me on the throne of my father David, and provided a royal house for me exactly as he promised-Adonijah will be executed today."
Contemporary English V.	The LORD made me king in my father's place and promised that the kings of Israel would come from my family. Yes, I swear by the living LORD that Adonijah will die today.
Easy English	The *Lord has made me king after my father David. He has given the *kingdom to me and to my *descendants, as he promised. I promise by the *Lord who lives. Adonijah will die today.'
Easy-to-Read Version	The Lord made me the king of Israel. He has given me the throne that belonged to my father David. The Lord kept his promise and gave the kingdom to me and my family. Now, as sure as the Lord is alive, I swear (promise) that Adonijah will die today!"
Good News Bible (TEV)	The LORD has firmly established me on the throne of my father David; he has kept his promise and given the kingdom to me and my descendants. I swear by the living LORD that Adonijah will die this very day!"
New Century Version	By the Lord who has given me the throne that belonged to my father David and who has kept his promise and given the kingdom to me and my people, Adonijah will die today!"
New Life Bible	The Lord has given me my place on the throne of my father David. He has made me a house as He promised. And as the Lord lives, for sure Adonijah will be put to death today."
New Living Translation	The LORD has confirmed me and placed me on the throne of my father, David; he has established my dynasty as he promised. So as surely as the Lord lives, Adonijah will die this very day!"
The Voice	Solomon (<i>vowing by the Eternal</i>): ²³ God do so to me and worse if Adonijah has not condemned himself by this request! ²⁴ As certain as the life of the Eternal One, who has given me the inheritance of my father David's throne and given me the kingdom and family He promised, Adonijah will certainly be executed today. V. 23 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	And now, as Jehovah lives (He who established me, set me on the throne of my father David, and made me a house, just as the Lord said); today, Adonijah will be put to death!'
<i>God's Word</i> TM	The LORD set me on my father David's throne and gave me a dynasty as he promised. So I solemnly swear, as the LORD who has established me lives, that Adonijah will be put to death today."
International Standard V	Now therefore, as the LORD lives, who has established me and set me on the throne of my father David, and who has established a dynasty, just like he promised, Adonijah will surely be executed today."
New Advent (Knox) Bible	As the Lord is a living God, he that has established me firmly on my father David's throne, and made the dynasty mine, as he promised, Adonias shall die this day!
New American Bible (2002)	And now, as the LORD lives, who has seated me firmly on the throne of my father David and made of me a dynasty as he promised, this day shall Adonijah be put to death."
NIRV	The LORD has made my position as king secure. I'm sitting on the throne of my father David. The Lord has built a royal house for me, just as he promised. You can be sure that the Lord lives. And you can be just as sure that Adonijah will be put to death today."
New Jerusalem Bible	As Yahweh lives who has set me securely on the throne of my father David, and who, as he promised, has given him a dynasty, Adonijah shall be put to death this very day.'

New Simplified Bible	»Now by the living God Jehovah who has given me my throne from David my father. He made me one of a line of kings. He gave me his word. Adonijah will be put to death this day.«
Today's NIV	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!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now, as Yahweh lives, which prepared me to dwell over the throne of David my father, and made my house as he spoke: Adonijah dies today."
Bible in Basic English	Now by the living Lord, who has given me my place on the seat of David my father, and made me one of a line of kings, as he gave me his word, truly Adonijah will be put to death this day.
The Expanded Bible	By the LORD who has given me [established/confirmed me on] the throne that belonged to my father David and who has kept his promise and given the kingdom to me and my people [established my dynasty; ^L made me a house; 2 Sam. 7], Adonijah will die today!"
Ferar-Fenton Bible	So now by the life of the EVER-LIVING Who formed me, and placed me upon the throne of David my father, and Who made a house for me, Adoniah shall die to-day."
NET Bible®	Now, as certainly as the Lord lives (he who made me secure, allowed me to sit on my father David's throne, and established a dynasty [Heb "house."] for me as he promised), Adonijah will be executed today!"
NIV, ©2011	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 [S 1Sam. 22:20]-Adonijah shall be put to death today!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now therefore, as ADONAI lives, who has established me, put me on the throne of David my father and set up a dynasty for me, as he promised, Adoniyah will certainly be put to death today."
exeGesés companion Bible	...and now, Yah Veh lives, who established me and set me on the throne of David my father - who works me a house as he worded, Adoni Yah is deathified this day.
Orthodox Jewish Bible	Now therefore, Hashem Chai (as Hashem liveth), which hath established me, and set me on the Kisse Dovid Avi, and who hath made me a Bayit ([Davidic] Dynasty), as He promised, Adoniyah shall be executed this day.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	Now, therefore, by the life of Yahweh, who hath established me, and seated me upon the throne of David my father, and who hath made for me a household, as he had spoken, surely, to-day, shall Adonijah be put to death!
Green's Literal Translation	And now, as Jehovah lives, who has established me and caused me to sit on the throne of my father David, and who has made a house for me, as He spoke, surely today Adonijah shall be made to die.
Kretzmann's Commentary	Now, therefore, as the Lord liveth, which hath established me, and set me on the throne of David, my father, and who hath made me an house, given him a son and thus established his family, as he promised, Adonijah shall be put to death this day, having forfeited his life by this new attempt against the king.

New King James Version	Now therefore, as the Lord lives, who has confirmed me and set me on the throne of David my father, and who has established a house [That is, a royal dynasty] for me, as He promised, Adonijah shall be put to death today!"
World English Bible	Now therefore as Yahweh lives, who has established me, and set me on the throne of David my father, and who has made me a house, as he promised, surely Adonijah shall be put to death this day.
Young's Updated LT	And now, Jehovah lives, who has established me, and causes me to sit on the throne of David my father, and who has made for me an house as He spake—surely today is Adonijah put to death."

The gist of this verse: Solomon promises that, as surely as Y^ehowah is alive, so Adonijah will be put to death.

1Kings 2:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּה) [pronounced <i>ghat-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
chêy (חַי) [pronounced <i>khay</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine singular substantive; adjective	Strong's #2416 BDB #313
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #3559 BDB #465

Translation: *Therefore, as Y^ehowah lives, Who established me...* This entire verse will be an oath taken by Solomon. He is saying, essentially, "I swear by Jehovah, Who lives and Who established me, that Adonijah will be executed today."

Unlike Adonijah or Absalom, Solomon did not try to establish himself; his dynasty was established by God. You cannot promote yourself; only God can promote you.

1Kings 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH ^b V]	<i>to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited</i>	3 rd person masculine singular, Hiphil imperfect with the 1 st person masculine singular suffix	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gah</i> l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kiççê’ (כִּי־עֵשֶׁת) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
’âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and made me sit upon the throne of David my father,... It is God who placed Solomon on David's throne. Solomon recognizes that he did not do anything to put himself on the throne, but that was accomplished by God.

Application: Whatever position that you find yourself in, with whatever authority, no matter how limited, God put you there and you are responsible to God for your work ethic and actions.

1Kings 2:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

1Kings 2:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty, which comes from definition 5b.			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation: ...and who made a dynasty [lit., a house] for me as He had promised,... This dynasty would be the Davidic dynasty, which would continue through to Jesus Christ, Who will sit upon David's throne. All of this comes through the loins of David and Solomon. God makes this dynasty; David and Solomon do not.

This promised dynasty was studied back in **2Sam. 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)). These promises were made by God to David (through Nathan).

1Kings 2:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
mûwth (מוֹת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect]	Strong's #4191 BDB #559

1Kings 2:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾĂdônîyyâh (אֲדֹנִיָּהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]</p>	<p><i>my Lord is Yahweh;</i> transliterated <i>Adonijah</i></p>	<p>masculine singular proper noun</p>	<p>Strong's #138 BDB #11</p>

Translation: ...*Adonijah will be executed today.*" Solomon's oath is that Adonijah would be executed on that day.

We do not know what was in the heart of Adonijah. Was he seriously taken by Abishag? This also makes me wonder, how did he know her? Obviously, when Adonijah was making his power play, he was not hanging out at the palace with his father David. Or, quite possibly, he was in the palace, observed David appearing to be near death, and after Abishag had been called in, the Adonijah put his plan into motion. Given the acts of Adonijah, there just seems so little reason for him to have actually met Abishag.

In any case, Solomon sees this as a threat, combined with the threat of him declaring himself king previous to this, taking two of David's faithful men with him.

It ought to be pointed out that, kings as judges have to make many decisions of life and death; and, unfortunately, not every single one of them is going to result in the death of a guilty man. You may recall at the beginning of David's reign, a man came in and claimed to have killed Saul. He didn't; but David had him executed anyway, taking his confession as proof enough of his guilt. See **2Samuel 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Let's summarize this, as many commentators do not get this right.

Is Solomon right to call for the execution of Adonijah?

- Several commentators do not understand all that is going on here. Treasury of Scriptural Knowledge, for instance, remarks: *But it is very doubtful, how far the plea either of policy or state necessity can justify Solomon in thus embruing his hands in his brother's blood, whatever might have been his treasonable intentions or conduct.*¹ This is one of many comments which suggest that Solomon was wrong to execute Adonijah.
- Some people have claimed that Solomon is simply using this request as an excuse to execute Adonijah. That is simply a confused position to take. Solomon is king and Adonijah tried to make himself king without the support of his father David. This means that Adonijah is already guilty of sedition. In most cultures, that in itself is grounds for execution.
- Therefore, Solomon needed no trumped up excuse. He could have executed Adonijah; Adonijah knows this (so he grabbed onto the horns of the altar for his life); and both Solomon and Adonijah are aware that Solomon could have executed him simply because Adonijah ran to the horns of the altar for safety.
- However, Solomon pardoned Adonijah. However, this was a conditional pardon.
- A conditional pardon means that Adonijah could be executed for treason, if he violated the terms of his pardon.
- By asking for the hand of Abishag, the king's attendant (who would have been seen by the public as his mistress), Adonijah was putting himself in a place where he could be seen as king or in line for the throne, having married a woman whom the public believed to be David's mistress.
- Solomon is not putting Adonijah to death for asking Bathsheba to ask him for Abishag; he is being put to death for sedition, an act which he had already committed.
- He violated the terms of his pardon; which makes Adonijah subject to the penalty for his original crime.

The problem with many commentators is, their focus is only upon Adonijah asking Bathsheba to petition Solomon for the hand of Abishag. That act cannot be seen in isolation.

¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:23. So that there is no misunderstanding, I am not looking to impugn this or any other commentary. These men put together a commentary on the entire Bible. In my lifetime, I might put together a complete commentary on a few books—so, the scope of their work will lend itself to some minor mistakes.

Not all commentators made this mistake. Gill, for instance, writes: *Adonijah shall be put to death this day; both for his former conspiracy, he only having had a reprieve, and which was to continue on his good behaviour (1Kings 1:51), and for his fresh attempt in forming treasonable schemes to ascend the throne if possible; wherefore, being a dangerous man, and no longer to be trusted, Solomon was determined to dispatch him at once, and being established in his kingdom, he had nothing to fear from those in the conspiracy with him.*¹³⁹

Chapter Outline

Charts, Graphics and Short Doctrines

Guzik offers this conclusion: *We wonder why Adonijah - after hearing the warning Solomon made in 1Kings 1:52 - would make such an outrageous request. Perhaps he felt that Solomon was too young, too inexperienced, or too timid to do the right thing. He soon found out that Solomon was a wise and decisive leader.*¹⁴⁰

There is a psychology going on here. Solomon is 20 or younger; and Adonijah is probably around age 40. So, in Adonijah's eyes, Solomon is just this young pup. When having a face to face with Solomon, Adonijah did obeisance to him and did what Solomon told him to do (1Kings 1:53). But, when outside of the palace, Adonijah gets ideas; and that is what happened here.

Matthew Henry: *Solomon...plainly sees what Adonijah aims at, and concludes, "He has spoken this word against his own life; he is snared in the words of his own lips; now he shows what he would be at."*¹⁴¹

The Pulpit Commentary expressed much the same approach: *This renewed attempt, after failure and forgiveness, must have convinced the king that Adonijah's pretensions would be a standing menace to the peace and prosperity of his empire, and therefore he owed it to himself, to his subjects, and above all to God, who had entrusted him with the crown, to put this restless and dangerous plotter out of the way. To pass over a second offence would be a virtual encouragement of sedition, for it would show that the king was weak and might be trifled with. Adonijah therefore must die, not only in expiation of his treason, but as an example to the subjects of Solomon, that the disaffected, including all Adonijah's partizans, might be awed into obedience.*¹⁴²

And so sends the King Solomon in a hand of Benaiah ben Jehoiada; and so he falls on him and so he dies.

1Kings
2:25

Therefore, King Solomon sent [an execution squad] under the control of Benaiah ben Jehoiada; and he fell upon Adonijah [lit., *him*] and he died.

Consequently, King Solomon sent an execution squad led by Benaiah (the son of Jehoiada) to Adonijah. They fell upon Adonijah and he died.

Here is how others have translated this verse:

¹³⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:24.

¹⁴⁰ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:22–25.

¹⁴¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25.

¹⁴² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:25.

Ancient texts:

Masoretic Text (Hebrew)	And so sends the King Solomon in a hand of Benaiah ben Jehoiada; and so he falls on him and so he dies.
Latin Vulgate	And king Solomon sent by the hand of Banaias, the son of Joiada, who slew him, and he died.
Peshitta (Syriac)	And King Solomon sent Benaiah the son of Jehoiada, and he attacked him and slew him.
Septuagint (Greek)	So King Solomon sent by the hand of Benaiah the son of Jehoiada, and he killed him, and Adonijah died in that day.
Significant differences:	The Syriac lacks <i>and he dies</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	"Benaiah," Solomon shouted, "go kill Adonijah." So Adonijah died. So King Solomon gave orders to Benaiah the son of Jehoiada. He went out and killed Adonijah.
<i>The Message</i>	King Solomon dispatched Benaiah son of Jehoiada; he struck Adonijah and he died.
New Living Translation	So King Solomon ordered Benaiah son of Jehoiada to execute him, and Adonijah was put to death.
The Voice	King Solomon dispatched Benaiah (Jehoiada's son), who met up with Adonijah and executed him.

Partially literal and partially paraphrased translations:

American English Bible	So King Solomon sent out BenaiJah (the son of JehoiAda) to kill him, and AdoniJah died that day.
<i>God's Word</i> ™	King Solomon gave this task to Benaiah, son of Jehoiada. Benaiah attacked and killed Adonijah.
International Standard V	So King Solomon sent for Jehoiada's son Benaiah, who attacked and killed Adonijah [Lit. him].
New Jerusalem Bible	And King Solomon commissioned Benaiah son of Jehoiada to strike him down, and that was how he died.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	King Solomon sent the hand of Benaiah the son of Jehoiada to welcome him to die. And King Solomon sent Benaiah, the son of Jehoiada, and he made an attack on him and put him to death.
The Expanded Bible	Then King Solomon gave orders to Benaiah son of Jehoiada, and he went and ·killed [struck down] Adonijah.
NET Bible®	King Solomon then sent [The Hebrew text adds, "by the hand of."] Benaiah son of Jehoiada, and he killed Adonijah [Heb "and he struck him and he died."].
NIV, ©2011	So King Solomon gave orders to Benaiah [S 2Sam. 8:18] son of Jehoiada, and he struck down Adonijah and he died [S 2Sam. 12:10].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King Shlomo commissioned B'nayah the son of Y'hoyada, and he struck him down, so that he died.
exeGesés companion Bible	And sovereign Shelomoh sends by the hand of Bena Yah the son of Yah Yada; and he encounters on him that he dies.

Orthodox Jewish Bible *And HaMelech Sh'lomo sent by the yad Benayah Ben Yehoyada; and he struck him that he died.*
 The Scriptures 1998 *And Sovereign Shelomoh sent by the hand of Benayahu son of Yehoyada, and he fell upon him, and he died.*

Literal, almost word-for-word, renderings:

The Amplified Bible *So King Solomon sent Benaiah son of Jehoiada, who attacked [Adonijah] and he died.*
 English Standard Version *So King Solomon sent Benaiah the son of Jehoiada, and he struck him down, and he died.*
 Green's Literal Translation *And King Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell on him, and he died.*
 Kretzmann's Commentary *And King Solomon sent by the hand of Benaiah, the son of Jehoiada; and he fell upon him that he died, he carried out the sentence of execution. If men, after having repented and received forgiveness of sins, deliberately and maliciously fall back into their former transgressions, they must expect to be punished for all their crimes.*
 New RSV *So King Solomon sent Benaiah son of Jehoiada; he struck him down, and he died.*
 Young's Updated LT *And king Solomon sends by the hand of Benaiah son of Jehoiada, and he falls upon him, and he dies.*

The gist of this verse: King Solomon sends out Benaiah to execute Adonijah.

1Kings 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shālach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yād (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

This combination of the bēyth preposition and *hand* literally means *in [the] hand of*; and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of; by the power of; with; through, by, by means of; before, in the sight of.*

1Kings 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e nâyâh (בְּנֵיָהוּ) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָע) [pronounced y ^e hoh-yaw-DAWÇ]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

Translation: Therefore, King Solomon sent [an execution squad] under the control of Benaiah ben Jehoiada;... Often when we have the verb *to send*, what is sent is often understood. Sometimes it is a message, sometimes a messenger, and sometimes a squad of men (which is what is sent this time). This execution squad in *by the hand of Benaiah*, which meant that he led them. What we do *not* have here is, Solomon sending out Benaiah's hand.

That Benaiah was the chief executioner is clear by this verse and 1Kings 1:34, 46.

You may ask, *where is the trial? Where is the presentation of evidence?* The king was the absolute monarch and the king could make decisions like this. When he is unsure of the evidence or believes that there is another side to be heard, the king may call for witnesses. However, there is no other side to this story. This are no facts in dispute. Adonijah has requested to marry Abishag. He even went to Solomon's mother in order to gain Solomon's approval. There is nothing about this which requires a second look, some discussion or outside witnesses. Solomon, as king, set the rules of probation; Adonijah is a reasonably intelligent man (we would assume that, as Joab and Abiathar supported him to become king). Did he think he could slip this past Solomon? Did he himself not see this as a violation of his parole terms? Was he testing his brother Solomon, who could have executed him earlier, but did not? If anything, I would guess the last thing—but I don't believe that there is enough evidence to conclusively determine Adonijah's thinking—but he is not avoiding the appearance of evil, and given his past, that sets him up for judgment.

Matthew Henry presents much the same sentiments: *It is strange that Adonijah may not be heard to speak for himself: but Solomon's wisdom did not see it needful to examine the matter any further; it was plain enough that Adonijah aimed at the crown, and Solomon could not be safe while he lived. Ambitious turbulent spirits commonly prepare for themselves the instruments of death. Many a head has been lost by catching at a crown.*¹⁴³

What we do learn from this is, Solomon is not vindictive and he is forgiving. This is why Adonijah was given a pass before. However, Solomon is not weak. He has good reason not to trust his half-brother.

¹⁴³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:12–25.

1Kings 2:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
pâga ^c (פגַע) [pronounced paw-GAHÇ]	to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace	3 rd person masculine singular, Qal imperfect	Strong's #6293 BDB #803
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...and he fell upon Adonijah [lit., *him*] and he died. Although it is possible that Benaiah personally executed Adonijah; many times, the singular verb is used when several people are involved. So Benaiah could have simply given the order here. You may recall in the past King David is given credit for winning this or that battle, when he never raised his sword in the entire battle or even attended.

Application: This is how authority works. The person in authority takes the credit and the blame for what those under him do. No doubt, someone over you took credit for something that was primarily your work or the work of someone else in your department. That is how it works.

Joe Guglielmo explores the logical options that Solomon is faced with here: *Understand that Adonijah was not put to death for wanting a wife, but for trying to conspire to take the throne from Solomon. If Solomon allowed Adonijah to marry Abishag, it would have brought confusion throughout Israel in regards to who the real king was to be. And also, if he let Adonijah live, even after this second wicked act, he would have found another chance to try and take the throne back from Solomon. And if you remember after his first rebellion, Solomon agreed to let him live if no more wickedness was found in him. Now it has been exposed again and thus, Adonijah was put to death.*¹⁴⁴

Essentially, Adonijah was given a conditional pardon for trying to make himself king. However, he was put on probation. He was limited in what he could do. He was essentially told not to do anything untoward. He was not to do anything which suggested that he was thinking about trying to become king. Having been nearly a revolutionary and having gone against his father David's wishes, anything that he did would be interpreted in that

¹⁴⁴ From <http://www.ccmanitowoc.org/Library/Guglielmo-Joe/Studies/TH/11-1KI/TH1035.HTM> accessed October 11, 2014.

light. So, whether Adonijah loved Abishag or not was not the issue—on the face of it, it appeared that he was looking for some inordinate influence, by taking David's youngest, and therefore, most attractive woman (as previously discussed, we do not know if she was considered David's wife and they did not consummate a marriage, even though that appears to have been expected).

Let's see if we can find a parallel situation in today's society. Felon's in most or all states are not allowed to own guns. This does not mean that a felon is unable to be completely rehabilitated; this does not mean that a felon could not responsibly own a gun; this does not mean that a felon would never have a legitimate use for a gun. Because of committing a felony, he is forbidden to own a gun. If he is found with a gun—no matter how benign his intentions—he suffers the consequences of disobeying the law. This was the situation with Adonijah. He could not appear to be trying to seize power in any way, shape or form. Marrying Abishag could be seen as a way that he might gain some power and influence. He is a felon who is caught carrying a gun.

Adonijah cannot simply take Abishag, a woman who many would think was King David's wife, as his own wife. He would be associated with the throne even more than just being David's son. You may recall that Absalom got together an entourage and traveled around with that entourage. It made him appear like serious royalty. This is a very small step in that same direction; and it is something that Solomon cannot overlook. Solomon cannot allow any man who has attempted to usurp the throne of Israel to move in that general direction, slowly but surely.

You will note that there is no trial. Solomon is the law of the land, as king. Therefore, he can pardon and he can condemn. Adonijah already knew that he was marked for death because he grabbed the horns of the altar. However, Solomon gave him a conditional pardon. Because he did not fulfill the terms of the pardon, the sentence he deserves will be executed.

Chapter Outline

Charts, Graphics and Short Doctrines

The Pulpit Commentary did a fairly reasonable job contrasting Solomon and Adonijah.

The Pulpit Commentary Contrasts Solomon and Adonijah

- I. ADONIJAH WAS ENDUED WITH BEAUTY, SOLOMON WITH WISDOM. The first had goodliness; the second goodness. Men admired Adonijah; the Lord loved Solomon. (2Sam. 12:24) To the elder brother the Allwise Providence allotted the gifts of face and form exterior advantages to the latter He gave "wisdom and understanding exceeding much, and largeness of heart the quiet, unobtrusive adornment of the spirit. Wisdom is better than rubies; yes, and better than beauties.
- II. ADONIJAH WAS AMBITIOUS; SOLOMON WAS PIOUS. The first loved self, and sought his own advancement. The second **loved the LORD**. (1Kings 3:3) The first, by his own showing, resisted and defied the will of Heaven; (1Kings 2:15) the latter **walked in the statutes of David his father**. Adonijah desired riches, honours, the life of his enemies; Solomon asked for none of these things, but for an understanding heart. (1Kings 3:9, 11) Their lives consequently were regulated by totally different principles. The first acted as if he were master; (1Kings 1:5) the second remembered he was but a servant (ver. 9). And Adonijah lost everything, even his life, while Solomon gained everything the wisdom for which he asked; the "richest honour" for which he did not ask. Verily **godliness is profitable unto all things**. (1Tim. 4:8)
- III. ADONIJAH SOUGHT TO FORCE EVENTS; SOLOMON WAITED PATIENTLY FOR THE LORD. Adonijah would not wait till his father was dead; he would snatch the sceptre from the old man's feeble grasp; he would be king at any cost, and at once. It is worth noticing that Solomon on the other hand took no part in the measures which placed him on the throne. **He that believes will not make haste**. The one sought to frustrate the designs of Providence, the other **committed himself to Him that judges righteously**. And he was crowned and Adonijah was executed.
- IV. ADONIJAH REBELLED AGAINST HIS FATHER; SOLOMON REVERENCED HIS MOTHER. Treatment of parents is a test of character. To honour father and mother is "the first commandment with promise." Adonijah repaid his father's indulgence with treason against his throne; Solomon, when seated on his throne, had a throne set for his mother. If he were king, his mother should be queen. He received her with

The Pulpit Commentary Contrasts Solomon and Adonijah

the profoundest respect, though she was his subject; for he "counted her uncrowned womanhood to be the royal thing." The fortunes of these two brothers were not more diverse than their characters, as revealed by their treatment of their eiders. And their histories accorded with their principles; their lives and deaths illustrated the commandment.

- V. GOD CHOSE SOLOMON AND REFUSED ADONIJAH. As in the case of Esau and Jacob, as in the case of Manasseh and Ephraim, the younger is preferred to the elder. And yet the elder was apparently the popular favourite. "Man looks on the outward appearance, but the Lord looks on the heart." It is the case of David and his brethren over again.

In all these cases **the Lord has set apart him who is godly for himself**" The meek, pacific Solomon, the rejected of Joab and Abiathar, is the accepted of Jehovah. And the brilliant and beautiful Adonijah, his advantages, his influence, his efforts, all these avail him nothing, for **Though Jehovah is high, yet He has respect to the lowly; but the proud** [and we may add, the selfish, the disobedient] **He knows afar off** (Psalm 138:6; MKJV) while **the wicked and him that loves violence His soul hates.** (Psalm 11:5)

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:25 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Abiathar the Priest is Given Early Retirement

This section is how Solomon dealt with Abiathar, the priest.

Peter Pett's Chiasm of 1Kings 2:26–35

- a And to Abiathar the priest said the king, "Get yourself to Anathoth, to your own fields, for you are worthy of death, but I will not at this time put you to death, because you bore the ark of the Lord YHWH before David my father, and because you were afflicted in all in which my father was afflicted." So Solomon thrust out Abiathar from being priest to YHWH, that he might fulfil the word of YHWH, which he spoke concerning the house of Eli in Shiloh (1Kings 2:26-27).
- b And the news came to Joab, for Joab had turned after Adonijah, although he had not turned after Absalom. And Joab fled to the Tent of YHWH, and caught hold on the horns of the altar. And it was told king Solomon, "Joab is fled to the Tent of YHWH, and, behold, he is by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall on him" (1Kings 2:28-29).
- c And Benaiah came to the Tent of YHWH, and said to him, "Thus says the king, Come forth." And he said, "No, but I will die here" (1Kings 2:30 a).
- d And Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me." And the king said to him, "Do as he has said, and fall on him, and bury him" (1Kings 2:31 a).
- e That you may take away the blood, which Joab shed without cause, from me and from my father's house" (1Kings 2:31 b).
- d' "And YHWH will return his blood on his own head, because he fell on two men more righteous and better than he, and slew them with the sword, and my father David knew it not, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah" (1Kings 2:32).
- c' "So will their blood return on the head of Joab, and on the head of his seed for ever, but to David, and to his seed, and to his house, and to his throne, will there be peace for ever from YHWH" (1Kings 2:33).

Peter Pett's Chiasm of 1Kings 2:26–35

- b' Then Benaiah the son of Jehoiada went up, and fell on him, and slew him, and he was buried in his own house in the wilderness (1Kings 2:34).
- a' And the king put Benaiah the son of Jehoiada in his place over the host, and Zadok the priest did the king put in the place of Abiathar (1Kings 2:35).

Pett: Note that in `a' Abiathar was thrust out from being Priest to YHWH, and in the parallel his position was taken by Zadok. In `b' Solomon commanded Benaiah to `fall on Joab' and in the parallel he did so. In `c' Joab said that he would die at the altar, and in the parallel Solomon declared that thereby the blood of his victims would return to his own head. In `d' Solomon told Benaiah to fall on Joab and bury him, and in the parallel that is how his blood would fall on his own head. Centrally in `e' Solomon stressed that it would remove from his father's house the blood that Joab shed without cause.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

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The Bible follows a relatively small group of people in any given historical period. It is at this point that we discover what Solomon will do to Abiathar, who was essentially the dual High Priest with Zadok. However, Abiathar, as we have seen, chose to back Adonijah as king without conferring with God or with King David.

And to Abiathar the priest said the king, “Anathoth go on your fields for a man of death you [are]; and in the day the this I will not put you to death, for you bore an Ark of my Adonai Y^ehowah to faces of David my father; and because you were afflicted in all that afflicted my father.”

1Kings
2:26

The king said to Abiathar the priest: “Go to your estate in Anathoth, for you [have become] a man of death. [However], I will not execute you on this day because you bore the Ark of my Adonai Y^ehowah before the face of David my father, and because you were afflicted in all [the ways] that my father was afflicted.”

The king said to Abiathar the priest: “Leave here and go to your estate in Anathoth, for you have become a man deserving of death. However, I will not execute you on this day for two reasons: (1) you bore the Ark of Jehovah the Lord before my father David and (2) you shared my father’s afflictions when he had been banished by Saul.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to Abiathar the priest said the king, “Anathoth go on your fields for a man of death you [are]; and in the day the this I will not put you to death, for you bore an Ark of my Adonai Y ^e howah to faces of David my father; and because you were afflicted in all that afflicted my father.”
Latin Vulgate	And the king said also to Abiathar, the priest: Go to Anathoth, to your lands, for indeed you are worthy of death: but I will not at this time put you to death, because you did carry the ark of the Lord God before David, my father, and have endured trouble in all the troubles my father endured.
Peshitta (Syriac)	And to Abiathar the priest the king said, Go to Anathoth, to your own fields; for you are worthy of death; but I will not at this time put you to death because you bore the ark of the LORD before David my father and because you have been afflicted in all wherein my father was afflicted.
Septuagint (Greek)	And the king said to Abiathar the priest, Depart quickly to Anathoth, to your farm, for you are worthy of death this day; but I will not slay you, because you have borne the ark of the covenant of the Lord before my father, and because you were afflicted in all things in which my father was afflicted.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	The king said to the priest Abiathar, "Go to your fields at Anathoth, because you are a condemned man. However, I won't kill you today because you carried the Lord's chest in front of my father David and because you shared in all my father's sufferings."
Contemporary English V.	Solomon sent for Abiathar the priest and said: Abiathar, go back home to Anathoth! You ought to be killed too, but I won't do it now. When my father David was king, you were in charge of the sacred chest, and you went through a lot of hard times with my father.
Easy English	The king told Abiathar the priest to go back home to work on his farm in Anathoth. `You deserve to die, but I will not kill you now. You used to carry God's *Covenant Box while you were with my father David. You shared all my father's troubles.'
Easy-to-Read Version	Then King Solomon said to Abiathar the priest, "I should kill you, but I will let you go back to your home in Anathoth. I will not kill you now because you helped to carry the Holy Box [The Box of the Agreement. Also called "The Ark of the Covenant," the box containing the stone tablets with the Ten Commandments written on them and the other things that proved God was with the people of Israel during their time in the Sinai Desert.] of the Lord while marching with my father David. And I know that you shared in the hard times, just like my father."
Good News Bible (TEV)	Then King Solomon said to Abiathar the priest, "Go to your country home in Anathoth. You deserve to die, but I will not have you put to death now, for you were in charge of the LORD's Covenant Box while you were with my father David, and you shared in all his troubles."
<i>The Message</i>	The king then told Abiathar the priest, "You're exiled to your place in Anathoth. You deserve death but I'm not going to kill you--for now anyway--because you were in charge of the Chest of our ruling GOD in the company of David my father, and because you shared all the hard times with my father."
New Century Version	King Solomon said to Abiathar the priest, "I should kill you too, but I will allow you to go back to your fields in Anathoth. I will not kill you at this time, because you helped carry the Ark of the Lord God while marching with my father David. And I know you shared in all the hard times with him."
New Life Bible	Then the king said to Abiathar the religious leader, "Go to your own fields at Anathoth, for you should be put to death. But I will not have you killed at this time. Because you carried the special box of the Lord God in front of my father David. And you shared in all of my father's suffering."
The Voice	Solomon (to Abiathar the priest): ²⁶ Return to your own fields in Anathoth. You deserve the penalty of death, but I will not execute you now because you transported the sacred chest of the Eternal before King David, my father, and because you suffered all the same troubles and burdens my father suffered.

Partially literal and partially paraphrased translations:

American English Bible	Then the king said to AbiAthar the Priest: 'Now, go back to your farm in AnathOth quickly; for you also deserve death today. However, I'm not going to kill you, because you carried Jehovah's Chest of the Sacred Agreement before my father, and because you also shared in all the sufferings of my father.'
Christian Community Bible	Then the king said to Abiathar the priest, "Go to your estate at Anathoth. You deserve death but I will not put you to death, because you carried the Ark of God before my father David and shared in all his trials."

God's Word™	The king told the priest Abiathar, "Go to your land in Anathoth. You deserve to die, but I won't kill you at this time because you carried the ark of the Almighty LORD ahead of my father David and because you shared all my father's sufferings."
International Standard V	The king also told Abiathar the priest, "Go home to Anathoth. You deserve to die, but I won't kill you today, because you carried the ark of the Lord GOD before my father David and because you shared all the troubles that my father went through."
New Advent (Knox) Bible	The king had a command, too, for the priest Abiathar; Go back to thy lands at Anathoth. Nothing better thou deservest than death, but I will spare thy life this day; thine it was to carry the ark in my father's presence, and to share all the perils he endured.
New American Bible (2011)	The king said to Abiathar the priest: "Go to your estate in Anathoth. Though you deserve to die, I will not put you to death at this time, because you carried the ark of the Lord GOD before David my father and shared in all the hardships my father endured." The narrator indulges in a subtle wordplay: Abiathar's exile to Anathoth ('anatot) continues the series of hardships he has endured (hit'annita). 1Sam. 22:20-23.
NIRV	The king spoke to the priest Abiathar. He said, "Go back to your fields in Anathoth. You should really be put to death. But I won't have it done now. That's because you carried the ark of the Lord and King. You did it for my father David. You shared all of his hard times."
New Jerusalem Bible	As for Abiathar the priest, the king said to him, 'Go to Anathoth to your estate. You deserve to die, but I am not going to put you to death now, since you carried the ark of Yahweh in the presence of my father David and shared all my father's hardships.'
New Simplified Bible	The king spoke to Abiathar the priest: »Go to your fields at Anathoth. You deserve death. But I will not put you to death now, because you carried the Ark of Jehovah God before David my father. You were with him in all his troubles.«
Revised English Bible	Abiathar the priest was told by the king to go to Anathoth to his estate. 'You deserve to die,' he said, 'but in spite of this day's work I shall not put you to death, for you carried the Ark of the Lord God before my father David, and you shared in all the hardships he endured.'
Today's NIV	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."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said to Abiathar the priest, "Go to Anata, toward your fields you man of death! You will not die this day, for you lifted the ark of the Lord Yahweh in front of David my father, and you were humbled in all of my father's humblings."
Bible in Basic English	And to Abiathar the priest the king said, Go to Anathoth, to your fields; for death would be your right reward; but I will not put you to death now, because you took up the ark of the Lord God before David my father, and you were with him in all his troubles.
The Expanded Bible	King Solomon said to Abiathar the priest, "·I should kill you too [You deserve to die], but ·I will allow you to go back [go] to your fields in Anathoth. I will not kill you at this time, because you helped carry the Ark of the Lord God ·while marching with [for; before] my father David. And I know you shared in all the hard times with him."
Ferar-Fenton Bible	Abiathar Deposed and Banished And he ordered Abiathar the priest, "Go to Anathoth your estate, —for you are a dead man, but I will not kill you to-day, because you served the altar of the High LORD before David my father, and because you suffered in all my father suffered."
NET Bible©	The king then told Abiathar the priest, "Go back to your property [Or "field."] in Anathoth. You deserve to die [Heb "you are a man of death."], but today I will not kill you because you did carry the ark of the sovereign Lord before my father David

and you suffered with my father through all his difficult times [Heb "and because you suffered through all which my father suffered."]."

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To Abiathar [S 1Sam. 22:20] the priest the king said, "Go back to your fields in Anathoth [S Joshua 21:18]. You deserve to die, but I will not put you to death now, because you carried the ark [S 2Sam. 15:24] of the Sovereign Lord before my father David and shared all my father's hardships [S 2Sam. 15:14]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To Evyatar the cohen the king said, "You, get yourself to 'Anatot, to your own fields. You deserve to die; but I won't put you to death just now; since you did carry the ark of Adonai ELOHIM before David my father; and you suffered together with my father in everything he suffered."
exeGeses companion Bible	And the sovereign says to Abi Athar the priest, Go to Anathoth - to your own fields; for you are a man of death: but I deathify you not today, because you bore the ark of Adonay Yah Veh at the face of David my father - being humbled in all wherein my father was humbled.
Orthodox Jewish Bible	And unto Evyatar (Abiathar) HaKohen said HaMelech, Get thee to Anatot, unto thine own sadot; for ish mavet atah (You are a man deserving of death); but I will not this day put thee to death, because thou borest the Aron Adonoi Hashem before Dovid Avi, and because thou hast shared hardship in all wherein Avi endured hardship [See 2Ti 4:5 OJBC].
<i>The Scriptures</i> 1998	Then the sovereign said to Ebyathar the priest, "Go to Anathoth, to your own fields, for you deserve death. But I do not put you to death at this time, because you did bear the ark of the Master הויה before my father Dawid, and because you were afflicted in all my father was afflicted in."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And to Abiathar the priest the king said, Get to Anathoth to your own estate; for you deserve death, but I will not put you to death now, because you bore the ark of the Lord God before my father David and were afflicted in all my father endured.
English Standard Version	And to Abiathar the priest the king said, "Go to Anathoth, to your estate, for you deserve death. But I will not at this time put you to death, because you carried the ark of the Lord GOD before David my father, and because you shared in all my father's affliction."
Green's Literal Translation	And the king said to Abiathar the priest, Go to Anathoth, to your fields. For you are a man of death. But I will not at this time cause you to die, because you have borne the ark of the Lord Jehovah before my father David, and because you were afflicted in all <i>the things with</i> which my father was afflicted.
Kretzmann's Commentary	The End of Joab And unto Abiathar, the priest, said the king, in deposing him and his family from office, Get thee to Anathoth, a priests' town in the tribe of Benjamin, some five miles northeast of Jerusalem, unto thine own fields, for he had possessions there; for thou art worthy of death, as a conspirator against the king; but I will not at this time put thee to death because thou barest the ark of the Lord God before David, my father, 1Sam. 23:6; 2Sam. 15:24-29, and because thou hast been afflicted in all wherein my father was afflicted, both during the persecution of Saul and during the rebellion of Absalom.

NASB	Then to Abiathar the priest the king said, "Go [Josh 21:18; Jer 1:1] to Anathoth to your own field, for you deserve to die [Lit are a man of death] [1 Sam 26:16]; but I will not put you to death at this time, because you carried the ark [1 Sam 23:6; 2 Sam 15:24-29] of the Lord God [Heb YHWH, usually rendered Lord] before my father David, and because you were afflicted [1 Sam 22:20-23; 23:8, 9] in everything with which my father was afflicted."
New King James Version	Abiathar Exiled, Joab Executed And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you are deserving of death; 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 every time my father was afflicted."
World English Bible	To Abiathar the priest said the king, Get you to Anathoth, to your own fields; for you are worthy of death: but I will not at this time put you to death, because you bear the ark of the Lord Yahweh before David my father, and because you were afflicted in all in which my father was afflicted.
Young's Updated LT	And to Abiathar the priest said the king, "To Anathoth go, unto your fields; for a man of death you are , but in this day I do not put you to death, because you have borne the ark of the Lord Jehovah before David my father, and because you were afflicted in all that my father was afflicted in."

The gist of this verse: Solomon banishes Abiathar from Jerusalem.

1Kings 2:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational	No Strong's # BDB #510
'Eb ^e yâthâr (אֲבִיָּאֵתָר) [pronounced <i>eb^e-yaw-THAWR</i>]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: The king said to Abiathar the priest: "Go to your estate in Anathoth,... Abiathar had an estate or some fields in Anathoth. Now, according to the Law, Levites were not supposed to own land. However, I believe that applied to the people as a whole. Judah, for instance, inhabited a specific portion of land; but the Levites did not have their own country. But, apparently, Levites could, individually, own their own land (priests came from Aaron, the brother of Moses; both of whom were Levites).

Peter Pett: *Anathoth was about three and a half miles (five kilometres) north east of Jerusalem. It was a Levitical town in Benjaminite territory (Joshua 21:18). That Abiathar was known to be guilty of more than just attendance at Adonijah's attempt to pre-empt the reception of the kingship comes out here. Solomon's sympathy undoubtedly ran deep towards Abiathar because he recognised the loyalty that he had demonstrated towards his father, and clearly also took account of his 'holy' status (in contrast with Saul's attitude revealed in 1Samuel 22:17-18). And yet he still selected him out for severe punishment and considered him worthy of death. Solomon apparently therefore had specific knowledge about his activities as a continuing conspirator. We note also that there was no protestation of innocence from Abiathar.*¹⁴⁵

So Abiathar did own some land and Solomon was aware of this. This suggests that Solomon did some study of those men of note during the administration of his own father. Or, in the alternative, when it became known that Abiathar was supporting Adonijah, Solomon told his record keeper, "Gather all of the information on Abiathar that you have and present it to me in the morning."

It is likely that some of these things are simply known to Solomon as well as to many people in Israel. Abiathar had a long history with King David; so as David's son, it is reasonable that (1) Solomon himself knew that Abiathar owned land; (2) Solomon was able to access the records of Abiathar's holdings; or (3) someone on Solomon's staff was able to run down information about Abiathar.

1Kings 2:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĀnāthôth (אֲנָתוֹת) [pronounced ʿġun-aw-THOTH]	<i>answers to prayer; transliterated Anathoth</i>	proper singular noun; location and a person's name	Strong's #6068 (plural of Strong's #6067) BDB #779
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
ʿal (עַל) [pronounced ʿġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
sâdīym (שָׂדֵי) [pronounced saw-DEEM]	<i>fields, land, country, open country; an estate</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #7704 BDB #961
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
mâveth (מָוֶת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

¹⁴⁵ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

1Kings 2:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: ...for you [have become] a man of death. Abiathar associated himself closely with Adonijah; and he did this without consulting with King David and obviously without consulting with God. Adonijah has been dispatched; so Abiathar is seen as associating with a man of rebellion; so by association, Abiathar has become a man of rebellion; and therefore, a man of death.

This is not unlike someone being in a gang, and the gang has been responsible for a lot of evil things done in their city. So each member of the gang bears some responsibility for these evil things.

Abiathar was not merely associated with Adonijah; but he did so knowing that he had not checked things out with King David first. Solomon could have executed Abiathar (just as he could have executed Adonijah back in 1Kings 1).

However, despite Abiathar's association with men who have been executed, Solomon will not execute him, but removed him from his esteemed office and require him to move to his own land, a few miles away, out of the public limelight, and therefore, away from exerting influence over people who could be misguided.

1Kings 2:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260
The bêt̄h preposition, yôwm and hûw (with definite articles) mean <i>in this day, on this day; at this time</i> .			
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #4191 BDB #559

1Kings 2:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâsâ' (נשא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and 'ădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAH*] (note the difference of the vowel ending), it always means *my lords*. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read *Y^ehowah* and 8 ancient Isaiah manuscripts read *Y^ehowah* instead. This suggests, that either ancient Scribes were confused about this form of *Adonai* or that they simply substituted *Adonai* for *Y^ehowah*, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but *Lord* was said instead). And even if every manuscript read *Adonai*, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying *my Lord* would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as *our Father*).

YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

1Kings 2:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

Translation: [However], I will not execute you on this day because you bore the Ark of my Adonai Y^ehowah before the face of David my father,... Quite simply, to avoid a great many problems, Solomon would certainly consider ridding himself of all his potential enemies. Abiathar's support for Adonijah was not accidental; this was intentional and against God and David.

However, Solomon will not execute Abiathar, and he gives two reasons for not doing so. Solomon's father David brought the Ark from being put away for a very long time, because no one knew how to move it. David read the Scriptures, determined how to move it; and we find out here that Abiathar helped him. Abiathar was probably one of those who carried it.

Abiathar's contribution here as well as his contribution at the Tent of the Ark would have figured into Solomon's decision to spare him.

The historical narrative of this is found in 2Sam. 6:12–15 *And it was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing. And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. And David danced before the LORD with all his might. And David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn. 1Chron. 15:1–3, 11–15 David built houses for himself in the city of David. And he prepared a place for the ark of God and pitched a tent for it. Then David said that no one but the Levites may carry the ark of God, for the LORD had chosen them to carry the ark of the LORD and to minister to him forever. And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place, which he had prepared for it. Then David summoned the priests Zadok and Abiathar, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, and said to them, "You are the heads of the fathers' houses of the Levites. Consecrate yourselves, you and your brothers, so that you may bring up the ark of the LORD, the God of Israel, to the place that I have prepared for it. Because you did not carry it the first time, the LORD our God broke out against us, because we did not seek Him according to the rule." So the priests and the Levites consecrated themselves to bring up the ark of the LORD, the God of Israel. And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to the word of the LORD. (ESV; capitalized) It is not entirely clear that Zadok and Abiathar themselves carried the Ark. They may have; but they would have been involved in the consecration which took place and the preparations made for the Ark at the Jerusalem Tent (the original Tabernacle of God was still in Gibeon). As the chief priests overseeing everything, it is reasonable to speak of Abiathar carrying the Ark, whether he actually did or not.*

Bringing the Ark out of retirement was one of the great achievements in the life of David (based on his own opinion as well as based on historical opinion); and Abiathar played a part in doing this. Therefore, Solomon extends Abiathar great respect for this reason.

When David first left Jerusalem under threat of attack by Absalom, Zadok and Abiathar initially left Jerusalem, bringing the Ark with them. David sends them back. Again, it does not matter if the text speaks of Zadok and Abiathar carry the Ark themselves or whether they oversee it; later texts can correctly refer to them as bearing the Ark because of their position as the high priests. 2Sam. 15:24–25

Lange: *That Abiathar and Zadok went with David then, bearing the ark of the covenant, showed great veneration and fidelity, upon their part, to him. Of course they did not carry the ark themselves; but it was borne by the Levites, whose office it was to do so (Num. 4:15; 1 Chron. 16:15), and who did it at their command.*¹⁴⁶

Matthew Henry: *Abiathar, in consideration of his old services, is only degraded, 1Kings 2:26–27. Solomon convicts him, and by his great wisdom finds him guilty: “You are worthy of death, for joining with Adonijah, when you knew on whose head God intended to set the crown.” He calls to mind the respect he had formerly shown to David his father, and that he had both ministered to him in holy things (had borne before him the ark of the Lord), and also had tenderly sympathized with him in his afflictions and been afflicted in them all, particularly when he was in exile and distress both by Saul’s persecution and Absalom’s rebellion. Note, Those that show kindness to God’s people will have it remembered to their advantage one time or other. For this reason he spares Abiathar’s life, but deposes him from his offices, and confines him to his country seat at Anathoth, forbids him the court, the city, the tabernacle, the altar, and all inter-meddling in public business, with an intimation likewise that he was upon his good behaviour, and that though Solomon did not put him to death at this time he might another time, if he did not conduct himself well. But, for the present, he was only thrust out from being priest, as rendered unworthy of that high station by the opposition he had given to that which he knew to be the will of God. Saul, for a supposed crime, had barbarously slain Abiathar’s father, and eighty-five priests, their families, and city. Solomon spares Abiathar himself, though guilty of a real crime. Thus was Saul’s government ruined and Solomon’s established.*¹⁴⁷

Solomon does not simply execute Abiathar. He could have easily done so—problem solved. Solomon is not looking to harm every man who is potentially his enemy.

1Kings 2:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
‘ânâh (אָנָה) [pronounced gaw-NAW]	to humble [humiliate] oneself, to be afflicted; to submit oneself [especially to God]	2 nd person masculine singular, Hithpael perfect	Strong’s #6031 BDB #776
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong’s # none BDB #88
kôl (כֹּל) [pronounced koh/]; also kol (כָּל) [pronounced kol]	all, all things, the whole, totality, the entirety, everything	masculine singular noun without the definite article	Strong’s #3605 BDB #481

¹⁴⁶ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

¹⁴⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:26–34.

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Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
<p>In Joshua 1:7, Owen and the NASB translates these three words <i>wherever</i>; Young: <i>in every [place] where</i>; Rotherham and the KJV: <i>wheresoever</i>. In 2Sam. 7:7, the NASB renders this <i>wherever</i>, but Owens translates it <i>in all places</i>. Young, in an unusual move, renders this <i>during all [the time] that</i> in 2Sam. 7:7. In 1Kings 2:26, Owens renders this, <i>in all that</i>. Literally, this is <i>in all which, in all that</i>; and <i>wherever</i> is a good modern rendering.</p>			
ʾânâh (עָנָה) [pronounced ʿaw-NAW]	to humble [humiliate] oneself, to be afflicted; to submit oneself [especially to God]	3 rd person masculine singular, Hithpael perfect	Strong's #6031 BDB #776
ʾâb (אָב) [pronounced aw ^b V]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and because you were afflicted in all [the ways] that my father was afflicted.” When Abiathar was very young, Saul brought his people into Nob, the city of the priests, and killed them all because David had been there. Only Abiathar escaped (he escaped as a very young man—probably in his early teens). He joined up with David in the desert, on the run from Saul; and this is how he shared in the afflictions of David.

Solomon and David would both have a soft spot for Abiathar. What he chose to do was completely wrong and showed that he had strayed from the faith—but he had a long history with King David which could not be brushed aside. Furthermore, despite supporting Adonijah—a sin for which he will pay with forced retirement—there is nothing in his background which makes him worthy of death.

Jamieson, Fausset and Brown: *Abiathar... as the counselor or accomplice of Adonijah, had deserved to share his fate. But partly from regard to his priestly dignity, and partly from his long associations with the late king, Solomon pronounced on him the mitigated sentence of banishment to his country estate at Anathoth, and thereby, as God's vice regent, deprived him of his office and its compensation.*¹⁴⁸

You will note that Solomon is doing everything possible to keep from harming David's family and David's associates. Many new kings would have killed Adonijah, Joab and Abiathar without batting an eye. By their actions, they identified themselves as enemies of the throne.

Keil and Delitzsch: *The conduct of Solomon towards the high priest Abiathar is a proof how free his actions were from personal revenge or too great severity. Abiathar had also forfeited his life through the part he took in Adonijah's conspiracy; but Solomon simply sent him to Anathoth (i.e., Anata; see at Joshua 18:24), to his own fields, i.e., to his property there.*¹⁴⁹

Because Adonijah has been dispatched, Abiathar and any others that Solomon threatens with execution will recognize that he means business and that he is being merciful and not soft.

¹⁴⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:26–27 (slightly edited).

¹⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:26–27.

John Wesley (who I believe takes this from Matthew Poole): *Thus Solomon shews respect to his sacred function. He mixes mercy with justice, and requites Abiathar's former kindness to David; hereby teaching princes, that they should not write injuries in marble, and benefits in sand, as they have been so often observed to do.*¹⁵⁰

Application: As a teacher, I have been forced to come down hard on one or two individuals right to begin with, in order to let the others know that I meant business.¹⁵¹ This is what Solomon did with Adonijah, although it is clear that he would have avoided doing this if he could.

Solomon cannot ignore this act of rebellion by Adonijah, Abiathar and Joab. All of these are grown men who chose to go against God's will. Solomon gave Adonijah and Abiathar an out, a way of salvation. They only needed to take it. Joab, however, was a different matter (vv. 28–34).

*Lange on Abiathar: Solomon allowed Abiathar to go unpunished at first, which scarcely any other Eastern prince would have done. But when the repeated attempt of Adonijah to seize the kingdom was discovered, Abiathar could no longer be passed over. Yet, instead of inflicting death upon him, he deprived him of his influential office, and let him live at liberty on his estate, on account of his former good behaviour. Here was no severity, but gratitude, kindness, and generosity. Ecclesiastical office can be no protection from just punishment of crime (see Luke 12:47 1Cor. 9:27). Former fidelity cannot efface later treachery. It is most lamentable that a man who was faithful in times of trouble should end his career as a sinner (1Cor. 10:12).*¹⁵²

The person who sees Solomon as some ministering angel of death, calling for the execution of this man and that, completely misses the narrative of this chapter, and has completely missed the personalities and power plays found herein.

V. 26: The king said to Abiathar the priest: “Leave here and go to your estate in Anathoth, for you have become a man deserving of death. However, I will not execute you on this day for two reasons: (1) you bore the Ark of Jehovah the Lord before my father David and (2) you shared my father's afflictions when he had been banished by Saul.” Abiathar had some very close ties to King David in the spiritual realm. We do not find these same ties with Adonijah or Joab and King David. Adonijah is David's son, by blood; but he is always mentioned in connection with his mother and not with his father. That is because his mother was his guiding influence. And Joab, was a good and faithful servant, unless it suited him to do otherwise—and two innocent men were killed by Joab (Absalom was not an innocent man). Abiathar does not have that same record with David. When David suffered some privation in the desert wilderness, Abiathar was right there with him. When David needed spiritual guidance, Abiathar brought the Ephod of God. But, most important to David is, he brought the Ark of God into Jerusalem, so that the people might worship and rejoice when it is near. Although we are not given the details, what Solomon says here indicates that he and Abiathar coordinated the movement of the Ark; and made certain that it was done with the safety of the people in mind.

We have already studied the life of Abiathar back in **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)). He will be mentioned twice¹⁵³ more in Scripture (1Kings 4:4 and Mark 2:26).

This leads us to some application:

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1. Abiathar's primary function was of a spiritual nature.
2. When escaping from Nob, he had the sacred Ephod, and King David called upon him to use the Ephod.

¹⁵⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 2:26.

¹⁵¹ I rarely executed any of them, however.

¹⁵² From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=10&ch=2> accessed October 8, 2014.

¹⁵³ Apart from the mentions in 1Chronicles.

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3. But it was not up to Abiathar at any time to back a particular candidate for political office. He was clearly a patriot and supporter of King David, but this is also because he knew that God supported David.
4. When it appeared clear that David was dying, Abiathar backed Adonijah, and that was a mistake. As priest, he could have gone to God to determine what to do. As a loyal subject of King David, he should have gone to King David for direction.
5. Abiathar is the illustration for exactly what a believer should *not* do.
6. We as believers face the same political pull. I write this in 2014, and we have had 6 years of the most abysmal presidency in my lifetime. Obviously I would like to see a different man in office. However, my spiritual gift is writing commentary for the Word of God. Therefore, I cannot take 3 or 4 hours out of my day to advocate for political candidates. This would interfere with the function of my spiritual gift.
7. On the other hand, the United States is a republic, where we vote for men to carry on with the doings of government, so I, as a citizen, have both the right and the responsibility to vote.
8. Here is where it gets tricky. It might be right for believer Charley Brown to advocate for a particular candidate or to even run for office, but it might not be right for believer Lucy Van Pelt to do the same. Each one of us has a spiritual gift. Each one of us has a spiritual life. We need to attend to that first and foremost. Spiritual growth and the our function in the Protocol Plan of God is first and foremost; and what ever happens after is fine.
9. Studying the Word of God does not engulf all the waking hours of the believer-priest. For the average believer, an hour a day is about the right amount of doctrine to take you to maturity. That leaves you with another 15 hours. As you move toward maturity, you begin to understand what your life is about, and you will be doing certain things which are in accordance with the spiritual life and/or with your spiritual gift.
10. In some cases, this is pretty much full-time (like a pastor, evangelist or missionary); but the bulk of believers work at a normal job. However, we are all in full-time Christian service.
11. It ought to be obvious, just like some Christians are teachers, some are firemen, and some are CEO's; it is also possible for a believer to be a politician. It is also possible for a believer to be a political advisor, a political columnist, or sometime tied to politics in this way or that. Spiritual growth is paramount. If you do not know what the Bible teaches, you could end up being a liberal advocating for Satanic liberal causes. See **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).
12. As a believer, if you support say 2 or 3 liberal planks, then you ought not to vote at all until you get straightened out.
13. My point is, we are going to be involved or not involved in politics; but spiritual growth and our spiritual life comes first. If you have enough time to watch the news and form an educated opinion which is in line with the Bible, then there is nothing in the Bible to stop you from doing so.
14. Bear in mind, we are not hear to change or to fix the devil's world. Furthermore, all political solutions are temporary at best; misguided at worst.
15. The key is, does your interest in politics take up too much of your time? Do you listen to Rush Limbaugh for 3 hours a day but neglect your job, your family and listening to Bible doctrine?
16. It ought to be obvious that some politicians are in it for the power, and they have no core principles. Charlie Crist is a great example—he is a man who **called for impeachment** hearings of Bill Clinton, and yet **embraces liberal policies today** (2014). So you might go door-to-door campaigning for this or that politician, and later find out, he has no foundation in conservative principles—he just thought that spouting conservative rhetoric would get him elected.
17. A country goes in the direction of its people—how many are believers and how many of them are growing believers. It does not matter who is in office, this is still key.
18. Britain was once one of the greatest nations of earth; and to view a map of the British Empire is mind boggling, because tiny, little Great Britain is a postage stamp country compared to all of the land that they ruled over. They brought law and order and Christian evangelism to a huge chunk of the world—and therefore, God blessed this little nation with great power. But, when the spiritual life of the citizens of Great Britain began to wain, so did its great empire. There are cities under siege in Great Britain or very nearly under siege because of Islam, which has taken over large areas in the cities of Britain. Britain and France could both go up in flames overnight (their largest cities could) because of Islamic recalcitrants; but the key problem is Christianity's light going out in those countries. When churches start becoming

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- mosques, that is a danger to the entire country.
19. But the key is not changing the leadership or the immigration policies or cracking down on Muslim factions in the land; the key is the individual believer and doctrine in their soul. What will naturally follow is good policy.
 20. The same thing is true in our individual lives—as we grow in grace and knowledge of the Word of God, our effective spiritual function increases. Many of us discover our spiritual gifts and these gifts begin to function. But, what came first was spiritual growth.
 21. If your political involvement compromises your Christian growth or your Christian witness, then you need to cut back or cut out this political involvement. For some people, this might even mean *no watching the news, no listening to Rush Limbaugh, no advocating for this or that candidate*. In other cases, this is perfectly legitimate behavior.
 22. And, in all cases, a church is not a place for political rallies, political endorsements, political candidates, political literature, etc. It does not matter who is running for this or that office.
 23. However, it is equally legitimate for a pastor to use political illustrations from the pulpit. It is perfectly legitimate for a pastor to use various political schemes, viewpoints, individuals (historical and current) to use for illustrative purposes. Obviously, it would be illegitimate for a pastor to take a whole host of current political candidates and evaluate them from the pulpit, *using them as illustrations*. The pulpit is not a place from which to advocate political change.

Therefore, there is no easy blanket answer. However, missionaries ought to stay out of politics altogether. As a missionary, you are going to go to nations where the political system is corrupt or supports a myriad of bad ideas. It is your mission to convert various individuals to Jesus Christ, and then to provide for them learning opportunities—ideally through the establishment of indigenous independent churches. During your tenure as a missionary, you may live under a bad government and under a horrible government. That is not your concern.

Do you see how Abiathar and his actions directly speaks to our lives 3000 years later?

Chapter Outline

Charts, Graphics and Short Doctrines

L. M. Grant: *Abiathar the priest had before seemed true to David (2Samuel 15:24-29), but his being tested by the defection of Adonijah had proved him deficient, so that he was no longer to be trusted as a faithful priest. Solomon did not put him to death, though he told him he was worthy of death (v.26), but he banished him from Jerusalem, sending him to Anathoth, his home. Verse 27 tells us that this fulfilled the word of the Lord spoken to Eli (1Samuel 2:31-34) because Eli had failed to faithfully function for God in the priesthood.*¹⁵⁴

And so cast out Solomon Abiathar from being a priest to Y^ehowah, to fulfill a word of Y^ehowah which He spoke upon a house of Eli in Shiloh.

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2:27

Therefore, Solomon expelled Abiathar from being a priest to Y^ehowah, [thus] fulfilling the word of Y^ehowah which He spoke in Shiloh regarding the house of Eli.

Consequently, Solomon exiled Abiathar from Jerusalem and cut him off from being a priest to Jehovah, which fulfilled the word of Jehovah that He spoke in Shiloh regarding the house of Eli.

Here is how others have translated this verse:

Ancient texts:

¹⁵⁴ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Masoretic Text (Hebrew)	And so cast out Solomon Abiathar from being a priest to Y ^e howah, to fulfill a word of Y ^e howah which He spoke upon a house of Eli in Shiloh.
Latin Vulgate	So Solomon cast out Abiathar from being the priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.
Peshitta (Syriac)	So Solomon expelled Abiathar from being priest to the LORD; that the word of the LORD might be fulfilled which he spoke concerning the house of Eli in Shiloh.
Septuagint (Greek)	And Solomon removed Abiathar from being a priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Eli in Shiloh.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	But I won't let you be a priest of the LORD anymore. And so the promise that the LORD had made at Shiloh about the family of Eli came true.
Easy English	So Solomon punished Abiathar. He would no longer be a priest of the *Lord. So what the *Lord had said at Shiloh about the family of Eli came true.
Easy-to-Read Version	Solomon told Abiathar that he could not continue to serve as a priest of the Lord. This happened the way the Lord said it would. God said this about Eli the priest and his family at Shiloh. {And Abiathar was from Eli's family.}
<i>The Message</i>	Solomon stripped Abiathar of his priesthood, fulfilling GOD's word at Shiloh regarding the family of Eli.
New Century Version	Then Solomon removed Abiathar from being the Lord's priest. This happened as the Lord had said it would, when he was speaking in Shiloh about the priest Eli and his descendants.
New Life Bible	So Solomon stopped Abiathar from being religious leader for the Lord any longer. This was done to keep the word of the Lord, which God had spoken about the family of Eli in Shiloh.
New Living Translation	So Solomon deposed Abiathar from his position as priest of the Lord, thereby fulfilling the prophecy the Lord had given at Shiloh concerning the descendants of Eli.
The Voice	Solomon stripped Abiathar of his priesthood to the Eternal One. He did this so that the Eternal's word in Shiloh would be honored: the house of Eli <i>would not be able to atone for their wickedness through sacrifices and offerings.</i> 1Samuel 2:30-33

Partially literal and partially paraphrased translations:

American English Bible	So Solomon removed AbiAthar as the Priest of Jehovah, which fulfilled the words that the Lord spoke concerning the house of Heli in Salem.
Christian Community Bible	So Solomon removed Abiathar as priest of Yahweh, and fulfilled the word spoken by Yahweh in Shiloh concerning the descendants of Eli.
International Standard V	So Solomon fired Abiathar as the LORD's priest, thus fulfilling the promise that the LORD had spoken in Shiloh concerning Eli's household. Cf. 1Sam 2:27-36
New Advent (Knox) Bible	Thus king Solomon deprived Abiathar of his priesthood, in fulfilment of that sentence which the Lord passed on the race of Heli, long ago at Silo.
New American Bible (2002)	So Solomon deposed Abiathar from his office of priest of the LORD, thus fulfilling the prophecy which the LORD had made in Shiloh about the house of Eli.
New American Bible (2011)	So Solomon dismissed Abiathar from the office of priest of the LORD, thus fulfilling the word the LORD had spoken in Shiloh against the house of Eli. 1 Sm 2:27-33.
NIRV	So Solomon wouldn't let Abiathar serve as a priest of the Lord anymore. That's how the message the Lord had spoken at Shiloh came true. He had spoken it about the family of Eli.
New Jerusalem Bible	Solomon deprived Abiathar of the priesthood of Yahweh, thus fulfilling the prophecy which Yahweh had uttered against the House of Eli at Shiloh.

New Simplified Bible	Solomon did not allow Abiathar to be priest any longer. So the word of Jehovah came true concerning the sons of Eli in Shiloh.
Revised English Bible	Solomon deposed Abiathar from his office as priest of the LORD, so fulfilling the sentence pronounced by the LORD against the house of Eli in Shiloh.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Solomon expelled Abiathar from being a priest to Yahweh, fulfilling the word of Yahweh which he spoke over the house of Eli in Shiloh.
Bible in Basic English	So Solomon let Abiathar be priest no longer, so that he might make the word of the Lord come true which he said about the sons of Eli in Shiloh.
The Expanded Bible	Then Solomon removed [dismissed; banished] Abiathar from being the Lord's priest. This happened as the Lord had said it would [in order to fulfill the word of the Lord], when he was speaking in Shiloh about the priest Eli and his descendants [house; 1 Sam. 2:34-36].
HCSB	So Solomon banished Abiathar from being the LORD's priest, and it fulfilled the LORD's prophecy He had spoken at Shiloh against Eli's family.
NET Bible®	Solomon dismissed Abiathar from his position as priest of the Lord [Heb "Solomon drove out Abiathar from being a priest to the Lord."], fulfilling the decree of judgment the Lord made in Shiloh against the family of Eli [Heb "fulfilling the word of the Lord which he spoke against the house of Eli in Shiloh."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Shlomo forced Evyatar out of his task as cohen to ADONAI, so that what ADONAI had said in Shiloh about the family of 'Eli might be fulfilled.
exeGesés companion Bible	So Shelomoh expels Abi Athar being priest to Yah Veh; to fulfill the word Yah Veh worded concerning the house of Eli in Shiloh.
Orthodox Jewish Bible	So Sh'lomo thrust out Evyatar (Abiathar) from being Kohen unto Hashem; in order to fulfill the Devar Hashem, which He had spoken at Shiloh concerning the Bais Eli [See 1Sm 2:30-35].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So Solomon expelled Abiathar [descendant of Eli] from being priest to the Lord, fulfilling the word of the Lord which He spoke concerning the house of Eli in Shiloh. 1 Sam. 2:27-36.
Concordant Literal Version	And Solomon casts out Abiathar from being priest to Yahweh, to fulfill the word of Yahweh which He spoke concerning the house of Eli in Shiloh.
English Standard Version	So Solomon expelled Abiathar from being priest to the LORD, thus fulfilling the word of the LORD that he had spoken concerning the house of Eli in Shiloh.
Green's Literal Translation	And Solomon drove Abiathar from being priest to Jehovah, to fulfill the Word of Jehovah which He spoke concerning the house of Eli in Shiloh.
Kretzmann's Commentary	So Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfill the word of the Lord which he spoke concerning the house of Eli in Shiloh, from whom Abiathar was, through Ithamar, descended. The office of the high priest, from this time forth, passed over to the house of Eleazar, to which Zadok belonged. If a servant of the Word becomes guilty of flagrant transgressions of God's holy Law, he becomes unworthy of the holy office.
NASB	So Solomon dismissed Abiathar from being priest to the Lord, in order to fulfill the word of the Lord [1 Sam 2:27-36], which He had spoken concerning the house of Eli in Shiloh.

New RSV	So Solomon banished Abiathar from being priest to the Lord, thus fulfilling the word of the Lord that he had spoken concerning the house of Eli in Shiloh.
Webster's Bible Translation	So Solomon removed Abiathar from being priest to the LORD; that he might fulfill the word of the LORD, which he spoke concerning the house of Eli in Shiloh.
World English Bible	So Solomon thrust out Abiathar from being priest to Yahweh, that he might fulfill the word of Yahweh, which he spoke concerning the house of Eli in Shiloh.
Young's Updated LT	And Solomon casts out Abiathar from being priest to Jehovah, to fulfil the word of Jehovah which He spoke concerning the house of Eli in Shiloh.

The gist of this verse: Solomon fires Abiathar from being priest; he is forced to take an early retirement.

1Kings 2:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1644 BDB #176
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Eb ^e yâthâr (רַתְּיָבָא) [pronounced <i>eb^e-yaw-THAWR</i>]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Therefore, Solomon expelled Abiathar from being a priest to Y^ehowah,... Essentially, Solomon exiled Abiathar from Jerusalem and from being a priest (which cut off his son Jonathan as well). We might say that Solomon gave him early retirement.

This is exactly what Abiathar should have expected (and he does not argue with Solomon's decision). He could have asked God; he could have used the priestly prophecy item which he carried with him to David; and he could have asked David. He could have done any of these things and determined that backing Adonijah was not the right play. But he did not. As a spiritual leader, this means he needs to retire. He completely ignored the correct spiritual decisions.

Illustration: I will give you an excellent up-to-date example. First of all, no pastor ought to be backing this or that politician and certainly not campaigning for any politician. Any pastor who does, apart from simply presenting principles from the Word of God and applying them (as I often do), ought to retire from the ministry. And, in the 2008 presidential election, any pastor who actively supported Barack Obama should hang up his robes (or suit, or whatever he wears) and not teach at a church ever again. Despite the news blackout on any negative about candidate Obama, there was enough information out there to know without a doubt that he would be the worst president ever, because he has not ever shared any traditional American values—and when he acted as if he did, it was generally clear that this was a cover.

Application: However, and I mention this way by way of a tangent, pastor-teachers ought to stand for certain Biblical principles, which may be related to the spiritual life or to the laws of divine establishment. So, a pastor-teacher would support, say, the adoption of children by a natural married couple rather than by a same-sex couple. This is not hatred; this is differentiating based upon Biblical principles.

Application: In the news as of late is Houston Mayor Anise Parker who recently subpoenaed the sermons of a group of pastors to find out what they are teaching about **homosexuality and gender identity**. She and the city council had passed an ordinance to allow people of any gender to use **bathrooms** that they believed most suited their own gender or perceived gender. It is legitimate for pastors to teach that such ordinances are offensive to the values found in the Word of God. Such a pastor should stop short of advocating that Anise Parker be voted out of office; and there ought not be voter recommendations found in the foyer of the church (or in a parking lot booth). As R. B. Thieme, Jr. has said on many occasions, "It is not our job to whitewash the devil's world."

Back to Solomon and Abiathar:

Now, you might wonder, *how did Abiathar come to support Adonijah rather than Solomon?* We are not told, but my guess is, Adonijah looked very much like David and superficially appeared to be David's son. Solomon, at this point, was still a kid. He may have been in his late teens or early 20's¹⁵⁵ (Josephus¹⁵⁶ believes him to be 14 years old here), but he did not appear to be ready to take on such an awesome responsibility as to lead the nation which represented God. That is my guess as to why Abiathar judged him harshly and chose to follow Adonijah instead.

There is a question about Abiathar's age. Keil and Delitzsch, who are usually quite accurate, suggest¹⁵⁷ that he is 80 years old. However, Abiathar came to David when David was hiding out from Saul in the desert. Saul had just killed 85 priests at Nob and Abiathar escapes as a very young man (11, 12, 19?). David would have been in his 20's. So, if David dies at age 70, Abiathar is probably around age 60 right now. It is very difficult for a man of God to leave his profession—particularly at the young age of 60 (perhaps not too young for that era). What Abiathar was receiving was serious sentence, despite the fact that most people think that early retirement would be the greatest thing ever.

¹⁵⁵ In <http://www.studyLight.org/commentaries/jsc/view.cgi?bk=10&ch=2>, Sutcliffe estimates him to be no more than 12 or 18. Accessed October 8, 2014.

¹⁵⁶ From <http://www.studyLight.org/commentaries/phc/view.cgi?bk=10&ch=2> accessed October 8, 2014. No actual reference to any work of Josephus is cited.

¹⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:27.

1Kings 2:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâlêʿ (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	Piel infinitive construct	Strong's #4390 BDB #569
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
ʿal (עַל) [pronounced <i>ġahʃ</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿĒlîy (עֲלֵי) [pronounced <i>ġay-LEE</i>]	<i>ascension; transliterated Eli</i>	masculine proper noun	Strong's #5941 BDB #750
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

1Kings 2:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shilōw (שִׁלּוֹ) [shi-LOW]	quiet, relaxed, prosperous; transliterated <i>Shiloh</i>	proper noun locale	Strong's #7887 BDB #1017

Translation:...[thus] fulfilling the word of Y^ehowah which He spoke in Shiloh regarding the house of Eli. You may recall that, from early back in the beginning chapters of Samuel, Eli has the High Priest and he was a fairly decent fellow. However, his two sons were jerks who used their position as priests to enjoy great bbq. As a result, God would not honor the line of Eli.

Treasury of Scriptural Knowledge: This was for having taken part with Adonijah; but by it a remarkable prophecy was fulfilled. God had told Eli (1Sam. 2:30–36) that the priesthood should depart from his house; Abiathar was the last of the priests of Ithamar, of which family was Eli the high priest. Zadok, who succeeded, was of the family of Eleazar; and by this change the priesthood reverted to its ancient channel.¹⁵⁸

The prophecy here comes from 1Sam. 2:30–36 Therefore the LORD, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before me forever,' but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed. Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever. The only one of you whom I shall not cut off from my altar shall be spared to weep his eyes out to grieve his heart, and all the descendants of your house shall die by the sword of men. And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day. And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever. And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, "Please put me in one of the priests' places, that I may eat a morsel of bread."'" Later, God said something similar to a grown Samuel: 1Sam. 3:11–14 And Jehovah said to Samuel, Behold, I will do a thing in Israel at which both the ears of everyone who hears it shall tingle. In that day I will confirm to Eli all that which I have spoken as to his house, beginning and making an end. For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile and he did not restrain them. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. (MKJV) Because of Hophni and Phinehas, the sons of Eli, Eli's line that produced high priests would be cut off. This was fulfilled when we come to Abiathar, a man of great integrity for the main part of his life, but then making a terrifically bad decision based upon politics in the previous chapter.

Aaron, the father of all the priests of Israel, had two sons who died because of their evil; and then he had two more sons, Eleazar and Ithamar. Through their two lines come the two priestly lines leading to Abiathar and Zadok. The Treasury of Scriptural Knowledge clearly places Abiathar in the line of Ithamar. In 1Chron. 24:3, we read: **And David distributed them according to their offices in their service, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar.** This and 2Sam. 8:17 place Abiathar in the line of Ithamar.

Ron Daniel: Because of his former faithfulness, Abiathar [Ab-yaw-THAWR] was not put to death by Solomon, but was removed from the priesthood. This was actually a fulfillment of prophecy back near the beginning of the book of 1Samuel. You recall that Eli the priest was cursed by God for failing to rebuke his wicked sons. 1Sam. 2:12-17 Now the sons of Eli were worthless men; they did not know the LORD and the custom of the priests with the people. When any man was offering a sacrifice, the

¹⁵⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:27.

priest's servant would come while the meat was boiling, with a three-pronged fork in his hand. Then he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. Thus they did in Shiloh to all the Israelites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who was sacrificing, "Give the priest meat for roasting, as he will not take boiled meat from you, only raw." And if the man said to him, "They must surely burn the fat first, and then take as much as you desire," then he would say, "No, but you shall give {it to me} now; and if not, I will take it by force." Thus the sin of the young men was very great before the LORD, for the men despised the offering of the LORD. The Word of God came to Eli, saying 1Sam. 2:29 'Why do you kick at My sacrifice and at My offering which I have commanded {in My} dwelling, and honor your sons above Me, by making yourselves fat with the choicest of every offering of My people Israel?' God cursed Eli's house. Now, his last descendant being removed as high priest, and the high priesthood is permanently removed from his family.¹⁵⁹

Matthew Henry: *The depriving of Abiathar was the fulfilling of the threatening against the house of Eli (1Sam. 2:30), for he was the last high priest of that family. It was now above eighty years since the ruin was threatened; but God's judgments, though not executed speedily, will be executed surely.*¹⁶⁰

Hawker: *But the degradation of Abiathar from the priest's office became a confirmation of what God had threatened concerning the house of Eli. Abiathar was the last high priest of that family; which, though predicted fourscore years before, was not confirmed until now. However slow, yet God's judgments are sure. The apostle makes a striking observation upon it, 2Peter 3:8-10 (which reads: **But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.**—ESV).*¹⁶¹ All that God promises will come to pass.

Joe Guglielmo: *This also fulfills a promise that God made in 1Samuel 2:31-35, in that the descendants of Eli would no longer function as priests. Eli's sons, they were priests, were wicked and because of their actions they made people detest giving to God. They were also having sex with some of the women who came to serve God outside of the tabernacle, causing them to sin. And their father Eli did nothing and God tells him that his descendants would no longer function as priests. And we see that come to pass, and now the family of Zadok will perform this function. Zadok was of the house of Eleazer, the son of Aaron. (1 Chronicles 24:3).*¹⁶²

Skeptics and the Inspiration of Scripture:

All of this is fairly complex (the genealogy of Zadok and Abiathar and the curse that God placed on the line of Eli) and it would have been very difficult for someone to have messed with the Bible in favor of this person or that person, this theology or that theology. There are far too many interrelated parts of the Bible to believe that someone came in and changed this or that passage to suit whatever theological preference they have. I have had many discussions with unbelievers, former believers, and skeptics, and they all seem to believe that someone took the Bible and changed this or that or the other thing; and that is what we have in our Bible today. This is absolute foolishness! It is as if we have had one and only one copy of the Bible which existed until some point in time, and then from there, many copies were made, *after all these evil adjustments had been made to the text by this clever individual or clever group.* Throughout ancient history, people understood, in varying degrees, the inspiration of the text of the Old Testament. However, the Old Testament Bible was not gathered into one book until perhaps

¹⁵⁹ From <http://rondaniel.com/library/11-1Kings/1Kings0101.html> accessed October 11, 2014.

¹⁶⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:26–34.

¹⁶¹ From <http://www.studydrive.org/commentaries/pmc/view.cgi?bk=10&ch=2> accessed October 10, 2014.

¹⁶² From <http://www.ccmanitowoc.org/Library/Guglielmo-Joe/Studies/TH/11-1KI/TH1035.HTM> accessed October 11, 2014.

the translation of the Greek Septuagint (which translated the Hebrew Old Testament into the Greek circa 200 B.C.). In order to do this translation, they needed to figure out *which books* should be translated. Prior to this, it is not completely clear that anyone owned a *complete Old Testament Bible*. However, there were many copies of the various books all over the place. Each king of Israel, for instance, was to make copies of the Scriptures for himself. There were various scribes in various cities who copied these manuscripts of various individual books and preserved them.

Let's say that I decided that I wanted to make a big change to the current Bible, and so I wanted to begin the book of Genesis with *The Catholic religion is the true religion, saith the Lord*. Now, I could put that as my beginning verse in the book of Genesis, I could make up all kinds of stuff about it, and stand my reputation on that being the first verse of the Bible. So, how many Bibles would be changed as a result of that? Would this be found in Bibles 50 years later? Of course not! I would be seen as a nutcase, and the rest of my writings would be tainted by this stupid allegation. However, skeptics today seem to think that someone else did this exact same thing 2000 or 3000 years ago—as if there was only one Bible in existence, as if only one person (or some *evil* group of theologians) was in charge of it, as if that one person could make any change to it that he wanted to, and that everyone after that would say, "Okay, this is what was always in the Bible!" Various books of the Bible were kept in various libraries all over Israel over hundreds of years. Various books of the Bible were kept by scribes who copied them over, letter-by-letter, to preserve them throughout nation Israel and elsewhere. Bob the scribe in Podunk, Israel might have a personal point of view, and try to slip that into the text; but that would be noticed by the scribes who work with him, along with the scribes in whatever other cities the preservation of the text was taking place. It would have been noticed in all the synagogues of the land as well. If someone begins to read from Bob's text, and it is now different from what it used to be—that would be problematic as well. People who had heard this book recited on earlier occasions would have stood up and said, "It never said that before!"

In order for skeptics to come up with these preposterous scenarios, they have to have one Bible, intact, under the care of one person or one group of people, until, someone at some point decided that they put together the right theology, and then, all of a sudden, it was spread throughout the land. However, the process of the writing of Scripture and the acceptance of this or that book of authoritative was much more organic and much more akin to the acceptance of the books of the New Testament.

In the New Testament, for instance, Paul would write a letter to the Galatians, and it was accepted as Paul's writing in Galatia first; and then it was copied and sent around to other churches. What was the problem of the Galatian church? Legalism! So, if anyone was going to change this letter to them, it would be changed in favor of legalism. However, there is nothing in the book of Galatians which suggests that someone changed it to favor legalism—it reads exactly the opposite. And copies of this letter was distributed, little by little, throughout the local churches of that era. First the Galatians took it as an authoritative missive from Paul—even though it braced them greatly—and then other churches got copies of it. In a very short period of time—maybe 5 or 10 years—there might be 20–50 copies of this letter circulating all over the first century world. And as the number of manuscripts increased, so would the acceptance of the words of this epistle. First, it would be accepted as legitimate, as having come from the hand of Paul. Then it would have been accepted as authoritative, because it came from the hand of Paul. And then, it would be seen as having come from the hand of God through Paul, and carrying the same authority as if from God. The concept of the inspiration of Scripture and how far it extends would also be a concept that each generation would build upon.

People traveled then. So, the accuracy of the text would have been reenforced by the Apostles and others high up in the church. Paul or those working under him, would be cross-checking these letters—or even using these letters with which to base their sermons. So the accuracy of the text of theology would be constantly reviewed and approved.

My point here is, it was a very organic process—receiving the text, recognizing the text as authoritative, and then distributing copies of the text. In a very short period of time, this text becomes fixed. Even the original recipients

of the text in Galatia cannot change the text, because all of the churches nearby have copies of this exact same letter.

Here is the mistaken impression that people have, because they do not think any of this through. They believe that this is one complete or nearly complete Bible. Everyone accepts it as authoritative and as being from God. Then some person or group comes along and changes everything in the Bible around to suit them. And then the Bible gets distributed throughout the land. Do you see how illogical that is? How is the Bible first generally accepted as authoritative, but without being distributed? How does it get accepted, revered as the Word of God, and then how does someone or some group get a hold of it and change it around? If people accepted the Bible before as the Word of God, do you think that they might know something about its contents? Do you think they might know something what it says? So how does someone change all of that, and the Bible is still given popular acceptance?

When the Greek translation was made, decisions had to be made: which books should be translated and which manuscripts should be used and what do we do about disputed readings? So, this affected the LXX, the end product here; but that does not mean that all previous versions and translations of the Old Testament were just cast aside. The Jews continued to preserve the Old Testament, copying it letter by letter each time to produce and preserve a new manuscript.

Something else needs to be taken into consideration when it comes to the writing of the Old Testament. I am quite convinced that many people, when writing Scripture, did not even know that they were writing Scripture. Moses only seemed to come to that conclusion near the end of his life—in the final few months of his life, when he spoke the words of Deuteronomy to God's people. At this point, it is clear that he understands that his words in these final sermons are authoritative. However, prior to this, in Exodus, Leviticus and Numbers, Moses was very careful to differentiate what he said, what he did, and what the Lord said and did.

Joshua saw a reason for him to record the conquering of Canaan and then the division of the cities to the various tribes—but he probably did not fully appreciate that he was writing more of the Word of God. He was simply keeping a history of what had occurred, just as he had done when he was Moses' secretary. He wanted to preserve for the generations to come what had happened, but there is very little to suggest that Joshua knew that each word that he recorded was the Word of God. Slowly but surely, it was accepted as the Word of God. It became a part of the **canon of Scripture** organically, as copies of it were made and distributed. People began to accept all that was in the book of Joshua as being accurate and honest; and, at some point, it became elevated to the writings of Moses. By that time, there may have been 100 or even 1000 copies of the book of Joshua in existence.

So these books would be written; they would be accepted as historically accurate; they would be copied and recopied and distributed all over Israel; and, in this entire process, eventually accepted as not just accurate history but as authoritative—as if written by the hand of God. But this acceptance did not occur with the first manuscript written by Joshua. At that point, it was just seen as an accurate historical record. Almost all of the historical narratives would have been written in this way, distributed, and then eventually accepted as not just accurate history, but as the Word of God.

There were a variety of authorities in Israel—the king, the priesthood and the prophets. There was not one central body who gathered up all the Scriptures, and then told everyone, "This belongs in the Bible and this does not." Nor was there some similar authoritative body that simply changed the Scriptures to suit their own theology. The reason is, by the time some book was accepted as being authoritative, by that point in time, there were hundreds, if not thousands, of copies of that book distributed around to a variety of libraries.

Our understanding of the inspiration of Scripture is not something which was fully understood back to the days of Abraham or Moses. This was a doctrine which was developed, based upon the Scriptures already in existence. The books written by Moses were *always* the Word of God. They were not completely accepted as such until time

had passed and copies of his writings had been distributed. And a full understanding of what this meant for these works to be the Word of God did not occur until long after the New Testament had been written. By the time that theologians had a full understanding of what it meant for the Bible to be the Word of God, the Scriptures were already set in stone and the canon was already determined.

There are some who think that, near the end of the 4th century, the Catholic Church determined what the canon of Scripture was. They had several sets of meetings where this was determined; but the canon of Scripture had been a topic of discussion and evaluation from the 1st and 2nd centuries on.

	X = Citation or allusion to O = Named as authoritative ? = Named as disputed																							
	Pseudepistolas (c. 70-150) Clement of Rome (c. 95-97) Ignatius (c. 110) Polycarp (c. 110-150) Hermas (c. 115-140) Didache (c. 120-150) Papias (c. 130-140) Irenaeus (c. 130-202) Dionysius (c. 150) Justin Martyr (c. 150-155) Clement of Alexandria (c. 150-215) Tertullian (c. 150-220) Origen (c. 185-254) Cyrus of Jerusalem (c. 315-386) Jerome (c. 335-340) Augustine (c. 340-420) Martin (c. 400) Muratorian (c. 140) Apostolic (c. 170) Chalcedonian (c. 380) Augustine (357)																							
	Individuals																Canons							
Matthew	X	X		X	X	X		O		X	X	X	X	O	O	O	O		O	O	O	O		
Mark	X			X	X			O		X	X	X	X	O	O	O	O		O	O	O	O		
Luke	X			X		X		O		X	X	X	X	O	O	O	O	O	O	O	O	O		
John		X		X			X	O		O	X	X	X	O	O	O	O		O	O	O	O		
Acts				X	X			O		X	X	X	X	O	O	O	O		O	O	O	O		
Romans		X		X		X		O		X	O	X	X	O	O	O	O	O	O	O	O	O		
1Corinthians		O		X	X	X		O		X	O	X	X	O	O	O	O	O	O	O	O	O		
2Corinthians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O	O	O		
Galatians				X				O	X	X	O	X	X	O	O	O	O	O	O	O	O	O		
Ephesians	X	X	X	X				O		X	X	X	X	O	O	O	O	O	O	O	O	O		
Philippians			X	X	X			O			O	X	X	O	O	O	O	O	O	O	O	O		
Colossians			X	X				O	X	X	O	X	X	O	O	O	O	O	O	O	O	O		
1Thess.			X	X	X	X		O		X	X	X	X	O	O	O	O	O	O	O	O	O		
2Thess.			X	X				O		X	X	X	X	O	O	O	O	O	O	O	O	O		
1Timothy		X		X	X	X		X			O	X	X	O	O	O	O		O	O	O	O		
2Timothy	X			X				X			X	X	O	O	O	O	O		O	O	O	O		
Titus	X	X						X	X		O	X	X	O	O	O	O		O	O	O	O		
Philemon			X											O	O	O	O	O	O	O	O	O		
Hebrews	X	X			X			X			O	X	?	O	O	O	O		O			O		
James		X			X									O	?	O	O			O		O		
1Peter	X			X	X			O		X	O	X	O	O	O	O	O			O	O	O		
2Peter	X	X												?	O	?	O	O			O	?	O	
1John				X	X			O			O	X		O	O	O	O			O	O	O	O	
2John				X				X						?	O	?	O	O			O	O	?	O
3John														?	O	?	O	O			O	O	?	O
Jude								X			O	X		O	?	?	O	O			O	O		O
Revelation					X	X	O	O		X	O	X	O		O	O	O			O		O	O	O

Geisler/Nix Charts: If you will take notice of these two charts (both taken from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 193), you can see that determining the canonicity of the New Testament was a process which took several centuries—in other words, it was an organic process of first recognizing that these works were important and authentic (that is, those who wrote the gospel were actually from that era and were either witnesses or close associates of witnesses to the life of Jesus). After time had passed, people began to realize that these works are canonical. Some of the silly things which are suggested by critics is, various books of the Bible were written hundreds of years after the events. Then how do people from the 1st and 2nd century have an opinion about these books, if the books have not yet been written? How do people from the first 3 centuries quote from these books and even call them authoritative if they have not been written yet?

So, there are a variety of Christian fathers, who write, preach and evangelize. They have various writings at their disposal. This men take their responsibilities as believers (as teachers and evangelists) seriously. So, they would desire to know what is authoritative or to make judgments about what is authoritative. How do they do this? They are able to make reasonable determinations of when something has been written and who wrote it. When something came out of the 1st century and it is believed that Peter or Paul or someone associated with the Apostles wrote it, they take that as authoritative. If a writing clearly came out in the 2nd or 3rd century, then it is clear that is not an authoritative writing.

From Norman Geisler and William Nix, A General Introduction to the Bible, Chicago, Moody Press, ©1986, p. 286.

Although many portions of this book have been duplicated and are found on the Internet, highly recommend that every believer have a copy of this book in their collection of reference books.

X= Citation or allusion to
O= Named as authoritative
?= Named as disputed

T= Tiberian Diatessaron (c. 170)
O= Old Latin (c. 200)
O= Old Syriac (c. 400)
N= Nicea (c. 325-340)
H= Hippo (393)
C= Carthage (397)
C= Carthage (419)

Early Determinations of Canonicity	Translations			Councils			
	T	O	X	N	H	C	C
Matthew	O	O	O	O	O	O	O
Mark	O	O	O	O	O	O	O
Luke	O	O	O	O	O	O	O
John	O	O	O	O	O	O	O
Acts	O	O	O	O	O	O	O
Romans	O	O	O	O	O	O	O
1Corinthians	O	O	O	O	O	O	O
2Corinthians	O	O	O	O	O	O	O
Galatians	O	O	O	O	O	O	O
Ephesians	O	O	O	O	O	O	O
Philippians	O	O	O	O	O	O	O
Colossians	O	O	O	O	O	O	O
1Thess.	O	O	O	O	O	O	O
2Thess.	O	O	O	O	O	O	O
1Timothy	O	O	O	O	O	O	O
2Timothy	O	O	O	O	O	O	O
Titus	O	O	O	O	O	O	O
Philemon	O	O	O	O	O	O	O
Hebrews		O	O	O	O	O	O
James		O	?	O	O	O	O
1Peter		O	O	O	O	O	O
2Peter				?	O	O	O
1John		O	O	O	O	O	O
2John		O		?	O	O	O
3John		O		?	O	O	O
Jude		O		?	O	O	O
Revelation		O		O	O	O	O

Jesus Christ did not come and present the gospel one day; Paul sent out epistles on the next, and on the day after that, some important council gathered to determine which books belonged in the Bible and which did not. This was all a very natural, organic process, as we would assume. The church at Corinth would get a letter from Paul, and they would make copies of it, and someone from the church in Galatia would request a copy of that epistle and it would be sent to them. In this way, the letters of Paul and the other Apostles were circulated throughout the various churches. Pastors would rise up, study these letters, study the Old Testament, study the gospels (the biographies of the life of Jesus), and they would both teach and write. As they wrote, they would cite passages from this or that letter, from this or that gospel, from this or that Old Testament book.

At some point, various individuals and groups saw a need to determine which books of the New Testament were authoritative. As a result, individuals and groups began to specify certain books as clearly canonical, which meant that they were authoritative (that is, they could be cited as accurate). Also, as the gospel spread, translations were made for new peoples, and a determination must be made what to translate.

These are lists of individuals, councils and translations and which books they either cited or recognized as authoritative.

This first table has early translations of the New Testament and the decisions made by various church councils. The next page has individuals and lists of some of the canons developed at that time. There are undoubtedly other individuals, canon determinations and councils from this early era that have been lost to historians.

Again, we cannot overemphasize the importance of the organic nature of all this. We have a full and complete understanding of what it means for the books of the Bible to be inspired and written by men as carried along by the Holy Spirit. This concept has been developed over the centuries. What has been written about the inspiration of Scripture (particularly by Geisler and Nix) is far superior to anything even thought about in the 1st and 2nd century.

There is no logic in the idea that, a widely-disseminated group of writings, discussed and spread further across the world, were somehow gathered and changed by one man or by one group; and that was the end of it. Do you not understand how this flies in the face of reason? Noted theologians throughout the centuries all had their ideas; the charts above show how their ideas were similar, and how, after a few hundred years passed, there was a growing consensus that a particular set of 27 books belonged to the New Testament canon. It was *after* that when we began to more fully understand what it means for the Bible to be the Word of God.

There is a false perception out there that, the people who believe in the Bible and the inspired Word of God were taught that way from their youth, and so it is no use in trying to change their minds. Personally, I was raised to believe that some entity came along and removed all of the references to reincarnation out of the Bible. I heard that from my mother and believed it for many years. After I became a Christian and after I had put some study into the matter, I realized that was false. I learned about the transmission of the text over the centuries, realized that there was not just one Bible floating about that any really influential person could grab a hold of and change about; and understood that several different groups of men—including groups which were in opposition to one another—preserved Scripture. Now, how much sense would it make to (1) claim that someone changed around the Bible and excluded the stuff that they liked and threw out the stuff that they didn't; and yet, (2) groups who differed greatly preserved essentially the same text. When I exegete a book, you see the differences in text in the other ancient languages (these are all based upon the English translation from these ancient languages); and the few differences are minor. There are no great differences in this and that passage, where suddenly, we have two sets of theologies, depending upon whether you choose the Greek text, the Latin text or the Hebrew text.

To give you a specific example. The Greek translation did have to use some discretion—they had to figure out which books were accepted as canonical and if there was a problem with the text, which text was accurate. 200 or so years later, the Christians pretty much embraced the Greek Old Testament Bible. But what happened to the Hebrew text? The Jews continued to copy it, from year to year, and century to century, and to preserve it. These groups did not agree on some fundamental things of Scripture. So how different is the Jewish Bible, preserved in the Hebrew from the *Christian* Greek Old Testament? They aren't. There is almost no difference at all between the text of the Hebrew and the text of the Greek, even though these texts were preserved by rival factions, as it were.

In this chapter, there will be two verses which are very problematic, where the Greek has a lot of additional text. This is rare, but it does happen. Will that change everything? Will the Christian influence win out with this additional text? No; in fact, hell no! The Greek text was fixed before the Christians came along. When the Christians came along, they accepted the Old Testament as the Word of God. They did not go into the text to make wholesale changes to it, in order to support their theology. Any attempt to do that would be to reject the Word of God as preserved. Making changes to the text goes against all that they believe.

Therefore, if I were to use an English translation from the Greek Septuagint or an English translation from the original Hebrew, there would not be a dime's worth of difference with regards to the resulting theology.

One of the best developments of this concept is found in Geisler and Nix's [A General Introduction to the Bible](#), a book which should be in every believer's library. If you have any doubts about the canonicity of the books of the Bible, this should dispel such error from your thinking. Some of this information can be found here: the **Short Doctrine of Inspiration** ([HTML](#)) ([PDF](#)); the **Study of Inspiration** ([HTML](#)) ([PDF](#)); and the **Doctrine of Inspiration** ([HTML](#)) ([PDF](#)).

What led us to this discussion was the fact that there are numerous interrelated facts found in Scripture (like the line of ancestors who preceded Abiathar), which help to explain the prophecy and its fulfillment. I had to examine about 10 different passages (some related, some not) to explain this prophecy and show how this prophecy is properly applied. Such things cannot occur if there are these groups of people messing with this and that book of the Bible and making wholesale changes to each book. 1Samuel 2:27-36 and 1Samuel 3:11-14. Furthermore, such interrelated Scriptures are found throughout. Whatever topic you want to examine, you do not find it all in one book. The book of Revelation does not tell you everything that you need to know about the Tribulation, even though that is what most of the book is about.

Joab is Executed for Murder and then Replaced

And the report had come as far as Joab—for Joab had turned after Adonijah and after Absalom he did not turn—and so flees Joab unto a tent of Y^ehowah and so he seizes in the horns of the altar.

1Kings
2:28

[This] report came even to Joab—for Joab had supported [lit., *inclined after*] Adonijah ([although] he did not support Absalom). Consequently, Joab fled to the tent of Y^ehowah and he grabbed onto the horns of the altar.

The news of Adonijah's execution reached Joab—and Joab was very concerned because he had supported Adonijah (even though he did not support Absalom). Consequently, Joab fled to the tent of Y^ehowah and he grabbed a hold of the horns of the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the news had come as far as Joab—for Joab had turned after Adonijah and after Absalom he did not turn—and so flees Joab unto a tent of Y ^e howah and so he seizes in the horns of the altar.
Latin Vulgate	And the news came to Joab, because Joab had turned after Adonias, and had not turned after <u>Solomon</u> : and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.
Peshitta (Syriac)	Now when the news reached Joab that Adonijah had been slain (for Joab had been leaning toward Adonijah and he was not leaning toward <u>Solomon</u>), Joab fled to the tabernacle of the LORD and took refuge on the horns of the altar.
Septuagint (Greek)	And the report came to Joab son of Zeruiah; for Joab had turned after Adonijah, and he went not after <u>Solomon</u> . And Joab fled to the tabernacle of the Lord, and caught hold of the horns of the altar.
Significant differences:	The Syriac, Greek and Latin have that Joab did not follow <i>Solomon</i> rather than did not follow <i>Absalom</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V.	Joab had not helped Absalom try to become king, but he had helped Adonijah. So when Joab learned that Adonijah had been killed, he ran to the sacred tent and grabbed hold of the corners of the altar for protection.
Easy English	Joab had supported Adonijah although he had not supported Absalom. He ran to the tent of the *Lord when he heard the news about Abiathar. Joab held on to the corners of the *altar.
Easy-to-Read Version	Joab heard about this and became afraid. He had supported Adonijah, but not Absalom. Joab ran to the tent of the Lord and held the horns of the altar.
Good News Bible (TEV)	Joab heard what had happened. (He had supported Adonijah, but not Absalom.) So he fled to the Tent of the LORD's presence and took hold of the corners of the altar.
<i>The Message</i>	When this news reached Joab, this Joab who had conspired with Adonijah (although he had remained loyal in the Absalom affair), he took refuge in the sanctuary of GOD, seizing the horns of the Altar and holding on for dear life.
New Century Version	When Joab heard about what had happened, he was afraid. He had supported Adonijah but not Absalom. So Joab ran to the Tent of the Lord and took hold of the corners of the altar [If a person were innocent of a crime, he could run into the Holy Place where the altar was. If he held on to the corners of the altar, which looked like horns, he would be safe.].

New Life Bible	Now the news came to Joab. For Joab had followed Adonijah, but he had not followed Absalom. And Joab ran to the tent of the Lord and took hold of the horns of the altar.
New Living Translation	Joab had not joined Absalom's earlier rebellion, but he had joined Adonijah's rebellion. So when Joab heard about Adonijah's death, he ran to the sacred tent of the Lord and grabbed on to the horns of the altar.
The Voice	News of all this arrived to Joab, who had been a follower of Adonijah but not of Absalom. Joab rushed to the altar in the tent of the Eternal and gripped the horns, <i>hoping for sanctuary as Adonijah had.</i>

Partially literal and partially paraphrased translations:

American English Bible	Well, the news of this reached JoAb (the son of Zerujah); and because he had supported Adonijah (not Solomon), he ran to the Tent of Jehovah and grabbed hold of the horns on the Altar.
Beck's American Translation	<i>Joab</i> The news came to Joab. Joab was on Adonijah's side, but he hadn't been on Absalom's side. So Joab fled to the tent of the Lord and took hold of the horns of the altar.
International Standard V	<i>Joab is Executed</i> When Joab learned what had happened, he ran to the LORD's tent and grabbed hold of the horns of the altar, since Joab had supported Adonijah (though he had not supported Absalom).
New Advent (Knox) Bible	Tidings of this came to Joab, that had taken part with Adonias, not with Solomon [According to the Hebrew text, 'Had taken part with Adonias, although he had not taken part with Absalom'.]; and he took refuge in the Lord's tabernacle, where he clung to one of the altar-horns.
New American Bible (2011)	When the news came to Joab, since he had sided with Adonijah, though not with Absalom, he fled to the tent of the LORD and clung to the horns of the altar.
NIRV	News of what Solomon had done reached Joab. Joab had never made evil plans along with Absalom. But he had joined Adonijah. So he ran to the tent of the Lord. He took hold of the horns that stuck out from the upper corners of the altar for burnt offerings.
New Jerusalem Bible	When the news reached Joab -- for Joab had lent his support to Adonijah, though he had not supported Absalom -- he fled to the Tent of Yahweh and clung to the horns of the altar.
New Simplified Bible	Joab received news of this for Joab had been one of Adonijah's supporters. He was not on Absalom's side. Then Joab went in flight to the Tent of Jehovah and put his hands on the corners of the altar.
Today's NIV	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.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rumors came unto Joab <i>that</i> Joab was affixed after Adonijah, but not affixed after Absalom. Joab fled to the tent of Yahweh and fortified on the altar horns.
Bible in Basic English	And news of this came to Joab; for Joab had been one of Adonijah's supporters, though he had not been on Absalom's side. Then Joab went in flight to the Tent of the Lord, and put his hands on the horns of the altar.
The Expanded Bible	When Joab heard about what had happened, he was afraid. He had supported Adonijah but not Absalom. So Joab ran [fled] to the Tent of the Lord [C?in which the Ark was kept] and took hold of the corners [horns; 1:50] of the altar.
HCSB	The news reached Joab. Since he had supported Adonijah but not Absalom, Joab fled to the LORD's tabernacle and took hold of the horns of the altar.

NET Bible®	When the news reached Joab (for Joab had supported [Heb "turned after" (also later in this verse).] Adonijah, although he had not supported Absalom), he [Heb "Joab." The proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.] ran to the tent of the Lord and grabbed hold of the horns of the altar [Grabbed hold of the horns of the altar. The "horns" of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Joab was seeking asylum from Solomon.].
NIV, ©2011	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 [S Ex 27:2] of the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the news came to Yo'av, he fled to the tent of ADONAI and took hold of the horns of the altar; for Yo'av had given his support to Adoniyah, even though he had not supported Avshalom.
exeGesés companion Bible	<u>YAH AB IS DEATHIFIED</u> And reports come to Yah Ab: for Yah Ab spread after Adoni Yah though he spread not after Abi Shalom: and Yah Ab flees to the tent of Yah Veh and holds on the horns of the sacrifice altar.
JPS (Tanakh—1985)	When the news reached Joab, he fled to the Tent of the LORD and grasped the horns of the altar—for Joab had sided with Adonijah, though he had not sided with Absalom.
Orthodox Jewish Bible	Then news came to Yoav; for Yoav had inclined after Adoniyah, though he turned not to take sides with Avshalom. And Yoav fled unto the Ohel Hashem, and caught hold the karnot HaMizbe'ach.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When the news came to Joab, for Joab had followed Adonijah though he had not followed Absalom, [he] fled to the tent (tabernacle) of the Lord and caught hold of the horns of the altar [before it].
<i>Emphasized Bible</i>	And, the report, came unto Joab, for, Joab, had inclined after Adonijah, although, after Solomon, he had not inclined,—so then Joab fled into the Tent of Yahweh, and laid hold of the horns of the altar.
English Standard Version	When the news came to Joab—for Joab had supported Adonijah although he had not supported Absalom—Joab fled to the tent of the LORD and caught hold of the horns of the altar.
The Geneva Bible	Then tidings came to Joab: for Joab had turned [He took Adonijah's part when he would have usurped the kingdom (1Kings 1:7).] after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.
Green's Literal Translation	And the report came to Joab, for Joab had turned aside after Adonijah though he did not turn aside after Absalom. And Joab fled to the tabernacle of Jehovah, and lay hold on the horns of the altar.
Kretzmann's Commentary	Then tidings came to Joab, he received news of the execution of Adonijah and of the deposition of Abiathar; for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, probably the tent of David on Mount Zion, and caught hold on the horns of the altar, the altar being considered a place of refuge, 1Kings 1:50.
NASB	Joab Executed

	Now the news came to Joab, for Joab had followed Adonijah [1 Kin 1:7], although he had not followed Absalom [2 Sam 17:25; 18:2]. And Joab fled to the tent of the Lord and took hold of the horns of the altar [1 Kin 1:50].
New King James Version	Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the Lord, and took hold of the horns of the altar.
New RSV	When the news came to Joab—for Joab had supported Adonijah though he had not supported Absalom—Joab fled to the tent of the Lord and grasped the horns of the altar.
Young's Literal Translation	When the news came to Joab—for Joab had supported Adonijah although he had not supported Absalom—Joab fled to the tent of the LORD and caught hold of the horns of the altar.

The gist of this verse: Joab, who had supported Adonijah (but not Absalom) heard that Solomon had Adonijah executed and had banished Abiathar, so he ran to the tent of God and took a hold of the horns of the altar.

1Kings 2:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e mû'âh (שְׁמוֹעָה) [pronounced <i>sh-moo-GAW</i>]	<i>message, tidings, a report; news; instruction, teaching, doctrine; rumor</i>	feminine singular noun with the definite article	Strong's #8052 BDB #1035
bôw' (בו) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal perfect	Strong's #935 BDB #97
'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Yôw'âb (יְאוֹב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father</i> and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: [This] report came even to Joab... The news is about Solomon de-frocking Abiathar, as it were. It is unclear whether this takes place after Solomon had Adonijah executed. Adonijah was supposed to lead a quiet life without any political intrigue, and he was unable to do this. Therefore, Solomon called for his execution. But we do not know if Adonijah asked to marry Abishag a day or so later or if that happened months later. Joab would have also heard about Abiathar being banished from Jerusalem. So Joab became concerned for his own life. He had backed the wrong horse—he had done it apart from David's guidance—and his cohorts have been disciplined for this reason.

1Kings 2:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

1Kings 2:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôw'âb (יָאוּב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 rd person masculine singular, Qal perfect	Strong's #5186 BDB #639
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
These two words are translated <i>supported</i> by Owens.			
'Ădônîyyâh (אֲדֹנֵיָהּ) [pronounced uh-doh-nee-YAW or uhd-ohn-ee-YAW]	<i>my Lord is Yahweh; transliterated Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11

Translation: ...—for Joab had supported [lit., *inclined after*] Adonijah... Joab apparently recognized that taking a public stand for Adonijah could be problematic for him. With Solomon coming to power and executing Adonijah, this was clearly something that Joab believed he should be worried about.

1Kings 2:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
'Ăbîyshâlôwm (אָבִישַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
The Greek, Latin and Syriac all have <i>Solomon</i> here instead of <i>Absalom</i> . Although that may seem like quite a difference, Solomon's name is more or less within the name of <i>Absalom</i> (in the Hebrew). Keil and Delitzsch discuss this in great detail, concluding [<i>this change</i>] has no other foundation than an arbitrary rendering of the <i>lxx</i> , who thought, but quite erroneously, that the allusion to <i>Absalom</i> was inapplicable here. ¹⁶³			
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

¹⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:28–33.

1Kings 2:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 rd person masculine singular, Qal perfect	Strong's #5186 BDB #639

Translation:...([although] he did not support Absalom). Joab was not anti-David. He was very loyal to David throughout most of his life. Joab did not support Absalom in his revolution. However, in these final months—and possible final years—there had been some estrangement in his relationship with King David. Therefore, rather than follow the guidance of his uncle, Joab decided to support Adonijah instead.

You may have noticed that the Greek, Latin and Syriac all have *Solomon* here instead of *Absalom*. To them, the point of the narrative is, Joab supported Adonijah, and he did not support Solomon. In the Hebrew narrative, Joab is presented as somewhat of a mixed bag. He did support Adonijah, but he had not supported Absalom earlier.

1Kings 2:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûṣ (נוּס) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5127 BDB #630
Yôw'âb (יֹאבִיב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *Consequently, Joab fled to the tent of Y^ehowah...* Joab was concerned that he would be executed, so he fled to the tent of Y^ehowah. As before, we do not know if this was the Tabernacle in Gibeon (1Kings 3:4 1Chron. 16:39), which is 4–5 miles north of Jerusalem.¹⁶⁴ It is also possible that there was an altar built for the tent that housed the Ark of God in Jerusalem.

We do not know what is in Joab's heart at this point in time. David's spiritual life is laid out before us, over and over again in the book of Samuel. However, we do not know about Joab's spiritual life. Did he believe in the God of Israel? It only seems that such a great patriot would have to; but there is little to substantiate a faith in him.

¹⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:28. Josephus Antiquities I. 7. c. 11. sect. 7.

We do not associate him with the spiritual things of Israel, although his service to his country preserved the spiritual things of Israel. We don't know if he flees to the altar simply because that is what was done in that era or if there was something else that moved his soul to think first of the altar of God.

The Ark and the Tent of Y^ehowah were both moved around to various places during the history of Israel. This chart will help to clear this up for you. The **Movement of the Ark and the Tent of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Ellicott noticed something which is quite interesting: *It is strange that Joab should have been in no danger or anxiety immediately after the actual failure of the conspiracy; and it is also notable that, although the real motive for putting him to death was to punish his support of Adonijah, now renewed, yet Solomon's words in pronouncing sentence on him refrain from mention of anything except the old crimes dwelt upon in the dying charge of David. Possibly this was done to bring Joab's case within the emphatic declaration of the Law, that no sanctuary should protect the wilful and treacherous murderer, and that innocent blood, so shed and left unavenged, would pollute the land (Exodus 21:14; Numbers 35:33). It is significant, moreover, of the increased power of the monarchy, even in hands young and yet untried, that the old captain of the host, who had been "too hard" for David, even before David's great sin, should now fall, as it would seem, without a single act of resistance or word of remonstrance on his behalf, after a long career of faithful service, only once tarnished by disloyalty.*¹⁶⁵

Joab does not make a run for the hills as soon as King David dies; nor does he seem to concern himself with anything at the very beginning. David apparently makes a recovery between 1Kings 1 and 1Kings 2, and he gives some powerful speeches, during which he makes it clear to the public that Solomon is his successor. All of this occurs after Adonijah's attempt to name himself king. So, a period of time passes between this unsuccessful coronation and Joab's fear for his own life. Therefore, Joab takes the temperature of the political landscape, even though he has come out in opposition to David's preference for successor, and Joab has determined that everything is fine. He might be keeping his ear close to the ground to listen for any signs of personal danger, but Joab did not worry at first. However, when Adonijah and Abiathar were dealt with, Joab knew that he was next.

1Kings 2:28e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced khaw-ZAHK]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
qar ^e nayim (קַרְנַיִם) [pronounced ker-nah-yihm]	<i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>	feminine plural construct	Strong's #7161 BDB #901

¹⁶⁵ From <http://www.studylight.org/commentaries/ebc/view.cgi?bk=10&ch=2> accessed October 10, 2014.

1Kings 2:28e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar</i> ; possibly <i>monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and he grabbed onto the horns of the altar. Although grabbing the horns of the altar was supposed to be reserved for men who killed another man accidentally; this had become a tradition to take the horns of the altar if you believed that you had any defense against being executed.

There is the distinct possibility that Joab, listening for information of all that is going on, finds out that Adonijah initially runs to the horns of the altar and is given a temporary pardon (which pardon he violates). So, it is possible that Joab goes to the altar hoping to get the same treatment.¹⁶⁶

Peter Pett: The horns of the altar were a regular place of refuge for men who were in danger of being arrested, in order for them to 'buy time' so as to present their cases before the justices (see on 1Kings 1:50). It would appear that they had a somewhat similar function to the Cities of Refuge, to which menslayers could flee in order to ensure that their case was properly heard (Numbers 35:9-34). It was thus a plea for their case to be properly heard under the protection of God. That it was not more in this case comes out in Solomon's subsequent reaction. (In later times such sanctuary would be seen as wholly inviolable in many countries, until it was brought under tight control, at least in the Roman Empire, in order to prevent its misuse on the grounds that it had filled the temples with evil men).¹⁶⁷

This is interesting, because King Solomon is going to treat Joab differently than he did Adonijah and Abiathar (Solomon did execute Adonijah, but that is because he violated the terms of his parole).

This chapter follows out the end of these 3 men together, as they were all involved together in presenting Adonijah as king. All of these events did not necessarily occur in this order, Adonijah was probably executed first, then causing Joab to flee for the altar after. Solomon dealt with all 3 men, but the execution of Adonijah would have logically occurred before the execution of Joab—depending upon when Adonijah asked to marry Abishag (although, it does seem the most logical for Adonijah to ask for Abishag almost immediately and for Joab to go for the horns of the altar right after Adonijah is executed). A less-likely scenario could be devised to describe Joab's execution as first—but that would take a lot of assumptions and a construction of almost an alternative narrative.

Joab Seizes the Altar (graphic) from **Faith Images**, accessed October 12, 2014. When Solomon became king, he was intent on executing Joab, who had murdered several important people and had supported Adonijah's rebellion. Joab fled to the Tabernacle and clung to the horns, or corners, of the altar, where he would normally be safe. But Solomon ordered Benaiah to execute him there (1Kings 2:28-34).



¹⁶⁶ Suggested by Constable <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=10&ch=2> accessed October 10, 2014.

¹⁶⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Clarke understands all of these things to be presented sequentially: *Joab...heard that Adonijah had been slain and Abiathar banished, and probably he had heard of David's dying charge to Solomon. Fearing therefore for his personal safety, he takes refuge at the tabernacle, as [if] claiming Divine protection.*¹⁶⁸

Matthew Henry also sees these events as presented chronologically: *[Joab's] guilty conscience sent him to the horns of the altar. He heard that Adonijah was executed and Abiathar deposed, and therefore, fearing his turn would be next, he fled for refuge to the altar. Many that, in the day of their security, care not for the service of the altar, will be glad of the protection of it in the day of their distress.*¹⁶⁹ Unlike Abiathar, we do not find any passages (insofar as I recall) where Joab is associated closely with the God of Israel.

Joab had publically supported Adonijah at his feast, and Gill suggests that he privately counseled Adonijah to marry Abishag.¹⁷⁰ However, there is no evidence for Gill's suggestion anywhere in Scripture. Nor is it really relevant, as Joab is guilty of more than sedition—he is guilty of premeditated murder, and it is for those crimes he will be execute (2Sam. 3:27 20:10 1Kings 2:5, 32–33).

The Pulpit Commentary had some excellent comments about Joab: *But Joab, greatest in military prowess, as well as most statesmanlike, reached the place of power next the king himself. He treacherously killed Abner, partly in revenge for his brother's death and partly lest he should hold under David the same post of commander-in-chief that he had held under Saul. The king was grieved and outraged at this act, and compelled Joab to attend Abner's funeral in sackcloth and with rent robe. Still, induced, no doubt, by his pre-eminent fitness, he gave him Abner's place. Joab had fairly won this by accepting the challenge of David to scale the rock of Jebus and thus capture the fortress that was to become the national capital So far as defence and conquest are concerned he may be called the founder of the kingdom. Joab was loyal to his sovereign through a long life. He was loyal against many temptations to be otherwise. From the time of Abner's death David feared his impetuous, passionate nephews; indeed, he said at the funeral, "I am this day weak, though anointed king; and these men the sons of Zeruah are too hard for me" (2Samuel 3:39). Joab could not have been uninfluenced by this fact; it is difficult for an inferior to retain respect for a superior who he knows fears him, or whom he regards as in any essential particular a weaker man than himself. Moreover, he was in the secret of his master's great crime--guilty, indeed, as an accessory, but not so guilty as the principal, and so with another consciousness of superiority which worked against his devotion. And monarchy was new in Israel. The king reigned more by virtue of his personal power than of an established habit of obedience on the part of his people. There were the incessant intrigues against the throne that to this day mark all Oriental governments. A score of times Joab must have been solicited to join the fortunes of this or that pretender, to accept anything that he chose to ask, to escape the growing ill-will of his sovereign and avenge the repeated slights that he had suffered. Against all solicitations he had stood firm year after year. But now David is near his end--in fact, is almost comatose. It is known that he has promised the succession to a younger son, Solomon. The legitimist party, who favour the oldest son, Adonijah, determine not to wait for the king's death, but to at once seize the throne. It is particularly odious treason against a dying and presumably helpless man. And it is especially pitiful to find the aged Joab engaged in it. A few years before he had resisted the pretensions of the fascinating and popular Absalom, and at the risk of his own life had put him to death, as he deserved. But meanwhile his moral fibre has deteriorated. He lacks the robust virtue of other years. Even the thought of his dying sovereign and of the great things that they had passed through together cannot hold him to loyalty. So he "turns after Adonijah, though he had not turned after Absalom."*¹⁷¹

¹⁶⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:28.

¹⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:26–34.

¹⁷⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:28.

¹⁷¹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=10&ch=2> accessed October 8, 2014.

When it comes to Joab, there is a great deal to discuss.

The Mixed Bag that is Joab

1. Joab, the nephew of David, the son of Zeruiah, is one of the most enigmatic people of history.
2. As the man in command of the armies of David, Joab was both loyal to David and one of the most competent generals in human history.
3. When David's popularity was waning, Joab called David to join him to defeat the city of Rabbah, so that David would receive the credit for defeating the Ammonites and for capturing their capitol city. 2Sam. 12:26–31
4. A lesser man would have seen this as the time to make his move. David is down in the polls, and he is the greatest general in Israel's history, apart from David. Another victory under Joab's belt could have easily catapulted him to be in running to rule Israel. But Joab instead called David in, to lead the fight against Rabbah, and to have his military prowess resurrected.
5. When David was estranged from his son Absalom (and for good reason), Joab tried to break down the barriers between these two men. Likely, Joab's motivation was twofold: (1) to simply allow David and Absalom to get together and make up and to develop a real father and son relationship; and (2) such a relationship would help keep Absalom from developing animosity against his father, which could become a real problem.
6. Joab's first murder was almost excusable. Abner, as general of the opposition army, was forced to kill Joab's brother, Asahel. Joab would not simply accept this as an act of war, so, when given the opportunity, he killed Abner, even though Abner was allied with David by that time. However, David made a public statement about this murder after it had occurred. 2Sam. 3:36–39 *And all the people took notice of it, and it pleased them, as everything that the king did pleased all the people. So all the people and all Israel understood that day that it had not been the king's will to put to death Abner the son of Ner. And the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel? And I was gentle today, though anointed king. These men, the sons of Zeruiah, are more severe than I. The LORD repay the evildoer according to his wickedness!"* (ESV)
7. However, only recently, David had impregnated the wife of one of his men, Uriah the Hittite, and so he had Joab see to it that he died in battle. He was put in battle in a place where he would surely lose his life, but resulting in no military advantage for Israel. So, even though King David is responsible for this murder, Joab helped him facilitate it.
8. It is possible that Joab and David became estranged after the Absalom revolution, he killed revolutionary Absalom, recognizing that his death would end the revolt immediately (to be more precise, Joab delivered what should have been a deadly blow, but Absalom remained alive; then Joab ordered some of his men to finish Absalom off). Whether David knew that Joab killed Absalom or not is unknown.
9. After the Absalom revolution had been put down, David put Amasa, Joab's general, in a high position. It is possible that he even replaced Joab—but that is not clear.
10. With two previous kills under his belt, Joab then killed Amasa, who had been promoted by David far over his ability, to the end of establishing peace between the revolutionary faction of Israel. Joab's motivation here is more sketchy. Was he to take Joab's place? It is not clear. This could have been Joab's motivation. Was Amasa incompetent? Absolutely. But, Joab is a smart general; he could have certainly spoken to David about that and worked around Amasa's incompetence, and kept him on, even as a figurehead.
11. Joab will be executed for these two murders (the first and the third).
12. When David was about to die, Joab did not appear to be interested in the crown himself, but he did support Adonijah. The problem with this is, Adonijah was not David's pick.
13. Thomas Coke: *[W]hatever Joab's past services were to David, and however faithfully he had formerly been attached to him, yet he had now been engaged in a conspiracy to depose him, and to set aside the intended succession to the crown, and had actually proclaimed Adonijah king, during his father's life. This was adding rebellion to murder.*¹
14. So clearly, Joab his strong good points and strong negatives. When he supported Adonijah against Solomon, and without consulting David, he suddenly became a clear and present danger to Solomon.
15. However, once of the most confusing things about Joab is, what is his relationship to the Living God?

The Mixed Bag that is Joab

David, throughout the Bible, clearly has a close relationship with God. With Joab, it is not as clear. I do not find a single pronouncement of faith or anything which could be construed as faith in Y^{ehowah} spoken by him. The only thing that comes close is, when he realizes that he might be executed, he grabs on to the horns of the altar.

Application: There is a contemporary example which may help to explain Joab. The United States did very little about Saddam Hussein, the ruler of Iraq, for decades. He was a bad actor, but nothing was done about him. Then 9/11 happened, and Saddam continued to make questionable statements, alleging to have weapons of mass destruction (which he clearly did have at one time, as he used them against the Kurds in the 1990's). A close Saddam aide in 1998 made public statements about Saddam having weapons of mass destruction, which he predicted would not be found by the U.S. So, he is a man that, under a number of circumstances, could be overlooked. However, given the act of 19 Islamic terrorists on 9/11 against the United States, his bravado and bluster suddenly became an issue. What might he actually do? This was not something that we in the United States could afford to find out.

This same thing could be said about Joab. Joab did some wrong things in his tenure as David's lead general; and these things could be overlooked because, when all was said and done, he was competent and he was loyal to David. However, he makes the move of supporting Adonijah, who is not David's choice to become the next king. So, his loyalty is gone—the thing which recommended him. He chose to follow after Adonijah, who is not the best choice—so his thinking is off as well. Therefore, his actions cannot be overlooked anymore. If Joab's loyalty is gone, then that loyalty could be transferred to someone else. Solomon cannot afford for that to be true. We know that Joab can be a very dangerous man.

Secondly, on two occasions, Joab has killed men who he saw as being problematic. This opens up the real possibility that Joab could even be willing to kill Solomon, under the right circumstances.

¹ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=10&ch=2> accessed October 11, 2014.

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We do not have a legal argument made on Joab's behalf in Scripture, but Peter Pett puts one forth: *Joab did consider that he had cause. He was claiming the right of blood vengeance against Abner, killing him before he had entered the City of Refuge (Hebron), and in the case of Amasa was carrying out a field execution of an officer who had failed in his duty. Had he not done the latter there might well have been dangerous delay while seniority was being disputed. He thus no doubt felt completely justified. The fact that we suspect that he had deeper motives as well must not disguise these facts from us. Indeed these explanations by Joab were probably accepted by David at the time, and demonstrate why at that stage he did nothing further about the cases. But what David had clearly not been able to forgive was that by his actions Joab had brought blame on David himself, who was thus suspected of treachery by the two tribes to whom Abner and Amasa belonged. He presumably felt that Joab should have recognised that both men were under the king's protection, and should have acted accordingly. The truth appears to be that Solomon was taking Joab's actual and definite guilt of high treason, something which undoubtedly deserved the death penalty in those days (as Solomon had already stated to Abiathar - 1Kings 2:26), and was using the verdict on him as a means of removing the taint that still lay on the house of David for the deaths of Abner and Amasa.*¹⁷²

¹⁷² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

James Burton Coffman wrongly excoriates David and Solomon for what David says and what Solomon does. However, he does bring up a topic which ought to be discussed. Coffman writes: *If David had been all that interested in the shedding of innocent blood by Joab, he should have mentioned Joab's ruthless murder of Uriah. Yes, Nathan said that God had remitted the penalty of death as it regarded David; but was not Joab equally guilty? Where is the promise that God remitted the penalty due for that act of Joab? To sum it all up, David received for himself a forgiveness for murdering Uriah the innocent; but he refused to extend it to Joab who was guilty of the same murder, as well as those of Abner and Amasa.*¹⁷³

What about Uriah the Hittite?

1. To remind you, King David, when his troops were at war, called a woman (Bathsheba) to his palace and he had relations with her. She became pregnant, and David tried to get her husband, a soldier in David's army, to go to her, during a time of war, and have relations with her. That way, when her child is born, he will think that the child is his. Uriah would not do this, so David sent him back to Joab to the battlefield, with a letter calling for Joab to see that he is killed in battle. Joab does the bidding of the king—he puts Uriah out in the most dangerous place, and then has his men withdraw from Uriah. Uriah is killed in battle.
2. All of this is wrong. David was very wrong to do any of this, and he suffered under the hand of God for about the next 10 years, being publically humiliated in a myriad of ways. Joab was wrong to obey David's order; but the blame ultimately falls upon King David.
3. Joab did kill two other innocent men; he killed them himself, by his own hand. These are the two murders for which he is rightfully executed.
4. The fact that Joab had Uriah killed in battle was a matter of him following David's orders, even though he should not have. David is ultimately guilty of this crime.
5. Since David is king and the highest human authority in Israel, there are no checks and balances by which he can be investigated and charged with a crime. Therefore, God stepped in and caused great evil to befall David. God checks David's absolute power.
6. No matter what we think of this matter; no matter how much we think that King David is wrong (and he is very wrong), God is the ultimate judge of all mankind. David's sins were paid for on the cross; and David received great discipline in time for this sin (most of this was suffering for blessing, as David had named his sins by this time).
7. In other words, when it comes to David, the killing of Uriah has already been dealt with. When it comes to Joab, the killing of Uriah does not add or take from his sentence of death.

Clearly what David and Joab did regarding the killing of Uriah was wrong. Coffman is correct about this. However, that in no way changes anything in this chapter. A judge needs to apply the law as it is written to whatever lawbreaker stands before him, even if he himself is guilty of having committed the same offense.

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Burton says the real reason for what David is doing is calling for the death of Joab because of Absalom.¹⁷⁴

Is David calling for Joab's Execution to avenge the death of Absalom?

1. During the Absalom revolution, David remained behind, and Joab led his troops to fight against Absalom and his army. Absalom gets stuck in a tree, so Joab comes along and puts 3 spears into him. However, Absalom does not die, so Joab has his armor bearers finish Absalom off (2Sam. 18). When Absalom reports this to David, David sobs, "Absalom, my son, Absalom; would I had died for you!" (See 2Sam. 19:1–10) It is never clear whether David knows what hand Joab has in the killing of Absalom. Surely he suspected Joab of having Absalom killed, and David may have even done some informal investigation of the killing of his son (although this is not recorded in the Bible). But, at no point in time

¹⁷³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014.

¹⁷⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=10&ch=2> accessed October 11, 2014.

Is David calling for Joab's Execution to avenge the death of Absalom?

are we told that David knows what Joab did (obviously, this is recorded in Scripture).

2. Joab clearly understands that, the Absalom revolution ends when Absalom is dead. It is not rocket science. Absalom was allowed to live and move about freely in the past, and the result was the Absalom revolution. Once Absalom is dead, that ends the revolt and stops his followers in their tracks. They have no reason to continue in their revolt; and no other leader to gather behind.
3. And no matter how David feels, he clearly recognizes in retrospect that Absalom was a great problem to him personally and to the peace of Israel. 2Sam. 20:6 [And David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he get himself to fortified cities and escape from us."](#) (ESV) So David objectively understands that Absalom was wrong in what he did. His orders here to Abishai indicate that David has come to grips with all that happened regarding his own son. David cannot say that Sheba ben Bichri is potentially more dangerous to Israel than Absalom, if David does not recognize that Absalom was a danger to Israel's peace.
4. The implication would be, David cannot blame Joab for doing what was necessary. At the time, David was unable to admit to himself that killing Absalom was necessary. In retrospect, he is able to admit this to himself and to others.
5. Furthermore, there is not a hint of bitterness in what David says about Joab nor does he mention Absalom as having been *murdered* by Joab. That would be an incorrect assessment, as this killing occurred in war and it was necessary to end the revolution.
6. So, in order to say that David blames Joab for the death of Absalom, we have to read into Scripture something which is not there, ignore the fact that David says nothing about Absalom here in this chapter, and ignore 2Sam. 20:6, quoted above. That involves too much ignoring and too many assumptions.
7. Therefore, assigning the charge of revenge against David is wrong. Furthermore, we are now dealing with Solomon and his decision. Solomon executes Joab; and yet Solomon has no personal stake in this. He did not love Absalom; he was not emotionally stricken when he found out that Absalom had been killed. If David's motivation to have Joab executed was based upon Joab killing Absalom, why did Solomon execute Joab? This was not an issue to Solomon. Solomon was king and David was dead. Solomon did not order the execution of the other men until they violated the terms of their pardon. Therefore, we must be reasonably assume that Solomon had Joab executed for the two murders specified by King David and then repeated by King Solomon. If this reason is repeated twice, then we ought not to spend a lot of time looking for alternate reasons.
8. There are times when it is reasonable to speculate and to look at a variety of Scriptures in order to determine a person's motivation. However, given David's own words in 2Sam. 20:6 and given the fact that Solomon orders the execution of Joab; we have every reason to take at face value what both David and Solomon say about Joab in this chapter.

Coffman has written commentary on [nearly every book](#) of the Bible (as do others who hold to his incorrect viewpoint). By the time I die, I might complete commentaries on 5 or 10 books. So, I have taken the time to try to nail down some of these points of Scripture, which may not be life-changing, but still ought to be correctly interpreted.

Typically, if I see 2 or more generally accurate commentators incorrectly interpret a passage, then I believe that it is important to delve into that passage and its correct interpretation.

Whedon has this correct: *A strict regard for the honour of Jehovah, and for his statutes, laws, judgments, and testimonies, required that the crimes of the bloody Joab should receive their merited penalty; but David seems to have felt that his own hands were too full of blood, and his own heart had been too deeply stained with "blood-guiltiness," (Psalms 51:14) to allow him to be the instrument of Joab's punishment. His own unworthiness made him feel that the son of Zeruiah was too strong for him, and hence this charge to Solomon. It was not "a dark legacy of long-cherished vengeance," as Stanley avers, though personal feelings were no doubt involved, but a solemn responsibility resting on the king of Israel as the guardian of Jehovah's honour. He that "keeps the charge of Jehovah" must, if he regard the safety of the kingdom and the honour of its laws, show that "he beareth not the sword in vain." See Romans 13:4. "David does not mention, among Joab's sins, that one which caused him personally the most poignant grief - the murder of Absalom. Not for sins committed against David as a father, but for sins committed against the law and majesty of God, does David advise Solomon the king, as the keeper of God's law and the guardian of God's honour, to punish the guilty offender." - Wordsworth.*¹⁷⁵ And Wordsworth assumes that David sees Joab as guilty for the killing of Joab, which is not certain.

Chapter Outline

Charts, Graphics and Short Doctrines

I realize that I have spent more time discussing some points of interpretation which might seem pretty minor to you. I believe in (1) getting the translation right; and then (2) getting the interpretation right. I make every effort to do this, even if I sometimes spend an inordinate amount of time discussing this or that point. If you read this entire exegesis, one thing that you will not lack for is application. So, it may seem as if we go off on this or that topic—and you might not think it is all that important—but accuracy of interpreting the Word of God is always important. A correct translation followed by a correct interpretation is always our starting point.

Just like you, I have a desire to complete one chapter and then go on to the next chapter; and to complete that book and go on to the next book. However, we need to go through these books and chapters carefully and thoughtfully. Do not be afraid to stop and enjoy the scenery as we move ahead in this study.

What is stated as the basis for Joab's indictment and execution is murder—he murdered Abner and Amasa. The reason that this is being carried out at this point in time is, Joab has shown himself to be deadly to those he does not like; and he has shown his support for Adonijah rather than for Solomon. In my opinion, had Joab not gotten caught up in this support of Adonijah, he probably would have been okay. David would not have warned Solomon about him.

And so he was told to the King Solomon that had fled Joab unto a tent of Y^ehowah and, behold [he is] by the altar. And so sends Solomon Benaiah ben Jehoiada, to say, "Go, strike in him."

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King Solomon was told that Joab had fled to the tent of Y^ehowah and, "Right now, [he is] beside the altar." Therefore, Solomon sent Benaiah ben Jehoiada, saying, "Go [and] execute him."

King Solomon was told that Joab had fled to the tent of Jehovah and that he was presently holding onto the horns of the altar. Therefore, Solomon sent Benaiah (son of Jehoiada), saying, "Go there and execute Joab."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he was told to the King Solomon that had fled Joab unto a tent of Y^ehowah and, behold [he is] by the altar. And so sends Solomon Benaiah ben Jehoiada, to say, "Go, strike in him."

¹⁷⁵ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=10&ch=2> accessed October 11, 2014.

Latin Vulgate	And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada, saying. Go, kill him.
Peshitta (Syriac)	And it was told King Solomon that Joab had fled to the tabernacle of the LORD and had taken refuge on the horns of the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go and attack him.
Septuagint (Greek)	And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! He has taken hold of the horns of the altar. <u>And King Solomon sent to Joab, saying, What ails you, that you have fled to the altar? And Joab said, Because I was afraid of you, and fled for refuge to the Lord.</u> And Solomon sent Benaiah son of Jehoiada, saying, Go and slay him, <u>and bury him.</u>
Significant differences:	<i>Tent = tabernacle.</i> The Latin and Syriac leave out the word <i>behold</i> . The LXX adds a whole lot of text at the end of this verse.

Thought-for-thought translations; paraphrases:

Common English Bible	King Solomon was told that Joab had fled to the Lord's tent and was now beside the altar. So Solomon sent Benaiah, Jehoiada's son, instructing him, "Go. Attack Joab!"
Contemporary English V.	When Solomon heard about this, he sent someone to ask Joab, "Why did you run to the altar?" Joab sent back his answer, "I was afraid of you, and I ran to the LORD for protection." Then Solomon shouted, "Benaiah, go kill Joab!"
Easy-to-Read Version	Someone told King Solomon that Joab was at the altar in the Lord's Tent. So Solomon ordered Benaiah to go and kill him.
Good News Bible (TEV)	When the news reached King Solomon that Joab had fled to the Tent and was by the altar, Solomon sent a messenger to Joab to ask him why he had fled to the altar. Joab answered that he had fled to the LORD because he was afraid of Solomon. So King Solomon sent Benaiah to kill Joab.
<i>The Message</i>	King Solomon was told that Joab had escaped to the sanctuary of GOD and was clinging to the Altar; he immediately sent Benaiah son of Jehoiada with orders, "Kill him."
New Life Bible	King Solomon was told that Joab had run to the tent of the Lord, and was beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go and kill him."
New Living Translation	When this was reported to King Solomon, he sent Benaiah son of Jehoiada to execute him.
The Voice	King Solomon received word that Joab had rushed to the tent of the Eternal and that he was at the altar that very moment. Solomon again dispatched Benaiah (Jehoiada's son) with the instructions, "Execute Joab."

Partially literal and partially paraphrased translations:

American English Bible	So when Solomon was told, 'JoAb has fled to the Tent of Jehovah; and look, he's hanging onto the horns of the Altar,' he sent [a message] to JoAb, asking, 'What's wrong with you? Why have you fled to the Altar?' And JoAb replied: 'Because I was afraid of you, I fled to Jehovah for refuge.' Then Solomon sent BenaiJah (the son of JehoiAda), telling him: 'Go and kill him, and then bury him.'
International Standard V	Somebody informed King Solomon, "Joab just ran to the LORD's tent and now he's standing beside the altar!" But Solomon ordered Jehoiada's son Benaiah, "Go kill him!"
New Advent (Knox) Bible	And king Solomon, hearing he had fled to the tabernacle and was to be found there, close by the altar, sent Banaias son of Joiada with orders to kill him.
New American Bible (2011)	King Solomon was told, "Joab has fled to the tent of the LORD and is by the altar." He sent Benaiah, son of Jehoiada, with the order, "Go, strike him down."

NIRV	King Solomon was told that Joab had run to the tent. He was also told that Joab was by the altar. Then Solomon gave the order to Benaiah, the son of Jehoiada. He told him, "Go! Strike him down!"
New Jerusalem Bible	King Solomon was told, 'Joab has fled to the Tent of Yahweh; he is there beside the altar.' On this, Solomon sent word to Joab, 'What reason did you have for fleeing to the altar?' Joab replied, 'I was afraid of you and fled to Yahweh.' Solomon then sent Benaiah son of Jehoiada. 'Go', he said, 'and strike him down.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	King Solomon was told that Joab fled to the tent of Yahweh, and beheld him by the altar. Solomon sent Benaiah the son of Jehoiada, saying, "Go, welcome him."
Bible in Basic English	And they said to King Solomon, Joab has gone in flight to the Tent of the Lord and is by the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, Go, make an attack on him.
The Expanded Bible	Someone told King Solomon that Joab had run to the Tent of the Lord and was beside the altar. Then Solomon ordered Benaiah to go and kill him.
Ferar-Fenton Bible	But it was reported to King Solomon that Joab had fled to the Hall of the EVER-LIVING and that he was at the side of the altar; so the king sent Benaiah-ben-Jhoiada; saying, "Go! Execute him!"
HCSB	It was reported to King Solomon: "Joab has fled to the LORD's tabernacle and is now beside the altar." Then Solomon sent Benaiah son of Jehoiada and told <i>him</i> , "Go and strike him down!"
NET Bible®	When King Solomon heard [Heb "and it was related to King Solomon."] that Joab had run to the tent of the Lord and was right there beside the altar, he ordered Benaiah son of Jehoiada [Heb "so Solomon sent Benaiah son of Jehoiada, saying."], "Go, strike him down."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King Shlomo was told, "Yo'av has fled to the tent of ADONAI; he's there by the altar." Shlomo sent B'nayah the son of Y'hoyada with the order, "Go, strike him down."
exeGesés companion Bible	And they tell sovereign Shelomoh, Yah Ab flees to the tent of Yah Veh; and behold, beside the sacrifice altar. Then Shelomoh sends Bena Yah the son of Yah Yada saying, Go, encounter him.
Judaica Press Complete T.	And it was told king Solomon, that Joab fled into the tabernacle of the Lord and behold (he is) by the altar, and Solomon sent Benaihu the son of Jehoiada, saying, "Go, fall upon him."
Orthodox Jewish Bible	And it was told Melech Sh'lomo that Yoav was fled unto the Ohel Hashem; and, hinei, he is beside the Mizbe'ach. Then Sh'lomo sent Benayah Ben Yehoyada, saying, Go, fall upon him.
<i>The Scriptures</i> 1998	And the report came to Sovereign Shelomoh that Yo'ab had fled to the Tent of יהוה, and see, he is by the altar. Then Shelomoh sent Benayahu son of Yehoyada, saying, "Go, fall on him."

Literal, almost word-for-word, renderings:

Context Group Version	And it was told king Solomon, Joab had fled to the Tent of YHWH, and, look, he is by the altar. Then Solomon sent to Joab, saying, What was [wrong] with you that
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English Standard Version	you fled to the altar? And Joab said, Because I was afraid of you, I fled to YHWH. And Solomon sent Benaiah the son of Jehoiada, saying, Go, fall on him. And when it was told King Solomon, "Joab has fled to the tent of the LORD, and behold, he is beside the altar," Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down."
Green's Literal Translation	And it was told to King Solomon that Joab had fled to the tabernacle of Jehovah, and, behold, he was by the altar. And Solomon sent Benaiah the son of Jehoiada, saying, Go, fall on him.
Kretzmann's Commentary	And it was told King Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah, the son of Jehoiada, the official executioner, saying, Go, fall upon him.
Updated Bible Version 2.11	And it was told King Solomon, Joab had fled to the Tent of Yahweh, and, look, he is by the altar. Then Solomon sent to Joab, saying, What was [wrong] with you that you fled to the altar? And Joab said, Because I was afraid of you, I fled to Yahweh. And Solomon sent Benaiah the son of Jehoiada, saying, Go, fall on him.
Young's Updated LT	And it is declared to king Solomon that Joab has fled unto the tent of Jehovah, and lo, near the altar; and Solomon sends Benaiah son of Jehoiada, saying, "Go, fall upon him."

The gist of this verse: Benaiah is sent to execute Joab.

1Kings 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nûwç (נוּוַח) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 rd person masculine singular, Qal perfect	Strong's #5127 BDB #630
Yôw'âb (יֹאבָב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

1Kings 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: King Solomon was told that Joab had fled to the tent of Y^ehowah... King Solomon has a network of people who keep track of what is going on. There are runners who would either hear or see important news, and then bring this information to the proper authorities. We saw this on at least two occasions during the revolution of Absalom.

We do not find any association between Joab and spiritual things. However, it is wrong to say, *He was a rough man of war, and cared little enough about God, or the tabernacle, or the priests, or the altar.*¹⁷⁶ The implication of Spurgeon here is, Joab is irreligious because he is a man of war; or that being irreligious is related to being a man of war. However, we do not know for certain about Joab's spiritual life (except that it is never mentioned in Scripture). And many great soldiers are known for their relationship to the living God (Stonewall Jackson, Robert E. Lee, Douglas MacArthur).

1Kings 2:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

I have taken some liberties with this word in 1Kings 2:29 and translated this word *right now*.

êtsel (לְצֵד) [pronounced AY-tsel]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

¹⁷⁶ Spurgeon; but taken from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 228–35.

Translation: ...and, “Right now, [he is] beside the altar.” I have taken some liberties with the word *behold*, and have tried to give it an up-to-date rendering, given the context.

It is reasonable that a priest or the son of a priest (or Levite) observed this and sent this information to Solomon. After all, how exactly is one going to conduct religious services with Joab hanging onto the altar.

A slight correction: the preposition here indicates that Joab is *beside* the altar. It is possible that he is not holding onto the horns of the altar every minute that he is there, but standing beside it, ready to grab the horns.

Keil and Delitzsch suggest the psychology of all that is going on: *Solomon punished Joab solely because of his crimes in the case of Abner and Amasa. Moreover, Abiathar was also deposed, without having any fresh machinations in favour of Adonijah laid to his charge. The punishment of Adonijah and Abiathar was quite sufficient to warn Joab of his approaching fate, and lead him to seek to save his life by fleeing to the altar. It is true that, according to Ex. 21:13–14, the altar could afford no protection to a man who had committed two murders. But he probably thought no more of these crimes, which had been committed a long time before, but simply of his participation in Adonijah's usurpation; and he might very well hope that religious awe would keep Solomon from putting him to death in a holy place for such a crime as that.*¹⁷⁷

Poole (echoed by Wesley) gives a slight different opinion: *[Joab] supposed either that Solomon would not defile that place with his blood; or that he would spare him for his respect to it, as he had done Adonijah; or he had a superstitious conceit that his dying there might give his guilty and miserable soul some advantage.*¹⁷⁸

Lange: *When Joab saw that Benalah did not venture to kill him at the altar, he defied him, either because he hoped that Solomon would not dare to give the order, or that if he did, he (Solomon) would be guilty of desecrating the altar. But according to the law (Ex. 21:14; Deut. 19:11-13), the altar was only an asylum for those who had killed unwittingly, and Joab was no such person. He had sinned grievously against Israel and Judah by a double assassination (1Kings 2:32), and yet had gone hitherto unpunished.*¹⁷⁹

So far, this reads: King Solomon was told that Joab had fled to the tent of Y^ehowah and, “Right now, [he is] beside the altar.” Clarke: *The altars were so sacred among all the people, that, in general, even the vilest wretch found safety, if he once reached the altar. This led to many abuses, and the perversion of public justice; and at last it became a maxim that the guilty should be punished, should they even have taken refuge at the altars.*¹⁸⁰

1Kings 2:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

¹⁷⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:28–33.

¹⁷⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 2:30.

¹⁷⁹ From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

¹⁸⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:30.

1Kings 2:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Shêlômôh (שְׁלֹמֹה) [pronounced shêl-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
B°nâyâh (בְּנֵיָהוּ) [pronounced b°n-aw-YAW]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y°hôwyâdâ' (יְהוֹיָדָע) [pronounced y°hoh-yaw-DAWG]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

Translation: Therefore, Solomon sent Benaiah ben Jehoiada,... Benaiah had become Solomon's right-hand man. He did not send Benaiah alone, but this would have been a detachment of soldiers. Benaiah is named as the head of this detachment.

1Kings 2:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l°]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hâlak° (הָלַךְ) [pronounced haw-LAHK°]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
pâga' (עָפָה) [pronounced paw-GAHG]	<i>fall upon, meet, encounter, reach; entreat [by request], assail [with a petition], urge; strike, kill, slay, execute</i>	2 nd person masculine singular, Qal imperative	Strong's #6293 BDB #803

1Kings 2:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's # none BDB #88

In the Greek, the final portion of this verse is very different: *And King Solomon sent to Joab, saying, What ails you, that you have fled to the altar? And Joab said, Because I was afraid of you, and fled for refuge to the Lord. And Solomon sent Benaiah son of Jehoiada, saying, Go and slay him, and bury him.*

Translation: ...saying, "Go [and] execute him." Solomon's orders to Benaiah were to execute Joab.

Solomon is following the advice of his father David, who told him to take Joab out. David had indulged Joab because he was a faithful servant as well as a great military man. The problem was, he was so used to solving problems by killing men (that was his job), that he took care of two of his own personal problems by killing two men (2Sam. 3:27 20:10).

There is an addition portion of this verse in the Septuagint; the Greek reads as follows: *And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! He has taken hold of the horns of the altar. And King Solomon sent to Joab, saying, What ails you, that you have fled to the altar? And Joab said, Because I was afraid of you, and fled for refuge to the Lord. And Solomon sent Benaiah son of Jehoiada, saying, Go and slay him, and bury him.* (CAB) The portion found only in the Greek is in the lighter blue.

And so comes Benaiah unto a tent of Y^ehowah and so he says unto him, "Thus says the king, 'Come out.' " And so he says, "No, for here I will die." And so brings Benaiah to the king a word, to say, "Thus spoke Joab and thus he answered me."

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Benaiah then went to the tent of Y^ehowah and he said to Joab [lit., *him*], "Thus commands the king: 'Come out.' " But Joab [lit., *he*] said, "No! I will die here." Accordingly, Benaiah brought [this] word to the king, saying, "So Joab spoke and so he answered me."

Benaiah then went to the tent of Jehovah and he said to Joab, "The king has commanded that you come out of there." But Joab replied, "No! I will die here!" Therefore, Benaiah returned to the king, saying, "This is what Joab said to me. He refused to leave the altar."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes Benaiah unto a tent of Y^ehowah and so he says unto him, "Thus says the king, 'Come out.' " And so he says, "No, for here I will die." And so brings Benaiah to the king a word, to say, "Thus spoke Joab and thus he answered me."

Latin Vulgate

And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me.

Peshitta (Syriac)

And Benaiah came to the tabernacle of the LORD and said to him, Thus says the king. Come forth. But he said, No, I will not go out; but I will die here. And Benaiah brought the king word, saying, Thus said Joab, and thus he answered me.

Septuagint (Greek)

And Benaiah son of Jehoiada came to Joab to the tabernacle of the Lord, and said to him, Thus says the king, Come forth. And Joab said, I will not come forth, for I will

die here. And Benaiah son of Jehoiada returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me.

Significant differences: The Greek, Latin and Syriac all have an additional phrase as Joab's answer. However, it is simply a lengthened response to Benaiah's demand.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Benaiah went to the sacred tent and yelled, "Joab, the king orders you to come out!" "No!" Joab answered. "Kill me right here." Benaiah went back and told Solomon what Joab had said.
Easy English	So Benaiah entered the *Lord's tent and spoke to Joab. `The king says, "Come out!" ' But Joab answered, `No, I will die here.' Benaiah told the king what his answer was.
<i>The Message</i>	Benaiah went to the sanctuary of GOD and said, "King's orders: Come out." He said, "No--I'll die right here." Benaiah went back to the king and reported, "This was Joab's answer."
New Living Translation	Benaiah went to the sacred tent of the Lord and said to Joab, "The king orders you to come out!" But Joab answered, "No, I will die here."
The Voice	So Benaiah returned to the king and told him what Joab had said. Benaiah arrived at the tent of the Eternal, <i>but he could not enter to kill Joab.</i> Benaiah (<i>calling out to Joab</i>): It is the king's command that you come out at once. Joab : No. <i>If you are going to kill me</i> , then kill me here at the altar. Benaiah went back to the king and relayed his conversation with Joab. <i>Joab did not expect Solomon to violate the rules of sanctuary.</i>

Partially literal and partially paraphrased translations:

American English Bible	Well, when BenaiJah (the son of JehoiAda) reached JoAb at the Tent of Jehovah, he said to him: 'The king commands you to come away from there!' And JoAb said: 'I'm not coming! For I'd rather die here!' So BenaiJah (the son of JehoiAda) returned to the king and told him what JoAb said, and the king told him: 'Then go and do what he told you to do. kill him, and then bury him! That way, you'll remove the blood that he shed for no reason from me and from the house of my father. V. 31 is included for context.
Christian Community Bible	So Benaiah went to the tent of Yahweh and said to Joab, "The king commands: 'Come forward.'" But he replied, "No, I will die here." So Benaiah went back to the king with this report, "This is what Joab answered."
<i>God's Word</i> ™	When Benaiah came to the tent of the LORD, he told Joab, "The king says, 'Come out.'" "No," Joab answered, "I'll die here." So Benaiah reported to the king what Joab had said and how he had answered.
International Standard V	So Benaiah went into the LORD's tent and told Joab, "The king orders you to come out!" "No," Joab said, "I'd rather die here!" So Benaiah went and informed the king, "This is how Joab answered me."
New American Bible (2011)	Benaiah went to the tent of the LORD and said to him, "The king says, 'Come out.'" But he answered, "No! I will die here." Benaiah reported to the king, "This is what Joab said to me in reply."
NIRV	So Benaiah entered the tent of the Lord. He said to Joab, "The king says, 'Come on out!'" But Joab answered, "No. I'd rather die here."

New Jerusalem Bible	Benaiah told the king what Joab had said to him. Accordingly Benaiah went to the Tent of Yahweh. 'By order of the king,' he said, 'come out!' 'No,' he said, 'I will die here.' So Benaiah brought word back to the king, 'This is what Joab said, and the answer he gave me.'
New Simplified Bible	Benaiah went to the Tent of Jehovah and told Joab: Come out. Joab said: »No! Let me die here.« So Benaiah returned to the king and gave him the answer Joab gave him.
Revised English Bible	Benaiah came to the Tent of the LORD and ordered Joab in the king's name to come away. But he said, 'No, I will die here.' Benaiah reported Joab's answer to the king, and the king said, 'Let him have his way; strike him down and bury him and so rid me and my father's house of the guilt for the blood that he wantonly shed. V. 31 is included for context.
Today's NIV	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."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Benaiah came into the tent of Yahweh and said to him, "Thus says the king, 'Proceed.'" He said, "No, I <i>will</i> die here." Benaiah returned the word to the king, saying, "Thus spoke Joab, and thus he answered me."
Bible in Basic English	And Benaiah came to the Tent of the Lord and said to him, The king says, Come out. And he said, No; but let death come to me here. And Benaiah went back to the king and gave him word of the answer which Joab had given.
The Expanded Bible	Benaiah went into the Tent of the Lord and said to Joab, "The king says, 'Come out!'" But Joab answered, "No, I will die here." So Benaiah went back to the king and told him what Joab had said.
Ferar-Fenton Bible	Benaiah accordingly went to the Hall of the EVER-LIVING and said to him, "The king orders you to come!" But he replied, "No, for I shall be killed!" Benaiah consequently returned the king word, saying, "Joab says thus, —and by it I am prevented."
HCSB	So Benaiah went to the tabernacle and said to Joab, "This is what the king says: 'Come out!'" But Joab said, "No, for I will die here." So Benaiah took a message back to the king, "This is what Joab said, and this is how he answered me."
NET Bible®	When Benaiah arrived at the tent of the Lord, he said to him, "The king says, 'Come out!'" But he replied, "No, I will die here!" So Benaiah sent word to the king and reported Joab's reply [Heb "saying, "In this way Joab spoke and in this way he answered me."].
NIV – UK	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.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	B'nayah came to the tent of ADONAI and said to him, "The king says: leave!" He answered, "No, I'd rather die here." B'nayah brought the message back to the king, "This is what Yo'av said to me."
exeGesés companion Bible	And Bena Yah comes to the tent of Yah Veh and says to him, Thus says the sovereign, Go. And he says, No; but here I die.

And Bena Yah returns word to the sovereign, saying,
Thus Yah Ab words and thus he answers me.

Orthodox Jewish Bible

And Benayah came to the Ohel Hashem, and said unto him, Thus saith HaMelech, Come forth. And he said, Nay; but I will die here. And Benayah brought HaMelech word again, saying, Thus said Yoav, and thus he answered me.

The Scriptures 1998

So Benayahu came to the Tent of יהוה and said to him, "Thus said the sovereign, 'Come out!' " And he said, "No, for here I die." And Benayahu brought back word to the sovereign, saying, "Thus said Yo'ab, and thus he answered me."

Literal, almost word-for-word, renderings:

The Amplified Bible

So Benaiah came to the tent of the Lord and told Joab, The king commands, Come forth. But Joab said, No, I will die here. Then Benaiah brought the king word again, Thus said Joab, and thus he answered me.

English Standard Version

So Benaiah came to the tent of the LORD and said to him, "The king commands, 'Come out.'" But he said, "No, I will die here." Then Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me."

Green's Literal Translation

And Benaiah came into the tabernacle of Jehovah and said to him, So says the king, Come out. And he said, No, but I will die here. And Benaiah brought back word to the king, saying, So says Joab. Yea, so he answered me.

Kretzmann's Commentary

And Benaiah came to the tabernacle of the Lord and said unto him, Thus saith the king, Come forth. He did not like to perform the execution in the sanctuary. And he, Joab, said, Nay; but I will die here. He relied upon his defiance to save his life. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

Modern KJV

And Benaiah came to the tabernacle of Jehovah, and said to him, So says the king, come forth! And he said, No, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and so he answered me.

New RSV

So Benaiah came to the tent of the Lord and said to him, `The king commands, "Come out." ' But he said, `No, I will die here.' Then Benaiah brought the king word again, saying, `Thus said Joab, and thus he answered me.'

Young's Updated LT

And Benaiah comes in unto the tent of Jehovah, and says unto him, "Thus said the king, Come out;" and he says, "Nay, but here I die." And Benaiah brings back the king word, saying, "Thus spoke Joab, yea, thus he answered me."

The gist of this verse:

Benaiah goes to execute Joab and he tells him to come out, but he refuses. Benaiah reports this back to Solomon.

1Kings 2:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
B ^e nâyâh (הַיְיָב) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125

1Kings 2:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Benaiah then went to the tent of Y^ehowah... Benaiah and his execution squad went to the tent of Y^ehowah. Although we are not certain of which tent this is, my guess is, this would be the one in Jerusalem. This allows for all of this to play out over a period of a few hours at most. Gibeon, being 4 miles away, might play out in a day—or two days at the most.

The two different tents (or, *tabernacles*) existed in Israel, just as there were two priesthoods. Never during the life of David was the Ark of God in the Tabernacle (= worship tent) where it belonged. In fact, for a great deal of David's lifetime, the Ark of God was retired and kept privately because no one could move it. David saw to it that the Ark was moved into Jerusalem (which is covered in 3 chapters in the book of Chronicles). But the Tabernacle, in which the Ark was supposed to be kept, remained in Gibeon.

There is never given any reason why the Tabernacle remained in Gibeon during David's time; or why David never reunited the Ark with the Tabernacle. Here, we may speculate. Although Saul killed all of the priests in Nob (he ordered their murders), David was at least tangentially involved. He went there, he lied to the priest, got some bread, and left. The priests were killed because of David being there; Saul believed the priests to be in collusion with David.

Furthermore, this information is known—we do not know exactly by who, but it is recorded in the Word of God. This is somewhat tricky because all of the priests were killed, apart from Abiathar. Did Abiathar accidentally implicate David? Were their wives or young girls who remained alive who knew what happened? We don't know. This information was known to someone in order for it to be recorded in the Word of God; and whether that is related to David not moving the Tabernacle, we don't know.

1Kings 2:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

1Kings 2:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>go [come] out, go [come] forth; rise [up]</i>	2 nd person masculine singular, Qal imperative	Strong's #3318 BDB #422

Translation: ...and he said to Joab [lit., *him*], “Thus commands the king: ‘Come out.’” Solomon’s direct command to Joab is for him to come out and to be executed. Joab realized that he would be executed, so he would not let go of the horns of the altar.

1Kings 2:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
pôh (פֹּה) [pronounced poe]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805

1Kings 2:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person singular, Qal imperfect	Strong's #4191 BDB #559

Translation: **But Joab** [lit., *he*] **said**, “**No! I will die here.**” Joab refuses to leave the altar, telling Benaiah that he will need to be executed at the altar. As discussed, this may have been a second altar in Jerusalem, next to the tent which housed the Ark of God. However, this could have been the altar in Gibeon, which is really where the proper altar to seize would have been.

1Kings 2:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
B ^e nâyâh (בְּנֵיָהוּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: **Accordingly, Benaiah brought [this] word to the king,...** This leaves Benaiah in a quandary. He had never had to deal with something like this before. What if a man up for execution just holds onto that altar and will not let go—what do you do then?

Therefore, this information was brought back to King Solomon. Benaiah assumed that Solomon would not want Joab killed right there at the altar. So, he did not want to act.

It is interesting, but there is a lot of blood spilled at the altar of God. That is its primary function—the blood of innocent lambs, sheep and rams was spilled there daily. But the blood of the guilty was not. The picture here is of the guilty grabbing the horns of the altar to be delivered from death. The altar is where Jesus' innocent blood was shed for ours, that we might be delivered from judgment. That is the picture here.

Matthew Henry writes: *Those who, by a lively faith, take hold on Christ and his righteousness, with a resolution, if they perish, to perish there, shall find in him a more powerful protection than Joab found at the horns of the altar.*¹⁸¹

1Kings 2:30e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
Yôw'âb (יְאוֹב) [pronounced YOH-aw ^b v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'ânâh (אָנַח) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #6030 BDB #772

Translation: ...saying, "So Joab spoke and so he answered me." We are given the abbreviated report. More than likely, after all the formalities had been followed, Benaiah said, "Joab will not come away from the altar. When I gave him your order, he told me, 'No, I will die here!' This is what Joab said to me."

¹⁸¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:26–34.

And so says to him the king, “Do as which he said and strike in him and you have buried him and you have removed the bloods of innocence which shed Joab from upon me and from upon a house of my father.

1Kings
2:31

The king said to him, “Do as he said and strike him down [there] and then bury him. [Thus] you will have removed innocent blood that Joab shed—[both] from me and from my father’s house.

The king then said to him, “Do as he said and strike him down right there and then bury him. In doing this, you will remove Joab’s guilt for shedding innocent blood from me and from my father’s house.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says to him the king, “Do as which he said and strike in him and you have buried him and you have removed the bloods of innocence which shed Joab from upon me and from upon a house of my father.
Latin Vulgate	And the king said to him: Do as he has said; and kill him, and bury him, and you will remove the innocent blood which has been shed by Joab, from me, and from the house of my father.
Peshitta (Syriac)	And the king said to him, Do to him as he has said, and attack him and <u>kill him</u> , that you may take away the innocent blood, which Joab shed, from me and from the house of my father.
Septuagint (Greek)	And the king said to him, Go, and do to him as he has spoken, and kill him. And you shall bury him, and you shall remove this day the blood which he shed without cause, from me and from the house of my father.
Significant differences:	The Syriac appears to have two verbs where the Hebrew has one. However, the two verbs together reasonably translate the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon replied: Do what Joab said. Kill him and bury him! Then my family and I won't be responsible for what he did to Abner the commander of Israel's army and to Amasa the commander of Judah's army. He killed those innocent men without my father knowing about it. Both of them were better men than Joab. Now the LORD will make him pay for those murders. The CEV combines v. 32 with v. 31.
Easy English	Then the king ordered Benaiah. `Do as he says. Kill him and bury him. Then my father's family and I will not be guilty of the deaths of the innocent people whom he killed.
Easy-to-Read Version	Then the king commanded Benaiah, “Do as he says! Kill him there. Then bury him. Then my family and I will be free of the guilt of Joab. This guilt was caused because Joab killed innocent people.
Good News Bible (TEV)	"Do what Joab says," Solomon answered. "Kill him and bury him. Then neither I nor any other of David's descendants will any longer be held responsible for what Joab did when he killed innocent men.
<i>The Message</i>	The king said, "Go ahead then, do what he says: Kill him and bury him. Absolve me and my father's family of the guilt from Joab's senseless murders.
New Berkeley Version	The king responded, “Do as he said. Strike him down and bury him, so that you may removed from me and from the house of my father the blood which Joab shed without cause.
New Living Translation	"Do as he said," the king replied. "Kill him there beside the altar and bury him. This will remove the guilt of Joab's senseless murders from me and from my father's family.

The Voice **Solomon:** Do as he wishes. Kill him *at the altar*, then bury him. This will cleanse me and my father's house from *all blame concerning* the blood Joab has recklessly spilled.

Partially literal and partially paraphrased translations:

Beck's American Translation "Do as he said," the king answered him, "strike him down and bury him. And so you will take away from me and my father's family the blood of innocent people Joab poured out.

Christian Community Bible The king then replied. "Do as he has said. Strike him down and have him buried. With this, the guilt for the blood which Joab shed will be lifted from me and from my father's family.

God's Word™ The king answered, "Do as he said. Kill him, and bury him. You can remove the innocent blood-the blood which Joab shed-from me and my father's family.

New Advent (Knox) Bible So Banaias went to the Lord's tabernacle and bade Joab remove from it, in the king's name. Not I, said Joab, I will die here. When Banaias brought tidings of the answer Joab had made him, the king said, Let him have his will; put him to death there, and give him burial. Only rid me, and my father's kindred, of the blood-guilt Joab has brought upon us. V. 30 is included for context.

New American Bible (2011) The king answered him: "Do as he has said. Strike him down and bury him, and remove from me and from my father's house the blood which Joab shed without provocation.

NIRV Then the king commanded Benaiah, "Do what he says. Strike him down. Bury his body. Then I and my family won't be held accountable for the blood Joab spilled. He killed people who weren't guilty of doing anything wrong.

New Jerusalem Bible 'Do as he says,' the king replied. 'Strike him down and bury him, and so rid me and my family today of the innocent blood which Joab has shed.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The king said to him, "Do as he spoke, welcome him, and bury him. Turn from the blood which Joab spilled casually over me, and over the house of my father.

Bible in Basic English And the king said, Do as he has said and make an attack on him there, and put his body into the earth; so that you may take away from me and from my family the blood of one put to death by Joab without cause.

The Expanded Bible Then the king ordered Benaiah, "Do as he says! Kill him there and bury him. Then my family [^lfather's house] and I will be free of the guilt of Joab, who has killed innocent people [^lhave taken away the blood Joab shed without cause].

HCSB The king said to him, "Do just as he says. Strike him down and bury him in order to remove from me and from my father's house the blood that Joab shed without just cause.

NET Bible® The king told him, "Do as he said! Strike him down and bury him. Take away from me and from my father's family [Heb "house."] the guilt of Joab's murderous, bloody deeds [Heb "take away the undeserved bloodshed which Joab spilled from upon me and from upon the house of my father."].

NIV, ©2011 Then the king commanded Benaiah, "Do as he says. Strike him down and bury him, and so clear me and my whole family of the guilt of the innocent blood [S Dt 19:13] that Joab shed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The king answered him, "Do what he said - strike him down, and bury him. In this way you will take away from me and my father's family the blood which Yo'av shed for no reason.

exeGesés companion Bible	And the sovereign says to him, Work as he worded and encounter him and entomb him; to turn aside the gratuitous blood Yah Ab poured from me and from the house of my father;...
Orthodox Jewish Bible	And HaMelech said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away from me the demei chinnam (innocent blood), the shefach dahm of Yoav, even from against the Bais Avi.
<i>The Scriptures</i> 1998	And the sovereign said to him, "Do as he has said, and fall upon him. And you shall bury him, so that you take away from me and from the house of my father the blood which Yo' ab shed without cause.

Literal, almost word-for-word, renderings:

English Standard Version	The king replied to him, "Do as he has said, strike him down and bury him, and thus take away from me and from my father's house the guilt for the blood that Joab shed without cause.
The Geneva Bible	And the king said unto him, Do as he hath said, and fall upon him [For it was lawful to take the wilful murderer from the altar, (Exodus 21:14).], and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.
Green's Literal Translation	And the king said to him, Do as he has said, and fall on him, and bury him, and turn aside the innocent blood which Joab shed, off of me and off of my father's house.
Kretzmann's Commentary	And the king, assuming the responsibility, said unto him, Do as he hath said, and fall upon him, and, after the execution, bury him, that thou mayest take away the innocent blood which Joab shed, from me and from the house of my father; for as long as the murderer was unpunished, the blood-guiltiness rested upon the chief magistrate of the land, Num. 35:30-31; Deut. 19:13.
NASB	The king said to him, "Do as he has spoken [Ex 21:14] and fall upon him and bury him, that you may remove from me [Num 35:33; Deut 19:13; 21:8, 9] and from my father's house the blood which Joab shed without cause.
World English Bible	The king said to him, Do as he has said, and fall on him, and bury him; that you may take away the blood, which Joab shed without cause, from me and from my father's house.
Young's Updated LT	And the king says to him, "Do as he has spoken, and fall upon him, and you have buried him, and turned aside the causeless blood which Joab shed, from off me, and from off the house of my father.

The gist of this verse: Solomon gives the order for Benaiah to kill Joab at the altar. This would remove the guilt of the innocent blood slain from the house of David.

1Kings 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>do, make, construct, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation: The king said to him, “Do as he said... Normally, all of the blood shed at an altar was innocent animal blood. But this time, Joab’s blood would be shed on the altar. Solomon tells Benaiah to kill Joab right there, as he said to do.

1Kings 2:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
pāga ^c (פָּגַע) [pronounced paw-GAHG]	<i>fall upon, meet, encounter, reach; entreat [by request], assail [with a petition], urge; strike, kill, slay, execute</i>	2 nd person masculine singular, Qal imperative	Strong's #6293 BDB #803

1Kings 2:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's # none BDB #88

Translation: ...and strike him down [there]... Solomon tells Benaiah to go ahead and to execute Joab right there at the altar. God's laws require capital punishment for murder (Gen. 9:5–6 Num. 35:33 Deut. 19:12–13).

There is no expiration date for murder. These murders committed by Joab occurred decades previously (nearly 40 years ago for the murder of Abner). Yet, it is still right for him to be executed for these murders.

1Kings 2:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to bury, to heap up a mound</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #6912 BDB #868

Translation: ...and then bury him. I have carried over the imperative from the previous phrase into this one. Joab is to be buried—apparently at state expense. It is interesting that Solomon is not leaving anything to chance. He does not want Joab's mangled body to lay there at the foot of the altar.

It occurs to me that, Solomon sent Benaiah out to execute Joab; and he returns and wants further direction, because Joab refuses to let go of the horns of the altar. "What do I do next?" So it is certainly possible that Solomon wants to make certain the Benaiah does all that needs to be done.

1Kings 2:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çûwr (סוּר) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5493 (and #5494) BDB #693
dâmîym (דָּמִיִּם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural construct	Strong's #1818 BDB #196

1Kings 2:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chinnâm (חִנָּם) [pronounced <i>khin-NAHM</i>]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâphak ^e (שָׁפַק) [pronounced <i>shaw-FAHK^e</i>]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 rd person masculine singular, Qal perfect	Strong's #8210 BDB #1049
Yôw'âb (יְאוֹב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

Translation: [Thus] you will have removed innocent blood that Joab shed—[both] from me and from my father's house. As David described, Joab killed two innocent men—men who had been pardoned by David. Because Solomon is the law, Solomon is responsible for dealing with this—which he does, as advised by his father David.

Punishing Joab is David's and now, Solomon's responsibility. It cannot be shirked. We know that Solomon is not doing this simply to protect himself; we know that he is not doing this out of expediency. As king, doing what is right when it comes to crime and punishment is a part of his responsibilities.

The implication is, if a society allows a crime to occur and does not punish the known perpetrators, then that society is guilty of that crime. This pretty much describes the whole **modus operandi of Palestine** today.

And has brought back Y^ehowah his blood upon his head, when he fell upon in two of men righteous and good [men] more than him. And so he killed them in the sword and my father David did not know Abner ben Ner a commander of an army of Israel and Amasa ben Jether a commander of an army of Judah.

1Kings
2:32

Y^ehowah has caused to return his blood upon his [own] head, because [lit., *which, that, when*] he fell upon two righteous men better than he. He killed them with the sword and my father David did not know [at first that he killed] Abner ben Ner, the commander of the army of Israel; and Amasa ben Jether, the commander of the army of Judah.

Jehovah God made his violence return upon his own head, because he fell upon two righteous men—men who were better than he. He killed them with the sword, and my father David did not know this at the time that he killed Abner (son of Ner), a commander of the army of Israel or Amasa (son of Jether), commander of the army of Judah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has brought back Y ^e howah his blood upon his head, when he fell upon in two of men righteous and good [men] more than him. And so he killed them in the sword and my father David did not know Abner ben Ner a commander of an army of Israel and Amasa ben Jether a commander of an army of Judah.
Latin Vulgate	And the Lord shall return his blood upon his own head; because he murdered two men, just and better than himself: and slew them with the sword, my father, David, not knowing it; Abner, the son of Ner, general of the army of Israel, and Amasa, the son of Jether general of the army of Juda.
Peshitta (Syriac)	And the LORD shall return his blood upon his own head, because he attacked two men more righteous and better than he and slew them with the sword, my father David not knowing of it; namely, Abner the son of Ner, commander of the army of Israel; and Amasa the son of Jether, commander of the army of Judah.
Septuagint (Greek)	And the Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, even Abner the son of Ner the commander-in-chief of Israel, and Amasa the son of Jether the commander-in-chief of Judah.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Easy English	The *Lord will punish him for those murders. He killed two men without David's knowledge. Abner son of Ner was the leader of *Israel's army. Amasa son of Jether was the leader of *Judah's army. Both men were innocent. And they were better men than Joab was.
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Easy-to-Read Version	Joab killed two men who were much better than himself. They were Abner son of Ner and Amasa son of Jether. Abner was the commander of Israel's army and Amasa was the commander of Judah's army. My father David did not know at that time that Joab had killed them. So the Lord will punish Joab for those men he killed.
Good News Bible (TEV)	The LORD will punish Joab for those murders, which he committed without my father David's knowledge. Joab killed two innocent men who were better men than he: Abner, commander of the army of Israel, and Amasa, commander of the army of Judah.
<i>The Message</i>	GOD is avenging those bloody murders on Joab's head. Two men he murdered, men better by far than he ever was: Behind my father's back he brutally murdered Abner son of Ner, commander of Israel's army, and Amasa son of Jether, commander of Judah's army.
New Century Version	Without my father knowing it, he killed two men who were much better than he was—Abner son of Ner, the commander of Israel's army, and Amasa son of Jether, the commander of Judah's army. So the LORD will pay him back for those deaths.
New Life Bible	The Lord will return Joab's acts of killing upon his own head. Because Joab killed two men who were right and good and better than he. He killed them with the sword while my father David did not know it. He killed Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah.
New Living Translation	The Lord will repay him [Hebrew will return his blood on his own head.] for the murders of two men who were more righteous and better than he. For my father knew nothing about the deaths of Abner son of Ner, commander of the army of Israel, and of Amasa son of Jether, commander of the army of Judah.
The Voice	The Eternal will do to him that which he did to others, for he murdered two men with his sword who were more honorable and better than he was. He kept this secret from my father. He killed Abner (Ner's son) who was the leader of Israel's army and also Amasa (Jether's son) who was the leader of Judah's army. 2Samuel 3:30 20:10

Partially literal and partially paraphrased translations:

American English Bible	For Jehovah has brought the blood of his unrighteousness down on his own head, because he attacked two men who were more righteous and better than himself, killing them with his sword. Yet, my father David was unaware that he would kill AbNer (the son of Ner), the commander-in-chief of IsraEl, and AmesSa (the son of Jether), the commander-in-chief of Judah.
Beck's American Translation	The LORD will punish him for his bloody deed; he struck down two men more righteous and better than he and killed them with the sword (my father knew nothing about it); Abner, Ner's son, the commander of the army of Israel, and Amasa, Jether's son, the commander of the army of Judah.
<i>God's Word™</i>	The LORD will repay him for the slaughter he caused. Joab killed two honorable men who were better than he was. He used his sword to kill Abner (who was the son of Ner and the commander of Israel's army) and Amasa (who was the son of Jether and the commander of Judah's army). Joab did this without my father's knowledge.
International Standard V	The LORD will repay him for his bloodshed because, without my father David's consent he attacked and murdered two men more righteous and better than he, Ner's son Abner, the commander of Israel's army and Jether's son Amasa, commander of Judah's army.
New Advent (Knox) Bible	On his head may the Lord's vengeance fall; did he not slay two innocent men that were his betters, Abner son of Ner that commanded Israel, and Amasa son of Jether that commanded Juda, drawing his sword on them with no word said to my father, king David?

New American Bible (2002)	The LORD will hold him responsible for his own blood, because he struck down two men better and more just than himself, and slew them with the sword without my father David's knowledge: Abner, son of Ner, general of Israel's army, and Amasa, son of Jether, general of Judah's army.
New American Bible (2011)	The LORD will bring blood upon his own head, because he struck down two men better and more just than himself, and slew them with the sword without my father David's knowledge: Abner, son of Ner, commander of Israel's army, and Amasa, son of Jether, commander of Judah's army. 2 Sm 3:22-30; 20:8-10.
NIRV	The Lord will pay him back for the blood he spilled. Joab attacked two men. He killed them with his sword. And my father David didn't even know anything about it.
New Jerusalem Bible	Yahweh will bring his blood down on his own head, because he struck down two more upright and better men than he, and, without my father David's knowledge, put to the sword Abner son of Ner, commander of the army of Israel, and Amasa son of Jether, commander of the army of Judah.
New Simplified Bible	»Jehovah will punish Joab for those murders he committed without my father David's knowledge. Joab killed two innocent men who were better men than he: Abner, commander of the army of Israel, and Amasa, commander of the army of Judah.
Revised English Bible	The LORD will hold him responsible for his own death, because he struck down two innocent men who were better men than he, Abner son of Ner, commander of the army of Israel, and Amasa son of Jether, commander of the army of Judah, and ran them through with the sword, without my father David's knowledge.
Today's NIV	The LORD will repay him for the blood he shed, because without my father David knowing it 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.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh returns his blood over his head for welcoming two righteous men better than him and slaying them with the sword, and my father David never knew: Abner the son of Ner, leader of the host of Israel, and Amasa the son of Jether, leader of the host of Judah.
Bible in Basic English	And the Lord will send back his blood on his head, because of the attack he made on two men more upright and better than himself, putting them to the sword without my father's knowledge; even Abner, the son of Ner, captain of the army of Israel, and Amasa, the son of Jether, captain of the army of Judah.
The Expanded Bible	Without my father knowing it, he killed two men who were much [more righteous and] better than he was--Abner son of Ner, the commander of Israel's army [2Sam.3:22-39], and Amasa son of Jether, the commander of Judah's army [2Sam.20:8-10]. So the Lord will pay him back [bring his blood on his own head] for those deaths.
Ferar-Fenton Bible	For the EVER-LIVING will return his blood on his head who murdered the two good men who were better than himself, and murdered them with the sword,---(but my father David knew it not,)~--Abner the son of Ner, the Commander of the army of Israel, and Amasa-ben-Jether, commander of the army of Judah, and the blood of both of them is on the head of Joab, and the head of his race for ever. But to David and his race, and house, and throne, may there be peace for ever. A portion of v. 33 is included for context.
NET Bible®	May the Lord punish him for the blood he shed;66 behind my father David's back he struck down and murdered with the sword two men who were more innocent and morally upright than he [Heb "because he struck down two men more innocent and better than he and he killed them with the sword, and my father David did not

know."]- Abner son of Ner, commander of Israel's army, and Amasa son of Jether, commander of Judah's army.

New Heart English Bible

The LORD will return his blood on his own head, because he fell on two men more righteous and better than he, and killed them with the sword, and my father David did not know it: Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah.

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The LORD will repay [Jdg 9:57] him for the blood he shed [S Ge 4:14; S Jdg 9:24], because without my father David knowing it he attacked two men and killed them with the sword. Both of them—Abner son of Ner, commander of Israel's army, and Amasa [S 2Sa 17:25] son of Jether, commander of Judah's army—were better [2Ch 21:13] men and more upright than he.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI will bring his blood back on his own head, because he struck down two men more righteous and better than he - he killed them with the sword without my father David's awareness: Avner the son of Ner, commander of the army of Isra'el, and 'Amasa the son of Yeter, commander of the army of Y'hudah.

exeGesés companion Bible

...and Yah Veh returns his blood on his own head
 - who encountered two men
 more just and better than he
 and slaughtered them with the sword
 my father David not knowing thereof
 - Abi Ner the son of Ner
 governor of the host of Yisra El
 and Amasa the son of Yether
 governor of the host of Yah Hudah:...

JPS (Tanakh—1985)

Thus the Lord will bring his blood guilt down upon his own head, because, unbeknown to my father, he struck down with the sword two men more righteous and honorable than he—Abner son of Ner, the army commander of Israel, and Amasa son of Jether, the army commander of Judah.

Orthodox Jewish Bible

And Hashem shall return his dahm upon his own rosh, who fell upon two anashim more tzadikim and tovim than he, and killed them with the cherev, Dovid Avi not knowing thereof: Avner Ben Ner, Sar Tzava Yisroel, and Amasa Ben Yeter, Sar Tzava Yehudah.

The Scriptures 1998

“Thus הויה shall return his blood on his head, because he had fallen on two men more righteous and better than he, and slew them with the sword, while my father David did not know it: Abnēr son of Nēr, commander of the army of Yisra' ēl, and Amasa son of Yether, commander of the army of Yehudāh.

Literal, almost word-for-word, renderings:

The Amplified Bible

The Lord shall return his bloody deeds upon his own head, for he fell upon two men more [uncompromisingly] righteous and honorable than he and slew them with the sword, without my father knowing of it: Abner son of Ner, captain of the host of Israel, and Amasa son of Jether, captain of the host of Judah.

English Standard Version

The LORD will bring back his bloody deeds on his own head, because, without the knowledge of my father David, he attacked and killed with the sword two men more righteous and better than himself, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.

Green's Literal Translation

And Jehovah shall turn back his blood on his own head, who has fallen on two men more righteous and better than he, and murdered them with the sword; and my father David not knowing: Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah.

Kretzmann's Commentary	And the Lord shall return his blood upon his own head, who fell upon the two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner, the son of Ner, 2Sam. 3:27, captain of the host of Israel, and Amasa, the son of Jether, 2Sam. 20:10, captain of the host of Judah. Thus the blood of these men, which had been shed by Joab in deliberate murder, mould be avenged.
New King James Version	So the Lord will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah—though my father David did not know <i>it</i> .
Third Millennium Bible	And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he and slew them with the sword -- to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah -- my father David not knowing thereof.
Updated Bible Version 2.11	And Yahweh will return his blood on his own head, because he fell on two men more righteous and better than he, and slew them with the sword, and my father David didn't know it, [to wit,] Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.
World English Bible	Yahweh will return his blood on his own head, because he fell on two men more righteous and better than he, and killed them with the sword, and my father David didn't know it, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.
Young's Updated LT	And Jehovah has turned back his blood on his own head, who has fallen on two men more righteous and better than he, and slayes them with the sword, —and my father David knew not—Abner son of Ner, head of the host of Israel, and Amasa son of Jether, head of the host of Judah.

The gist of this verse: Solomon tells Benaiah why Joab is guilty of murder, and therefore deserves death.

1Kings 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (בוש) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly <i>yoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâm (דַּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
‘al (לְעַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
rô'sh (רֹשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
pâga‘ (פָּגַע) [pronounced paw-GAHG]	<i>to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace</i>	3 rd person masculine singular, Qal perfect	Strong's #6293 BDB #803
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
sh ^e nêy (שְׁנַיִם) [pronounced sh ^{en} -Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
’ănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ’iyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
tsaddîyqîym (צַדִּיקִים) [pronounced tshd-dee-KEEM]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine plural adjective which can act like a substantive	Strong's #2896 BDB #373

1Kings 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: Y^ehowah has caused to return his blood upon his [own] head, because [lit., *which, that, when*] he fell upon two righteous men better than he. Solomon continues speaking to Benaiah, giving him both complete instructions, as well as justification for what he is doing. By executing Joab, the blood of his revenge is brought back to him. In both cases, Joab killed innocent men.

These men are more righteous than he simply because they had not killed innocent men; they did not shed innocent blood. They functioned in war—and even on the other side from David—but killing in war is different from killing in peacetime. What they did was required by their duty.

This does not mean that Abner was a better person than Joab; nor was Amasa a better person. But Joab killed men that he should not have killed—his personal feelings aside.

Let me add, in addition to this, it is not wrong to persecute some war criminals. There are men who kill unnecessarily in war—they kill wartime prisoners or they intentionally kill civilians or they scapegoat a group of people and kill them (as the Nazis did to the Jews in WWII).

If you go back and read the account of Abner killing Joab's brother, Asahel, it is clear that he had no choice. There is no indication in the narrative that Joab killed Asahel for anything other than it was necessary in war (see 2Sam. 2:19–23). Joab obviously took this killing personally.

Pett has a slightly different opinion with regards to some of these men:

Peter Pett on Abner, Amasa and Joab

1. Abner had taken up arms against David as YHWH's Anointed when it was not strictly necessary (2Samuel 2:12). In contrast Joab had always supported YHWH's Anointed.
2. Abner, an extremely experienced warrior, had slain Joab's brother, Asahel, when he could easily have disarmed or wounded him and spared his life, (note how easily Abner did slay him), and actually admitted himself at the time that Joab would have cause for vengeance against him for his action (2Samuel 2:22-23). While we may justify Abner to some extent, we must not avoid the fact that he knew exactly what he was doing.
3. Abner had committed high treason by turning treacherously against Ishbosheth over a quarrel because of a woman, which was why he was at Hebron in the first place (2Samuel 3:7-8). Joab never at any time turned treacherously against David (although he had against Solomon).
4. Amasa was clearly and blatantly disobedient to David's orders at a time of crisis for the kingdom, something which, had Sheba's rebellion taken hold more successfully, could have had devastating results, as David himself had pointed out (2Samuel 20:6). Joab certainly never let David down like this. Amasa thus certainly deserved severe punishment (and in those days death). We must remember that it happened while Joab was on active service and was urgently acting in order to nip a rebellion in the bud. Otherwise disputes with Amasa could easily have caused further delay.
5. Joab on the other hand was always loyal to David, and was indeed owed a great deal by David. He was almost certainly with David during his days of fleeing before Saul's vengeance (Abishai, his brother, specifically was - 1Samuel 26:6), continually acted faithfully as his commander-in-chief (2Samuel 2:13 and often), something which necessarily involved him in having to shed much blood and execute many

Peter Pett on Abner, Amasa and Joab

people, and yet in the process regularly showed mercy on fleeing enemies (2Samuel 2:27-28 20:20-22). Furthermore he saved David from the results of his own folly when he was distraught at the death of Absalom (2Samuel 19:1-8), and sought to do the same when he numbered Israel (2Samuel 24:3). He even covered up for David over the affair of Uriah, and was certainly not as guilty as David over that affair. His great failing was undoubtedly his determination to hold on to his position as commander-in-chief at all costs. But overall it cannot be said that he let David down. What David apparently could not forgive was that through his rash acts against people under David's protection he had brought dishonour on David himself. That David found himself unable to forgive.

6. Thus while we must acknowledge that Joab certainly deserved to die for his act of high treason against Solomon, and that David did have some grounds for warning Solomon against him (especially as he knew, as turned out to be the case, that he might not be as loyal to Solomon as he was to David), the reasons for the verdict against him explained in this verse were lacking in accuracy. It was special pleading.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 2:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârag (הָרַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong's #2026 BDB #246
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
chereb (חֶרֶב) [pronounced khe-RE ^b V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352

Translation: He killed them with the sword... This all took place in peacetime. Both men were allied with David and there was no war against them. Still, Joab killed each man.

1Kings 2:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

1Kings 2:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָעַ) [pronounced yaw-DAHÇ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #3045 BDB #393

Translation: ...and my father David did not know... King David, according to Solomon, did not realize that Joab had killed these men. King David did not order these killings. Apparently, time went on until David became aware of what had happened.

1Kings 2:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ăb ^e nêr (אֲבִנֵר) [pronounced u ^b v ^e -NAYR]	<i>my father is Ner</i> or <i>my father is a lamp</i> , and is transliterated <i>Abner</i>	masculine proper noun	Strong's #74 BDB #4
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nêr (נֵר) [pronounced nair]	<i>lamp</i> and is transliterated <i>Ner</i>	masculine proper noun	Strong's #5369 BDB #633
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine singular construct	Strong's #6635 BDB #838

1Kings 2:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ămâsâ' (אֲמָסָא) [pronounced <i>gum-aw-SAW</i>],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yether (יֶתֶר) [pronounced <i>YEH-thehr</i>]	<i>abundance and is transliterated Jether, Yether</i>	masculine singular proper noun	Strong's #3500 BDB #452
sar (סַר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine singular construct	Strong's #6635 BDB #838
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ... [at first that he killed] Abner ben Ner, the commander of the army of Israel; and Amasa ben Jether, the commander of the army of Judah. When Abner was killed and when Amasa was killed, David was not aware at that time that Joab had killed them. It certainly would have put David in a difficult position, had he known this earlier. These two murders too place in 2Sam. 3:27 20:10.

And has come back their bloods in head of Joab and in a head of his seed to forever. And to David and to his seed and to his house and to his throne is peace as far as forever from with Y^ehowah.”

1Kings
2:33

The blood-guilt comes back on the head of Joab and on the head of his descendants forever. But to David, to his seed, to his house and to his throne, [there] is peace forever from Y^ehowah.”

The guilt from the crimes Joab committed comes back upon him and his descendants forever. However, Jehovah will not impute any guilt to David or to his descendants forever.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has come back their bloods in head of Joab and in a head of his seed to forever. And to David and to his seed and to his house and to his throne is peace as far as forever from with Y ^e howah.”
Latin Vulgate	And their blood shall return upon the head of Joab, and upon the head of his seed forever. But to David and his seed, and his house, and to his throne, be peace forever from the Lord.
Peshitta (Syriac)	Their blood shall therefore return upon the head of Joab and upon the head of his descendants for ever; but to David and to his descendants and to his house and to his throne shall there be peace for ever from the LORD.
Septuagint (Greek)	And their blood is returned upon his head, and upon the head of his seed forever; but to David, and his seed, and his house, and his throne, may there be peace forever from the Lord.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	May the bloodguilt for their deaths return on Joab's head and on the head of his family line forever. But may the Lord's peace be on David, his family, and his royal house forever."
Contemporary English V.	Joab's family will always suffer because of what he did, but the LORD will always bless David's family and his kingdom with peace.
Easy English	The punishment for their murders will fall on Joab and his *descendants for always. But David, his *descendants, his family and his *kingdom will enjoy the *Lord's *peace for always.'
Easy-to-Read Version	He will be guilty for their deaths. And his family will also be guilty forever. But God will bring peace for David, his descendants [A person's children and all of their future families.], his family of kings, and his kingdom forever."
Good News Bible (TEV)	The punishment for their murders will fall on Joab and on his descendants forever. But the LORD will always give success to David's descendants who sit on his throne."
<i>The Message</i>	Responsibility for their murders is forever fixed on Joab and his descendants; but for David and his descendants, his family and kingdom, the final verdict is GOD's peace."
New Life Bible	So their blood will be on the head of Joab and on the head of his children forever. But may there be peace from the Lord forever to David and his children, his house and his throne."
The Voice	Their blood will come back to haunt Joab and all his progeny forever. But there will be peace from the Eternal in the house of David and on his throne forever.

Partially literal and partially paraphrased translations:

American English Bible	And now their blood is on his head and on the head of his seed through the ages. But upon David, his seed, his house, and his throne, may there be peace from Jehovah through the ages.
Christian Community Bible	Their blood shall be avenged on Joab and his descendants forever; but David and his descendants, his family and throne shall enjoy peace from Yahweh forever."
<i>God's Word</i> TM	The responsibility for their blood will fall on Joab and his descendants forever. But may David, his descendants, family, and throne always receive peace from the LORD."
International Standard V	May their blood be repaid to Joab and to his descendants forever, and may there be peace shown from the LORD forever to David, to his descendants, to his household, and to his throne."

New Advent (Knox) Bible	On Joab let the blood-guilt fall, and on his race for ever; to David and David's race, to David's throne and dynasty, may the Lord grant eternal prosperity!
NIRV	May Joab and his children after him be held forever accountable for spilling the blood of Abner and Amasa. "But may David and his children after him enjoy the Lord's peace and rest forever. May the Lord also give his peace to David's royal house and kingdom forever."
New Jerusalem Bible	May their blood come down on the head of Joab and his descendants for ever, but may David, his descendants, his dynasty, his throne, have peace for ever from Yahweh.'
New Simplified Bible	»Jehovah will repay him for the blood Joab shed. The blood will fall on Joab and on his descendants as long as they live. Jehovah will always give success to David's descendants who sit on his throne.«
Revised English Bible	Let the guilt of their blood recoil on Joab and his descendants for all time; but may David and his descendants, his house and his throne, enjoy perpetual prosperity from the LORD.'
Today's NIV	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."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Their blood returns on the head of Joab, and on the head of his seed forever. But David, his seed, his house, and his throne have peace forever from Yahweh."
The Expanded Bible	Joab and his ·family [descendants] will ·be forever guilty for their deaths [·have their blood on their heads forever], but there will be peace from the Lord for David, his descendants, his ·family [·house], and his throne forever."
NET Bible®	May Joab and his descendants be perpetually guilty of their shed blood, but may the Lord give perpetual peace to David, his descendants, his family [Heb "house."], and his dynasty [Heb "his throne."]."
New Heart English Bible	So shall their blood return on the head of Joab, and on the head of his seed forever. But to David, and to his seed, and to his house, and to his throne, there shall be peace forever from the LORD."
NIV, ©2011	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."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In this way their blood will return on the head of Yo'av and his descendants forever; but for David, his descendants, his family and his throne there will be peace forever from ADONAI."
exeGesés companion Bible	...their blood returns on the head of Yah Ab and on the head of his seed eternally: but on David and on his seed and on his house and on his throne, there is shalom eternally from Yah Veh.
Orthodox Jewish Bible	Let their dahm therefore turn back upon the rosh Yoav, and upon the rosh of his zera l'olam; but upon Dovid, and upon his Zera, and upon his Bais, and upon his Kisse, let there be shalom ad olam from Hashem.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	...thus shall their blood come back upon the head of Joab, and upon the head of his seed unto times age-abiding,—but, David and his seed, and his house, and his throne, shall have peace, unto times age-abiding, from Yahweh.
English Standard Version	So shall their blood come back on the head of Joab and on the head of his descendants forever. But for David and for his descendants and for his house and for his throne there shall be peace from the LORD forevermore."
The Geneva Bible	Their blood shall therefore return upon the head of Joab [Joab will be justly punished for the blood that he has cruelly shed.], and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.
Green's Literal Translation	Yea, <i>He</i> shall turn back their blood on the head of Joab, and on the head of his seed forever. And as for David and for his seed, and for his house, and for his throne, there shall be peace forever from Jehovah.
Kretzmann's Commentary	Their blood shall therefore return upon the head of Joab, to be required at his hand, and upon the head of his seed forever, Cf 2Sam. 3:28-29; but upon David and upon his seed and upon his house, his family in all its descendants, and upon his throne, upon the royal office hereditary in his family, shall there be peace forever from the Lord, salvation and blessing in richest measure.
New RSV	So shall their blood come back on the head of Joab and on the head of his descendants for ever; but to David, and to his descendants, and to his house, and to his throne, there shall be peace from the Lord for evermore.'
Young's Updated LT	Yea, turned back has their blood on the head of Joab, and on the head of his seed to the age; and for David, and for his seed, and for his house, and for his throne, there is peace unto the age, from Jehovah."

The gist of this verse: Solomon says the blood of the innocent deaths will come down on the head of Joab and the head of his seed; and the house of David will now be blameless for these deaths.

1Kings 2:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person plural, Qal perfect	Strong's #7725 BDB #996
dâmîym (דַּמִּיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

1Kings 2:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rô'sh (שָׂאֵר אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
Yôw'âb (יָוֵאָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
w ^e (or v ^e) (וּ, וְ, וֹ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
rô'sh (שָׂאֵר אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
zera' (עֵרָא) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'ôwlâm (עֲלָמִים) [pronounced <i>gô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

'ôwlâm together with the lâmed preposition mean *forever, always*.

Translation: The blood-guilt comes back on the head of Joab and on the head of his descendants forever. We continue with the words of Solomon. What Joab has done is wrong; and guilt remains upon him and his descendants until this crime is paid for.

Joab certainly had some good qualities. He was a great #2 man to David. However, there appears to be a moving away from David after the Absalom revolution (which might be, in part, attributable to David as well).

It is interesting that Solomon says that this blood-guilt will be on Joab's head and the head of his descendants forever. This would not mean that everyone descended from Joab is guilty of murder; but the fact of what Joab has done will remain with his family for a very long time.

King David made a similar curse after Joab had murdered Abner. 2Sam. 3:28–29 *Afterward, when David heard of it, he said, "I and my kingdom are forever guiltless before the LORD for the blood of Abner the son of Ner. May*

it fall upon the head of Joab and upon all his father's house, and may the house of Joab never be without one who has a discharge or who is leprous or who holds a spindle or who falls by the sword or who lacks bread!" (ESV)

This chapter will end the legacy of Joab. He and his family will not be spoken of again.

1Kings 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
kiççê' (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

1Kings 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôwm (שׁוֹלֶם) or shâlôm (שְׁלֹמ) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ôwlâm (עוֹלָם) [pronounced <i>gô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
Together, they mean <i>and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.</i>			
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone.</i> A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *But to David, to his seed, to his house and to his throne, [there] is peace forever from Y^ehowah.”* This execution of Joab would remove any guilt from David and all that he is associated with. It is the duty of authority to punish wrongdoing. One of the earliest commandments of God was for murderers to be punished by taking their lives from them. Solomon, by punishing Joab, does that which is just; and that which is required by God.

There is an important point that Solomon is making here. There are people of Benjamin who have a low opinion of King David because of the killing of Abner. They may believe that David ordered this killing, and then stood back from it. There may be a few others who disapproves of Amasa being killed. By executing Joab, Solomon is showing that these killings were not ordered by King David. This justice, clearly brought down on the head of Joab, ought to persuade many Benjamites that David had not ordered Abner's killing (which he did not). This was necessary in order to build good will between the people of Benjamin (the tribe of Saul and Abner) and the tribe of Judah (which is now the ruling tribe).

This is in keeping with the Davidic Covenant, as found in Psalm 89:29, [35–36](#) *I will establish his offspring forever and his throne as the days of the heavens. Once for all I have sworn by My holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before Me.* (ESV; capitalized)

What Solomon says here will be fully culminated in the reign of Jesus Christ over the earth. Quite obviously, if you know anything about the history of the Davidic line, there were problems throughout. Isaiah prophesies this in Isa. 9:6–7 *For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.* (ESV; capitalized)

One more thing should be considered. In some ways, David is akin to God the Father and Solomon to God the Son. If you reject the Son (as Adonijah, Joab and Abiathar did), then He will reject you.

And so goes up Benaiah ben Jehoiada and so he falls on him and so he puts him to death. And so he is buried in his home in the wilderness.

1Kings
2:34

Benaiah ben Jehoiada then went up and fell upon him and killed him. Consequently, Joab [lit., *he*] was buried near his home in the wilderness.

Benaiah (the son of Jehoiada) went up to where Joab was and executed him. Joab was therefore buried near his own home out in the wilderness.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes up Benaiah ben Jehoiada and so he falls on him and so he puts him to death. And so he is buried in his home in the wilderness.
Latin Vulgate	So Banaias, the son of Joiada, went up, and setting upon him slew him, and he was buried in his house in the desert.
Peshitta (Syriac)	So Benaiah the son of Jehoiada went up and attacked him and slew him; and he was buried in his own sepulchre in the wilderness.
Septuagint (Greek)	So Benaiah son of Jehoiada went up, and attacked him, and killed him, and buried him in his house in the wilderness.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	So Benaiah, Jehoiada's son, went and attacked Joab and killed him.
Contemporary English V.	Benaiah went back and killed Joab. His body was taken away and buried near his home in the desert.
Good News Bible (TEV)	So Benaiah went to the Tent of the LORD's presence and killed Joab, and he was buried at his home in the open country.
<i>The Message</i>	So Benaiah son of Jehoiada went back, struck Joab, and killed him. He was buried in his family plot out in the desert.
New Living Translation	So Benaiah son of Jehoiada returned to the sacred tent and killed Joab, and he was buried at his home in the wilderness.
The Voice	Benaiah (Jehoiada's son) killed Joab and buried him on his own land in the wilderness.

Partially literal and partially paraphrased translations:

American English Bible	So BenaiJah (the son of JehoiAda) went back and killed him, and then he turned his house in the desert into his tomb.
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International Standard V	Jehoiada's son Benaiah then approached Joab, attacked him, killed him, and had him buried at Joab's [Lit. his] home in the wilderness.
New Advent (Knox) Bible	With that, Banaias son of Joiada went back and gave Joab his death-blow. He was buried at his own home, out in the wilderness;...
NIRV	So Benaiah, the son of Jehoiada, went up to the Lord's tent. There he struck Joab down. And he killed him. Joab's body was buried on his own land in the desert.
New Jerusalem Bible	Whereupon Benaiah son of Jehoiada went out, struck Joab down and put him to death; he was buried at his home in the desert.
New Simplified Bible	So Benaiah went to the Tent of Jehovah's presence and killed Joab. He was buried at his home in the wilderness.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Benaiah the son of Jehoiada ascended, welcomed him to die, and buried him in his house in the wilderness.
Bible in Basic English	So Benaiah, the son of Jehoiada, went up, and falling on him, put him to death; and his body was put to rest in his house in the waste land.
The Expanded Bible	So Benaiah son of Jehoiada killed Joab, and he was buried near his home in the desert [wilderness].
Ferar-Fenton Bible	Beniah-ben-Jhoiadah consequently went and struck and killed, and buried him at his home in the pastures;...
NET Bible®	So Benaiah son of Jehoiada went up and executed Joab [Heb "struck him and killed him." The referent (Joab) has been specified in the translation for clarity.]; he was buried at his home in the wilderness.
NIV, ©2011	So Benaiah [ver 25] son of Jehoiada went up and struck down Joab [S 2Sa 2:18] and killed him, and he was buried at his home out in the country.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So B'nayah the son of Y'hoyada went up, struck him down and killed him; he was buried in his own house in the desert.
exeGesés companion Bible	So Bena Yah the son of Yah Yada ascends and encounters him and deathifies him: and he is entombed in his own house in the wilderness: ...
Orthodox Jewish Bible	So Benayah Ben Yehoyada went up, and fell upon him, and executed him; and he was buried in his bais (house, i.e., <i>in court or garden of his house</i>) in the midbar.

Literal, almost word-for-word, renderings:

English Standard Version	Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness.
Green's Literal Translation	And Benaiah the son of Jehoiada went up and fell on him, and caused him to die. And he was buried in his own house in the wilderness.
Kretzmann's Commentary	So Benaiah, the son of Jehoiada, went up and fell upon him, in the sanctuary, and slew him; and he was buried in his own house in the wilderness, that of Judah, not far from Bethlehem and Tekoa.
New RSV	Then Benaiah son of Jehoiada went up and struck him down and killed him; and he was buried at his own house near the wilderness.
World English Bible	Then Benaiah the son of Jehoiada went up, and fell on him, and killed him; and he was buried in his own house in the wilderness.
Young's Updated LT	And Benaiah son of Jehoiada goes up and falls upon him, and puts him to death, and he is buried in his own house in the wilderness.

The gist of this verse: Benaiah executes Joab and he is then buried at his estate in the country.

1Kings 2:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> .			
B°nâyâh (בְּנֵיָהּ) [pronounced <i>b°n-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y°hōwyâdâ° (יְהוֹיָדָא) [pronounced <i>y°hoh-yaw-DAWG</i>]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

Translation: [Benaiah ben Jehoiada then went up...](#) Acting under Solomon's order, Benaiah goes up to where Joab is. This suggests that perhaps the Ark and the Tent of God in Jerusalem was in an elevated place (which would make sense, as priests would teach from there).

Because there is nothing said about Gibeon, that would suggest that the tent where Joab was, was the one in Jerusalem. However, this is not clearly explained. If the situation is, there is only one altar (which was God's intention for Israel), then that one altar would be in Gibeon. If this does take place in Gibeon, then it is not too far from where Joab murdered Amasa. 2Sam. 20:8–10

1Kings 2:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâga° (פָּגַע) [pronounced <i>paw-GAHG</i>]	<i>to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace</i>	3 rd person masculine singular, Qal imperfect	Strong's #6293 BDB #803

1Kings 2:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's # none BDB #88
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (תומ) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

Translation: ...and fell upon him and he killed him. Benaiah and/or the men who were with him, came upon Joab and killed him right there, at the altar.

To get a contemporary grasp of this, imagine your church services being interrupted with a public execution in front of the church. That is pretty much what this is.

The Preacher's Complete Homiletic and Bishop Hall: *All government is at an end where crime is allowed to go unpunished; authority is insulted and defied, and anarchy and terror prevail. "It is a foolish niceness," says Bishop Hall, "to put more shame in the doing of justice than in the violating of it. In one act Solomon approved himself both a good magistrate and a good son, fulfilling at once the will of a father and the charge of God."*¹⁸²

1Kings 2:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbar (בָּקַר) [pronounced kaw-BAHR]	<i>to be buried</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6912 BDB #868
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
bayith (תֵּיב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

¹⁸² From <http://www.studylight.org/commentaries/phc/view.cgi?bk=10&ch=2> accessed October 8, 2014.

1Kings 2:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e - BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: **Consequently, Joab [lit., he] was buried near his home in the wilderness.** Joab was buried near his home in the wilderness. The bēyth preposition does not always mean *in, into*; it can also mean *near*.

John Wesley observes: *[Joab] was buried privately, like a criminal, not pompously, like a general.*¹⁸³

We know nothing about Joab's family, wife or children. Joab's home is mentioned here and in 2Sam. 14:30 when Absalom burned down one of Joab's fields.

<p>And so gives the king Benaiah ben Jehoiada in his place over the army and Zadok the priest he gave in a place of Abiathar.</p>	<p>1Kings 2:35</p>	<p>Then the king assigned Benaiah ben Jehoiada [to take] his place over the army and he assigned Zadok [to be] the priest instead of Abiathar.</p>
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The king replaced Joab with Benaiah (son of Jehoiada) and Abiathar with Zadok the priest.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives the king Benaiah ben Jehoiada in his place over the army and Zadok the priest he gave in a place of Abiathar.
Latin Vulgate	And the king appointed Banaias, the son of Joiada in his room over the army; and Sadoc, the priest, he put in the place of Abiathar.
Peshitta (Syriac)	Then King Solomon appointed Benaiah the son of Jehoiada in his stead over the army; and Zadok the priest the king appointed in the place of Abiathar.
Septuagint (Greek)	And the king appointed Benaiah son of Jehoiada in his place over the army; <u>and the kingdom was established in Jerusalem.</u> And as for Zadok the priest, the king appointed him to be high priest in place of Abiathar. <u>And Solomon son of David reigned over Israel and Judah in Jerusalem. And the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the seashore.</u>

Significant differences: The Greek has a lot of additional text.

Thought-for-thought translations; paraphrases:

¹⁸³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 2:34.

Common English Bible	In his place, the king gave leadership of the army to Benaiah, Jehoiada's son. The king put the priest Zadok in Abiathar's position.
Contemporary English V.	Solomon put Benaiah in Joab's place as army commander, and he put Zadok in Abiathar's place as priest.
Easy English	The king made Benaiah, son of Jehoiada, the leader of the army instead of Joab. He made Zadok the priest instead of Abiathar.
New Berkeley Version	Then the king put Benaiah the son of Jehoiada in charge of the army in his place; and Zadok the priest he appointed to take the place of Abiathar.
New Century Version	The king then made Benaiah son of Jehoiada commander of the army in Joab's place. He also made Zadok the new high priest in Abiathar's place.
New Life Bible	The king put Benaiah the son of Jehoiada over the army in Joab's place. And the king put Zadok the religious leader in the place of Abiathar.
New Living Translation	Then the king appointed Benaiah to command the army in place of Joab, and he installed Zadok the priest to take the place of Abiathar.
The Voice	King Solomon then designated Benaiah (Jehoiada's son) to lead the army in Joab's stead, and the king designated Zadok the priest to take on Abiathar's responsibilities.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the king appointed BenaiJah (the son of JehoiAda) to be the commander-in-chief of his army, and his kingship became firm in JeruSalem. As for SaDoc the Priest; the king appointed him as the High Priest in place of AbiAthar.
<i>God's Word™</i>	The king then appointed Benaiah, son of Jehoiada, to replace Joab as commander of the army. King Solomon also replaced Abiathar with the priest Zadok.
New Advent (Knox) Bible	...command of the army the king gave to Banaias son of Joiada, and the high-priesthood to Sadoc instead of Abiathar.
NIRV	The king put Benaiah in charge of the army. Benaiah took Joab's place. The king also put the priest Zadok in Abiathar's place.
Today's NIV	The king put Benaiah son of Jehoiada over the army in Joab's position and replaced Abiathar with Zadok the priest.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king gave Benaiah the son of Jehoiada over the host instead of him. The king gave Zadok as priest instead of Abiathar.
The Expanded Bible	The king then ·made [appointed] Benaiah son of Jehoiada commander of the army in Joab's place. He also ·made [appointed] Zadok the new high priest in Abiathar's place.
Ferar-Fenton Bible	...and the king appointed Beniah-ben-Jhoiadah to be over the army instead of him. The king also appointed Zadok as priest in place of Abiathar.
NET Bible®	The king appointed Benaiah son of Jehoiada to take his place at the head of [Heb "over."] the army, and the king appointed Zadok the priest to take Abiathar's place [The Old Greek translation includes after v. 35 some fourteen verses that are absent from the MT.].
NIV – UK	The king put Benaiah son of Jehoiada over the army in Joab's position and replaced Abiathar with Zadok the priest.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king put B'nayah the son of Y'hoyada in charge of the army instead of him, and the king replaced Evyatar with Tzadok the cohen.
exeGesés companion Bible	...and the sovereign gives Bena Yah the son of Yah Yada

over the host in his stead:
and the sovereign gives
Sadoq the priest
in the stead of Abi Athar.

Orthodox Jewish Bible

And in his place HaMelech put Benayah Ben Yehoyada in charge of the Tzava (Army); and Tzadok HaKohen did HaMelech put in the place of Evyatar.

The Scriptures 1998

And the sovereign put Benayahu son of Yehoyada in his place over the army, and the sovereign put Tsadoq the priest in the place of Ebyathar.

Literal, almost word-for-word, renderings:

English Standard Version

The king put Benaiah the son of Jehoiada over the army in place of Joab, and the king put Zadok the priest in the place of Abiathar.

The Geneva Bible

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. And so took the office of high priest from the house of Eli, and restored it to the house of Phinehas

Kretzmann's Commentary

And the king put Benaiah, the son of Jehoiada, who till now had been captain of the king's body-guard, in his room over the host, making him commander-in-chief over the army; and Zadok, the priest, did the king put in the room of Abiathar, the only high priest in office. No matter if one has, for a long time, walked in the paths of righteousness; if he becomes unfaithful to his Lord, he loses the credit of his former conduct and must suffer the penalty of his transgressions.

NASB

The king appointed [1 Kin 4:4] Benaiah the son of Jehoiada over the army in his place, and the king appointed Zadok [1 Chr 6:53; 24:3; 29:22] the priest in the place [1 Kin 2:27] of Abiathar.

World English Bible

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.

Young's Updated LT

And the king puts Benaiah son of Jehoiada in his stead over the host, and Zadok the priest has the king put in the stead of Abiathar.

The gist of this verse:

Solomon replaced Joab with Benaiah and Abiathar with Zadok.

1Kings 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e nâyâh (בְּנֵיָהוּ) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָע) [pronounced y ^e hoh-yaw-DAWÇ]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation with the 3 rd person masculine singular suffix	Strong's #8478 BDB #1065
'al (עַל) [pronounced ġahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw ^p -VAW]	army, war, or warfare	masculine singular noun with the definite article	Strong's #6635 BDB #838

Translation: Then the king assigned Benaiah ben Jehoiada [to take] his place over the army... You may recall from the book of Samuel that it was not clear who was over the army of Israel after the Absalom revolution. In this chapter, Amasa is said to be over Judah, which could allow for Joab to be over all David's army. Whatever transpired there, Joab became head over David's army again (or did not lose this position); and now Benaiah took his place, after executing Joab.

1Kings 2:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsâdôwq or Tsâdôwq (צַדִּיק or צִדְקָה) [pronounced tzaw-DOHK]	just, righteous; transliterated Zadok	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678

1Kings 2:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
'Eb ^e yâthâr (אֲבִיָּאֵר) [pronounced eb ^e -yaw-THAWR]	the Great One is father; my father is great; transliterated Abiathar	masculine proper noun	Strong's #54 BDB #5

Translation: ...and he assigned Zadok [to be] the priest instead of Abiathar. Abiathar was primarily ministering in Jerusalem. However, Solomon gave him early retirement, so Zadok came to minister in his place.

In the book of Kings, there are several verses in the Greek which have substantial additions made to them.

The doctrine below does not really require a great deal of study. Some of the conclusions and points made [here](#) is what is most important.

The Septuagint Addition Part I: 1Kings 2:35

There are an additional set of verses found here in the Septuagint, the Greek translation of the Hebrew Bible; they read as follows (the light blue will represent the added text):

And the king appointed Banaeas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and as for Sadoc the priest, the king appointed him to be high priest in the room of Abiathar. ^{35a}And Solomon son of David reigned over Israel and Juda in Jerusalem: and the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore.

^{35b}And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt: ^{35c}and he took the daughter of Pharao, and brought her into the city of David, until he had finished building his own house, and the house of the Lord first, and the wall of Jerusalem round about. In seven years he made and finished them.

^{35d}And Solomon had seventy thousand bearers of burdens, and eight thousand hewers of stone in the mountain: ^{35e}and Solomon made the sea, and the bases, and the great lavers, and the pillars, and the fountain of the court, and the brazen sea-and he built the citadel as a defence above it, he made a breach in the wall of the city of David: ^{35f}thus the daughter of Pharao went up out of the city of David to her house which he built for her. Then he built the citadel: ^{35g}and Solomon offered up three whole-burnt-offerings in the year, and peace-offerings on the altar which he built to the Lord, and he burnt incense before the Lord, and finished the house. ^{35h}And these are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that wrought the works. ³⁵ⁱAnd he built Assur, and Magdo, and Gazer, and upper Baethoron, and Ballath: ^{35k}only after he had built the house of the Lord, and the wall of Jerusalem round about, afterwards he built these cities.

The Septuagint Addition Part I: 1Kings 2:35

^{35l}And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semei the son of Gera, of the seed of Benjamin out of Chebron: ^{35m}he cursed me with a grievous curse in the day when I went into the camp; ³⁵ⁿand he came down to meet me at Jordan, and I swore to him by the Lord, saying, He shall not be slain with the sword. ^{35o}But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his grey hairs with blood to the grave.

a = 1Kings 5:9	b = 1Kings 5:10	c = 1Kings 3:1 6:38b (compare 7:1)	d = 1Kings 5:29
e = (compare 1Kings 7:24, 38 (11, 24))	f = 1Kings 11:27b 9:24	g = 1Kings 9:25	h = 1Kings 9:23 5:30
i = 1Kings 9:15, 17, 18 (compare 10:22a—LXX)	k = —	l = 1Kings 2:8a	m–n = 1Kings 2:8
o = 1Kings 2:9			

A translation is much different from a copy of the Bible made by a copyist. The copyist takes the text exactly as is and reproduces it. Over time, there have been margin notes made where a particular word or letter is called into question. And, over time, there have been errors. But, as explained back in v. 27 (**Skeptics and the Inspiration of Scripture**), there is little reason to think that some person or group came in and made wholesale changes to the text in order to promote this or that viewpoint, because, by the time a canon was more or less recognized, there were far too many copies of individual books scattered over far too many miles to grab up and make the changes to. However, when making a translation, the translator or translators must choose the text which is to be translated, they must choose the version of the text that they are to translate, and then they must translate in the way that they believe it should be translated. So, in essence, they take it back to a single text and apply their own individual judgment. So it is far more likely that a translator will insert some of his own thinking into a translation than a copyist would. Therefore, in a *translation*, it is possible to find situations like this where the text is very different from what we would expect. We can sort this out quite easily as, we have many copies of the Hebrew text and many copies of other ancient manuscripts in other languages.

The conclusion that we can draw about this text is:

1. It was probably not in the original text in this place, because we do not have Hebrew manuscripts with this additional text.
2. This additional text is probably not the original text because we do not find this in corresponding Latin, Syriac or Arabic translations.
3. We may not really know why this text is here or who inserted it; but that is immaterial to the more important fact that, it just does not belong here.
4. None of this text introduces weird doctrines or strange hidden doctrines (like a belief in reincarnation, for instance). In fact, we can find these verses elsewhere in the book of Kings.
5. Therefore, despite the fact that I have made a big deal of this, and have spent several pages on this concept, for the average believer, you do not need to worry about the fact that these additional verses are found in the Greek text.

The Septuagint Addition Part I: 1Kings 2:35

There is another fallacious criticism of Scripture, saying that we are dealing with a translation or a translation or a translation or a translation; so the meaning gets lost. Wrong! Many English translations are made from the original Greek and Hebrew. There are a few English translations which take the King James text and modernize it (often referring back to the original Greek or Hebrew text); but the King James version was made from the *original* Greek and Hebrew. What we do not have is a series of translations, from say Hebrew to Greek to Latin to Middle English to English. The Hebrew Bible was translated into Greek around 200 B.C. and this version of the Old Testament was used primarily by Christian believers. However, the Hebrew text was still maintained by Scribes. When Jerome made his Latin translation, he went back to the original Greek and Hebrew. Despite the many problems I have with Catholic doctrine, I can go back to a reasonable English translation of Jerome's text and build the exact same systematic theology that I have been taught.¹⁸⁴ The portions of Catholic doctrine which are wrong are not based upon the Latin text but upon pronouncements made by various popes over the centuries and the use of the apocrypha, which is not a part of the Bible. If you remove the apocrypha and what popes have said speaking *ex cathedra* (the pope making authoritative pronouncements apart from the backing of Scripture), the remaining doctrine would be very much in line with protestant doctrine today.

You may not realize how concerned the ancients were with getting the text right, even when dealing with a translation. In an era when people spoke Greek, but the Old Testament was written in Hebrew, it was important to believers to get the translation correct. Resulting from this is the famous *Hexapla*.

Hexapla (Ἑξαπλᾶ: **Gr.** for "sixfold") is the term for an edition of the **Bible** in six versions. It is generally applied to the edition of the **Old Testament** compiled by **Origen of Alexandria**, sometime before the year 240, which placed side by side:

1. **Hebrew** — the original Hebrew text.
2. **Secunda** – Hebrew **transliterated** into Greek characters
3. **Aquila of Sinope**, which was a very *literal and accurate translation of the Old Testament into Greek*.¹
4. **Symmachus the Ebionite**, which was his Greek translation from the Old Testament.
5. A **recension** of the **Septuagint**, with (1) interpolations to indicate where the Hebrew is not represented in the Septuagint—these are taken mainly from **Theodotion**'s text and marked with asterisks, and (2) indications, using signs called *obeloi* (singular: *obelus*), of where words, phrases, or occasionally larger sections in the Septuagint do not reflect any underlying Hebrew.
6. **Theodotion** text, which is his Greek text of the Old Testament, based upon his critical analysis of the foregoing.

The previous information on the Hexapla was taken from <http://en.wikipedia.org/wiki/Hexapla> accessed October 5, 2014 (and edited somewhat). Links should be to other wikipedia topics.

¹ From http://en.wikipedia.org/wiki/Aquila_of_Sinope accessed October 5, 2014.

It ought to be clear from all this that ancient Christian scholars were obsessed with getting the text right.

Various Greek and Hebrew texts are available all over the internet. The Dead Sea Scrolls' text¹⁸⁵ can be found in books. The corrections, changes and questions are found in several Bibles. If you read through the translation of this or any other chapter which I have done, nearly every significant difference between the ancient language translations is mentioned; and any questions of the original text is examined. In most cases, I am sure the average reader looks at these sections and wonders, *Why are we bothering with this? It does not make any real difference!* This is because most of the problems with the text are unimportant, and have little or no effect upon the overall meaning.

The science of getting the text right, is known as **textual criticism**. The idea is to correctly determine what the text of the *autographs* was (the *autographs* are the original books in the original text).

¹⁸⁴ Principally from the pulpit of Berachah Church.

¹⁸⁵ It takes a great deal of time to render the Dead Sea Scrolls text; so, as of right now, this text is not found on the internet.

The Septuagint Addition Part I: 1Kings 2:35

Since most of these differences actually were taken from other passages, we will wait until we come to those other passages to discuss the actual text.

Text is from Brenton's LXX taken from http://biblehub.com/sep/1_kings/2.htm accessed October 5, 2014.

Equivalences are from <http://www.emanuelov.info/docs/papers/38.Miscell.1999.pdf> accessed October 5, 2014.

Verse divisions come from [google books](#); accessed October 5, 2014.

The interlinear text can be found here: <http://en.katabiblon.com/us/index.php?text=LXX&book=3Kgs&ch=2> accessed October 5, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

V. 35 reads: **Then the king assigned Benaiah ben Jehoiada [to take] his place over the army and he assigned Zadok [to be] the priest instead of Abiathar.** The rest of the text found in the Greek may be reasonably ignored. Joab had to be replaced because Joab was executed. Therefore, Solomon made Benaiah his lead general. Zadok and Abiathar pretty much shared priestly duties; now Zadok will be seen as preeminent. Abiathar is out of the picture completely; and removing him also removed his son, Ahimelech 2.

There is one High Priest, and that is Zadok. There are two sons of Aaron, from whom came Zadok and Abiathar: Eleazar and Ithamar. Now the line of Ithamar is set aside and the line of Eleazar is seen as being preeminent.

Because of Eli's unfaithful sons, Hophni and Phinehas, God made this promise: **And I will raise up for Myself a faithful priest, who shall do according to what is in My heart and in My mind. And I will build him a sure house, and he shall go in and out before My anointed forever.** (1Sam. 2:35; ESV; capitalized) At this point in time, we are speaking of Zadok as that faithful priest; and then of the men who would follow him. However, this is also a prophecy of the Lord Jesus Christ, our True High Priest. Heb. 2:17 **Therefore He had to be made like His brothers in every respect, so that He might become a merciful and faithful High Priest in the service of God, to make propitiation for the sins of the people.** (ESV; capitalized) Heb 4:14–16 **Since then we have a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.** (ESV; capitalized) Heb 9:11–15 **But when Christ appeared as a High Priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.** (ESV; capitalized)

So, on the man-ward side, this prophecy speaks of a time when the line of Eli would be cut off (because of his evils sons) and that the line of Eleazar would become preeminent in the priesthood. But, the Holy Spirit means this to refer to the office of the High Priest which would be assumed by the True High Priest, Jesus Christ.

Chapter Outline

Charts, Graphics and Short Doctrines

There are several tricky things about the lines of

The Lines of Zadok and Abiathar

1. First of all, Zadok comes from the line of Eleazar and Abiathar comes from the line of Ithamar.
 - 1) 1Chron. 24:3 **With the help of Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar,**

The Lines of Zadok and Abiathar

David organized them according to the appointed duties in their service. (You will notice the lighter color blue to apply to those in the line of Ithamar.

- 2) Ahimelech 2 is the son of Abiathar. 1Chron. 18:16
- 3) Eleazar and Ithamar are the 3rd and 4th sons of Aaron (his first two sons died for not taking their responsibilities seriously).
2. Eli, who was priest before Saul, had two worthless sons, much like the first two sons of Aaron, and they used their position just to score a lot of bbq. 1Sam. 2:12–17
3. For this reason, God cursed Eli's sons and promised an end to the line of Eli. 1Sam. 3:11–14
4. This was fulfilled when Solomon gave Abiathar early retirement instead of sentencing him to death for crimes against the state. 1Chron. 2:26–27
5. The next tricky thing in the line of Abiathar is, his father is named Ahimelech (1Sam. 22:11, 17–20) and his son is named Ahimelech (2Sam. 8:17 1Chron. 18:16 24:3, 6, 31). This makes perfect sense. Abiathar's father was killed by orders of Saul when he served in Nob with the other priests. Abiathar, at a very young age, escaped from there barely with his life. So it would make sense that he would name one of his sons after his slain father.
6. There is a second tricky thing about these two lines: there is an *Ahitub* in both lines. There is Ahitub, who is the son of Amariah and the father of Zadok in 1Chron. 6:7–8; and there is Ahitub, the grandfather of Abiathar 1Sam. 22:11, 20.

Much of this information can be found in the chart entitled **The Kings, Prophets and Priests** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shimei is Put under House Arrest

Peter Pett sees a Chiasmic structure here.

Peter Pett's Chiasm of 1Kings 2:36–46a

- a And the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem, and dwell there, and do not go forth from there anywhere, for on the day you got out, and pass over the brook Kidron, know you for certain that you will surely die. Your blood will be on your own head" (1Kings 2:36-37).
- b And Shimei said to the king, "The saying is good. As my lord the king has said, so will your servant do." And Shimei dwelt in Jerusalem many days (1Kings 2:38).
- c And it came about at the end of three years, that two of the servants of Shimei ran away to Achish, son of Maacah, king of Gath. And they told Shimei, saying, "Look now, your servants are in Gath" (1Kings 2:39).
- d 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 (1Kings 2:40).
- e And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again (1Kings 2:41).
- d And the king sent and called for Shimei, and said to him, "Did I not adjure you by YHWH, and protest to you, saying, 'Know for certain, that on the day that you got out, and walk abroad anywhere, you will surely die?' And you said to me, 'The saying that I have heard is good'. Why then have you not kept the oath of YHWH, and the commandment that I have charged you with?" (1Kings 2:42-43).
- c The king said also to Shimei, "You know all the wickedness which your heart is privy to, that

Peter Pett's Chiasm of 1Kings 2:36–46a

- you did to David my father, therefore YHWH will return your wickedness on your own head" (1Kings 2:44).
- b "But king Solomon will be blessed, and the throne of David will be established before YHWH for ever" (1Kings 2:45).
- a So the king commanded Benaiah the son of Jehoiada, and he went out, and fell on him, so that he died (1Kings 2:46 a).

Pett: Note that in `a' Shimei was warned that if he left Jerusalem he would die, and in the parallel he was executed for that reason. In `b' Shimei dwelt permanently in his house in Jerusalem, and in the parallel Solomon was sure that the throne of his house would be permanent before YHWH for ever. (It is significant that the writer knew that by the end of his writing even Solomon's `house' would not be dwelling in Jerusalem). In `c' the description of the wickedness of the servants of Shimei is described, and in the parallel the wickedness of David's servant, Shimei. In `d' Shimei left Jerusalem and went to Gath, and in the parallel he was questioned as to why he had not obeyed the king. Centrally in `e' Solomon learned of Shimei's gross disobedience.

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

And so sends the king and so he calls to Shimei and so he says to him, "Build for yourself a house in Jerusalem and you have lived there and you will not go out from there here and there.

1Kings
2:36

The king sent [a messenger] and summoned Shimei and he said to him, "Build a house for yourself [here] in Jerusalem and you will live there. You will not go out from there to wherever [lit., *here and there*].

The king sent a messenger to Shimei and summoned him. When he arrived, Solomon told him, "You will build yourself a house right here in Jerusalem and you will live there. You will not leave the house to go outside the borders of Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sends the king and so he calls to Shimei and so he says to him, "Build for yourself a house in Jerusalem and you have lived there and you will not go out from there here and there.
Latin Vulgate	The king also sent, and called for Semei, and said to him: Build a house in Jerusalem, and dwell there: and go not out from thence any where.
Peshitta (Syriac)	And the king sent and called for Shimei, and said to him, Build yourself a house in Jerusalem and dwell there, and do not go forth from there hither and there.
Septuagint (Greek)	And the king called Shimei, and said to him, Build yourself a house in Jerusalem, and dwell there, and you shall not go out from there anywhere.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon sent for Shimei and said, "Build a house here in Jerusalem and live in it. But whatever you do, don't leave the city!
Easy English	Then the king sent for Shimei. This is what he said to him. 'Build a house in Jerusalem and live there. Do not go anywhere else.
<i>The Message</i>	The king next called in Shimei and told him, "Build yourself a house in Jerusalem and live there, but you are not to leave the area.

New Berkeley Version	Next the king summoned Shimei and said to him, "Build for yourself a house in Jerusalem and live there, but you must not go away anywhere; for the day you go out and cross the brook Kidron, be assured that you shall certainly die; your blood shall be on your own head." V. 37 is included for context.
New Century Version	Next the king sent for Shimei. Solomon said to him, "Build a house for yourself in Jerusalem and live there. Don't leave the city.
New Living Translation	The king then sent for Shimei and told him, "Build a house here in Jerusalem and live there. But don't step outside the city to go anywhere else.
The Voice	The king summoned Shimei, <i>intending to fulfill his promise to David and subdue this political enemy.</i> Solomon (to Shimei): Go now, and build yourself a house in Jerusalem. You are to stay there <i>indefinitely</i> . Do not leave for any reason.

Partially literal and partially paraphrased translations:

American English Bible	Then the king called Semei and said to him: 'You may build yourself a house in JeruSalem and live there. but don't leave it!
Beck's American Translation	Shimei The king sent men to call Shimei. "Build a house for yourself in Jerusalem," he said, "and stay there. Don't leave to go anywhere.
God's Word™	The king summoned Shimei and said to him, "Build a house for yourself in Jerusalem, and stay there. Don't leave the city to go anywhere else.
International Standard V	Shimei is Executed The king sent for Shimei and told him, "Build yourself a house in Jerusalem and live there, but don't go anywhere from there.
New Advent (Knox) Bible	Then the king bade Semei come before him; Thou must build thyself a house, he told him, here at Jerusalem, and come to live there, instead of travelling freely this way and that.
New American Bible (2011)	Then the king summoned Shimei and said to him: "Build yourself a house in Jerusalem and stay there. Do not go anywhere else.
New Jerusalem Bible	The king had Shimei summoned to him. 'Build yourself a house in Jerusalem,' he told him. 'You are to live there; do not leave it to go anywhere at all.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king sent and called for Shimei and said to him, "Build your house in Jerusalem, and dwell there, but never proceed from there [anywhere].
Bible in Basic English	Then the king sent for Shimei, and said to him, Make a house for yourself in Jerusalem and keep there and go to no other place.
The Expanded Bible	Next the king sent for Shimei. Solomon said to him, "Build a house for yourself in Jerusalem and live there. Don't leave the city.
Ferar-Fenton Bible	The fate of Shimei, who cursed David Then the king sent and summoned Shemai, and said to him, " Build yourself a house in Jerusalem, and reside there, and do not go out from there whatever happens.
NET Bible®	Next the king summoned [Heb "sent and summoned."] Shimei and told him, "Build yourself a house in Jerusalem and live there - but you may not leave there to go anywhere [Heb "and you may not go out from there here or there."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king summoned Shim'i and said to him, "Build yourself a house in Yerushalayim, and live there; don't go outside the city walls.
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exeGesés companion Bible **SHIMI IS DEATHIFIED**
 And the sovereign sends and calls for Shimi
 and says to him,
 Build yourself a house in Yeru Shalem
 and settle there;
 and go not anywhere:.

Orthodox Jewish Bible And HaMelech sent and summoned Shime'i, and said unto him, Build thee a bayit in Yerushalayim, and dwell there, and go not go out from there anywhere.

Literal, almost word-for-word, renderings:

English Standard Version Then the king sent and summoned Shimei and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there to any place whatever.

Green's Literal Translation And the king sent and called Shimei and said to him, Build a house for yourself in Jerusalem and live there, and do not go out from there anywhere.

Kretzmann's Commentary The Punishment of Shimei
 And the king sent and called for Shimei, and said unto him, without specific reference to his crime, of which he was very well aware, Build thee an house in Jerusalem and dwell there, for Solomon desired to keep him under surveillance, and go not forth thence any where. He could move about freely within the city, but was not permitted to leave it.

NASB Shimei Executed
 Now the king sent and called for Shimei [2 Sam 16:5; 1 Kin 2:8] and said to him, "Build for yourself a house in Jerusalem and live there, and do not go out from there to any place.

New King James Version Shimei Executed
 Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere.

Updated Bible Version 2.11 And the king sent and called for Shimei, and said to him, Build yourself a house in Jerusalem, and dwell there, and don't go forth from there anywhere.

Young's Updated LT And the king sends and calls for Shimei, and says to him, "Build for you a house in Jerusalem, and you have dwelt there, and will not go out there any where.

The gist of this verse: Shimei is put into probation with geographical limits.

1Kings 2:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced waw]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

1Kings 2:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Shim ^e 'y (שִׁמְעִי) [pronounced <i>shim^e-ĠEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035

Translation: [The king sent \[a messenger\]](#) and [summoned Shimei](#)... We may understand this that the king sent a messenger with a message. A message can only arrive if a messenger takes it. Shimei is summoned to speak with King Solomon.

David gave King Solomon a list of men who needed to be sorted out; and this was the proper way for Solomon to being his kingship. Everyone needed to know who was in charge. But David did not suggest, nor did Solomon understand any of this to mean, to just go on a killing spree and make everyone afraid. There are clear restraints exercised, both in David's instructions and in Solomon's carrying out of these instructions.

It ought to be pointed out that Solomon was quite young at this time, and he needed to exercise authority over men who have been in charge of things since before Solomon was even a gleam in David's eye. Solomon undertakes this in a very matter-of-factly way, laying out reasonably clear, unambiguous guidelines and prohibitions to a particular set of men. If these men listened and obeyed Solomon, they lived; if they did not, for whatever reason, then they paid for their lack of authority orientation with the forfeiting of their lives.

1Kings 2:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

1Kings 2:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>build, construct; erect; rebuild, restore</i>	2 nd person masculine singular, Qal imperative	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites (or both)</i> ; it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{eh} V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 nd person masculine singular, Qal perfect	Strong's #3427 BDB #442
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and he said to him, "Build a house for yourself [here] in Jerusalem and you will live there. Solomon is going to place Shimei under house-arrest. Solomon tells Shimei to build a house in Jerusalem and that is where he must live. His travel is going to be restricted.

You will notice that men are sorted out reasonably. Abiathar conspired with men to make Adonijah king; and, no doubt, he used his position of authority in order to give weight to Adonijah. Therefore, his position of authority was removed from him and he was put out of the city, to reduce his influence. However, Shimei had a tendency to gather up supporters to himself outside of Jerusalem, in the land of Saul. So, Shimei would be brought into Jerusalem, so that Solomon could keep an eye on him.

Application: You will note that there was not a one-size-fits-all approach.

1Kings 2:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 2:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	2 nd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁמָּה) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027
'ânâh (אֵינָהוּ) [pronounced awn-AW]	where; whether; where	adverb with the hê local	Strong's #575 BDB #33
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ânâh (אֵינָהוּ) [pronounced awn-AW]	where; whether; where	adverb with the hê local; pausal form	Strong's #575 BDB #33

Repeating this adverb means *here and there, hither and there*.

Translation: You will not go out from there to wherever [lit., *here and there*]. Because of his various activities, and one day excoriating King David and the next day, coming and apologizing—Shimei is going to have to build a house and remain in that house; he cannot be traipsing off to here or to there.

So you will note that Solomon takes two people who are iffy-people—Abiathar and Shimei—and gives them different restrictions. Abiathar must take early retirement and remain in his own home out in the country; whereas Shimei must move to Jerusalem—build and home, and then remain there under house arrest. It is more like probation, where he must confine himself to the city.

Shimei is a very influential person. We saw him with 400 men backing him when he went to apologize to King David publically. Given the way that he excoriated David when David was leaving Jerusalem, Shimei is suspect and very possibly an opportunist. That is, he might be the kind of person to use civil unrest to his own advantage. Therefore, Solomon wants him nearby to keep an eye on him.

Gill on Shimei's punishment: *This Solomon ordered, to prevent this man going about in the country sowing and stirring up sedition; and that he might be under his eye and notice, that should he commit any evil, and give him an opportunity of punishing him, he might do it as his father had directed him; and he might judge from the temper of the man, and indeed from the nature of men in general, that what they are forbidden they are the most prone unto, that he would transgress in this case, and give him an occasion against him.*¹⁸⁶

Poole describes it in this way: *This Solomon ordered, partly, for his own security, that being removed from that place where his kindred, and estate, and interest lay, to a place where he was but a*

¹⁸⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:36.

*stranger, and sufficiently odious for his former and never-to-be-forgotten insolency towards his lord and king, he might be incapable of raising any tumults and seditions; partly, as a penalty for his former wickedness, wherein yet there was more mercy than justice, and from which David had not promised him any security, but only given him his life; and partly, that being in this public theatre, all his words and actions might be narrowly observed; which, considering his busy, and covetous, and wicked temper, was likely to give Solomon the advantage which he sought for; and this very prohibition would probably inflame his desire of transgressing it, as the manner of men is.*¹⁸⁷

The idea is, *old habits die hard*. Abiathar and Shimei could, if left in their natural environs, stir up trouble naturally. It was second nature to them. So the idea is, remove them from the environment that they were used to, in order to dissuade them from further acts of sedition.

L. M. Grant: *Shimei was a still different character. Though he had so viciously cursed David, yet he had apologized for this and David had then spared his life (2Samuel 19:18-23), but he was not changed in heart, and Solomon told him in effect that he could not trust him out of sight, ordering him to live in Jerusalem with the warning that if he went elsewhere at any time he would be put to death (vs.36-37). Shimei fully agreed to this and promised to do as Solomon said.*¹⁸⁸

And is has been in a day of your going forth and you have crossed the Brook Kidron, knowing you will know that dying you will die; your blood is in your head."	1Kings 2:37	It will be on the day that you go out and you cross over the Brook Kidron, know for certain that you will definitely die [for that]. Your blood will be on your head."
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And if you ever leave your home and cross over the Brook Kidron, then know without a doubt that you will certainly die for doing that. Choosing to leave Jerusalem means you will be choosing death."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And is has been in a day of your going forth and you have crossed the Brook Kidron, knowing you will know that dying you will die; your blood is in your head.
Latin Vulgate	For on what day soever you will go out, and will pass over the brook Cedron, know that you will be put to death: your blood will be upon your own head.
Peshitta (Syriac)	For on the day that you go out and cross the brook Kidron, you shall know for certain that you shall surely die; your blood shall be upon your own head.
Septuagint (Greek)	And it shall come to pass in the day that you shall go forth and cross over the Brook Kidron, know assuredly that you shall certainly die: your blood shall be upon your head. <u>And the king caused him to swear in that day.</u>

Significant differences: The Greek adds an extra sentence at the very end.

Thought-for-thought translations; paraphrases:

Common English Bible	If you try to leave, be advised that on the day you cross the Kidron Valley you will most certainly die. Your bloodguilt will be on your own head."
Contemporary English V.	If you ever cross Kidron Valley and leave Jerusalem, you will be killed. And it will be your own fault."

¹⁸⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 2:36 (edited).

¹⁸⁸ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Easy English	Do not leave the city and cross the valley called Kidron. If you do, you will die. You will be responsible for your own death.'
Easy-to-Read Version	If you leave the city and go any further than Kidron Brook, then you will be killed. And it will be your own fault."
Good News Bible (TEV)	If you ever leave and go beyond Kidron Brook, you will certainly die---and you yourself will be to blame."
<i>The Message</i>	If you so much as cross the Brook Kidron, you're as good as dead--you will have decreed your own death sentence."
New Century Version	The very day you leave and cross the Kidron Valley, someone will kill you, and it will be your own fault."
New Living Translation	On the day you so much as cross the Kidron Valley, you will surely die; and your blood will be on your own head."
The Voice	<i>You would be wise to heed my warning because, mark my words, whenever you cross the Kidron stream toward your ancestral home, you will meet your death. And it will be your own fault.</i>

Partially literal and partially paraphrased translations:

American English Bible	For I want you to know that on the day you cross the Cedar (Kidron) Valley, you're going to die, and your blood will be on your own head.'
Beck's American Translation	If you ever leave and so much as cross the brook Kidron, you will certainly die, and you will be responsible for your own death."
International Standard V	If you ever leave and cross the Kidron Brook, you can be sure that you'll die. You'll be responsible for your own death."
New Advent (Knox) Bible	The day on which thou leavest Jerusalem to cross Cedron river shall be thy last, and the blame will lie only on thyself.
New American Bible (2002)	For if you leave, and cross the Kidron Valley, be certain you shall die without fail. You shall be responsible for your own blood."
New American Bible (2011)	For the day you leave, and cross the Wadi Kidron, be certain you shall surely die. Your blood shall be upon your own head."
NIRV	You must not leave the city and go across the Kidron Valley. If you do, you can be sure you will die. And it will be your own fault."
New Jerusalem Bible	The day you go out and cross the ravine of the Kidron, be sure you will certainly die. Your blood will be on your own head.'
New Simplified Bible	»If you ever leave and go beyond Kidron Brook, you will die and it will be your fault.«
Today's NIV	The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For it will be, The day you proceed and pass the Kidron riverbed, you know you die . Your blood is over your head."
Bible in Basic English	For be certain that on the day when you go out and go over the stream Kidron, death will overtake you: and your blood will be on your head.
The Expanded Bible	The very day you leave and cross the Kidron Valley [^C bordering Jerusalem], ·someone will kill you [^L you will surely die], and ·it will be your own fault [^L your blood will be on your own head]."
NET Bible®	If you ever do leave and cross the Kidron Valley, know for sure that you will certainly die! You will be responsible for your own death [Heb "your blood will be upon your head."]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Know for a fact that on the day you go out and cross Vadi Kidron, you will certainly die; your blood will be on your own head."
exeGesés companion Bible	...and so be it, the day you go and pass over the wadi Qidron, in knowing, know that in dying, you die: your blood being on your own head.
Orthodox Jewish Bible	For it shall be, that on the day thou goest out, and passest over the Kidron Valley, thou shalt know for certain that mot tamut (thou shalt surely die); thy dahm shall be upon thine own rosh.

Literal, almost word-for-word, renderings:

Emphasized Bible	...but it shall be that, on the day thou goest forth, and passest over the Kidron ravine, know, that thou shalt, die,—thy blood, shall be, upon thine own head.
English Standard Version	For on the day you go out and cross the brook Kidron, know for certain that you shall die. Your blood shall be on your own head."
Green's Literal Translation	And it shall be, in the day you go out and cross the torrent Kidron, knowing you shall know that dying you shall die; your blood shall be on your head.
Kretzmann's Commentary	For it shall be that on the day thou goest out and passest over the brook Kidron, especially with the purpose of returning to his home at Bahurim, thou shalt know for certain that thou shalt surely die, he was plainly told that the king could not trust him out of his sight; thy blood shall be upon thine own head, he would have no one but himself to blame in case the death-sentence would have to be carried out upon him.
New RSV	For on the day you go out, and cross the Wadi Kidron, know for certain that you shall die; your blood shall be on your own head.'
World English Bible	For on the day you go out, and pass over the brook Kidron, know you for certain that you shall surely die: your blood shall be on your own head.
Young's Updated LT	And it has been, in the day of your going out, and you have passed over the brook Kidron, you will certainly know that you will surely die—your blood is on your head."

The gist of this verse: Solomon makes certain that Shimei realizes that he has boundaries within which to live and he cannot slip across those boundaries.

1Kings 2:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

1Kings 2:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âbar (עָבַר) [pronounced gaw ^b -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]	2 nd person masculine singular, Qal perfect	Strong's #5674 BDB #716
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced NAHKH-al]	brook, torrent; valley	masculine singular noun	Strong's #5158 BDB #636
Qid ^r rôwn (קִידְרוֹן) [pronounced kihd-ROHN]	dark, obscure; turbid; making black [or sad]; transliterated Kidron	masculine singular proper noun	Strong's #6939 BDB #871

Translation: It will be on the day that you go out and you cross over the Brook Kidron,... Shimei is not going to be confined to his house, but he will be confined to Jerusalem. Solomon will set the boundaries.

The Brook Kidron was mostly on the east side of Jerusalem and most people who left Jerusalem would go north or east. Going west will land you in the middle of Philistine territory. So, crossing over that brook was forbidden.

Keil and Delitzsch: *The valley of Kidron is mentioned as the eastern boundary of the city with an allusion to the fact, that Bahurim was to the east of Jerusalem towards the desert.*¹⁸⁹ Bahurim is possibly Shimei's home (2Sam. 16:5).

Gill says essentially the same thing: *Out of the city of Jerusalem: and passest over the brook Kidron: which is particularly mentioned, because this lay in his way to Bahurim, his native place; he must cross that to go to it (2Sam. 15:23); and where it might reasonably be supposed he would some time or another be inclined to go, through business, or a desire to see it again.*¹⁹⁰

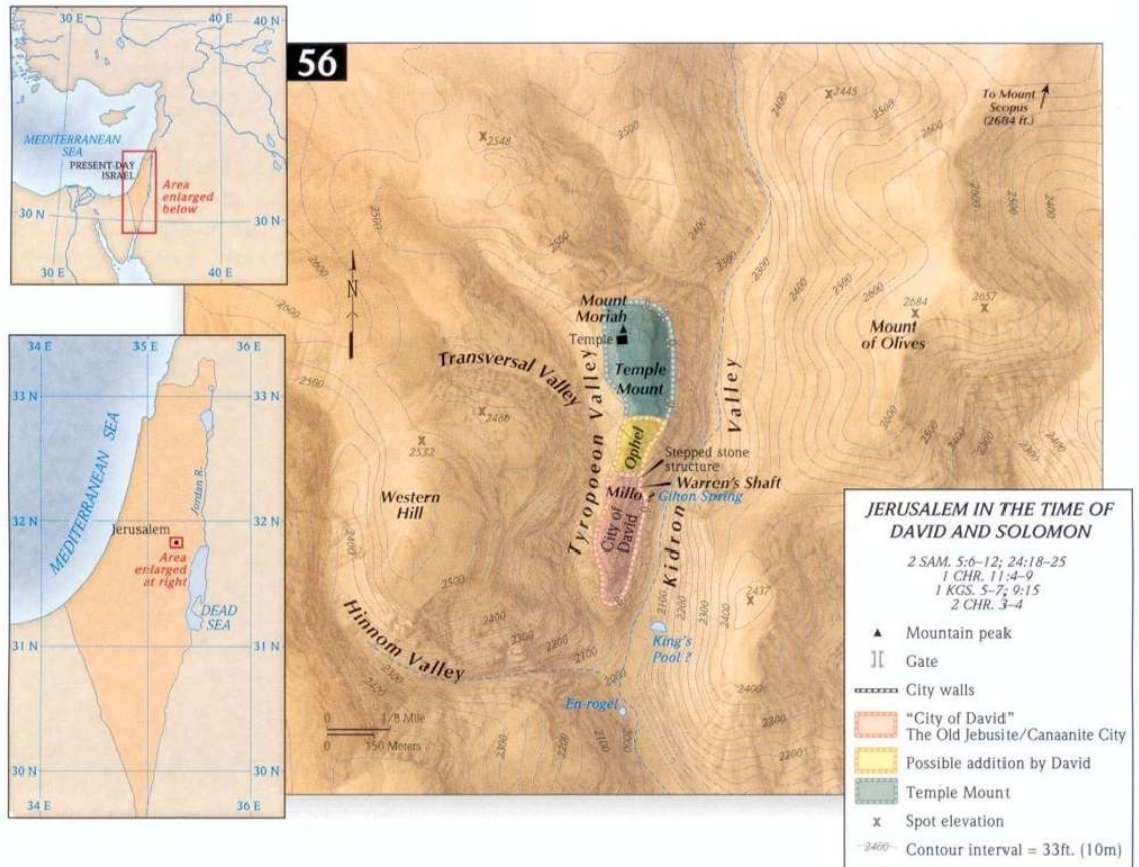
Now, the Brook Kidron would also give a general idea of how restricted Shimei is. He could not simply go west, and circumvent the Brook Kidron and everything is okay. So Solomon's intent here (which may have been spelled out more than it is recorded) is that Shimei remain in Jerusalem.

¹⁸⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:36–37.

¹⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:37.

Map of Jerusalem During the Time of David and Solomon; from Bible Atlas Maps in E-sword.

You can see the Kidron Valley, which is off to the east of Jerusalem. We are not given any more specifics than this. Solomon possibly referred to the Brook Kidron as representative; or he may have added, “Or the Hinnom Valley or the Transversal Valley. You must remain in Jerusalem.” When we get to vv. 41–42, it will be clear that going east is also considered violating house arrest.



As an aside, Poole tells¹⁹¹ us that the Kidron River is dry most of the time. That has probably been the case for the past 2000 years—maybe more. Israel of today is not the Israel of 3000 years ago. When Moses led the children of Israel into this place 3500 years ago and when David ruled over this place, 3000 years ago, there is every reason to believe that the temperatures and rainfall were significantly different. The Bible tells us this in a myriad of ways. The movement of Abraham and Jacob would have been much more difficult had the rainfall and temperatures and desert area been like today. When the Jews first saw Israel and saw its rich produce, this would have been the result of plentiful rainfall. Unless Israel was a significantly different place than it is today, it could not have been called the land of milk and honey. 12 spies sent out into Israel by Moses would not have come back with a good report of fertile fields and huge and lovely produce.

Today much of the Middle East is under judgment, and has been so for centuries. Such judgment includes an unkind weather pattern. This does not mean that man is not without the scientific resources to dramatically transform the area in which he lives. Israel is liveable today because of scientific achievement and God’s blessing and grace. Hundreds of billions of dollars have gone into the Middle East and sometimes this money is used to transform the environment considerably but too often, this money is used to propagate hatred and war through Islam.



¹⁹¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 2:37.

Photo of Dubai is from Dusit.com (accessed October 7, 2014). This could be the entire Middle East but for the evil heart of man. Wars and evil cost money; and much of the Middle East is **at war** right now. This is because Islam is evil.

Back to Solomon, and the parole conditions which he lays upon Shimei.

1Kings 2:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive absolute	Strong's #3045 BDB #393
<p>The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.¹⁹²</p>			
yāda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	2 nd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...know for certain that you will definitely die [for that]. A Qal infinitive absolute is used twice here; and this emphasizes the certainty of what Solomon is saying. “Know without a doubt that you will surely die;” is how we should understand this verse. This would have been a clear sentence of death, even without the doubling of the two verbs. Doubling both verbs is Solomon saying, “I don’t want you to have any doubts about this; I don’t want you to think that I am bluffing here or that there will be a second chance. There won’t be. You will die. You will be executed.”

¹⁹² *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Peter Pett: *Simei was warned that if he ever left Jerusalem, especially in the direction of Benjamin over the Wadi Kidron, he would certainly die. But the ban was not just about going to Benjamin, it was against 'going anywhere', for no one would know where he had gone once he left Jerusalem. This would not have been welcome news to Shimei for it separated him off from his family, fellow-tribesmen and lands, and therefore from the security of local custom and tribal loyalty, making him instead subject to the clear cut laws of Jerusalem as determined by the king, and therefore more vulnerable. But it did at least ensure him of his own personal safety. No blame, however, can rest on Solomon for this restriction, for he was newly made king over a kingdom which was certainly not fully united, and he had to guard against very possible danger, especially so close to Jerusalem. Indeed it could be argued that he was being more merciful to a known troublemaker than many kings in neighbouring countries would have been. Within wider Jerusalem Shimei had complete freedom.*¹⁹³

1Kings 2:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâm (דַּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1818 BDB #196
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7218 BDB #910

Translation: *Your blood will be on your head.*” Solomon makes the boundaries clear. Shimei, because of actions in the past, is going to be limited on movement. This is very much parallel to the way that we do parole today. Parolees are usually given a city and address where they must reside. They cannot just up and move to another address without contacting their corrections officer. They cannot move to another county or to another state. They are confined to an area in which they can be observed.

These final words are Solomon simply telling Shimei, “This is up to you. If you agree to and follow these terms, then you will live. If you do not, then you will die. It is that simple. Your choice.” The responsibility is ultimately upon Shimei.

Vv. 36–37 read: *The king sent a messenger to Shimei and summoned him. When he arrived, Solomon told him, “You will build yourself a house right here in Jerusalem and you will live there. You will not leave the house to go outside the borders of Jerusalem. And if you ever leave your home and cross over the Brook Kidron, then know without a doubt that you will certainly die for doing that. Choosing to leave Jerusalem means you will be choosing death.”* The conditions which Solomon lays out are clear and easy to understand. The burden was not onerous, but generous, under the circumstances. Shimei needed only heed this word, and he would have lived out his life in great blessing.

¹⁹³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

Application: We read this and think to ourselves, *Shimei could live a good life; he could be healthy, prosperous and happy*. But he will, a few years from this time, reject Solomon’s graciousness, and leave Jerusalem, and die for that. Let me suggest to you the picture that this paints for us. If you are reading this, you are probably a believer in Jesus Christ. I cannot imagine anyone plowing through all of this for any other reason. God has a clear set of boundaries, and that, if we remain within these boundaries, our lives will be blessed—we will be prosperous and happy—often even healthy. We only need to be aware of those boundaries. For the unbeliever, it is the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)); and for the believer, it is **living the Christian life** ([HTML](#)) ([PDF](#)) ([WPD](#)).

And so says Shimei to the king, “Good [is] the word as which has spoken, my adonai the king; so does your servant.” And so lives Shimei in Jerusalem days many.

1Kings
2:38

Shimei said to the king, “The word which my adonai the king as spoken [is] acceptable [to me]. You servant will do [what you have proposed].” Accordingly, Shimei lived in Jerusalem for many days.

Shimei said to the king, “Your proposal, my lord the king, is acceptable. Your servant will do as you have commanded.” Accordingly Shimei lived in Jerusalem for many days.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Shimei to the king, “Good [is] the word as which has spoken, my adonai the king; so does your servant.” And so lives Shimei in Jerusalem days many.
Latin Vulgate	And Semei said to the king: The saying is good: as my lord the king has said, so will your servant do. And Semei dwelt in Jerusalem many days.
Peshitta (Syriac)	And Shimei said to the king, The saying is good; as my lord the king has said, so will your servant do. So Shimei dwelt in Jerusalem many days.
Septuagint (Greek)	And Shimei said to the king, Good is the word that you have spoken, my lord O king: thus will your servant do. And Shimei dwelt in Jerusalem <u>three years</u> .

Significant differences: The Greek has *3 years* rather than *many days*.

Thought-for-thought translations; paraphrases:

Common English Bible	Shimei said to the king, "This is a good idea. Your servant will do just what my master the king said." So Shimei stayed in Jerusalem for a long time.
Contemporary English V.	"That's fair, Your Majesty," Shimei answered. "I'll do that." So Shimei lived in Jerusalem from then on.
Easy English	Shimei replied, 'I agree with your decision. I will do what you say.' So, he stayed in Jerusalem for a long time.
Easy-to-Read Version	So Shimei answered, "That is fine, my king. I will obey you." So Shimei lived in Jerusalem for a long time.
Good News Bible (TEV)	"Very well, Your Majesty," Shimei answered. "I will do what you say." So he lived in Jerusalem a long time.
<i>The Message</i>	Shimei answered the king, "Oh, thank you! Your servant will do exactly as my master the king says." Shimei lived in Jerusalem a long time.
New Berkeley Version	Shimei replied to the king, "The offer is good. Your servant will do as my master the king has ordered." So Shimei lived in Jerusalem many days.
New Century Version	So Shimei answered the king, "I agree with what you say. I will do what you say, my master and king." So Shimei lived in Jerusalem for a long time.

New Living Translation	Shimei replied, "Your sentence is fair; I will do whatever my lord the king commands." So Shimei lived in Jerusalem for a long time.
The Voice	Shimei: Thank you for the good advice, my lord. I am your servant; and I will do exactly as you, my king, have instructed me to do. Shimei <i>departed from the king and</i> lived in Jerusalem for a very long time.

Partially literal and partially paraphrased translations:

American English Bible	And Semei said to the king: 'What you've said is good, O my lord the king; and that's what your servant will do.' Then the king made him swear an oath to this. So Semei lived in JeruSalem for three years.
Beck's American Translation	"What my lord the king says is good," Shimei answered. "Your servant will do that." So Shimei stayed in Jerusalem for a long while.
God's Word™	"Very well," Shimei answered. "I'll do just what Your Majesty said." So Shimei stayed in Jerusalem for a long time.
International Standard V	Shimei replied to the king, "What your majesty has decreed is acceptable to me. I'll do what you've said." So Shimei lived in Jerusalem for quite some time.
New Advent (Knox) Bible	To this Semei agreed, promising obedience to the royal command; and for a long time he continued to live at Jerusalem.
New American Bible (2002)	Shimei answered the king: "I accept. Your servant will do just as the king's majesty has said." So Shimei stayed in Jerusalem for a long time.
NIRV	Shimei replied to the king, "You are my king and master. What you say is good. I'll do it." Shimei stayed in Jerusalem for a long time.
New Jerusalem Bible	'That is a fair demand,' Shimei replied to the king, 'your servant will do as my lord the king orders.' And for a long time Shimei lived in Jerusalem.
Revised English Bible	Shimei replied, 'I accept your sentence; I shall do as your majesty commands.' For a long time Shimei remained in Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Shimei said to the king, "A good word. As my lord the king spoke, so your servant does." Shimei dwelled in Jerusalem many days.
Bible in Basic English	And Shimei said to the king, Very well! as my lord the king has said, so will your servant do. And for a long time Shimei went on living in Jerusalem.
The Expanded Bible	So Shimei answered the king, "-I agree with what you say [Your sentence/demand/word is fair]. I will do what you say, my master and king." So Shimei lived in Jerusalem ·for a long time [-many days].
Ferar-Fenton Bible	And Shemai replied to the king, "What you have said is good, your Majesty. Your servant will do it."
NET Bible®	Shimei said to the king, "My master the king's proposal is acceptable [Heb "Good is the word, as my master the king has spoken."]. Your servant will do as you say [Heb "so your servant will do."]. So Shimei lived in Jerusalem for a long time [Heb "many days."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shim'i answered the king, "What you have said is good; as my lord the king has said, so will your servant do." So Shim'i lived in Yerushalayim for a long time.
exeGesés companion Bible	And Shimi says to the sovereign, Good word! As my adoni the sovereign words, thus your servant works. - and Shimi settles in Yeru Shalem many days.
JPS (Tanakh—1985)	"That is fair," said Shimei to the king, "your servant will do just as my lord the king has spoken." And for a long time, Shimei remained in Jerusalem.

Orthodox Jewish Bible And Shime'i said unto HaMelech, Tov HaDavar (good is the word); just as adoni HaMelech hath said, so will thy eved do. And Shime'i dwelt in Yerushalayim yamim rabbim.

Literal, almost word-for-word, renderings:

English Standard Version	And Shimei said to the king, "What you say is good; as my lord the king has said, so will your servant do." So Shimei lived in Jerusalem many days.
Green's Literal Translation	And Shimei said to the king, The word <i>is</i> good. As my lord the king has spoken, so your servant shall do. And Shimei lived in Jerusalem many days.
Kretzmann's Commentary	And Shimei said unto the king, in accepting the inevitable and probably counting himself lucky for escaping at all, The saying is good; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.
New RSV	And Shimei said to the king, 'The sentence is fair; as my lord the king has said, so will your servant do.' So Shimei lived in Jerusalem for many days.
World English Bible	Shimei said to the king, The saying is good: as my lord the king has said, so will your servant do. Shimei lived in Jerusalem many days.
Young's Updated LT	And Shimei says to the king, "The word is good; as my lord the king has spoken so does your servant do;" and Shimei dwells in Jerusalem many days.

The gist of this verse: Shimei agrees to the terms of Solomon's pact.

1Kings 2:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shim ^e y (שמעי) [pronounced <i>shim^e-GEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ṭôwb (טוב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
dâbâr (דבר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

Translation: Shimei said to the king, “The word which my adonai the king as spoken [is] acceptable [to me]. Shimei realizes that he is skating on thin ice. No doubt, in this change of administration, he recognizes that many people will die, simply because there is a change of power. Given his relationship with David, Solomon is offering Shimei an acceptable solution (an alternative to death), and Shimei appears, at least, to accept this and embrace this.

Gill: *[Shimei understood that this] was an act of goodness in the king, and what was good, grateful, and acceptable to him; for being sent for by him, and knowing how he had used his father, and hearing of several traitors being put to death, he expected this would have been his case; and wherefore, instead of being put to death, was only obliged to leave his habitation in the country, and come and live at Jerusalem, a pleasant and delightful city, and the metropolis of the nation, it was very agreeable to him.*¹⁹⁴

Solomon is showing this man mercy. Solomon is sorting out all of the people who might be trouble to him from the outset; but he deals with each man individually with mercy and respect. Most of us have seen The Godfather, and the **final scene** where the enemies of Michael Corleone (Al Pachino) are all wiped out at the end, while he is at his child’s baptism.¹⁹⁵ This is not unlike the crowning of a new king, but it is the polar opposite of what Solomon does. Shimei, who is not always in a rage, understands that he is being given a break and he graciously accepts what King Solomon is doing for him.

1Kings 2:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong’s # BDB #453
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
Together, ka’āsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong’s #1696 BDB #180
’ādōnāy (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong’s #113 & #136 BDB #10
There are actually 3 forms of this word: ’ādōnāy (אֲדֹנָי) [pronounced uh-doh-NAY]; ’ādōnay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ’ādōnīy (אֲדֹנִי) [pronounced uh-doh-NEE].			

¹⁹⁴ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 2:38.

¹⁹⁵ After completing this chapter, I found that someone else made the same association at politicaltheology.com; accessed October 13, 2014. We both thought of *The Godfather*, but I recognized that Solomon’s actions were very different from Michael Corleone.

1Kings 2:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p> <p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנָי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read <i>Y^ehowah</i> and 8 ancient Isaiah manuscripts read <i>Y^ehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y^ehowah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if every manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p>			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'ăsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'ebed (עֶבֶד) [pronounced <i>GE^b-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: *Your servant will do [what you have proposed].* Shimei promises that he will do what David has proposed. Or, "I accept the terms of my parole."

Shimei sensibly recognizes that Solomon could easily have him executed.

Sometime during their interaction, Shimei took a solemn oath to agree to Solomon's requirements. Evidence of this is found in 1Kings 2:42 as well as in the Greek text of v. 37.

1Kings 2:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 2:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (בָּשַׁב) [pronounced yaw-SHAH ^b V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Shim ^e iy (שִׁמְעִי) [pronounced shim ^e -ḠEE]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
Y ^e rūwshālayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
yāmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
rab (רַב) [pronounced rah ^b V]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine plural adjective	Strong's #7227 BDB #912

Translation: Accordingly, Shimei lived in Jerusalem for many days. As a result, Shimei lived in Jerusalem for a long time (3 years), during which time, he obeyed Solomon's orders.

We do not know what is in Solomon's mind. Did he set up conditions which he knew that Shimei could not hold to or did he offer conditions which are reasonable and something which Shimei could go along with? I think the latter. Solomon was ready to execute Shimei, but he gave him a chance to live out his entire life without incident.

Kings are the law; they are the highest court. A king will have courts below him which will handle most legal matters; but the king can choose when to overrule them and when to snatch a case or a situation from their purview. So Solomon does not need an excuse here. If he wanted to execute Shimei, he could have easily done so.

Matthew Henry sums this up: *[Solomon] confines Shimei to Jerusalem, and forbids him, upon any pretence whatsoever, to go out of the city any further than the brook Kidron (1Kings 2:36–37). He would suffer him to continue at his country seat lest he should make mischief among his neighbours, but took him to Jerusalem, where he kept him prisoner at large. This might make Shimei's confinement easy to himself, for Jerusalem was beautiful for situation, the joy of the whole earth, the royal city, the holy city (he had no reason to complain of being shut up in such a paradise); it would also make it the more safe for Solomon, for there he would have him under his eye and be able to watch his motions; and he plainly tells him that if he ever go out of the rules he shall certainly die for it. This was a fair trial of his obedience, and such a test of his loyalty as he had no reason to complain of. He has his life upon easy terms: he shall live if he will but be content to live at Jerusalem. Shimei submits to the confinement, and thankfully takes his life upon those terms. He enters into recognizance (1Kings 2:38), under the penalty of death, not to stir out of Jerusalem, and owns that*

*the saying is good. Even those that perish cannot but own the conditions of pardon and life unexceptionable, so that their blood, like Shimei's, must rest upon their own heads.*¹⁹⁶

Chapter Outline

Charts, Graphics and Short Doctrines

Shimei is executed for Violating House Arrest/Solomon's Kingdom Established

And so he is from an end of three years and so flees two of slaves to Shimei unto Achish ben Maacah king of Gath. And so they make known to Shimei, to say, "Behold your slaves [are] in Gath."

1Kings
2:39

And so it is after three years that two slaves belonging to Shimei flee to Achish ben Maacah, the king of Gath. This is made known [from several sources] to Shimei, saying, "Listen, your slaves [are] in Gath."

Three years later, two of Shimei's slaves fled to Achish the son of Maacah, the king of Gath. Shimei is told from several sources that his slaves are in Gath.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is from an end of three years and so flees two of slaves to Shimei unto Achish ben Maacah king of Gath. And so they make known to Shimei, to say, "Behold your slaves [are] in Gath."
Latin Vulgate	And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.
Peshitta (Syriac)	And it came to pass at the end of three years that two of the servants of Shimei ran away to Achish the son of Maachah king of Gath. And they told Shimei, saying, Behold, your servants are in Gath.
Septuagint (Greek)	And it came to pass after the three years, that two servants of Shimei ran away to Achish son of Maacha king of Gath. And it was told Shimei, saying, Behold, your servants are in Gath.
Significant differences:	<i>To make known</i> is a plural verb, as seen in the Hebrew and Syriac text above; and not in the Greek or Latin.

Thought-for-thought translations; paraphrases:

Easy English	But three years later, two of Shimei's slaves ran away to Achish, son of Maacah king of Gath. People told him, 'Your slaves are in Gath.'
Good News Bible (TEV)	Three years later, however, two of Shimei's slaves ran away to the king of Gath, Achish son of Maacah. When Shimei heard that they were in Gath, he saddled his donkey and went to King Achish in Gath, to find his slaves. He found them and brought them back home. V. 40 is included for context.
New Life Bible	But at the end of three years, two of Shimei's servants ran away to Achish the son of Maacah, king of Gath. Shimei was told, "See, your servants are in Gath."
New Living Translation	But three years later two of Shimei's slaves ran away to King Achish son of Maacah of Gath. When Shimei learned where they were, he saddled his donkey and went to Gath to search for them. When he found them, he brought them back to Jerusalem. V. 40 is included for context.

¹⁹⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:35–46.

The Voice After three years, two of Shimei's servants fled west to their home in Philistia to find Achish (son of Maacah, Gath's king). They sent word to Shimei: "We, your servants, are in Gath."

Partially literal and partially paraphrased translations:

International Standard V But three years later, two of Shimei's servants escaped to Maacah's son Achish, the king of Gath.
Somebody told Shimei, "Look! Your servants went to Gath!"

New Advent (Knox) Bible Then, after three years, it chanced that some of his servants ran away, and took refuge with Achis son of Maacha, king of Geth. And when Semei was told that his servants were in Geth, he saddled his ass for a journey; to Geth he went and to the court of Achis in search of them, and brought them home with him. V. 40 is included for context.

New American Bible (2002) But three years later, two of Shimei's servants ran away to Achish, son of Maacah, king of Gath, and Shimei was informed that his servants were in Gath.

New Jerusalem Bible But when three years had gone by, it happened that two of Shimei's slaves ran away to Achish son of Maacah, king of Gath; Shimei was told, 'Your slaves are in Gath.'

Revised English Bible But when three years later two of his slaves ran away to Achish son of Maacah, king of Gath, and this was reported to Shimei, he at once saddled his donkey and went to Achish in search of his slaves; he reached Gath and brought them back. V. 40 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear In the end of three years, two of the servants of Shimei disappeared to King Achish, son of Maachah of Gath. They told Shimei, saying, "Behold, your servants are in Gath."

Bible in Basic English But after three years, two of the servants of Shimei went in flight to Achish, son of Maacah, king of Gath. And word was given to Shimei that his servants had gone to Gath.

The Expanded Bible But three years later two of Shimei's ·slaves [servants] ran away to Achish king of Gath, who was the son of Maacah. Shimei heard that his ·slaves [servants] were in Gath, so he put his saddle on his donkey and went to Achish at Gath to find them. Then he brought them back from Gath. V. 40 is included for context.

Ferar-Fenton Bible (B.C. 1011)
But at the end of three years two of his slaves ran away from Shemai to Akish, the son of Makah, who had been king of Gath, and it was reported to Shemai, saying, "Your slaves are in Gath."

NET Bible® Three years later two of Shimei's servants ran away to King Achish son of Maacah of Gath. Shimei was told, "Look, your servants are in Gath."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But after three years, two of Shim'i's slaves ran away and went to Akhish son of Ma'akhah, king of Gat. They told Shim'i, "Your slaves are in Gat."

exeGesés companion Bible And so be it, at the end of three years, that two of the servants of Shimi flee to Achish son of Maachah sovereign of Gath. And Shimi is told, saying, Behold, your servants are in Gath.

Orthodox Jewish Bible	And it came to pass at the end of shalosh shanim, that two of the avadim of Shime'i ran away unto Achish Ben Maachah Melech Gat. And they told Shime'i, saying, Hinei, thy avadim are in Gat.
<i>The Scriptures</i> 1998	And it came to be at the end of three years, that two slaves of Shim'i fled to Achish son of Ma'akah, sovereign of Gath. And they informed Shim'i, saying, "See, your slaves are in Gath!"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But after three years, two of Shimei's servants ran away to Achish son of Maacah, king of Gath. And Shimei was told, Behold, your [runaway] servants are in Gath.
Context Group Version	At the end of three years, two of the slaves of Shimei ran away to Achish, son of Maacah, king of Gath. And they told Shimei, saying, Look, your slaves are in Gath.
English Standard Version	But it happened at the end of three years that two of Shimei's servants ran away to Achish, son of Maacah, king of Gath. And when it was told Shimei, "Behold, your servants are in Gath,"
The Geneva Bible	And it came to pass at the end of three years, that two of the servants [Thus God appoints the ways and means to bring his just judgments on the wicked.] of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants [be] in Gath.
Green's Literal Translation	And it happened at the end of three years, two of Shimei's servants fled to Achish the son of Maachah, the king of Gath. And they told Shimei, saying, Behold, your servants <i>are</i> in Gath.
Kretzmann's Commentary	And it came to pass at the end of three years that two of the servants of Shimei, his slaves, ran away unto Achish, son of Maachah, king of Gath, in the Philistine country. And they told Shimei, saying, Behold, thy servants be in Gath.
New King James Version	Now it happened at the end of three years, that two slaves of Shimei ran away to Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves are in Gath!"
Young's Updated LT	And it comes to pass, at the end of three years, that flee do two of the servants of Shimei unto Achish son of Maachah, king of Gath, and they declare to Shimei, saying, "Lo, your servants are in Gath."

The gist of this verse: Three years later, two of Shimei's servants run away to Gath. He is told where they may be found.

1Kings 2:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

1Kings 2:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qêts (קֵץ) [pronounced <i>kayts</i>]	<i>end [usually of time]; end, extremity [of space]</i>	masculine singular noun	Strong's #7093 BDB #893
With min, qêts means <i>at the end of, after</i> .			
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	3 rd person masculine plural, Qal imperfect	Strong's #1272 BDB #137
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Shim ^e iy (שִׁמְעִי) [pronounced <i>shim^e-ĜEE</i>]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'Âkîysh (אֲכִישׁ) [pronounced <i>aw-KEESH</i>]	<i>I will blacken, I will terrify; only a man; transliterated Achish</i>	masculine proper noun	Strong's #397 BDB #37
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ma'ākâh (מַאֲכָה) [pronounced <i>maw-ġuh-KAW</i>]	<i>depression; oppression, pressed [lit., she has pressed]; and is transliterated Maacah</i>	feminine singular proper noun	Strong's #4601 BDB #590

1Kings 2:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Gath (גַּת) [pronounced gath]	wine-press and is transliterated Gath	masculine proper noun	Strong's #1661 BDB #387

Translation: And so it is after three years that two slaves belonging to Shimei flee to Achish ben Maacah, the king of Gath. We jump ahead in the narrative of Solomon and Shimei 3 years, because this is in keeping with the general context of, Solomon dealing with the iffy people in his kingdom. The fact that a time frame is given here suggests that Adonijah's transgression of asking for the hand of Abishag occurred almost immediately after Solomon restricted him. If this had occurred 2 or 3 years later, I would suppose that the time frame might have been included (as it is here with Shimei). However, since it is not, that leads me to the conclusion that Solomon spoke to Adonijah; Adonijah agreed; and then, not even a few days later, decides that he wants Abishag.

However, Shimei adheres more carefully to the terms and conditions of his parole—that is, until 3 years later.

V. 39a: Three years later, two of Shimei's slaves fled to Achish the son of Maacah, the king of Gath. Gath is about 64 miles away.¹⁹⁷ Gath is a major Philistine city, mentioned in Joshua 13:3 1Sam. 6:16–17; and likely ruled successively by Maach, Achish the elder (1Sam. 27:2), Maacah and Achish the younger (1Kings 2:39).¹⁹⁸

David, on his deathbed, mentioned all these people (Shimei, Joab, Benaiah), and then gave his own suggestions to Solomon; but ultimately left it up to Solomon's good judgment. "These are people that you must deal with immediately as king."

As an aside, David was able to do this—point out things that he believed that Solomon should deal with, but allow his son freedom to choose how to deal with them—because David has spent that last 7 or so years training Solomon (and possibly his other sons by Bathsheba as well). As a result of this training, we have the book of Proverbs and possibly some of the Psalms. David may have been inspired to complete his king's diary of his reign (we do not know who wrote the book of Samuel, but it clearly had to be done by more than one man—much like the book of Genesis). It is very likely that Samuel began this book, and that it was completed by Gad or Nathan, who also acted as editors, collecting material from this time period and including it. Even the book of 2Samuel could not have been written by David alone, as there are chapters and portions of chapters that David did not witness himself.

Inspiration Part II: As I mentioned earlier, I believe that most of the Old Testament was not written by men thinking, "I am now writing down the Word of God." Moses, in Deuteronomy, spoke with authority—and one could argue that he understood that he was speaking with the authority of God *in the book of Deuteronomy*. However, no matter how the book of Samuel was composed (or the book of Kings, for that matter), there is little indication that the finished product (which would have been based, in part, on other historical manuscripts or accounts), was written by someone who fully understood that he was writing God's Word. There was no doubt the desire to get the history right; but we must remember that the Bible is both the word of man as well as the Word of God. Such men were, by definition, under the power of the Holy Spirit. However, that does not mean that they had knowledge of all things, including the fact that they were writing God's Word.

¹⁹⁷ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=10&ch=2> accessed October 11, 2014.

¹⁹⁸ From *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 479 (footnote).

For any writer, years after the days of Moses, years after his writings were accepted as authoritative—as if from the mouth of God—it would be seen as the height of arrogance to think, “Yeah, I think that it is time that I sit down and write out the words of God to add to what Moses wrote.” I just don’t think that anyone really had the mindset.

Even men who were recognized as prophets of God did not simply give the words of God in response to every situation. You will recall that David told Nathan, “I want to build a permanent structure for God;” and Nathan initially said, “That sounds like a great idea! I think you should do it.” Then God took Nathan aside, and said, “David will not build a house for My Name, but it will be done by Solomon.” Then Nathan returned to David and gave him his revised assessment of David’s proposal (along with the Davidic Covenant—1Sam. 7). So a prophet’s first impression was not necessarily accurate.

You may recall Elijah the prophet complaining to God, “I am the only man left who respects You in all Israel;” and God corrected him, saying, “I have reserved for Myself 7000 who have not bowed the knee to Baal.” (1Kings 19:18). So the mouth of the prophet was not a non-stop font of true information. When inspired by God, what they said was true, accurate and the Word of God. What they wrote that was preserved is the true and accurate Word of God. However, this did not apply to every word that they said.

Furthermore, the historical accounts are considerably different from the writings of the prophets. The prophets went out and spoke the Word of God to kings and to the people. The prophets clearly knew their authority was from God; and therefore understood that they spoke God’s Words to the people. The writers of these historical documents did not have the same assurances by God.

Let me ride out this tangent one step further. Believers in the Old Testament knew of the Messiah; they knew of the Revealed God. But they did not have a full and complete understanding what was to come, despite all the prophecies of Scripture. God allows for a little bit of faith in a little bit of truth to save us. The Jew who exercised faith in the coming Messiah, in the Revealed God—that Jew was saved. But did he know all the was to come to pass? Did he know about the human incarnation of our Lord or the crucifixion or the resurrection? Of course not! When I believed in Jesus Christ, I did not know all of that. Since that point in time, I have come to understand and believe all of those things, but I did not fully understand them at the point in time when I believed in Jesus Christ. I learned a much fuller doctrine of soteriology in Berachah Church.

So it was with the written Word of God. People, by this time, certainly accepted the books of Moses as being authoritative. Did they understand the concept of inspiration as we do today? Categorically *no, they did not*. You can find hundreds if not thousands of sources *today* which discuss the concept of the inspiration of Scripture—many of them quite accurately—but such writings cannot be found among the ancient Jewish writings. Many of the things that Jesus said (“**The Scriptures cannot be broken**”) are principles which contribute to our understanding of the meaning of inspiration. However, developing the doctrine of inspiration took many centuries and a great deal of study which was based upon a great deal of study of the previous generations. That is, each generation studied, learned, taught; and the next generation benefitted from that teaching. They added to it and built upon it.

Progressive revelation is not simply a fact of the Old and New Testament ages, but this is true of theology even today. Let’s call this *contemporary progressive revelation*. The concept of **contemporary progressive revelation** is, each additional point of doctrine builds upon, expands, and better explains that which was already known. New doctrinal information does not supercede, replace or nullify previous revelation, but it builds upon that which is past. This increase in understanding is not based upon new revelation, but by tying together existing information which is found in the Bible.

This is one of the amazing things about Scripture—and this is something that you may not realize. Do you understand that you have or potentially can have a better understanding of Christian doctrine than the Apostle Paul? I know that sounds almost blasphemous when you initially hear this. But our understanding of God’s plan and any area of doctrine is not only based upon all of Paul’s writings, but we also have the writings of John, Peter,

James and Jude; along with an expanded understanding of the Old Testament. We hold these Apostles in high regard—as well we should¹⁹⁹—but, God in His plan has made it possible for us to have a fuller, more complete understanding of the plan of God than even Paul had. That is the power of the Word of God.

Geisler and Nix probably have a greater understanding of the concept of inspiration of Scripture than Paul did; **Dake** probably understands *types* better than any of the Apostles; R. B. Thieme, Jr. presented the **Protocol Plan of God**, which is not laid out as clearly in the New Testament (although it comes from the New Testament); **L. S. Chafer** laid out a Systematic Theology that I am certain that Saint Paul would have greatly enjoyed and even learned from. This is the amazing power of the Word of God. The canon of Scripture is closed; no one is hearing words from God or being inspired to write more books to add to the Word of God; but men continue to hear the Word of God taught according to **ICE principles** and men continue to write theological treatises which help to explain to each new generation what is found in the Scriptures.

I realize that some of you are reading this with great skepticism. But as Rush Limbaugh would say, “You know I’m right.”

Let us return to the sentencing of Shimei:

Shimei is still under house arrest, but Solomon does not send someone over there to tell him this every day. So, the idea is, Shimei pretty much lives like he wants to live; he just cannot leave Jerusalem.

3 years go by and two of his slaves flee. The lamed preposition can be translated *belonging to*. No reason is given why these slaves flee to Philistia; but they appear to be looking for sanctuary, as they go to the king of Gath.

1Kings 2:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Shim ^e îy (שִׁמְעִי) [pronounced <i>shim^e-ĠEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

¹⁹⁹ We respect the content of their writings; we do not worship them, of course.

1Kings 2:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
‘ebed (עֶבֶד) [pronounced ḤE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
Gath (גַּת) [pronounced <i>gath</i>]	<i>wine-press and is transliterated Gath</i>	masculine proper noun	Strong's #1661 BDB #387

Translation: This is made known [from several sources] to Shimei, saying, “Listen, your slaves [are] in Gath.” *To make known* is a plural verb, indicating that more than one person tol Shimei where his slaves were.

Now, is there any way that his slaves know about the restrictions laid upon Shimei by Solomon? It is possible, if not likely. One has to keep two things in mind—these slaves just don’t run away, they run away to the most well-known king next to Solomon himself. Secondly, Shimei receives reports from more than one person. If I were a slave, initially, I might think that my best play is to keep this on the down-low as much as possible. However, if Shimei is found out by Solomon for overstepping his boundaries and then executed, these slaves may have some claim to freedom. If they are angry with Shimei (and that is certainly possible; we know that this man cannot control his tongue); then this would be the sweetest revenge—to escape and then to have Shimei killed for violating his house arrest by trying to capture them.

Gill sees the supposed behavior of Shimei in much the same way as I do: *Shimei...being a churlish, ill-natured man, always cursing or beating his servants, or imposing too hard service upon them, or not allowing them the necessaries of life; wherefore they broke away from him, and fled to Gath, and put themselves under the protection of the king of that place, who was now at peace with Israel, and a tributary to them.*²⁰⁰

Peter Pett: *But then after about three years news was brought to him that two of his bondsmen had run away to Achish, the king of Gath, no doubt seeking refugee status as David had before them. But unlike David they did not have six hundred mercenaries at their command. Thus they were vulnerable to extradition. It was common practise for a grandson to be given the same name as his grandfather, and this Aachish was probably the grandson of the one known to David, Maacah being a common name in Philistia, especially among royalty. A number of examples are known of the extradition of bondsmen who had fled to another country, although not usually if they had fled back to their own homeland. The Ugaritic texts tell of a charioteer of the king of Ugarit who had absconded to Alalakh, for whom the king requested extradition. Israel were, however, according to the Law of Moses, to*

²⁰⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:39 (slightly edited).

refuse to extradite bondslaves who had fled to Israel, no doubt on the grounds that Israel had themselves been bondslaves in Egypt (Deuteronomy 23:15-16).²⁰¹

And so rises up Shimei and so he saddles his ass and so he goes Gath-ward unto Achish to seek his slaves. And so he goes and so he brings his slaves from Gath.

1Kings
2:40

Shimei rose up, saddled his ass, and went to Gath to Achish to seek his slaves. So he went and brought his slaves [back] from Gath.

Shimei rose up, saddled his ass, and went to Gath to Achish to retrieve his slaves. He successfully brought back them back from Gath. .

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rises up Shimei and so he saddles his ass and so he goes Gath-ward unto Achish to seek his slaves. And so he goes and so he brings his slaves from Gath.
Latin Vulgate	And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.
Peshitta (Syriac)	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.
Septuagint (Greek)	And Shimei rose up, and saddled his donkey, and went to Gath, to Achish, to seek out his servants. And Shimei went, and brought his servants out of Gath.

Significant differences: In the final phrase, the Latin lacks *and so he goes*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	About three years later, two of Shimei's servants ran off to King Achish in Gath. When Shimei found out where they were, he saddled his donkey and went after them. He found them and brought them back to Jerusalem. V. 39 is included for context.
Easy English	So he got on his *mule. And he went to Achish at Gath in order to find his slaves. He found them and he brought them back.
Easy-to-Read Version	So Shimei put his saddle on his donkey and went to King Achish at Gath. He went to find his slaves. He found them there and brought them back home.
<i>The Message</i>	Shimei sprang into action, saddled his donkey, and went to Achish in Gath looking for his slaves. And then he came back, bringing his slaves.
New Life Bible	Then Shimei got up and made his donkey ready to travel. And he went to Achish in Gath to look for his servants. Shimei went and brought his servants from Gath.
The Voice	Shimei prepared his donkey and traveled to Gath to find Achish with hopes of finding his servants. Shimei found his servants and took them away from Gath.

Partially literal and partially paraphrased translations:

American English Bible	But after the three years, two of his slaves ran away (to Anchus, the son of MaAcha, the king of Geth). And when Semei was told that his slaves were in Geth, he saddled his burros and went to Anchus in Geth to bring his slaves back. V. 39 is included for context.
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²⁰¹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 10, 2014.

Beck's American Translation	But after three years two of Shimei's slaves escaped to Achish, Maacah's son, king of Gath. Hearing his slaves were in Gath, Shimei got up, saddle his donkey, and went to Achish in Gath to look for his slaves. So Shimei came to Gath and got his slaves. V. 39 is included for context.
God's Word™	...so he saddled his donkey and went to Achish in Gath to search for his slaves. Shimei went to Gath and got his slaves.
New Advent (Knox) Bible	So Shimei got up, saddled a donkey, and traveled to Gath to find his servants. He found them and brought them back from Gath.
New American Bible (2002)	So Shimei rose, saddled his ass, and went to Achish in Gath in search of his servants, whom he brought back.
NIRV	When Shimei heard that, he put a saddle on his donkey. Then he went to Achish at Gath to look for his slaves. Shimei found them and brought them back from Gath.
Today's NIV	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.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Shimei rose and bound his ass, and went to Achish in Gath to seek his servants. Shimei went and brought his servants from Gath.
Bible in Basic English	Then Shimei got up, and making ready his ass, he went to Gath, to Achish, in search of his servants; and he sent and got them from Gath.
Ferar-Fenton Bible	Shemai therefore arose and-saddled his ass and went to Akish at Gath, to seek his slaves, and brought his slaves from Gath.
NET Bible®	So Shimei got up, saddled his donkey, and went to Achish at Gath to find his servants; Shimei went and brought back his servants from Gath.
NIV, ©2011	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.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Shim'i set out, saddled his donkey and went to Akhish in Gat to look for his slaves; then Shim'i returned, bringing his slaves from Gat.
exeGesés companion Bible	And Shimi rises and harnesses his he burro and goes to Gath to Achish to seek his servants: and Shimi goes and brings his servants from Gath.
Orthodox Jewish Bible	And Shime'i arose, and saddled his chamor, and went to Gat to Achish to search for his avadim; and Shime'i went, and brought back his avadim from Gat.

Literal, almost word-for-word, renderings:

English Standard Version	Shimei arose and saddled a donkey and went to Gath to Achish to seek his servants. Shimei went and brought his servants from Gath.
The Geneva Bible	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. His covetous mind moved him to risk his life, rather than to lose the worldly profit he had by his servants.
Kretzmann's Commentary	And Shimei arose, deliberately ignoring his promise to the king, to whom he should have appealed concerning the return of his slaves, and saddled his ass, and went to Gath, to Achish, to seek his servants. And Shimei went and brought his servants from Gath, he was successful in his quest.
New RSV	But it happened at the end of three years that two of Shimei's slaves ran away to King Achish son of Maacah of Gath. When it was told Shimei, 'Your slaves are in Gath', Shimei arose and saddled a donkey, and went to Achish in Gath, to search

Young's Updated LT for his slaves; Shimei went and brought his slaves from Gath. V. 39 is included for context.
And Shimei rises, and saddles his ass, and goes to Gath, unto Achish, to seek his servants, and Shimei goes and brings his servants from Gath.

The gist of this verse: Shimei, knowing that his slaves are in Gath, saddles up his mule and goes there to bring them back.

1Kings 2:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Shim ^e y (שמעי) [pronounced <i>shim^e-GEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châbash (צבש) [pronounced <i>khaw-BAHSH</i>]	<i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #2280 BDB #289
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châmôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: *Shimei rose up, saddled his ass,...* The word *to rise up* indicates that Shimei decided on a set of actions. He saddled his ass for the ride. No doubt, he went with a number of people. His coming and going would not have gone unnoticed.

Notice that he appears to give no thought to Solomon and his agreement with King Solomon. We do not know if this was an oversight, or if he figured, "This is an emergency; I don't have time to stop at the palace and discuss this with the king." Recall that Shimei is somewhat of a hothead. He was mad at King David, and when David was at his lowest ebb, Shimei came out and yelled at him and cursed him, figuring that he was safe (not realizing that one of David's men might just put a sword into him to shut him up). He seems to be the kind of person who talks or acts first; and then deals with the outcomes later.

1Kings 2:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Gath (גת) [pronounced <i>gath</i>]	<i>wine-press and is transliterated Gath</i>	masculine proper noun with the directional hê	Strong's #1661 BDB #387
<p>The directional hê (properly, the directive hê) is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Âkîysh (אכיש) [pronounced <i>aw-KEESH</i>]	<i>I will blacken, I will terrify; only a man; transliterated Achish</i>	masculine proper noun	Strong's #397 BDB #37
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâqash (בקש) [pronounced <i>baw-KAHSH</i>]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	Piel infinitive construct	Strong's #1245 BDB #134
'êth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עבד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and went to Gath to Achish to seek his slaves. He went to Gath to seek for his slaves. He does not stop to think this through. He is probably enraged that his slaves would do this. How much thought he gave to the agreed upon boundaries set out by Solomon is unknown.

This Achish of Gath is called the son of Maacah; so he is probably not the Achish with whom David was friends (1Sam. 27–29). Over 40 years had passed since that time. So this is probably his son or, more likely, his grandson.

Gill: *Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants,.... to demand them; through the passion Shimei was in with his servants, and his hurry to get them home, and the covetous disposition which prevailed on him, so that he might forget, or he might have been tempted*

*to neglect the prohibition he was under not to go out of Jerusalem; or he might think Solomon had forgot it; or that he could come and go secretly without his knowledge; or if he should know of it, he might hope he would never punish him with death for so small a fault.*²⁰²

One of the things which is common in the Hebrew, but not found in any grammar book, is the way that wâw consecutives and imperfect verbs are used. When several of them are strung together in a narrative, we are looking at successive or coterminous actions. When we change to a different place, to a different set of people or if we throw in a verb which is not an imperfect, that disrupts the narrative flow, and ends that set of wâw consecutives and imperfect verbs. That is what we have here. The Piel infinitive construct puts a stop to this consecutive action. In the final portion of this verse, we pick up with another set of consecutive actions, which, in this particular case, overlap v. 40a–b.

1Kings 2:40c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw ^u (אוב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (אח) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עבד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
min (מ) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Gath (גת) [pronounced <i>gath</i>]	<i>wine-press and is transliterated Gath</i>	masculine proper noun	Strong's #1661 BDB #387

Translation: *So he went and brought his slaves [back] from Gath.* Without asking permission, without going to Solomon and saying, “These are some special circumstances; may I have the king’s permission to go?” he just went. Did he forget the agreement or did it just not really resonate for him? After 3 years, did he think, “I’m cool.” Or did he just leave, being greatly upset over the matter? We don’t know which of these is likely; but this violates the terms of his house arrest. It will not go unnoticed or unpunished.

²⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:40 (edited).

Peter Pett: *To be fair to Shimei he probably felt that it would require all his authority as head of his family (and possibly his clan) in order to influence Achish, and he no doubt took a sweetener with him. So he saddled his ass and set off himself for Gath in order to get back his bondservants, possibly thinking that as he did not intend to go near Benjaminite territory his action would be acceptable. Time can easily dim the seriousness of a requirement and he had been living in Jerusalem without harassment for three years. He may well have hoped that his absence would not be noted. And once he had obtained the return of his bondservants he no doubt felt that he had been justified. But his action was very foolish given the seriousness of his position.*²⁰³

Application: You cannot allow your emotions to take control; and you cannot break the law to attain the material benefits you believe are yours. What Shimei does here is clearly a mistake. He is exercising poor judgment and that is probably due to his rage.

And so he made known to Solomon that had gone Shimei from Jerusalem [to] Gath and so he returns. And so sends the king and so he calls to Shimei and so he says to him, “Did I not make you swear by Y^ehowah and so I solemnly affirm in you, to say, ‘In a day of your going forth and so you have gone here or there, knowing you will know that dying you will die.’ And so you said unto me, ‘Good [is] the word. I have heard [you].’

1Kings
2:41–42

It was made known to Solomon that Shimei had gone from Jerusalem [to] Gath and then returned. Therefore the king sent [a messenger] and summoned Shimei. He said to him, “Did I not make you swear by Y^ehowah and then I solemnly affirmed [all of this] with you, saying, ‘In the day that you go out, going here or there, you must certainly know that you will surely die.’ And you said to me, ‘[Your] word is good. I have heard [you and I will obey you].’

Solomon was informed that Shimei left Jerusalem to go to Gath. After he returned, the king sent a messenger and summoned Shimei to the palace. He said to him, “Did I not make you swear by Y^ehowah and then solemnly affirm [all of this] with you? Did I not tell you, ‘If you leave, going here or there, definitely know that you will surely die.’ And you answered me, saying, ‘What you have said is good. I heard you and I will obey you.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he made known to Solomon that had gone Shimei from Jerusalem [to] Gath and so he returns. And so sends the king and so he calls to Shimei and so he says to him, “Did I not make you swear by Y^ehowah and so I solemnly affirm in you, to say, ‘In a day of your going forth and so you have gone here or there, knowing you will know that dying you will die.’ And so you said unto me, ‘Good [is] the word. I have heard [you].’ ”

Latin Vulgate

And it was told Solomon, that Semei had gone from Jerusalem to Geth, and was come back. And sending he called for him, and said to him: Did I not protest to you by the Lord, and tell you before: On what day soever you will go out and walk abroad any where, know that you will die? And you answered me: The word that I have heard is good.

Peshitta (Syriac)

And it was told King Solomon that Shimei had gone from Jerusalem to Gath and had returned. And the king sent and called for Shimei, and said to him, Did I not make you to swear by the LORD, and witnessed against you, saying, Know for

²⁰³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 10, 2014.

certain, on the day that you go out of Jerusalem and cross the brook Kidron, you shall surely die? And you said to me, The saying is good, so will I do.

Septuagint (Greek)

And it was told Solomon, saying, Shimei has gone out of Jerusalem to Gath, and has brought back his servants. And the king sent and called Shimei, and said to him, Did I not adjure you by the Lord, and testify to you, saying, In whatsoever day you shall go out of Jerusalem, and go to the right or left, know certainly that you shall surely die?

Significant differences:

The 3rd verb is *to return*; the Greek has *brought back his servants* instead. The Hebrew has that Shimei *swore by Y^ehowah and to solemnly affirm*; the Latin has, instead, *Did I not protest to you by the Lord, and tell you before*. The Syriac mentions *the brook Kidron*, which is not named elsewhere. There are other, more minor differences.

Thought-for-thought translations; paraphrases:

Common English Bible

Solomon was told that Shimei had left Jerusalem for Gath and then returned. The king sent for Shimei and asked him, "Didn't I make you swear a solemn pledge by the Lord? And didn't I swear to you, 'If you try to leave and go anywhere, be advised that on that very day you will most certainly die'? You said to me, 'This is a good idea. I agree to it.'"

Contemporary English V.

Someone told Solomon that Shimei had gone to Gath and was back. Solomon sent for him and said: Shimei, you promised in the name of the LORD that you would never leave Jerusalem. I warned you that you would die if you did. You agreed that this was fair, didn't you?

Easy English

And Solomon heard what Shimei had done. He sent for him and spoke to him. 'I made you promise in the *Lord's name not to leave Jerusalem. I warned you. "If you go anywhere else you will certainly die." You agreed and you promised to obey me. But someone told Solomon that Shimei had gone from Jerusalem to Gath and returned. So Solomon sent for him. Solomon said, "I used the Lord's name and swore (promised) that you would die if you left Jerusalem. I warned you that if you went anywhere, your death would be your own fault. And you agreed to what I said. You said that you would obey me.

The Message

Solomon was told, "Shimei left Jerusalem for Gath, and now he's back." Solomon then called for Shimei and said, "Didn't I make you promise me under GOD, and give you a good warning besides, that you would not leave this area? That if you left you would have decreed your own death sentence? And didn't you say, 'Oh, thank you--I'll do exactly as you say'?"

New Century Version

Someone told Solomon that Shimei had gone from Jerusalem to Gath and had returned. So Solomon sent for Shimei and said, "I made you promise in the name of the Lord not to leave Jerusalem. I warned you if you went out anywhere you would die, and you agreed to what I said.

New Living Translation

Solomon was told that Shimei had gone from Jerusalem to Gath and had returned. So the king sent for Shimei and said to him, "Did I not make you promise by the Lord and tell you of danger, saying, 'You will know for sure that on the day you leave and go anywhere, you will die'? And you said to me, 'What you have said is good.'"

The Voice

Shimei, a known traitor, is allowed to live as long as he doesn't leave Jerusalem and return home to Benjamin where he can muster an army. After years of supposed obedience, that same traitor tests his limits by running in the opposite direction of Benjamin to visit Philistia, Israel's greatest enemy at the time. Even if Solomon hadn't promised David that he would take revenge on Shimei, the man gives Solomon ample reason himself. First and foremost, he breaks his oath to Solomon and God by leaving Jerusalem; second, he has the opportunity to threaten Solomon's new reign by fraternizing with Achish, the king whom David abandoned the last time Israel and Philistia fought. He is guilty by both deed and association.

Solomon received word that Shimei had traveled from Jerusalem to Gath and was back in Jerusalem. King Solomon had Shimei brought to him and questioned him.

Partially literal and partially paraphrased translations:

American English Bible

But when Solomon was told that Semei had left JeruSalem and gone to Geth to bring back his slaves, the king sent for Semei and said to him: 'Didn't you swear by Jehovah, and didn't I warn you that if you left JeruSalem (whether to the right or the left), you will surely die?

Christian Community Bible

When Solomon was informed that Shimei had left Jerusalem for Gath and returned, the king sent for Shimei and said to him, "Did I not make you swear by Yahweh and warned you severely that, on the day you left to go anywhere you would surely die? And you answered me: 'What you say is good; I shall obey!'

God's Word™

After Solomon heard that Shimei had gone from Jerusalem to Gath and back, he summoned Shimei. Solomon asked him, "Didn't I make you take an oath by the LORD? Didn't I warn you that if you left the city to go anywhere, you could be certain that you would die? Didn't you say to me, 'Very well. I'll do just what you said'?"

International Standard V

Later, Solomon found out that Shimei had left Jerusalem, gone to Gath, and had returned, so the king sent for Shimei and asked him, "Didn't I make a promise to the LORD and warn you, 'The day you leave and go anywhere else, you can be sure you'll die'? And you told me, 'What your majesty has decreed is acceptable to me.'

New Advent (Knox) Bible

The news that Semei had journeyed to Geth and back reached Solomon's ears, and thereupon he sent for him. Did I not bind thee by an oath in the Lord's name, said he, warning thee that the day when thou shouldst begin to travel this way and that should be thy last? And didst thou not agree to the conditions I made?

New American Bible (2011)

When Solomon was told that Shimei had gone from Jerusalem to Gath, and had returned, the king summoned Shimei and said to him: "Did I not have you swear by the LORD and warn you clearly, 'The day you leave and go anywhere else, be certain you shall surely die'? And you answered, 'I accept and obey.' [2:42-44] In his charge against Shimei, Solomon misrepresents the truth in two ways. He did not make Shimei take an oath. And he imposed capital punishment only on crossing the Wadi Kidron, to the east of Jerusalem. This was presumably to prevent Shimei from returning to his home, Bahurim, which lay in that direction; Gath, however, is southwest of Jerusalem. Solomon's next words to Shimei reveal that he is really being punished for cursing David, not for violating Solomon's command.

NIRV

Solomon was told that Shimei had left Jerusalem. He was told he had gone to Gath and had returned.

So the king sent for Shimei. He said to him, "Didn't I make you take an oath in the name of the Lord? Didn't I warn you? I said, 'You must not leave the city and go somewhere else. If you do, you can be sure you will die.' At that time you said to me, 'What you say is good. I'll obey your command.'

New Jerusalem Bible	Solomon was informed that Shimei had left Jerusalem for Gath and come back again. The king had Shimei summoned to him. 'Did I not make you swear by Yahweh,' he said, 'and did I not warn you, "The day you leave to go anywhere at all, be sure you will certainly die"? To which you replied, "That is a fair demand."
Revised English Bible	When King Solomon was informed that Shimei had gone from Jerusalem to Gath and back, he sent for him and said, 'Did I not require you to swear by the LORD? Did I not give you this solemn warning: "If ever you leave this city for any other place, know for certain that you will die"? You said, "I accept your sentence; I shall obey."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Solomon was told of Shimei going from Jerusalem to Gath, and returning. The king sent and called for Shimei, and said to him, "Did I not swear and testify by Yahweh to you the saying, 'On the day you proceed and go anywhere , know that you die ?' You said to me, 'I heard a good word.'
Bible in Basic English	And news was given to Solomon that Shimei had gone from Jerusalem to Gath and had come back again. Then the king sent for Shimei, and said to him, Did I not make you take an oath by the Lord, protesting to you and saying, Be certain that on the day when you go out from here, wherever you go, death will overtake you? and you said to me, Very well!
The Expanded Bible	Someone told Solomon that Shimei had gone from Jerusalem to Gath and had returned. So Solomon sent for Shimei and said, "I made you ·promise [vow; swear] in the name of the Lord not to leave Jerusalem. I warned you ·if you went out anywhere you would [-that on the day you left you would surely] die, and you ·agreed to what I said [said, "The sentence/demand/word is fair"].
Ferar-Fenton Bible	But it was reported to Solomon that Shimei had gone from Jerusalem, to Gath, and returned. The king consequently sent to summon Shimei and asked him, Did I not swear to you by the EVER-LIVING and declare, and say that in the day you went away and journeyed for any cause whatever, you should die ?--and· you replied 'The thing you have threatened me is good.'
HCSB	It was reported to Solomon that Shimei had gone from Jerusalem to Gath and had returned. So the king summoned Shimei and said to him, "Didn't I make you swear by the LORD and warn you, saying, 'On the day you leave and go anywhere else, know for sure that you will certainly die'? And you said to me, 'The sentence is fair; I will obey.'
NET Bible®	When Solomon was told that Shimei had gone from Jerusalem to Gath and had then returned, the king summoned [Heb "sent and summoned."] Shimei and said to him, "You will recall [Heb "Is it not [true].?"] In the Hebrew text the statement is interrogative; the rhetorical question expects the answer, "Of course it is." that I made you take an oath by the Lord, and I solemnly warned you, `If you ever leave and go anywhere [Heb "here or there."], know for sure that you will certainly die.' You said to me, `The proposal is acceptable; I agree to it [Heb "good is the word; I have heard."].'
NIV, ©2011	When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned, the king summoned Shimei and said to him, "Did I not make you swear by the Lord and warn [S 2Sa 19:23] 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.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo was told that Shim'i had gone from Yerushalayim to Gat and back. The king summoned Shim'i and said to him, "Didn't I have you swear by ADONAI and
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	forewarn you by telling you, 'Know for a fact that on the day you leave and go anywhere outside the city, you will certainly die'? and you answered me, 'What you're saying is good; I hear it.'
exeGesés companion Bible	And they tell Shelomoh that Shimi goes from Yeru Shalem to Gath and returns. And the sovereign sends and calls for Shimi and says to him, Did I not oath you by Yah Veh and witness to you, saying, In knowing, know that on the day you go and walk any where, that in dying, you die. - and you said to me, The word I hear is good.
Hebrew Names Version	It was told Shlomo that Shim`i had gone from Yerushalayim to Gat, and was come again. The king sent and called for Shim`i, and said to him, Didn't I adjure you by the LORD, and protest to you, saying, Know for certain, that on the day you go out, and walk abroad any where, you shall surely die? and you said to me, The saying that I have heard is good.
JPS (Tanakh—1985)	Solomon was told that Shimei had gone from Jerusalem to Gath and back, and the king summoned Shimei and said to him, "Did I not adjure you by the LORD and warn you, 'On the very day that you leave and go anywhere else, you can be sure that you will die,' and did you not say to me, 'It is fair; I accept'?"
Orthodox Jewish Bible	And it was told Sh'lomo that Shime'i had gone from Yerushalayim to Gat, and had returned. And HaMelech sent and summoned Shime'i, and said unto him, Did I not make thee to swear a shevu'ah by Hashem, and adjured thee [i.e., under oath], saying, Know for a certain, on the yom thou goest out, and walkest abroad any place whatever [outside Yerushalayim] that mot tamut (thou shalt surely die)? And thou saidst unto me, Tov HaDavar Sha'ma'ti (The good word I will hear, I will obey).

Literal, almost word-for-word, renderings:

American KJV	And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said to him, Did I not make you to swear by the LORD, and protested to you, saying, Know for a certain, on the day you go out, and walk abroad any where, that you shall surely die? and you said to me, The word that I have heard is good.
<i>The Amplified Bible</i>	It was told Solomon that Shimei went from Jerusalem to Gath and had returned. And the king sent for Shimei and said to him, Did I not make you swear by the Lord and warn you, saying, Know with certainty, on the day you go out and walk abroad anywhere, you shall surely die? And you said to me, I have heard your word. It is accepted.
Concordant Literal Version	And it is declared to Solomon that Shimei has gone from Jerusalem to Gath, and does return, and the king sends and calls for Shimei, and said unto him, `Have I not caused you to swear by Yahweh--and I testify against you, saying, In the day of your going out, and you have gone anywhere, you do certainly know that you do surely die; and you say unto me, The word I have heard [is] good?
Context Group Version	And it was told Solomon that Shimei had gone from Jerusalem to Gath, and came again. And the king sent and called for Shimei, and said to him, Did I not adjure you by YHWH, and warn you, saying, Know for certain, that on the day you go out, and walk abroad anywhere, you shall surely die? And you said to me, The saying that I have heard is good.

Kretzmann's Commentary	And it was told Solomon that Shimei had gone from Jerusalem to Gath and was come again, that he had broken his parole. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, taking a solemn oath from him, and protested unto thee, saying, Know for a certain, on the day thou goest out and walkest abroad anywhere that thou shalt surely die? And thou saidst unto me, The word that I have heard is good.
New King James Version	And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back. Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the Lord, and warn you, saying, 'Know for certain that on the day you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard is good.'
New RSV	When Solomon was told that Shimei had gone from Jerusalem to Gath and returned, the king sent and summoned Shimei, and said to him, 'Did I not make you swear by the Lord, and solemnly adjure you, saying, "Know for certain that on the day you go out and go to any place whatever, you shall die"? And you said to me, "The sentence is fair; I accept."
Webster's updated Bible	And it was told to Solomon that Shimei had gone from Jerusalem to Gath, and had returned. And the king sent and called for Shimei, and said to him, Did I not make you to swear by the LORD, and protest to you, saying, Know for a certain, on the day you go out, and walk any where abroad, that you will surely die? And you said to me, The word [that] I have heard [is] good.
Young's Updated LT	And it is declared to Solomon that Shimei has gone from Jerusalem to Gath, and does return, and the king sends and calls for Shimei, and says unto him, "Have I not caused you to swear by Jehovah—and I testify against you, saying, 'In the day of your going out, and you have gone anywhere, you will certainly know that you will surely die.' And you say unto me, 'The word I have heard is good?'"

The gist of this verse: When Solomon finds out that Shimei had left the city limits, he sent a messenger upon his return and reminded him of the agreement that they had.

1Kings 2:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

1Kings 2:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
Shim ^e ʾy (שמע) [pronounced shim ^e -ḤEE]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Y ^e rûwshâlayim (ירושלם) [pronounced y ^{oo} -shaw-LAH-yim]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
Gath (גת) [pronounced gath]	<i>wine-press and is transliterated Gath</i>	masculine proper noun	Strong's #1661 BDB #387

Translation: It was made known to Solomon that Shimei had gone from Jerusalem [to] Gath... Solomon found out that Shimei went from Jerusalem to Gath. Here, we only have the verb in the singular, so Solomon apparently had just one source for this information. However, Solomon's sources could be depended upon. He did not need two or three people to tell him the same thing.

It is very likely that Solomon, like any king, had a network of people who kept him informed of what went on in their area. All unusual behavior was reported back to Solomon. It is not clear whether these are state jobs or whether such men led normal lives, and were paid for each report. The latter seems to make the most sense to me. Such people would be less noticeable, because they simply attend to their own normal affairs, but inform Solomon when something is not quite right. It is possible that someone is posted near to Shimei specifically, to watch his comings and goings.

Pett: Meanwhile Solomon learned (possibly through his intelligence system) that Shimei had left Jerusalem, had visited Gath, and had then returned. We can immediately understand what effect that news would have on Solomon. A known and influential troublemaker had gone to visit the king of a country which in the past had only caused trouble for Israel. It was a recipe for disaster.²⁰⁴

Gath is about 34 miles from Jerusalem; the Brook Kidron, given as the boundary, is about ½ mile outside of Jerusalem.²⁰⁵

²⁰⁴ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 10, 2014.

²⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:41. He references Bunting's Travels, &c. p. 124 for the distance to Gath.

1Kings 2:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996

Translation: ...and then returned. Solomon waits for Shimei to return before acting upon this information. There is a lot about this narrative that we do not know; was this a surreptitious return? Did Shimei recognize that he had done wrong and was hiding what he did? It actually does not matter, because he has violated the conditions of his parole in any case.

1Kings 2:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Shim ^e iy (שִׁמְעִי) [pronounced shim ^e -ĠEE]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035

This is a repeat of most of v. 36.

Translation: Therefore the king sent [a messenger] and summoned Shimei. The king dispatched a messenger to Shimei and summoned him to the palace.

1Kings 2:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâba ^c (שבַּע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	1 st person singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #7650 BDB #989
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He said to him, “Did I not make you swear by Y^ehowah... Then Solomon reminds Shimei of his oath. “Do you remember your oath that you made by Y^ehowah?”

One of the translations makes a big deal of this and says, “Well, Solomon is lying here, because he did not take an oath.” Well, that’s just silly. Rarely do we have a full conversation recorded in the Bible. If you were to write down the conversations that you had today with two or three different people, guaranteed that you would not be

able to remember each and everything you said. Scripture is recorded by man with man's thinking. Therefore, some things will be edited out—purposely or simply because those things were forgotten. Solomon says this, which reasonably suggests to us that, when he and Shimei talked 3 years previous, Shimei gave an oath before God. Just because it is not recorded in the Bible does not mean that it did not occur.

The Greek includes the phrase that Shimei took an oath back in v. 37.

1Kings 2:42c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gûwd (גוד) [pronounced <i>good</i>]	<i>to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]</i>	1 st person singular, Hiphil imperfect	Strong's #5749 BDB #729
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	Strong's # none BDB #88
lâmed (ל) [pronounced <i>lah</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422

Translation: ...and then I solemnly affirmed [all of this] with you, saying, 'In the day that you go out,... At that time, Solomon made certain that Shimei understood the consequences. He solemnly admonished Shimei about the conditions of his house arrest. He was made to understand that this was a matter of life and death.

1Kings 2:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
'ânâh (אנה) [pronounced <i>awn-AW</i>]	<i>where; whether; where</i>	adverb with the hê local	Strong's #575 BDB #33
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânâh (אנה) [pronounced <i>awn-AW</i>]	<i>where; whether; where</i>	adverb with the hê local; pausal form	Strong's #575 BDB #33
Repeating this adverb means <i>here and there, hither and there</i> .			
yâda ^c (יָדָעַ) [pronounced <i>yaw-DAHÇ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive absolute	Strong's #3045 BDB #393
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ²⁰⁶			
yâda ^c (יָדָעַ) [pronounced <i>yaw-DAHÇ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559

²⁰⁶ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

1Kings 2:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	2 nd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...going here or there, you must certainly know that you will surely die.' Solomon, when they first met, let him know that, he would certainly die if he violated this oath. There are two infinitive absolutes used here, which increases the strength of the verbs. Therefore, we add in the words *surely* or *certainly* or *damn well*. Solomon repeats the requirements here with the same Qal infinitive absolute verbs.

1Kings 2:42e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
shâma' (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect; pausal form	Strong's #8085 BDB #1033

Translation: And you said to me, '[Your] word is good. I have heard [you and I will obey you].' And then Shimei affirmed that Solomon's word was good; that is, he understood and agreed with this arrangement. There is one additional verb here not found in the previous narrative of their meeting; Shimei also said, "I heard you and I will obey you." However, we know that Shimei either said this or, it could be reasonably inferred by what he did say.

Peter Pett: *Consequently king Solomon called for Shimei and reminded him of how he had adjured him in the name of YHWH not to leave Jerusalem, and had declared that if he did so he would surely die. And furthermore that Shimei had consented to this requirement as 'good', a formal way of accepting a covenant.*²⁰⁷

So, Solomon carefully lays out the case to Shimei. Solomon already knows what he is going to do. However, he brings Shimei before him so that he fully understands his situation and what he did wrong. This may not seem like much, but Solomon believed that, as the ultimate law of Israel (under God), that he should explain to Shimei and all other witnesses what the charges are against him.

Solomon does have a reason to be concerned about Shimei. Peter Pett explains: *We should recognise in Solomon's defence that Shimei might well (at least in theory) have been negotiating with the king of Gath about something very different, such as an agreement to invade Israel. Such things were constantly happening when people were disgruntled, and Solomon had no reason for thinking differently of a man like Shimei. And there is no doubt that Shimei had breached his probation, and knew what the penalty would be. Thus we should not be surprised at what followed when Solomon carried out the terms of his probation and executed him, even if we feel that it was a little harsh in the circumstances. Solomon may well have felt that no one would have taken the risk that Shimei had, merely over a couple of slaves (and he may have been right).*²⁰⁸

And why have you not kept an oath of Y^ehowah and the commandment which I laid charge upon you?"

1Kings
2:43

Why have you not, therefore, kept the oath to Y^ehowah [which you made] or [adhered to] the prohibition which I laid upon you?"

Why did you not, therefore, keep the oath that you made before Jehovah? Why did you not obey that simple prohibition that I charged you with?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And why have you not kept an oath of Y ^e howah and the commandment which I laid charge upon you?"
Latin Vulgate	Why then have you not kept the oath of the Lord, and the commandment that I laid upon you?
Peshitta (Syriac)	Why then have you not kept the oath of the LORD and the commandment that I have charged you with?
Septuagint (Greek)	And why have you not kept the oath of the Lord, and the commandment which I commanded you?

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	You have disobeyed me and have broken the promise you made to the LORD. But now you have not *kept the promise that you made to the *Lord. And you have not obeyed me.'
Easy-to-Read Version <i>The Message</i>	Why did you break your promise? Why did you not obey my command? So why didn't you keep your sacred promise and do what I ordered?"

²⁰⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 10, 2014.

²⁰⁸ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 9, 2014.

New Century Version	Why did you break your promise to the Lord and disobey my command?"
New Life Bible	Then why have you not kept the promise of the Lord? Why have you not done what I told you?"
The Voice	So why have you broken your promise to the Eternal One? Why did you go against <i>my warning and my instruction</i> ?

Partially literal and partially paraphrased translations:

American English Bible	So, why haven't you kept your oath to Jehovah and followed the instructions that I gave you?"
International Standard V	So why haven't you kept the oath you made to the LORD, and why didn't you obey my personal order to you?"
New Advent (Knox) Bible	Forgotten, thy oath to the Lord, forgotten, the warning I gave thee!
New Jerusalem Bible	Why did you not keep the oath to Yahweh and the order which I imposed on you?"

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	Why did you break your promise [vow; oath] to the Lord and disobey my command?"
Ferar-Fenton Bible	Then why have you not attended to the oath by the Ever-living, and the order as I ordered you?
NET Bible®	Why then have you broken the oath you made before the Lord and disobeyed the order I gave you [Heb "Why have you not kept the oath [to] the Lord and the commandment I commanded you?"]?"
New Heart English Bible	Why then have you not kept the oath of the LORD, and the commandment that I have instructed you with?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Why, then, haven't you kept the oath of ADONAI and the mitzvah I charged you with?"
exeGesés companion Bible	Why then guarded you not the oath of Yah Veh and the misvah I misvahed you?
JPS (Tanakh—1985)	Why did you not abide by the oath before the LORD and by the orders which I gave you?"
Orthodox Jewish Bible	Why then hast thou not been shomer over the Shevuat Hashem, and the Mitzvah that I have charged thee with?

Literal, almost word-for-word, renderings:

Context Group Version	Why then haven't you kept the oath of YHWH, and the commandment that I have charged you with?
Green's Literal Translation	And why have you not kept the oath of Jehovah, and the charge that I commanded you?
Kretzmann's Commentary	Why, then, hast thou not kept the oath of the Lord, that made in His name, and the commandment that I have charged thee with? He had forfeited his life by breaking his oath.
NASB	Why then have you not kept the oath of the Lord, and the command which I have laid [Lit commanded] on you?"
New King James Version	Why then have you not kept the oath of the Lord and the commandment that I gave you?"
World English Bible	Why then have you not kept the oath of Yahweh, and the commandment that I have charged you with?

Young's Updated LT

And why therefore have you not kept the oath of Jehovah, and the charge that I charged upon you?"

The gist of this verse:

Solomon asked him, "Your life depended upon this—why didn't you simply obey the commandment that you were charged with?"

1Kings 2:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maddu'â (מַדּוּא) [pronounced <i>mah-DOO-ahg'</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
lô' (אֵל or אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shebû'âh (שֶׁבַע) [pronounced <i>she^b-voo-GAH</i>]	<i>a solemn oath, a curse</i>	feminine singular construct	Strong's #7621 BDB #989
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Why have you not, therefore, kept the oath to Y^ehowah [which you made]... Solomon is rather surprised here that Shimei did not take Solomon seriously and he did not take his oath made before God seriously. "You made this oath; you know that you did. Why didn't you keep it?"

1Kings 2:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 2:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mits ^e vâh (מִצְוָה) [pronounced mits ^e -VAH]	commandment, prohibition, precept, that which is forbidden, constraint, proscription, countermand	feminine singular noun with the definite article	Strong's #4687 BDB #846
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]	1 st person singular, Piel perfect	Strong's #6680 BDB #845
'al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5920, #5921 BDB #752

Translation: ...or [adhered to] the prohibition which I laid upon you?" The verb from the previous phrase carries over to this phrase because of the sign of the direct object. "You were given a clear prohibition; you knew exactly what you were not supposed to do; I, as king, laid that charge upon you. Why didn't you simply obey it?"

Guzik: *Solomon extended mercy to Shimei, but Shimei abused it and took advantage of it. It seems to have mainly been a matter of neglect or forgetfulness, but it is criminal to neglect or forget a royal covenant.*²⁰⁹

Keil and Delitzsch: *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. And this is the first thing with which Solomon charges him, without his being able to offer any excuse.*²¹⁰

There was a clear boundary, and Shimei crossed over it. For the unbeliever, this is death; for the believer, this is spending too much time in **reversionism**, the **interlocking systems of arrogance**; and then receiving the sentence of the sin unto death.

Alan Carr: *Those who cross God's boundaries will find that there is no hope, no forgiveness and nothing to look forward but His judgment. But, friend, it doesn't have to be that way! The Lord stands ready right now to forgive all those who will come to Him in humble repentance, 1John 1:9. When David reached his death bed, his dying words tell us that he had not forgotten nor forgiven Shimei for the wrongs he had done. Here is where there is a pointed contrast between David and God in Heaven. David died remembering what Shimei had done. But, when a lost sinner or a repentant saint comes before the Lord, they are fully, finally and eternally forgiven by Him.*²¹¹

²⁰⁹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 2:36–46.

²¹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:46.

²¹¹ From http://www.sermonnotebook.org/old%20testament/1%20Kings%202_36-46.htm accessed October 11, 2014.

And so says the king unto Shimei, “You [even] you knew all the evil that knew your heart that you have done to David my father. And Y^ehowah has brought back your evil upon your head. And the King Solomon is being blessed and a throne of David will be established to faces of Y^ehowah as far as forever.”

1Kings
2:44–45

The king then said to Shimei, “You [even] you know all the evil that your heart knew that you have done to David my father. Now Y^ehowah has returned your evil upon your head, while King Solomon is being blessed and the throne of David is established before Y^ehowah forever.”

The king then said to Shimei, “You know all the evil that you have thought and all the evil that you have done to my father, David. Therefore, Jehovah will now return this evil upon you, while, at the same time, King Solomon is being blessed and the throne of David is being established before Jehovah forever.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the king unto Shimei, “You [even] you knew all the evil that knew your heart that you had done to David my father. And Y ^e howah has brought back your evil upon your head. And the King Solomon is being blessed and a throne of David will be established to faces of Y ^e howah as far as forever.”
Latin Vulgate	And the king said to Semei: You know all the evil, of which your heart is conscious, which you did to David, my father: the Lord has returned your wickedness upon your own head. And king Solomon will be blessed, and the throne of David will be established before the Lord for ever.
Peshitta (Syriac)	The king said moreover to Shimei, You know all the evil of which your heart is conscious that you did to David my father; therefore the LORD shall return your wickedness upon your own head; And King Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.
Septuagint (Greek)	And the king said to Shimei, You know all your mischief which your heart knows, which you did to David my father; and the Lord has recompensed your mischief on your own head. But King Solomon shall be blessed, and the throne of David shall be established before the Lord forever.
Significant differences:	The verb <i>knows</i> which is affixed to <i>your heart</i> , is reasonably equivalent to <i>is conscious</i> (Latin and Syriac).

Thought-for-thought translations; paraphrases:

Common English Bible	The king said further, "You know quite well all the evil that you did to my father David. May the Lord return your evil on your own head. However, may King Solomon be blessed and David's throne be secure before the Lord forever."
Contemporary English V.	I know you remember all the cruel things you did to my father David. Now the LORD is going to punish you for what you did. But the LORD will bless me and make my father's kingdom strong forever.
Easy English	The king also said to Shimei, `You know all the wrong things that you did to my father David. Now the *Lord will punish you for it. But the *Lord will *bless King Solomon and he will make David's family's rule certain for always.'
Easy-to-Read Version	You know the many wrong things you did against my father David. Now the Lord will punish you for those wrong things. But the Lord will bless me. He will make David's kingdom safe forever."
Good News Bible (TEV)	You know very well all the wrong that you did to my father David. The LORD will punish you for it. But he will bless me, and he will make David's kingdom secure forever."

<i>The Message</i>	Then the king told Shimei, "Deep in your heart you know all the evil that you did to my father David; GOD will now avenge that evil on you. But King Solomon will be blessed and the rule of David will be a sure thing under GOD forever."
New Berkeley Version	The king said further to Shimei, "You are aware of all the evil which you knowingly did to David my father; may the LORD return your wickedness upon your own head; but may King Solomon be blessed and the throne of David established before the LORD forever."
New Century Version	The king also said, "You know the many wrong things you did to my father David, so now the Lord will punish you for those wrongs. But the Lord will bless me and make the rule of David safe before the Lord forever."
New Life Bible	And the king said to Shimei, "You know in your heart all the bad things you did to my father David. So the Lord will return your sin upon your own head. But good will come to King Solomon. The throne of David will keep its place before the Lord forever."
New Living Translation	The king also said to Shimei, "You certainly remember all the wicked things you did to my father, David. May the Lord now bring that evil on your own head. But may I, King Solomon, receive the Lord's blessings, and may one of David's descendants always sit on this throne in the presence of the Lord."
The Voice	You are fully aware of the evil inside your heart, the evil you did to my father, David. The Eternal One is sending all the evil you have done to others back upon you. But I, King Solomon, will be honored by the Lord, and David's throne will stand in His presence forever.

Partially literal and partially paraphrased translations:

American English Bible	Then the king told Semei: 'In your heart you know of all the bad things you've done, and of the bad things that you did to my father, David. So now, Jehovah is bringing your badness down upon your own head, while King Solomon will be blest, so that the throne of David will be established before Jehovah through the ages.'
Beck's American Translation	The king also said to Shimei, "You know all the evil that is on your conscience, that you did to my father David. The LORD holds you responsible for the evil you did. But King Solomon is blessed, and David's throne will be established before the LORD forever."
Christian Community Bible	The king told Shimei, "Remember the evil you did to David my father. Now Yahweh will repay you for what you did. But king Solomon shall be blessed, and the throne of David shall stand firm before Yahweh forever."
<i>God's Word™</i>	Shimei, you know in your heart all the evil that you did to my father David. The LORD is going to pay you back for the evil you have done. But King Solomon is blessed, and David's dynasty will always be firmly established by the LORD."
International Standard V	The king also reminded Shimei, "You know all the evil things that you admit you did to my father David. Therefore the LORD is going to repay you for all of your evil. But King Solomon will be blessed, and David's throne will be established in the presence of the LORD forever."
New Advent (Knox) Bible	Then he added, Bethink thee, for it rankles yet in thy heart, of thy malice towards my father king David. Now the Lord has made thy ill will recoil on thyself; it is a blessing, not a curse, king Solomon inherits, and David's dynasty remains firm on the throne, to serve the Lord for ever.
New American Bible (2002)	And the king said to Shimei: "You know in your heart the evil that you did to my father David. Now the LORD requites you for your own wickedness. But King Solomon shall be blessed, and David's throne shall endure before the LORD forever."
NIRV	The king continued, "You know all of the wrong things you did to my father David. In your heart you know them. Now the Lord will pay you back for what you did. But I will be blessed. The Lord will make David's kingdom secure forever."

New Jerusalem Bible	The king then said to Shimei, 'You know well all the evil you did to my father David. Yahweh is about to bring your wickedness down on your own head. But may King Solomon be blessed, and may the throne of David be kept secure before Yahweh for ever!'
New Simplified Bible	»You know very well all the wrong that you did to my father David. Jehovah will punish you for it.
Revised English Bible	»But he will bless me, and he will make David's kingdom secure forever.« Shimei, you know in your heart what mischief you did to my father David; the LORD is now making that mischief recoil on your own head. But King Solomon is blessed, and the throne of David will be secure before the LORD for all time.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said to Shimei, "You know all the evil which your heart knows, that you did to David my father: Yahweh returns your evil on your head. Bless King Solomon and the throne of David that is prepared in front of Yahweh forever."
Bible in Basic English	And the king said to Shimei, You have knowledge of all the evil which you did to David my father; and now the Lord has sent back your evil on yourself. But a blessing will be on King Solomon, and the kingdom of David will keep its place before the Lord for ever.
The Expanded Bible	The king also said, "You know the many wrong [evil; wicked] things you did to my father David, so now the Lord will punish you for those wrongs [^L return your evil on your own head]. But the Lord will bless me [^L King Solomon] and make the rule of David safe [establish/secure the throne of David] before the Lord forever."
NET Bible®	Then the king said to Shimei, "You are well aware of the way you mistreated my father David [Heb "You know all the evil, for your heart knows, which you did to David my father."]. The Lord will punish you for what you did [Heb "The Lord will cause your evil to return upon your head."]. But King Solomon will be empowered [Or "blessed."] and David's dynasty [Heb "throne."] will endure permanently before the Lord."
NIV, ©2011	The king also said to Shimei, "You know in your heart all the wrong [2Sa 16:5-13] you did to my father David. Now the Lord will repay you for your wrongdoing. But King Solomon will be blessed, and David's throne will remain secure [S 2Sa 7:13] before the Lord forever."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, the king said to Shim'i, "You know in your own heart all the terrible things you did to David my father; therefore ADONAI will bring back your wickedness on your own head. But King Shlomo will be blessed, and the throne of David will be established before ADONAI forever."
exeGesés companion Bible	The sovereign says to Shimi, You know all the evil your heart perceives which you worked to David my father; and Yah Veh returns your evil on your own head: and blessed - sovereign Shelomoh, and established is the throne of David at the face of Yah Veh eternally.
Judaica Press Complete T.	And the king said to Shimei, "You know all the wickedness, which your heart knew secretly, that you did to David, my father; and the Lord shall return your wickedness upon your own head." And king Solomon shall be blessed, and the throne of David shall be established before the Lord forever.
Orthodox Jewish Bible	HaMelech said moreover to Shime'i, Thou knowest all the ra'ah which thine lev is privy to, that thou didst to Dovid Avi; therefore Hashem shall return thy ra'ah upon

thine own rosh; And HaMelech Sh'lomo baruch, and the Kisse Dovid shall be nakhon (secure) before Hashem ad olam.

The Scriptures 1998

The sovereign also said to Shim'i, "You shall know all the evil that your heart has known, that you did to my father Dawid?. And הוהי shall return your evil on your own head. "But Sovereign Shelomoh is blessed, and the throne of Dawid? is established before הוהי forever.".

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said unto Shimei, `You have known all the evil that your heart has known, which you did to David my father, and Yahweh has turned back your evil on your head, and king Solomon [is] blessed, and the throne of David is established before Yahweh unto the eon.
Context Group Version	The king said moreover to Shimei, You know all the wickedness which your heart is aware, that you did to David my father: therefore YHWH shall return your wickedness on your own head. But king Solomon shall be esteemed, and the throne of David shall be established before YHWH forever.
English Standard Version	The king also said to Shimei, "You know in your own heart all the harm that you did to David my father. So the LORD will bring back your harm on your own head. But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever."
Kretzmann's Commentary	The king said moreover to Shimei, reminding him of his former wickedness, which he had, to all appearances, not yet laid aside, Thou knowest all the wickedness which thine heart is privy to, which his heart knew and continually thought over, that thou didst to David, my father; therefore the Lord shall return thy wickedness upon thine own head, he now had to suffer the consequences of his crime; and King Solomon shall be blessed, and the throne of David shall be established before the Lord forever. The Lord had turned Shimei's curse upon David into a blessing upon his whole house, as the king had prayed, 2Sam. 16:12.
New RSV	Why then have you not kept your oath to the Lord and the commandment with which I charged you?' The king also said to Shimei, `You know in your own heart all the evil that you did to my father David; so the Lord will bring back your evil on your own head.
Webster's updated Bible	The king said moreover to Shimei, You know all the wickedness which your heart is privy to, that you did to David my father: therefore the LORD will return your wickedness upon your own head; And king Solomon [will be] blessed, and the throne of David will be established before the LORD for ever.
Young's Updated LT	And the king says unto Shimei, "You have known all the evil that your heart has known, which you did to David my father, and Jehovah has turned back your evil on your head, and king Solomon is blessed, and the throne of David is established before Jehovah unto the age."

The gist of this verse: The king explains to Shimei the sentence against him, and how the throne of David will remain blessed and established forever.

1Kings 2:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 2:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shim ^e iy (שִׁמְעֵי) [pronounced shim ^e -ḠEE]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
'attāh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
yāda ^c (יָדָעַ) [pronounced yaw-DAHḠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
râ'âh (רָעָה) [pronounced raw-ḠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yāda ^c (יָדָעַ) [pronounced yaw-DAHḠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

1Kings 2:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêbab (לְבַב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #3824 BDB #523
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
’âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #1 BDB #3

Translation: The king then said to Shimei, “You [even] you know all the evil that your heart knew that you have done to David my father. This is an interesting thing to say—you know the evil that your heart knew that you have done to my father David. The basic meaning that, you know all that you have done, is clear. Would this be similar to saying today, “You know in your heart what you did was wrong”?

The Pulpit Commentary: *He had now the opportunity for which his father bade him...[to put] into force the provisions of the Mosaic law, of requiring the death of the blasphemer, of showing his subjects that the law could not be defied with impunity, that though vengeance was not executed speedily against evil works, still retribution was certain in the long run, and so of teaching them a much needed lesson of obedience and respect of authority. Every consideration, therefore, of justice, morality, filial piety, and religion warranted him in putting Shimei to death. Every imputation of weakness, irresolution, disregard of his plighted word, compromise of his royal dignity, and indifference to religion might justly have been levelled against him, had he interfered between Shimei and the sword of Justice.*²¹²

Shimei's evil and disrespect for the Davidic line was cumulative. He cursed out King David in every way possible, indicating a deep hatred for him; and at this point, he has violated the parole requirements placed upon him by Solomon.

1Kings 2:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²¹² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 1Kings 2:46.

1Kings 2:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (בוּשׁ) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râ'âh (רָעַר) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the 2 nd person masculine singular suffix	Strong's #7451 BDB #949
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
rô'sh (שָׂאֵר אוֹ שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7218 BDB #910

Translation: Now Y^ehowah has returned your evil upon your head,... Shimei was always guilty of this evil against David. Solomon chose to overlook it temporarily, as long as Shimei acted properly under the authority of Solomon. However, what he did to King David comes back to haunt him at this time.

The evil which comes upon Shimei's head will be his execution. The execution is not evil; but from his point of view, it is evil.

1Kings 2:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^o lômôh (שְׁלוֹמֹה) [pronounced <i>sh^ol-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

1Kings 2:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138

Translation: ...while King Solomon is being blessed... At the same time that Shimei is paying for his evil, the man before him is greatly blessed. "You can see me with your own eyes—the son of David. You can see how God has blessed me. This is in stark contrast to your being executed before me."

Shimei cursed David at a very vulnerable time. Yet his son Solomon is on the throne and he is blessed. Shimei, who cursed David, will die. "Compare and contrast that, Shimei."

1Kings 2:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kiççê' (כִּי־עַתָּה) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	Niphal participle	Strong's #3559 BDB #465
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפְּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

1Kings 2:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ôwlâm (עלום) [pronounced <i>gô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...and the throne of David is established before Y^ehowah forever.” Also, the throne of David is established as well. This means that the line of David has begun to reign over Israel, and, according to the promises of God, will continue forever.

Solomon sets up a contrast between Shimei, and his fate; and the line of David. Shimei would be executed for his continual disrespect of and disobedience to the reign of David and Solomon; whereas, God has greatly blessed David and his descendants.

Vv. 44–45 read: The king then said to Shimei, “You know all the evil that you have thought and all the evil that you have done to my father, David. Therefore, Jehovah will now return this evil upon you, while, at the same time, King Solomon is being blessed and the throne of David is being established before Jehovah forever.” I don’t believe that Solomon fully understood or appreciated what that meant; but that Jesus would be born as a descendant of David and that Jesus would reign forever. He no doubt saw Israel’s future as continuing for a long period of time—as in forever—with his descendants on the throne. Exactly how this would all culminate was certainly unknown to Solomon. However, Scripture tells us what would transpire: Psalm 72:17 *Let His name be blessed forever; His name shall endure longer than the sun, and all the tribes of the earth shall be blessed in Him: all nations shall call Him blessed. (Complete Apostles’ Bible)* Isa. 9:6–7 *For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (ESV; capitalized)*²¹³

And so commands the king Benaiah ben Jehoiada and so he goes out and so he strikes in him and so he dies. And the kingdom was established in a hand of Solomon.

1Kings
2:46

The king then commanded Benaiah ben Jehoiada, so he went out and he struck down Shimei [lit., *he*] so that he died. Therefore, the kingdom was established by the hand of Solomon.

The king then gave Benaiah (son of Jehoiada) the command so that Benaiah went out and executed Shimei right then. By all this, Solomon established his kingdom.

²¹³ You will note that the 1st and 2nd advents are found in these two verses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so commands the king Benaiah ben Jehoiada and so he goes out and so he strikes in him and so he dies. And the kingdom was established in a hand of Solomon.
Latin Vulgate	So the king commanded Banaias, the son of Joiada: and he went out and struck him; and he died.
Peshitta (Syriac)	So the king commanded Benaiah the son of Jehoiada; and he went out and attacked him so that he died. And the kingdom was established in the hand of Solomon.
Septuagint (Greek)	And Solomon commanded Benaiah the son of Jehoiada, and he went forth and killed him. <u>And King Solomon was very prudent and wise. And Judah and Israel were very many, as the sand which is by the sea in multitude, eating and drinking, and rejoicing. And Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. And Solomon began to open the domains of Lebanon, and he built Terman in the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds. For he ruled in all the country on this side of the river, from Raphi unto Gaza, over all the kings on this side of the river. And he was at peace on all sides round about; and Judah and Israel dwelt safely, everyone under his vine and under his fig tree, eating and drinking and feasting, from Dan even to Beersheba, all the days of Solomon. And these were the princes of Solomon: Azariu son of Zadok the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam the recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levites, and Benaiah son of Jehoiada over the household and over the brickwork, and Cachur the son of Nathan was counselor.</u>
Significant differences:	The Greek again has a great deal of additional text. The Greek lacks the final line of the Hebrew text, as does the Latin. The Latin places this final line as a part of 1Kings 3:1/

Thought-for-thought translations; paraphrases:

Common English Bible	Then the king commanded Benaiah, Jehoiada's son, who went and attacked Shimei, and he died. In these ways royal power was handed over to Solomon.
Contemporary English V.	"Benaiah," Solomon shouted, "kill Shimei." So Shimei died. Solomon was now in complete control of his kingdom.
Easy English	Then Solomon ordered Benaiah, son of Jehoiada, to kill Shimei. He did so. Solomon was now in complete control.
Good News Bible (TEV)	Then the king gave orders to Benaiah, who went out and killed Shimei. Solomon was now in complete control.
<i>The Message</i>	The king then gave orders to Benaiah son of Jehoiada; he went out and struck Shimei dead. The kingdom was now securely in Solomon's grasp.
New Berkeley Version	Then the king gave orders to Benaiah the son of Jehoiada, who went out and struck him down so that he died. So the kingdom was firmly established by the hand of Solomon. Benaiah—The LORD has built—a Levite, was among David's famous heroes. He killed a lion single-handed and with only a staff took a spear away from an Egyptian giant and killed him. He had captained David's bodyguard, at whose

New Century Version	head he had escorted Solomon in his throne and now he was made commander-in-chief. Then the king ordered Benaiah to kill Shimei, and he did. Now Solomon was in full control of his kingdom.
New Life Bible	So the king told Benaiah the son of Jehoiada, and he went out and killed Shimei. The nation was put under the rule of Solomon.
New Living Translation	Then, at the king's command, Benaiah son of Jehoiada took Shimei outside and killed him. So the kingdom was now firmly in Solomon's grip.
The Voice	King Solomon instructed Benaiah (Jehoiada's son) to execute Shimei, and Benaiah did <i>what Solomon asked him to do</i> . And that is how the kingdom was secured under Solomon's rule.

Partially literal and partially paraphrased translations:

American English Bible	Then Solomon commanded BenaiJah (the son of JehoiAda) to take him out and kill him.
Christian Community Bible	Then the king commanded Benaiah, son of Jehoiada, who went out and struck Shimei and killed him. In this manner, Solomon firmly established his reign.
International Standard V	So the king gave orders to Jehoiada's son Benaiah to go out, attack Shimei, and kill him. That is how the kingdom was established under Solomon's control.
New Advent (Knox) Bible	Then the king gave orders to Banaias son of Joiada, and he followed Semei out and put him to death.
New American Bible (2002)	The king then gave the order to Benaiah, son of Jehoiada, who struck him dead as he left.
New American Bible (2011)	The king then gave the order to Benaiah, son of Jehoiada, who went out and struck him dead. And the royal power was established in Solomon's hand.
NIRV	Then the king gave the order to Benaiah, the son of Jehoiada. Benaiah left the palace and struck Shimei down. And he killed him. So the kingdom was now made secure in Solomon's hands.
New Jerusalem Bible	The king gave orders to Benaiah son of Jehoiada; he went out and struck Shimei down; and that was how he died. And now the kingdom was securely in Solomon's hands.
New Simplified Bible	The king gave orders to Benaiah son of Jehoiada. He killed Shimei. Solomon was now in complete control.
Revised English Bible	The king then gave orders to Benaiah son of Jehoiada, who went out and struck Shimei down, and he died. Thus Solomon's royal power was securely established..
Today's NIV	Then the king gave the order to Benaiah son of Jehoiada, and he went out and struck Shimei down and he died. The kingdom was now established in Solomon's hands.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king commanded Benaiah the son of Jehoiada. He proceeded, and welcomed him to die. The hand of Solomon prepared the realm.
Bible in Basic English	So the king gave orders to Benaiah, the son of Jehoiada; and he went out and, falling on him, put him to death. And Solomon's authority over the kingdom was complete.
English Jubilee 2000	Then the king commanded Benaiah, the son of Jehoiada, who went out and fell upon him that he died. And the kingdom was confirmed in the hand of Solomon.
The Expanded Bible	Then the king ordered Benaiah to kill Shimei, and he did. Now Solomon was in full control of his kingdom [the kingdom was established/secured in Solomon's hands].

Ferar-Fenton Bible	King Solomon be blest, and the Throne of David be established before the EVER-LIVING for ever! Then the king ordered Beniah·ben-Jhoiadah, and he went and assailed him, and he died. Thus the kingship was secured to the hand of Solomon. A portion of the previous verse is included for context.
NET Bible®	The king then gave the order to Benaiah son of Jehoiada who went and executed Shimei [tn "The king commanded Benaiah son of Jehoiada and he went out and struck him down and he died."]. So Solomon took firm control of the kingdom [tn "And the kingdom was established in the hand of Solomon."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So the king gave the order to B'nayah the son of Y'hoyada, and he went out and struck him down, so that he died. Thus the kingdom was established in Shlomo's hands.
exeGesés companion Bible	So the sovereign misvahs Bena Yah the son of Yah Yada; who goes out and encounters him that he dies. And the sovereigndom is established in the hand of Shelomoh.
JPS (Tanakh—1985)	The king gave orders to Benaiah son of Jehoiada and he went out and struck Shimei [<i>Heb. "him."</i>] down; and so he died. Thus the kingdom was secured in Solomon's hands.
Orthodox Jewish Bible	So HaMelech commanded Benayah Ben Yehoyada, who went and fell upon him, that he died. The mamlachah was established in the yad Sh'lomo.

Literal, almost word-for-word, renderings:

English Standard Version	Then the king commanded Benaiah the son of Jehoiada, and he went out and struck him down, and he died. So the kingdom was established in the hand of Solomon.
The Geneva Bible	So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established [Because all his enemies were destroyed.] in the hand of Solomon.
Kretzmann's Commentary	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; this affair gave him further prestige. Through the proper administration of right and justice the power and prestige of every government is established.
New RSV	Then the king commanded Benaiah son of Jehoiada; and he went out and struck him down, and he died. So the kingdom was established in the hand of Solomon.
World English Bible	So the king commanded Benaiah the son of Jehoiada; and he went out, and fell on him, so that he died. The kingdom was established in the hand of Solomon.
Young's Updated LT	And the king charges Benaiah son of Jehoiada, and he goes out and falls on him, and he dies, and the kingdom is established in the hand of Solomon.

The gist of this verse: The king has Benaiah execute Shimei.

1Kings 2:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâvâh (צוּ) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
B ^e nâyâh (בְּנֵי־יָהּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָע) [pronounced <i>y^ehoh-yaw-DAWḠ</i>]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220

Translation: [The king then commanded Benaiah ben Jehoiada,...](#) The king has determined already that death would be the result. This is what he promised Shimei. He simply had to explain to all listening why he was being executed. We know already that Benaiah is the king's executioner.

1Kings 2:46b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 2:46b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâga ^c (פָּגַע) [pronounced paw-GAHG]	<i>to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace</i>	3 rd person masculine singular, Qal imperfect	Strong's #6293 BDB #803
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's # none BDB #88
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...so he went out and he struck down Shimei [lit., he] so that he died. Solomon called Shimei to come to him; the king explained what he had done wrong; and it appears that he must be taken out and executed (which would make sense).

Keil and Delitzsch: *Solomon then ordered him to be executed by Benaiah. This punishment was also just. As Solomon had put Shimei's life in his own hand by imposing upon him confinement in Jerusalem, and Shimei had promised on oath to obey the king's command, the breach of his oath was a crime for which he had no excuse.*²¹⁴

You may recall that David told Solomon two things: (1) he strongly suggested that Solomon execute Shimei; but (2) he also left this up to Solomon's better judgment (both 1Kings 2:9).²¹⁵ Solomon, in his wisdom, gave Shimei a way out; a way to live out his life; and Solomon made certain that Shimei understood what the requirements were. Shimei appeared even to be grateful for Solomon's approach. However, in the end, Shimei could not hold to Solomon's requirements.

Jamieson, Fausset and Brown: *Now, by the death of Shimei, all the leaders of the rival factions had been cut off.*²¹⁶

²¹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 2:46.

²¹⁵ Clarke goes through a very long and involved explanation as to how the negative at the beginning of v. 9 applies at the beginning and also at the end of this verse, so that David is saying that, "You will *not* execute him." Since there are 4 separate phrases in that verse, it makes little sense to me to seize that negative and apply it to the 4th phrase, but not the 2nd or 3rd phrase. Furthermore, the fourth phrase is quite graphic; it reads: ...and you shall bring his gray head down with blood to Sheol (1Kings 2:9d; ESV). This is a pretty graphic thing to say, to just simply throw an implied negative into the middle. Clarke's view that a negative belongs here requires a couple of pages of argument; but it is invalid for the reasons mentioned. Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Kings 2:46.

²¹⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 2:46.

Solomon did not approach the problems of established problematic men all in the same way. Wherever possible, he tried to be lenient with these men.

Solomon Executing Justice in Jerusalem

The Individual	His Crime	Commentary	His Punishment
Adonijah	Sedition	Solomon tries to deal with this without executing Adonijah.	Conditional pardon, with the requirement that none of his behavior appear seditious.
Adonijah	Violation of probation	He violates his probation by asking for the hand of Abishag, who would be seen by some as David's mistress. Such an action can be seen as trying to exert undue influence over the populace in order to get them to support him as a possible candidate for king.	He is executed.
Abiathar	Supporting sedition	Abiathar, who should have known better, gave his support to Adonijah, without inquiring God or David about this choice.	Abiathar is given early retirement from the priesthood; his sons are no longer considered as a line to become High Priests; and he is to live on his ranch outside of Jerusalem.
Joab	Murder	Joab, during the time of David, murdered two men.	He is executed.
Shimei	Possible sedition	Shimei, when David was on the run, came out and gave David a good cussing. He later, when David was victorious in putting down the revolution, came and apologized to David.	He is put under house arrest in Jerusalem, probably the greatest city of Israel at that time.
Shimei	Violation of probation	Shimei leaves Jerusalem, not caring or not thinking about his vow to Solomon.	He is executed.

Adonijah and Joab and Shimei might be seen as Solomon's political and military opponents; and Abiathar as his religious and political opponent. Justice is brought to Joab—a failing of the Davidic administration—and to Shimei and Abraham. No one who remains would possibly oppose Solomon as king over all Israel.²¹⁷ This provides the nation with stability and peace.

It ought to be noted that 3 of these 4 men were offered pardon by Solomon, given certain and easily-adhered-to conditions. 2 of these men *chose* death rather than life under a great and wise king.²¹⁸

Solomon showed unusual restrained for that period of time. Most of these men who have been dead the day that any other man was named king based upon their actions.

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No doubt, Solomon had this principle in mind: **By justice a king builds up the land, but he who exacts gifts tears it down.** (Prov. 29:4; ESV)

²¹⁷ See *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 447 (footnote).

²¹⁸ Solomon has feet of clay, and we will examine his shortcomings as we come to them. His exercise of justice here is not a misstep, but the application of wisdom.

1Kings 2:46c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mam ^e lâkâh (מַמְלָכָה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular noun with the definite article	Strong's #4467 BDB #575
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person feminine singular, Niphal perfect	Strong's #3559 BDB #465
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>into the hand [s] of</i> ; <i>by the hand of</i> ; <i>in [under] the power [control] of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through, by, by means of</i> ; <i>before, in the sight of</i> .			
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

The Latin places this phrase at the beginning of 1Kings 3:1. The Greek adds a great deal of text to this.

Translation: [Therefore, the kingdom was established by the hand of Solomon.](#) This is a summation of most of this chapter. Solomon immediately went to work at sorting out the problem subjects, all those who might attempt to insert themselves in the public's eye in order to overthrow King Solomon.

Gill sums this up, saying: *Adonijah the usurper, and Joab the general of the army, who took on his side, being both put to death; and Abiathar the high priest deposed, who was in the same conspiracy; and Shimei, a dangerous and troublesome man, dispatched, there remained none to give any disturbance; so that he now sat easy and quiet on his throne, and things with respect to the civil government were on a firm and settled foundation.*²¹⁹

Then Matthew Henry draws the parallel: *All judgment is committed to the Lord Jesus, and, though he be King of peace, he will be found a King of righteousness; and this will shortly be his word of command concerning all his enemies, that would not have him to reign over them: Bring them forth, and slay them before me; the reproaches of those that blasphemed him will fall on themselves, to their eternal condemnation.*²²⁰

²¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 2:46.

²²⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Kings 2:35–46.

This parallels the first verse of 2Chronicles: [Solomon the son of David established himself in his kingdom, and the LORD his God was with him and made him exceedingly great.](#) (2Chron. 1:1; ESV)

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This verse reads: [Therefore, the kingdom was established by the hand of Solomon.](#)

The Proper Way for Power to Change Hands in a Nation of Believers

1. David and Solomon are setting a precedent here.
2. We studied David taking over Saul's throne, and we noted many chapters of political intrigue, which included the killing of Abner, an innocent man. It took David 7 years to take control of the entire kingdom, and that is because there was no proper process by which the kingdom could change hands. And David was God's choice for that job.
3. So, when David was dying, he spoke to his son Solomon, to try to properly deal with this.
4. David co-reigned with Solomon and gave several public speeches with Solomon being right there by his side. At that point in time, no one should have wondered who should be king over Israel. See 1Chron. 28–29
5. There were a number of enemies and problems in Israel. Solomon could not allow these problems to fester. So, David advised how to take care of them, but allowing Solomon full reign on making the final decision. David does not say, "Swear to me, my son, that you will kill Adonijah." He makes his recommendations, but also adds [Act therefore according to your wisdom, but do not let his \[Joab's\] gray head go down to Sheol in peace.](#) (1Kings 2:6; ESV) Essentially, David is saying, "Be wise; but if it were me in your place, I would execute Joab."
6. As discussed in great detail already, David is not giving Solomon his crap-list of men he meant to kill but didn't. These are men who threaten the throne of Israel; these men threaten the peaceful rule of Israel. This is what a nation needs is stability and faithful rule. David is seeing to it that Solomon does not end up spending 7 years in a war with his political opposition.
7. There is also the problem that Solomon is quite young, and some of the men who would oppose his rule would be much older men and well-established men. Solomon needs to deal with them quickly and so that there is no confusion among the population whatsoever.
8. All of this is to assure a safe, peaceful transition of the throne.

Application: Here is what ought to happen in year 2017 (it won't happen, because we will not have a president who understands the Word of God). His first act ought to be a full and complete pardon of Barack Obama, followed by a complete and thorough investigation of all the scandals of his administration. His supporters who received kickbacks (like those in the green energy business) need to be thoroughly scrutinized. If these were sham companies, then heads should roll and people should go to jail. The IRS targeting needs to be done thoroughly. Whistle blowers ought to be interviewed first, privately and with lawyers. If this goes nowhere, then an investigator needs start at the bottom. Questionnaires receive by conservative groups have to have a point of origin. That person needs to be put on the stand. "How did you take it upon yourself to send out such a set of questions to these conservative groups? How long did you wait before sending them such questionnaires? Is this in line with protocol in the IRS?"

What has been wrong with these investigations is, they start at the top and work down. **Wrong!** The reason for this is politics. It is great theater for a Republican Senator or Congressman to question some named person that many people know (like Lois Lerner). There is a system of authority and that needs to be ferreted out, and it is discovered by starting at the bottom and determining, "Did you do this yourself? Were you ordered or encouraged to do this? How did you know to do this? How did you know that you would not be persecuted for treating groups differently?"

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Lange draws some conclusions to this chapter.

Lange's Historical and Ethical Conclusions to 1Kings 2

1. The repeated attempt of Adonijah to gain the throne throws real light on his character. Though his enterprise came to a lamentable and disgraceful end, he immediately began to concoct new plans in spite of the favor and the warning he had received. As he once sought to obtain his purpose by collecting chariots, horsemen, and soldiers, through making fortified places, in short, by grand and showy preparations, he now pursued the opposite plan of fawning and artifice. He steals alone to Bath-sheba, placing his hopes on woman's influence. When she is astonished at his visit, he utters the most peaceful sentiments, acts as one deeply disappointed, but now humbly and piously resigned to God's will, and as an unhappy lover. If anything deserves the name of a "harem intrigue," through which, according to Duncker, Solomon came to the throne (see above), it is Adonijah's device. He could not have shown more clearly that he was not the chosen of Jehovah (Deut. 17:15). What would have become of the kingdom which David had at last brought to tranquillity and its proper position, if a man like Adonijah had succeeded him?
2. Adonijah and his faction show the truth of what is often found, namely, that revolutionary men are not discouraged by the failure of their plans, and even disgraceful defeat, but they always brood over the means of attaining their ambitious views and gratifying their thirst for power. Pardon and forbearance do not change them, but generally harden and embolden them. If they do not succeed by open force, they choose deceitful ways, notwithstanding all the promises they may have given; and they feign submission until they think their opportunity has arrived. Every one, however, to whom God has confided the government, should hear the words of David to Solomon (1Kings 2:2): "be thou strong, therefore, and show thyself a man!" for weakness is, in this respect, sin against God and man. The old Württemberg summaries say: "let authorities learn from Solomon to punish such crimes severely, if they wish to have a happy, peaceful, and lasting reign. If they wink at such things, God's anger and punishments come down on them, on their land and people."
3. Solomon's treatment of his foes, has often been called great cruelty, or at least extreme severity. "Solomon," says Duncker, "began his reign with bloody deeds.. He first promised Adonijah he should be spared, then had him slain by Benaiah. Joab fled to the sanctuary and caught hold of the horns of the altar. Benaiah trembled to stain the altar with blood, but Solomon tells him to go and stab him there!. Benaiah also killed Shimei at Solomon's command." In reading this imperfect and detestable view of the circumstances, we must remember that there is not to be found in the forty years of Solomon's reign, one single trace of baroarious tyranny or cruelty, such as are here said to have characterized him, though these qualities rather strengthen than otherwise with age. We cannot judge Solomon any more than David in the light of the sermon on the mount, but should recollect what the time and circumstances were. The vital point was to establish the kingdom, and in order to avert the dangers that threatened it, "every firm and sagacious ruler had to act so, for the artificial means now used in similar cases, for instance, imprisonment for life, were wholly unknown" (Ewald). As to Adonijah, the whole East knew but one punishment for such plans as he cherished, viz., death. Had his enterprise succeeded he would doubtless (see above, on 1Kings 1:11) have destroyed Solomon and his principal adherents, in accordance with the usual practice hitherto. Solomon, on the contrary, did not follow this custom, but showed forgiveness and generosity; in fact, he avoided all persecution of Adonijah's partisans. Only when Adonijah, contrary to his word, and notwithstanding his humble homage (1Kings 1:51), again appeared as pretender to the throne, and sought to reach his end by deceit and hypocrisy, did he order the affixed punishment. He had allowed Abiathar, too, to go unpunished at first, which scarcely any other eastern prince would have done. But when the repeated attempt of Adonijah to seize the kingdom was discovered, Abiathar could no longer be passed over. Yet instead of inflicting death on him, he deprived him of his influential office, and let him live at liberty on his estate, on account of his former good behavior. Here was no severity, but gratitude, kindness, and generosity. Joab was the most formidable opponent, because of his position at the head of the entire army, and his well-known military roughness and unscrupulousness; he was also unpunished after Adonijah's first attempt, and the last was certainly not planned without his consent, but more likely, as some suppose, originated by him. The fact that he instantly fled to the horns of the altar, on hearing of Adonijah's death, shows that he knew himself to have deserved death. Besides this, the

Lange's Historical and Ethical Conclusions to 1Kings 2

guilt of a double murder rested on him, and should be washed out. "When this was superadded," says Ewald (s. 271), "Solomon did not venture to show him any further grace," and adds in the note with great truth: "A superficial observer alone can charge Solomon with needless cruelty here." Finally, with regard to Shimei, nothing was more natural than that Solomon, in the circumstances attending the beginning of his reign, should have kept especial guard over such a restless, suspected person, who one day cursed the king, calling him a bloody man, and the next fawned upon and flattered him, and who besides was not without partisans (2Sam. 16:7, comp. with 19:16-20). Shimei was himself quite content with his confinement to Jerusalem, and Solomon let him live there "many days" (1Kings 2:38), placing his fate in his own hand. After three years (not before), (1Kings 2:39), when Shimei broke his solemn promise, what his king had threatened him with upon oath came upon him. "Surely, every one must at that time have seen in such fatal oblivion of the oath which the old arch-traitor had sworn against David, a divine sign, that that old sin still rested on him and that he must be punished; otherwise he would not have acted with such defiance of God and with such madness. Solomon had him also executed, evidently not out of revenge nor any other passion, but from the belief that the last of those who had sinned greatly against David, should fall under divine Providence" (Ewald, s. 272). How weak and forgetful of his word would the king have seemed to all the people if he had let Shimei now go free, particularly with the notions then entertained about a king! (Prov. 16:12-15; 20:2, 26). It is worthy of remark that the settlement of Shimei at Jerusalem was coincident with Solomon's elevation to the throne; that his punishment did not at once follow that of Adonijah and Joab, but was three years later. We cannot therefore possibly reckon this among the "bloody deeds" with which Solomon is said to have begun his reign. The union of mildness and firmness, generosity and official justice, in the conduct of the young sovereign, must have deeply impressed the people, have increased his authority, and established his rule.

4. The establishment of Solomon's kingdom (1Kings 2:46) is the result of all that chapters 1 and 2 relate, and is therefore expressly stated again at their close. Our author evidently does this, not only from purely historical, but also from religious and theocratic grounds. In fact, throughout the whole of the genuine Old Testament history of Solomon's succession to the throne, the guiding hand of the living God is made apparent, far above the ferment of human passions and inclinations. He knows how to fulfil his threatenings, and to lead the way which each chooses for himself, to a goal where he shall find retribution of his deeds (Job 34:11).

From http://biblehub.com/commentaries/lange/1_kings/2.htm accessed October 12, 2014.

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After v. 46, there are some additional verses in the Greek text. As before in v. 35, it is not really pertinent to the context, so it will be dealt with here mostly as reference. Quite frankly, this is not very important. However, when there is a significant difference in the text, I want to, at the very least, make a note of it.

The Septuagint Addition Part II: 1Kings 2:46

(2:46A) And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing: (2:46B) and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. (2:46C) And Solomon began to open the domains of Libanus, (2:46D) and he built Thermae in the wilderness. (2:46E) And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds. (2:46F) For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river: (2:46G) and he was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinking and feasting, from Dan even to Bersabee, all the days of Solomon. (2:46H) And these were the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levies, and Banaeas

The Septuagint Addition Part II: 1Kings 2:46

son of Jodae over the household and over the brickwork, and Cachur the son of Nathan was counsellor. (2:46I) And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses. (2:46K) And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: (2:46L) so Solomon the son of David reigned over Israel and Juda in Jerusalem.

a = compare 1Kings 5:9 4:20	b = 1Kings 5:1 (compare v. 46k)	c = compare 1Kings 9:18	d = compare 1Kings 9:18
e = 1Kings 5:2-3	f = 1Kings 5:4	g = 1Kings 5:4-5	h = 1Kings 4:2, 5, 6?, 3?, 4?, 6, 4, 5
i = 1Kings 5:6	k = compare 1Kings 2:46b 5:1 10:26a	l = 1Kings 4:1	

When it comes to changes and additions, this and v. 35 represent some of the greatest changes to Scripture at any point in history. As you can see, there is nothing really added here; there are no secret doctrines; there is no great change of doctrine.

From <http://studybible.info/Brenton/1%20Kings%202> accessed July 11, 2014.

Equivalences are from <http://www.emanuel tov.info/docs/papers/38.Miscell.1999.pdf> accessed October 5, 2014.

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to
Definition of Terms	Introduction
www.kukis.org	Addendum
	Exegetical Studies in Samuel

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 2 is in the Word of God

1. This chapter clears up a few historical notions. What happened to the important power players of the Davidic administration. What about David's son, Adonijah? What was his end. What became of Abishag? Well, we actually don't know what happened there, but Adonijah's request for her resulted in his death.
2. We learn the proper way for power to change hands in a nation of God. We very much have kept to this tradition in the United States and this is also found in Great Britain and in Israel (among other nations). David is setting precedent with Solomon in this chapter.
3. The setting of this chapter provided a good place to examine death and dying.
4. This chapter strung together *laws, commandments, ordinances, testimonies*; giving us the opportunity to study and distinguish these words.
5. There was a prophecy delivered to Samuel about the line of Eli. This prophecy is fulfilled in this chapter.

Why 1Kings 2 is in the Word of God

So we studied that.

6. We learned here that David was not settling old scores, much like the end of the movie *The Godfather*.
7. The relationship between Bathsheba and Adonijah is more complex that we realize. This chapter helps us with that complexity.
8. When Adonijah asks Bathsheba to ask Solomon to marry Abishag, that opens up a great discussion on the Bible, women, and the free will of women. Could Solomon simply give Abishag to Adonijah as if she were a gift? How does the Bible treat women?

Chapter Outline

Charts, Graphics and Short Doctrines

What We Learn from 1Kings 2

1. It is a mistake to think that what Jesus taught about loving your enemies is a great moral upgrade from the Old Testament. What does it mean to love your enemies?
2. We studied the restraint of Solomon in assuming the throne (which is often misinterpreted).
3. We also learned about the proper transfer of power in a government of God.
4. When studying this chapter and 1Chron. 28–29, it is clear that David is not on a deathbed for all of this time.
5. We studied death and dying and famous last words of believers in the Bible.
6. We studied the natural leadership position of men in marriage, and how this is not always easy or natural for a man.
7. We had a plethora of applications in this chapter: to the leadership of George W. Bush and Barack Obama; to the Bush war footing, to the examination of scandals in the Obama administration. This also requires us to consider precedent.
8. Because of these many political applications, we also studied, *why do we make political applications?*
9. We studied the spiritual life during the time of David and Solomon; this helps us to understand our own spiritual lives.
10. We studied David in the New Testament and David as a type of Christ.
11. There is some fascinating interaction between Bathsheba and Adonijah which is under the surface. The substance of it can be reasonably gotten from the text, but it is not spoken of directly.
12. There are many myths that we shatter in this chapter. The idea that Bathsheba is a simpleton; or the idea that David and/or Solomon are just out for revenge and blood.
13. We studied the Bible's view of women and how women are treated in Scripture.
14. You may have asked yourself, *why didn't David nip Absalom's behavior in the bud?* This explains David's advice to Solomon and it explains Solomon's actions.
15. We studied the psychology of Solomon and Adonijah.
16. We studied the priesthood and the kingship in this chapter.
17. There are incidents in this chapter which lead us to discuss both the inspiration of Scriptures and the false idea that some individuals or some group changed the Bible all around. This led us to examining the text of the Jewish and Greek Old Testaments.
18. We looked at inspiration again and the concept of contemporary progressive revelation. This study is found nowhere else.
19. We also see examples of men whose understanding of specific Biblical topics is even greater than the understanding of the Apostle Paul.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

CONCERNING ABIMELECH; AND CONCERNING ISMAEL THE SON OF ABRAHAM; AND
CONCERNING THE ARABIANS, WHO WERE HIS POSTERITY.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

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Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 2

The events just recorded, which are only briefly indicated in 1Chronicles 23:1, were followed by a great assembly of the chief dignitaries in Church and State (1Chronicles 28, 29.), when the accession of Solomon to the throne was formally confirmed, and he was anointed a second time (1Chronicles 29:22). We remember, that similarly both Saul and David were anointed a second time, on publicly receiving the homage of their subjects (1Samuel 11:15; 2Samuel 2:4; 5:3). It was in this great assembly that the aged king, speaking, as it were, from his death-bed, laid before his people the deepest wishes of his heart, and told his inmost thoughts concerning the character, the stability, and the object of royalty in Israel. Beginning with an evident reference to the great promise given to him and his house, David first solemnly owned, that the appointment to the royal office - more particularly his own election and that of Solomon as his successor - was of God as Israel's supreme King, and that the stability and welfare of the kingdom depended upon faithful allegiance to Jehovah, to which he accordingly admonished Solomon and the people (1Chronicles 28:2 - 10).

Then, following further the line indicated in the covenant - promise, David pointed out that the grand object of his son's reign must be to build an house unto the LORD. This would be the initial typical fulfillment of that to which the prophetic promise pointed. So deeply had the king this work at heart, that he had already prepared all the plans for the Temple; and that he dedicated to this work the vast treasures which during his long reign he had accumulated, always with this great purpose in view (1Chronicles 28:11 - 29:5). But this was not a work which Solomon either could or should undertake by himself. He must be supported in it by a willing people. And when the representatives of Israel in that great assembly readily and liberally promised of their substance, David seemed to feel that the work of his life was indeed done, and that God would now let "His servant depart in peace." The solemn and joyous eulogy, and the earnest prayer for his people, and for his son and successor on the throne, with which David dismissed this assembly, form a most appropriate close to his public career.

Gladly would we here end our record of David's life. But Scripture, in its truthful narration, calls us to witness yet another scene. We stand by the death-bed of David, and hear his last injunctions to his son and successor. At this time Solomon could not have been more than twenty years of age. Probably he was even younger. However wise and well-disposed, the temptations and difficulties of his position could not but awaken fears

Edersheim Summarizes 1Kings 2

in the heart of his father, and that in proportion as he kept in view the terms of the Divine prediction concerning his house, with its warnings as well as its promises. In regard to matters Divine and spiritual, only one plain advice need he give to Solomon. Spiritual decidedness, faithfulness, and obedience to God, such simply were the means by which the promises given to David and his house would be inherited. But all the greater were the political dangers which beset the path of the youthful king, an unscrupulous military party, headed by Joab; a dissatisfied priestly faction, ready to plot and join any rebellious movement; and ill-suppressed tribal jealousies, of whose existence Shimei had, at a critical period, given such painful evidence. The leaders of two of these parties had long forfeited their lives; indeed, only the necessities of the time could have excused either the impunity with which Joab's treachery and his murder of Abner and Amasa had been passed over, or the indulgence extended to such conduct as that of Shimei. On the other hand, gratitude to such tried adherents in adversity as the family of Barzillai had proved, was alike dictated by duty and by policy. It was not, as some would have us believe, that on his death-bed David gave utterance to those feelings of revenge which he was unable to gratify in his lifetime, but that, in his most intimate converse with his son and successor, he looked at the dangers to a young and inexperienced monarch from such powerful and unscrupulous partisans. In these circumstances it was only natural that, before dying, he should have given to his son and successor such advice for his future guidance as his long experience would suggest; and similarly that, in so doing, he should have reviewed the chief dangers and difficulties which had beset his own path, and have referred to the great public crimes which, during his reign, had necessarily been left unpunished. The fact that, even before his death, an attempt had been made to elevate Adonijah to the throne, contrary alike to the known will of God and the appointment of David, and that the chief actors in this had been Joab and Abiathar, must have recalled the past to his mind, and shown him that the fire had been smoldering these many years, and might at any time burst into flame. But, however natural, and even lawful, such feelings on the part of David, it is impossible to read his parting directions and suggestions to Solomon without disappointment and pain. Truly, even the most advanced of the "children were in bondage under the elements of the world" (Galatians 4:3).

How far did the type fall short of the reality, and how dim and ill-defined were the foreshadowings of Him, "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously!"

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

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Pett: The reign of Solomon having been firmly established the writer will now expand on the glories and successes of Solomon's reign, in a similar way to that in which the writer in Samuel had initially expanded on David's successes (2Samuel 4-10), before moving on to the downside of his reign. The events that follow in 1Kings 2:46 to 1Kings 10:29 are therefore not chronological but topical in order to bring out the overall glory and prosperity which Israel 'enjoyed' under Solomon, but with the proviso that we have mentioned that it is tinged with criticism.

Peter Pett's Preview of Coming Attractions

An introductory snap summary of Solomon's glories, which does, however, contain a tinge of criticism on the religious level (1Kings 2:46 to 1Kings 3:4).

A description of the divine provision of God-given wisdom to Solomon by YHWH, which is then illustrated by an example (1Kings 3:5-28).

A description of the magnificence of Solomon's court, and the prosperity enjoyed by Judah and Israel as a whole, which is brought out by a description of his administration of Israel and especially of his taxation system which produced a large quantity of provisions which were regularly consumed by the court, followed by a brief summary description of Judah and Israel's prosperity (1Kings 4:1-28).

Peter Pett's Preview of Coming Attractions

A description of the great practical wisdom of Solomon as contrasted with that of the great wise men of the Ancient Near East (1Kings 4:29-34).

A description of the building of Solomon's grand and magnificent Temple, a venture which was one of the ways in which great kings regularly demonstrated their greatness, which however resulted in his calling up compulsory levies of Israelites for the work, which disaffected many in Israel (1Kings 5:1 to 1Kings 6:38).

A description of the building of Solomon's own magnificent palace (1Kings 7:1-12).

A further expansion on the details of the building of the Temple, including details of Hiram its main architect and his innovations (1Kings 7:3-51).

A description of the dedication of the Temple and of Solomon's intercession before YHWH which made all the people rejoice and be glad (1Kings 8:1-66).

A description of the renewal of the conditional everlasting covenant by YHWH concerning the everlastingness of his family's rule which was, however, accompanied by warnings of what the consequences would be of falling short of YHWH's requirements (1Kings 9:1-9).

A description of Solomon's generosity towards Hiram in giving him cities, something which was, however, at the same time depleting Israel of some of its own prosperous cities which were a part of the inheritance of YHWH, which would have caused concern to many in Israel (1Kings 9:10-14).

A description of Solomon's further magnificent building programme, which involved making slave levies on tributary nations (1Kings 9:15-25).

A description of Solomon's trading activities which included a visit from the Queen of Sheba to test out the wisdom of Solomon, which resulted in him giving her splendid gifts (1Kings 9:26 to 1Kings 10:13).

Further details of Solomon's great wealth and prosperous trading (1Kings 10:14-29).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=10&ch=2> accessed October 10, 2014.

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Peter Pett on Solomon's Great Wealth and Blessing

So there is great emphasis on Solomon's magnificence. Some of this magnificence can be discerned archaeologically, especially in terms of building work in Megiddo, Hazor and Gezer, but much of it would be hidden archaeologically by the fact that later centuries made use of his earlier buildings as raw materials for their own building programmes, and by the fact that on the whole Jerusalem remains unexcavated so that any traces there are undiscovered.

Peter Pett on Solomon's Great Wealth and Blessing

There are, however, no solid grounds for denying the outward magnificence of his reign, which can partly be accounted for by the fact that at this time Egypt was weak and inward looking, and Assyria was busy within its own borders. There was therefore no restraint on Solomon's advancement from these quarters. Taking with this the fact that the kingdom straddled the two great trade routes, the first along the coastal road, and the second along the King's highway, east of Jordan, to say nothing of the trade routes from Arabia, so that the world's trade passed through his kingdom, and that he himself appeared to have had a good business brain, taking advantage of his friendship with Tyre and Sidon, and his control of the port of Ezion-geber, to trade by sea with the wider world, and we understand why he and the kingdom became so wealthy. What with tribute, tolls, and exploitation of business opportunities there is no reason for doubting that gold and silver flooded into his kingdom, with the result that 'silver was not accounted of in the days of Solomon'.

Outwardly then all was splendour, but continually underneath we see elements which would cause the disaffection of the people, and demonstrate that such magnificence had a real cost to it, and this would be further exacerbated by Solomon's own consequential disloyalty to YHWH. Prosperity regularly has this effect of reducing spirituality, as men cease to feel dependent on God and the world is allowed to take over the place that should be held by God.

Solomon had so much, and he could have used it for the glory of God. But once he had built the Temple his mind began to wander away from God and to be concentrated on his own glory. And the result was that what had begun in such a promising way, ended up in failure and disaster.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David gives his son Solomon his last bit of guidance

The time drew near for David to die, he charged Solomon his son, saying, "I am going the way of all the earth; therefore, be strong and be a man, and you have kept the charge of Y^ehowah your Elohim—to walk in His ways, to keep His statutes, [to keep] His commandments, and [to keep] His ordinances, as well as the testimonies as [are found in] the writing of the torah of Moses. [This is] so that you will be prudent in all that you do and with all that you face there [as king]. [This is] to the end that Y^ehowah makes His Word stand, which He spoke to me, saying, 'If your sons guard their way to walk before Me in truth, with all their heart and with all their soul, [lit., *to say*], no man will be cut off from the throne of Israel.'

As David's time of life drew to a close, he gave this solemn charge to his son Solomon: "I am going the way of all the earth. You need to be strong, and you need to be a man. Keep the obligations of Jehovah your God. Walk in His ways, keep His statutes, and keep His commandments and ordinances; and you must learn the history which is found in the writing of the law of Moses. All of this is done so that you will be circumspect in all that you do and with all that you face as king. This is so that Jehovah can make His Word stand, which He spoke to me, which was, 'If your sons walk circumspectly before Me in truth, focusing with all their heart and with all their soul, then no man will be cut off when upon the throne of Israel.'

A Complete Translation of 1Kings 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Now you [especially] know what Joab ben Zeruiah has done to me and what he did to the two commanders of the armies of Israel—to Abner ben Ner and to Amasa ben Jether. He killed them, bringing [lit., <i>setting, placing</i>] the bloodshed of war into [a time of] peace. He made the bloodshed of war [splash] upon his belt which [is] around his waist and [drip] onto his sandals which [are] on his feet. You will act according to your wisdom and you will not let his [old] gray head go down to the grave in peace.</p>	<p>You especially know about what Joab (son of Zeruiah) has done to me and what he did to two of the Israeli army commanders—specifically to Abner (the son of Ner) and to Amasa (the son of Jether). He killed them, bringing the bloodshed of war into a time of peace. He made their blood splash upon his belt and drip down onto his sandals. You will act in accordance with your wisdom; but you will not let him die peacefully.</p>
<p>You will show grace to the sons of Barzillai the Gileadite and they will eat [at] your table, for they had previously come near to me while I was fleeing from Absalom your brother.</p>	<p>You should show grace to the sons of Barzillai the Gileadite and allow them to take meals with you, for they had previously come to me when I was fleeing from Absalom your brother.</p>
<p>Also, Shimei ben Gera the Benjamite from Bahurim is with you, and he cursed me a grievous curse in the day I went to Mahanaim. But he came down to meet me at the Jordan, so I swore to him by Y^ehowah, saying, ‘I will not have you put to death by the sword.’ Therefore, you should not leave him unpunished. Because you [are] a wise man, you will know what to do to him. But [I think you should] bring down his hoary head violently to Sheol.”</p>	<p>Also, there is a man, Shimei Gera, who is a Benjamite from Bahurim, and he cursed me out on the day that I went to Mahanaim. However, he later came down to meet me at the Jordan and apologized to me, therefore I swore to him that I would not have him executed. Given what he was done, I don’t think you should leave him unpunished. However, you are a wise man and you will know what to do to him. However, It is my opinion that you should execute him.”</p>
<p>David sleeps with his father/Solomon reigns as king</p>	
<p>David then slept with his fathers and was buried in the city of David. The time [lit., <i>days</i>] that David reigned over Israel [was] 40 years; he reigned in Hebron [for] 7 years and he reigned in Jerusalem [for] 33 years.</p>	<p>David then slept with his fathers and was buried in the city that bore his name. The time that David reigned over Israel was 40 years. He ruled from Hebron for 7 years and from Jerusalem for 33 years.</p>
<p>Consequently, Solomon sat upon the throne of David his father and his kingdom was firmly established.</p>	<p>Consequently, Solomon sat upon the throne of his father David and his kingdom was firmly established.</p>
<p>Adonijah speaks to Bathsheba, requesting to marry Abishag</p>	
<p>Later, Adonijah ben Haggith came in to Bathsheba (the mother of Solomon); and she said, “Have you come [in] peace?”</p>	<p>Sometime later, Adonijah (the son of Haggith) went to Bathsheba (the mother of Solomon). When he gained audience, she asked him, “Have you come to me in peace?”</p>
<p>And he said, “[In] peace.” Then he added [lit., <i>he said</i>], “I have a word for you.”</p>	<p>And he answered, “In peace, of course.”</p>
<p>And she said, “Speak [it, then].”</p>	<p>He then said, “I have something to say to you;” and she said, “Go on; continue.”</p>

A Complete Translation of 1Kings 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He said, "You [even] you know that the kingdom was mine and [that] all Israel had set their faces on me to rule [over them]. However, the kingdom has turned about and it is my brother's, for it is his from Y ^e howah. And now, I am requesting one request from you. Do not send me back [without granting this request]."	He answered, "You certainly know that many in Israel looked to me to rule over them. However, this has all changed, and now the kingdom is my brother's, for it was given to him from Jehovah. Therefore, I have but one single request; please do not reject this request."
And she said, "Speak [it then]."	And she said, "What is it, then?"
And he said, "Please speak to Solomon the king, for he will not turn you away; so that he will give Abishag the Shunammite to me as my wife [lit., <i>for a wife</i>]."	So he said, "Please speak directly to Solomon the king, on my behalf. He will not refuse you. And he will give Abishag the Shunammite to me for a wife."
Bathsheba said, "Very well; I [even] I will speak on your behalf to the king."	Bathsheba said, "Very well, I will speak to the king on your behalf."
Bathsheba speaks to Solomon and Solomon executes Adonijah because he asks for Abishag	
Bathsheba went in to King Solomon to speak to him concerning Adonijah. The king rose up to meet her and then bowed himself down to her. He then sat upon his throne and had another throne brought in for his mother [lit., <i>for the mother of the king</i>]; and she sat on his right side. She then said, "I have [lit., <i>I am requesting</i>] one small request from you. Do not refuse me."	Bathsheba went in to speak to king Solomon about Adonijah. As she entered, the king rose up to meet her, and then he bowed himself down before her. He then sat upon his own throne and ordered that another chair be brought in for his mother to sit on. She sat on his right side. She then said, "I have just one small request to make of you; do not refuse me"
And the king said to her, "Make [your] request, my mother; I will not refuse you [lit., <i>I will not turn back your face</i>]."	And the king replied, "Make your request, mother; I will not refuse you."
She then said, "[Let] Abishag the Shunammite be given to Adonijah your brother as his wife [lit., <i>for a wife</i>]."	She then said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife."
King Solomon answered and said to his mother, "Why are you asking [that] Abishag the Shunammite [be given] to Adonijah? Then ask for him the kingdom from me, for he [is] my older brother. Furthermore, [ask] for him, [and ask] for Abiathar the priest, and [ask] for Joab ben Zeruiah."	King Solomon answered his mother, saying, "How can you ask me that Abishag the Shunammite be given to Adonijah as his wife? Why not ask from me the kingdom for him as well? After all, he is my older brother. Go ahead, ask the kingdom for him and for Abiathar the priest and for Joab ben Zeruiah."
King Solomon made a solemn oath in Y ^e howah, saying, "So will Elohim do to me and more He will add, for Adonijah has spoken this word in his soul. Therefore, as Y ^e howah lives, Who established me and made me sit upon the throne of David my father, and who made a dynasty [lit., <i>a house</i>] for me as He had promised, Adonijah will be executed today."	King Solomon then made a solemn oath by Jehovah, saying, "Let God do [evil] to me and add to that, if Adonijah did not think this up himself. Therefore, let me make this pledge before Jehovah God—the God Who established me, Who made me sit on the throne of David, and Who made a dynasty for me just as He had promised—today, Adonijah will be executed."
Therefore, King Solomon sent [an execution squad] under the control of Benaiah ben Jehoiada; and he fell upon Adonijah [lit., <i>him</i>] and he died.	Consequently, King Solomon sent an execution squad led by Benaiah (the son of Jehoiada) to Adonijah. They fell upon Adonijah and he died.

A Complete Translation of 1Kings 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Solomon shows grace to Abiathar

The king said to Abiathar the priest: "Go to your estate in Anathoth, for you [have become] a man of death. [However], I will not execute you on this day because you bore the Ark of my Adonai Y^ehowah before the face of David my father, and because you were afflicted in all [the ways] that my father was afflicted."

The king said to Abiathar the priest: "Leave here and go to your estate in Anathoth, for you have become a man deserving of death. However, I will not execute you on this day for two reasons: (1) you bore the Ark of Jehovah the Lord before my father David and (2) you shared my father's afflictions when he had been banished by Saul."

Therefore, Solomon expelled Abiathar from being a priest to Y^ehowah, [thus] fulfilling the word of Y^ehowah which He spoke in Shiloh regarding the house of Eli.

Consequently, Solomon exiled Abiathar from Jerusalem and cut him off from being a priest to Jehovah, which fulfilled the word of Jehovah that He spoke in Shiloh regarding the house of Eli.

Solomon orders the execution of Joab

[This] report came even to Joab—for Joab had supported [lit., *inclined after*] Adonijah ([although] he did not support Absalom). Consequently, Joab fled to the tent of Y^ehowah and he grabbed onto the horns of the altar.

The news of Adonijah's execution reached Joab—and Joab was very concerned because he had supported Adonijah (even though he did not support Absalom). Consequently, Joab fled to the tent of Y^ehowah and he grabbed a hold of the horns of the altar.

King Solomon was told that Joab had fled to the tent of Y^ehowah and, "Right now, [he is] beside the altar." Therefore, Solomon sent Benaiah ben Jehoiada, saying, "Go [and] execute him."

King Solomon was told that Joab had fled to the tent of Jehovah and that he was presently holding onto the horns of the altar. Therefore, Solomon sent Benaiah (son of Jehoiada), saying, "Go there and execute Joab."

Benaiah then went to the tent of Y^ehowah and he said to Joab [lit., *him*], "Thus commands the king: 'Come out.' "

Benaiah then went to the tent of Jehovah and he said to Joab, "The king has commanded that you come out of there."

But Joab [lit., *he*] said, "No! I will die here."

But Joab replied, "No! I will die here!"

Accordingly, Benaiah brought [this] word to the king, saying, "So Joab spoke and so he answered me."

Therefore, Benaiah returned to the king, saying, "This is what Joab said to me. He refused to leave the altar."

The king said to him, "Do as he said and strike him down [there] and then bury him. [Thus] you will have removed innocent blood that Joab shed—[both] from me and from my father's house. Y^ehowah has caused to return his blood upon his [own] head, because [lit., *which, that, when*] he fell upon two righteous men better than he. He killed them with the sword and my father David did not know [at first that he killed] Abner ben Ner, the commander of the army of Israel; and Amasa ben Jether, the commander of the army of Judah. The blood-guilt comes back on the head of Joab and on the head of his descendants forever.

The king then said to him, "Do as he said and strike him down right there and then bury him. In doing this, you will remove Joab's guilt for shedding innocent blood from me and from my father's house. Jehovah God made his violence return upon his own head, because he fell upon two righteous men—men who were better than he. He killed them with the sword, and my father David did not know this at the time that he killed Abner (son of Ner), a commander of the army of Israel or Amasa (son of Jether), commander of the army of Judah. The guilt from the crimes Joab committed comes back upon him and his descendants forever.

A Complete Translation of 1Kings 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But to David, to his seed, to his house and to his throne, [there] is peace forever from Y ^e howah.”	However, Jehovah will not impute any guilt to David or to his descendants forever.”
Benaiah ben Jehoiada then went up and fell upon him and killed him. Consequently, Joab [lit., <i>he</i>] was buried near his home in the wilderness.	Benaiah (the son of Jehoiada) went up to where Joab was and executed him. Joab was therefore buried near his own home out in the wilderness.
Then the king assigned Benaiah ben Jehoiada [to take] his place over the army and he assigned Zadok [to be] the priest instead of Abiathar.	The king replaced Joab with Benaiah (son of Jehoiada) and Abiathar with Zadok the priest.
Shimei is placed under house arrest	
The king sent [a messenger] and summoned Shimei and he said to him, “Build a house for yourself [here] in Jerusalem and you will live there. You will not go out from there to wherever [lit., <i>here and there</i>]. It will be on the day that you go out and you cross over the Brook Kidron, know for certain that you will definitely die [for that]. Your blood will be on your head.”	The king sent a messenger to Shimei and summoned him. When he arrived, Solomon told him, “You will build yourself a house right here in Jerusalem and you will live there. You will not leave the house to go outside the borders of Jerusalem. And if you ever leave your home and cross over the Brook Kidron, then know without a doubt that you will certainly die for doing that. Choosing to leave Jerusalem means you will be choosing death.”
Shimei said to the king, “The word which my adonai the king as spoken [is] acceptable [to me]. You servant will do [what you have proposed].”	Shimei said to the king, “Your proposal, my lord the king, is acceptable. Your servant will do as you have commanded.”
Accordingly, Shimei lived in Jerusalem for many days.	Accordingly Shimei lived in Jerusalem for many days.
Shimei violates the terms of his arrest and is executed	
And so it is after three years that two slaves belonging to Shimei flee to Achish ben Maacah, the king of Gath. This is made known [from several sources] to Shimei, saying, “Listen, your slaves [are] in Gath.” Shimei rose up, saddled his ass, and went to Gath to Achish to seek his slaves. So he went and brought his slaves [back] from Gath.	Three years later, two of Shimei’s slaves fled to Achish the son of Maacah, the king of Gath. Shimei is told from several sources that his slaves are in Gath. Shimei rose up, saddled his ass, and went to Gath to Achish to retrieve his slaves. He successfully brought back them back from Gath.
It was made known to Solomon that Shimei had gone from Jerusalem [to] Gath and then returned. Therefore the king sent [a messenger] and summoned Shimei.	Solomon was informed that Shimei left Jerusalem to go to Gath. After he returned, the king sent a messenger and summoned Shimei to the palace.
He said to him, “Did I not make you swear by Y ^e howah and then I solemnly affirmed [all of this] with you, saying, ‘In the day that you go out, going here or there, you must certainly know that you will surely die.’ And you said to me, ‘[Your] word is good. I have heard [you and I will obey you].’ Why have you not, therefore, kept the oath to Y ^e howah [which you made] or [adhered to] the prohibition which I laid upon you?”	He said to him, “Did I not make you swear by Y ^e howah and then solemnly affirm [all of this] with you? Did I not tell you, ‘If you leave, going here or there, definitely know that you will surely die.’ And you answered me, saying, ‘What you have said is good. I heard you and I will obey you.’ Why did you not, therefore, keep the oath that you made before Jehovah? Why did you not obey that simple prohibition that I charged you with?”

A Complete Translation of 1Kings 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The king then said to Shimei, "You [even] you know all the evil that your heart knew that you have done to David my father. Now Y ^e howah has returned your evil upon your head, while King Solomon is being blessed and the throne of David is established before Y ^e howah forever."	The king then said to Shimei, "You know all the evil that you have thought and all the evil that you have done to my father, David. Therefore, Jehovah will now return this evil upon you, while, at the same time, King Solomon is being blessed and the throne of David is being established before Jehovah forever."
The king then commanded Benaiah ben Jehoiada, so he went out and he struck down Shimei [<i>lit., he</i>] so that he died.	The king then gave Benaiah (son of Jehoiada) the command so that Benaiah went out and executed Shimei right then.
Therefore, the kingdom was established by the hand of Solomon.	By all this, Solomon established his kingdom.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: **Psalm 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Also closely related to this chapter are these chapters in Chronicles: **1Chronicles 28** ([HTML](#)) ([PDF](#)) ([WPD](#)). **1Chronicles 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

R. B. Thieme, Jr. did not cover this chapter insofar as I know.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Samuel