

2SAMUEL 14

2Samuel 14:1–14

The Woman of Tekoa/Absalom Returns to Jerusalem

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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Chapters of the Bible Alluded To			
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Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

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	
Authority Arrogance	In authority arrogance, the individual fails to make the most difficult transition of temporal life, which is going from the authority in the home to freedom in life. The home is organized humility. The parents' authority is enforced humility, and the child's response to enforced humility produces genuine humility. Rejection of overt authority in life results in rejection of inward authority of the soul, and that destroys your own self-discipline.
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Conspiracy arrogance	Conspiracy arrogance results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
Criminal Arrogance	Criminal arrogance seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. Believers are susceptible to this kind of arrogance just as unbelievers are.

Definition of Terms	
Crusader arrogance	Crusader arrogance is the self-righteousness arrogance that tries to straighten the world from its error and mistakes. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.
Divine Viewpoint	God's thinking.
Doctrinal Rationales	This is taking information from the Word of God and developing a logical rationale as to how God will deal with you in certain circumstances. For instance, we know that God must provide for our needs while we are here on this earth, so that we do not need to worry about what we should eat or what we should wear. God knows about these things and made provision for them in eternity past.
Grace Orientation	<i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i> , therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation. ¹
Human Good	Acts which society may see as being good, but things which have no eternal value. For instance, a person may want to give one of Al Gore's carbon credit companies money to pay for "carbon usage," and then Al sends out one of his minions to go plant a tree. There are people who would praise this as a great act of self sacrifice, but it means nothing to God.
Human Viewpoint	Man's thinking apart from Bible doctrine.
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.
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God.

¹ From http://gracebiblechurchwichita.org/?page_id=1556 accessed August 3, 2012.

Definition of Terms	
Negative Volition Arrogance	Negative volition is resistance to Bible doctrine on the one hand, or indifference to Bible doctrine on the other hand, based on arrogant preoccupation with self. Arrogance preoccupation with self has many aspects, such as a personality conflict with the teacher of doctrine, or self-pity in interaction with people in the congregation. In this state, you are not antagonistic to doctrine, but simply distracted from it by your own status quo of arrogance. For the believer, this is the most damaging arrogance of them all.
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).
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.

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/>

An Introduction to 2Samuel 14

Introduction: 2Samuel 14 is one of the most unusual chapters in the Word of God, and, insofar as I know, no one has every pointed out why. This is a self-contained chapter, one which is written like a play. It has a prologue: 2Sam. 13; it has an epilogue: 2Sam. 15–19. But it stands by itself as a literary unit, as if a play. There are two unnamed characters: the king and the woman from Tekoa; and two named characters: Absalom and Joab. Of the 33 verses in this chapter, only 6 of them lack dialogue. Three of those verses describe Absalom, as one might describe a character in a play. Interestingly enough, within this play of 4 characters, Joab hires an actress to give a performance for the king, except that, he does not know until the end that this is a performance.

One thing that I have come to observe is, many chapters and books of the Bible have themes or particular literary constructions and understanding these are often key to understanding the chapter or book itself, as well as a mnemonic device which helps one retain the information within.

Let me give you one example of a book that has suddenly become much more clear to me because of understanding that underlying theme: the book of Job. There are 3 men plus Job giving their opinions about Job's life, his suffering and how God is related to all of this. And my question was, for a very long time, how do you reach into this book and figure out what is true, what is false, what is sort of true? You essentially have a religious bull session which is taking place. This made the book of Job one of the most difficult books to exegete. It is an early book of the Bible, which probably predates even portions of Genesis, yet what are we to get from it? And what did ancient readers get from this book? The key to the book of Job is, the Angelic Conflict. The book opens up with Satan accusing Job; but when Job and his 3 friends discuss what is going on with Job's suffering, they

do not talk about the Angelic Conflict. They lay out many true principles and make many accurate statements, except for the fact that they do not take into consideration the Angelic Conflict when they draw their conclusions. As men, we tend to be very anthropocentric. We think about ourselves, our lives, our trials and tribulations; and we so often relate everything back to ourselves. Believers in Jesus Christ recognize that we are a part of a plan, which is somewhat exciting, if truth be told. Some of us will actually get to catch the winning touchdown pass during the last few seconds on the clock (spiritually speaking). However, in going from point A to point B (from our spiritual birth to our physical death), we need to bear in mind that we are teaching angels and vindicating the truth of God before angels. This is, in a nutshell, the underlying theme and the message of the book of Job.

Here is one of the many fascinating aspects of the Word of God: this short explanation of the book of Job is both revelatory, obvious, and yet has never been explained before, insofar as I know. The fact that this chapter is written like a play is revelatory, obvious, and yet, insofar as I am aware, has never been said before. And yet the Bible is filled with chapters and books that, even at this time, in 2012, have never yet been completely explained, and, therefore, they have never been fully appreciated.

This does not mean that we do not understand the gospel or the life of the believer; these things have been known since our Lord walked on this earth and since Paul expressed this theology in the New Testament epistles. However, there are so many things out there still waiting to be discovered.

I personally learned under the teaching of probably the best expositor of the Bible apart from the Apostle Paul: R. B. Thieme, Jr. Without contradicting or dismissing orthodox theology, Pastor Thieme unearthed a great many principles in the Word of God which had never been clearly laid out before. And he paid his dues in order to be able to do this. In his early studies, like Moses or Joshua, it is clear that Bob, for many years, taught 1 or 2 or more chapters a night; until many principles became suddenly well-defined and clear to him, so that he taught these in subsequent years, expanding his teaching schedule to as many as 10 hours a week (and more during a conference). His own study schedule, which could be 10 or more hours a day, gives insight into his own dedication to the Word of God. Few if any men have equaled Bob's rigorous schedule.² Whereas Bob taught as many as 10 classes per week, most of those who came up under him, teach 3–4 classes per week.

Back to the topic at hand:

In the previous chapter, Amnon raped his half-sister, Tamar; and Absalom, her full brother, waited in vain for David to act. Finally, Absalom, biding his time, held a gathering at his ranch, calling for all the king's sons to come to his bbq. Absalom first asked the king, and the king said *no*; and then he asked that the king send Amnon there, and the king agreed to this. When Amnon and the rest of his half-brothers arrived up in Israel to enjoy a bbq on Absalom's ranch, Absalom had his servants kill Amnon, and Absalom fled northeast, out of Israel. See **2Sam. 13** ([HTML](#)) ([PDF](#)).

This particular chapter could be easily divided up into two parts: *The Woman From Tekoa* (vv. 1–22) and *Absalom Returns to Jerusalem* (vv. 23–33).

As R. B. Thieme, Jr. told his congregation on 21March 1980, that this is the first time that a congregation in 2000 years will have the chapter taught to them correctly and in detail, and, similarly, this is the first time that this chapter will be covered in print in similar detail. It is unfortunate, but so much of the Bible has never been thoroughly examined and exegeted, whereas God the Holy Spirit wants us to know His Word.

So that there is no misunderstanding, the exegesis of this chapter has not been reproduced from the notes of R. B. Thieme, Jr.'s Bible classes. About 240 pages were written before those notes were ever consulted. Furthermore, the additional pages written after consulting my Bible class notes were not taken directly from those notes. However, when an idea, a short quotation or the inspiration for a doctrine came from those notes, R. B. Thieme, Jr. was properly credited. However, I am clearly standing on Bob's shoulders in all of the work that I have done over the past 15–20 years.

² Personally, I begin to *hit the wall* somewhere between 2–4 hours.

I have no official connection to Berachah Church, apart from having been a member at one time and I still attend now under R. B. Thieme III's ministry. Like father and son Thieme, I believe in the power of the Word of God, and present this as the most thorough examination of 2Samuel 14 available in writing. The interpretation is not going to always agree with the work that R. B. Thieme, Jr. has done.³

On the other hand, I have clearly adopted the vocabulary that R. B. Thieme, Jr. developed over a 50+ year ministry. This is one of R. B. Thieme, Jr.'s great contributions to theology, whose vocabulary had become distorted, stale and out-of-date.

Similarly, I have made judicious use of the internet and the work of particular websites in order to develop or supplement the material which is here. In all cases, I give credit to those who work I draw from. Although I believe in original work, I am also not one to reinvent the wheel every time I need a wheel. So, if someone has done a splendid job on, say, the doctrine of regeneration, and that is pertinent to a passage, then I will draw from what that person has done in full or in part, and always with giving proper credit where it is due. At this point in my life, I do not anticipate ever doing this work for money, as God has seen to all of my needs. Therefore, I am not taking someone's ideas, presenting them as my own, and using this to make a quick buck. Again, this comes under the category of, *why reinvent the wheel?*

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

The Four Principal Characters of 2Samuel 14

Characters	Commentary
The King	This is King David, the greatest king of Israel and possibly of human history. David is under a decade of pressure and difficulties from God because he committed adultery with Bathsheba and then had her husband murdered. David is called only <i>the king</i> in this chapter; his name is never used.
Absalom	Absalom is David's third son. David's first son (and Absalom's half-brother), Amnon, raped Tamar, Absalom's sister. David was unwilling to punish or even prosecute Amnon, so Absalom killed him and then fled to Geshur to stay for three years with his grandfather, who was king of Geshur.
Joab	Joab is David's top general, as well as David's nephew, and one of the greatest generals of all time. He is also Absalom's much older cousin. Joab decides to mastermind a plot by which Absalom can be returned to Jerusalem as the heir apparent.
Woman from Tekoa	This is a brilliant actress from Tekoa who can both act from a script and improvise when necessary.

It is somewhat fascinating that this portion of the book of Samuel is written very much like a play. There are a very limited number of participants on stage, and they all have their lines (this is a very "talky" chapter). Of course, the foundation for this chapter is, Joab has gotten this woman from Tekoa to present some performance art in court before the King. So, in some respects, this is a play within a play.

Taking this into consideration, you will note that two people are named and two people have titles. At this point, I am unsure as to what this means. It is Joab and Absalom who are the dynamic characters in this play; and the king and the woman the immutable ones?

³ As a for instance, R. B. Thieme, Jr. taught that Absalom need to be executed upon his return to Jerusalem (1972 David Series, lesson #631_0350). I believe that David could have settled all of this in court, justly, and without executing Absalom. We both teach that, the problem here is, David never applied the correct concepts of justice. Despite the few disagreements that I may have, this particular series is one of R. B. Thieme, Jr.'s best.

It is important to understand what has gone before.

The Prequel of 2Samuel 14

We need to recall that David is under installment discipline. That is, what David did by committing adultery with Bathsheba and then killing her husband was so heinous, that, if God gave David all of his discipline at once, it would kill him. So God gives David 4 installments of discipline (see 2Sam. 12:6–7). His son by Bathsheba would die; his daughter Tamar would be raped and forever changed; his firstborn would be killed; and, finally, his son Absalom would rise up in rebellion against him. Nathan, the prophet, only laid out a portion of David's discipline, which would be the raping of his wives, which Absalom would later do as a part of his rebellion against David. **2Sam. 11** ([HTML](#)) ([PDF](#)) and **2Sam. 12** ([HTML](#)) ([PDF](#)) have all the details of this.

Edersheim: Although David was graciously forgiven, and again received into God's favor, neither he nor his government ever wholly recovered from the moral shock of his fall. It is not merely that his further history was attended by an almost continuous succession of troubles, but that these troubles, while allowed of God in judgment, were all connected with a felt and perceptible weakness on his part, which was the consequence of his sin. If the figure may be allowed, henceforth David's hand shook, and his voice trembled; and both what he did and what he said, alike in his own household and in the land, bore evidence of it.⁴

Application: This ought to particularly catch the attention of the Christian husband (or wife) who is considering having an affair. God will forgive you—God stands ready to forgive you for all of your sins—but the shockwaves from your sin could reverberate for years, as they did for David. David's acts of adultery and murder resulted in about 10 years of difficulties and pain for him (and this is not taking into consideration how it affected the other members of his family—the lives of Absalom, Amnon and Tamar were shattered because of David's indifference/indulgence of them). David's impact on his children's lives will affect several generations to follow. You will note that Amnon, Tamar and Absalom's lines go nowhere. Only Absalom has children. What a difference David could have made on each of these person's lives had he spent time raising them rather than chasing skirt.

Application: God's forgiveness does not mean that your sin does not have real results in the real world. All of what is happening to David, apart from being David's own judgment upon himself (2Sam. 12:6), are natural results from exploiting his position of power and prestige.

Application: If you are thinking of having an affair, there is another important consideration: time. We have only so much time on this earth, and God has designed our lives to be fulfilling, meaningful and even fun without us having to sin in order for those things to be a part of our lives. There are things which can take a great deal of time away from you (e.g., a lawsuit, an arrest, a feud with a neighbor), but few things steal time from your life like an affair does. Once the dust settles, you may look around, and five or ten years have passed. Important aspects of your life, such as precious years of your children, your relationship with your spouse, your performance at work, your spiritual life, have sped by, and you missed these things.

So David has, nearly 10 years ago, committed adultery with a beautiful woman named Bathsheba. Because she was pregnant, David arranged to have her husband killed on the battlefield, and Joab, his general, actually set Bathsheba's husband up to be killed.

Nathan the prophet came to David, asking him about a criminal case, where a rich man steals a poor man's ewe lamb—a lamb that this poor man loved. David is infuriated and first calls for the rich man's death, but then backs off to say that he must pay fourfold for the lamb. Then Nathan looks at David square in the eye and says, "You are the man."

⁴ From <http://www.lewendwater.org/books/v5bhot.pdf> accessed July 19, 2012

The Prequel of 2Samuel 14

What follows is David paying fourfold for taking Bathsheba from her husband, and murdering him, who was one of David's greatest soldiers. As a part of this suffering, David's son Amnon rapes his half-sister, Tamar. David is unwilling to prosecute Amnon, so Absalom kills Amnon and then flees to Geshur, the country of his grandfather, where he stays for three years.

At no time does Absalom speak of his relationship to the God of Israel; at no time does he demonstrate any character. Absalom is handsome, charismatic, and brilliant. But he has no personal character. His plot to kill Amnon is not an example of justice because there is no justice when men do simply what is right in their own eyes. Absalom—very much like Saul—has all the trappings of a great leader, but his tragic flaw, arrogance, makes him a horrible leader of men.⁵

Joab believes that it would be best for Absalom and David to be reconciled, so he develops a rather intricate plot to get David to allow Absalom back into Israel, and that is what this chapter is all about.

Joab is apparently familiar with all of David's children and the only one who seems to show leadership potential is Absalom. Joab probably only considered the sons of David who were young adults by this time and, for a man who is great, will make a bad choice when it comes to picking Absalom as David's best successor.

What appears to be the case—although the Bible does not specifically tell us this—that Absalom is a very popular hero in Israel. Over the years, through rumors, the population of Jerusalem found out about what Amnon did to Tamar, as she wandered the streets after being raped. However, King David did nothing about this. As Tamar's father and the King of all Israel, this was apparently quite upsetting to a number of people. Therefore, when Absalom killed Amnon, he was seen as a hero who brought the ultimate justice to Amnon, a cad of a human being.

So that there is no misunderstanding, what Absalom did was wrong. There was a legal system in place to deal with Amnon and the legal system failed. There is nothing in the Mosaic Law that tells us to exact our own justice when traditional justice has failed. So Absalom was acting outside of the law when he killed Amnon.

As an aside, Israel did not have professional executioners. The executioners were the closest male relatives to those who have died. They are known as the blood avengers because they are kin with the victim and they seek legal vengeance. Now, such a person could not just go out and kill whom they believed to be the murderer. The sentence must be passed in a court of law and then the convicted criminal would be executed by the blood avenger. However, David never prosecuted this case. Either he or Absalom would have been the blood avengers who would execute the criminal, in this case, the rapist, Amnon.

Chapter Outline

Charts, Maps and Short Doctrines

Ferrar-Fenton dates this chapter 1025 B.C. Reese's Chronology Bible dates this at 996 B.C. with Klassen at 995 B.C. This chapter takes place over a period of nearly 2.5 years; there are 2 years that Absalom lives in Jerusalem where David will not see him (2Sam. 14:28) and Joab has to spend some period of time writing a script and procuring an actress that David does not know.

Let's look at a portion of the Davidic Timeline, which mostly pertains to the narrative of David and Bathsheba, and the results of their affair:

⁵ Although I hate to get political here, but I will because this will be read by people decades later: Absalom is very much like our current President Barack Obama. President Obama has all of the trappings of a great leader: he is handsome, intelligent, with a great back story, and a man who seemed to appeal to the highest ideals of the correct way to do politics. This was a man who could speak, and some of his followers would faint as he spoke. However, all of this is external. Inside, is an arrogant, power-hungry politician who will do and say anything to gain power and to retain that power. He is a man unable to try a different path, because of arrogance, as what he is doing is not working. He is a man who has absolutely no experience with economic matters or with world affairs, and an honorable man with true humility would have taken himself out of the running back in 2008.

The Abbreviated Davidic Timeline

Fenton-Farrar (F. L. Smith)	Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
	1040 B.C.	1030 B.C.	Ruth 4:22	David is born.
1063 B.C.	1025 B.C.		1Sam. 16:1–17	David is anointed by Samuel (at age 15 by Bible Truth 4U).
1055 B.C. (c. 1010 B.C.)	1010 B.C.	1025 B.C.	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.
		c. 1022 B.C.	2Sam. 3:2–5	David is ruling from Hebron with his wives and he is fathering children. Approximate time Absalom is born, as per Reese.
1035 B.C.		1005 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
1034 B.C.		1004 B.C. c.1016 B.C. (Klassen)	2Sam. 11:26–12:23 Psalm 32 51	David marries Bathsheba. David is rebuked by Nathan. David calls for God's forgiveness and cleansing.
	1000 B.C.	1003 B.C. c. 1015 B.C. (Klassen)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
			2Sam. 12:26–31 1Chron. 20:1b–3	Conflict with Ammonites is concluded.
1032 B.C.	990 B.C.	1002 B.C.	2Sam. 13:1–22	David's son, Amnon, rapes David's daughter, Tamar.
1030 B.C.	[990–985 B.C.]	1001–999 B.C. 998 B.C. (Klassen – date was changed; typo in Reese)	2Sam. 13:23–39	David's son Absalom kills Amnon and flees. 2Sam. 13:23 And it happened after 2 full years Absalom had sheepshearers in Baal-hazor, beside Ephraim. And Absalom invited all the king's sons. 2Sam. 13:38 And Absalom fled and went to Geshur, and was there 3 years.
1025 B.C.	[985–983 B.C.]	996 B.C. 995 B.C. (Klassen)	2Sam. 14	Joab tries to reunite David and Absalom. 2Sam. 14:28 And Absalom lived 2 full years in Jerusalem and did not see the king's face.

The entire **David Timeline** ([HTML](#)) ([PDF](#))

Quite obviously, this timeline helps us to put rough dates on all of the historical incidents found in this chapter along with the ages of those involved. Sometimes the age of a principal can help us to understand their actions.

2Samuel 14 explains how David accepts Absalom back into the city of Jerusalem. It is an odd narrative, which may confuse the reader at first. Joab, David's #1 general, apparently believes that Absalom should be next in line

for the throne, and that it is safer for David if his son Absalom expects to be king as a matter of due course rather than for him to be in a nearby kingdom and contemplate military action against David. So, Joab, who has probably tried previously to talk the king into bring Absalom back; resorted to doing this through an intermediary. Joab brings an actress into the picture, who will cause David to reconsider his decision concerning Absalom. However, it is quite important that we given some thought to why this chapter is here, apart from its historical perspective. Certainly, it would be a leap to have Absalom living in a foreign kingdom in one chapter, and, in the next, be back in Jerusalem fomenting revolution. So, historically, this explains how this happened. However, the Bible is not merely an historical book. Therefore, there must be more to this chapter than simply drawing a straight line from point A to point B (how did Absalom go from being an exile to living in Jerusalem?). So, why we study this chapter will be explained within the exegesis of this narrative.

This is what is happening to David. His country is at peace, national enemies are at bay, and yet David's life is consumed with the wreckage of his sins of adultery and murder. It does not seem to end. The resultant consequences of his sin wear upon David for a decade. Right now, David has children spread across ages 0 on up to the middle 20's or so. What could be more enjoyable than to have a few years without war, a few years where you can enjoy the children you have produced and the wife (in David's case, *wives*) who produced them. However, this thing with Absalom is constantly before David. He is thinking a great deal about Absalom, and David's feelings are mixed. At a critical time in Absalom's life when he needed David (his teens), David was not there for him. His father was out chasing skirt instead. At a time when Absalom needed a steady hand to affirm the importance of justice and righteousness, David gave Absalom maudlin sentimentality instead. As a result, Absalom will take years away from David, and finally even lead the country in a revolt against David, forcing David to leave the country.

Application: If you do not take the time to give your children proper training, guaranteed they will take this time and more from you because of their lack of training in later years.

Application: Discipline takes time; particularly if you really screw up. There are some sins you cannot commit, *rebound*, and then just move on without there being repercussions. Let me give you a simple, related example: adultery. You may commit adultery, and it may last all of a few minutes or a few years; but the effects will go on for many years. You will either be wracked by personal guilt, or your opposite number will find out, and putting your marriage back together will take a long time—and it may not ever be fixed. Before committing one of those big sins, you may want to stop and think, “Do I want my life to be screwed up for the next 5, 10, 15 or 20 years?” It is not unusual for adultery to affect a person's life (and the lives of his spouse and children) for 20+ years. This can negatively impact the lives of your children and their children as well. That is one of the salient points of this part of David's life is, he cannot just take this married woman, kill her husband, and then name his sins and it is all over. Life does not work like that. God has completely and totally forgiven David; but he still has to live with the results of his sin.

Edersheim writes⁶ of David: *Considering the important part which David sustains in the history of Israel, the views expressed by the ancient Synagogue are, on the whole, remarkably free from undue partiality. But beyond this there is a shrewd discernment of real under apparent motives, and a keen appreciation of the moral bearing of actions. The bright side of David's character is dwelt upon his true humility [Tradition instances this curious (if not historically accurate) evidence of it, that the coins which he had struck bore on one side the emblem of a shepherd's staff and scrip, and on the reverse a tower (Ber. R. 39)], the affectionateness of his disposition, the faithfulness of his friendship, and, above all, his earnest heart-piety, which distinguished him not only from the monarchs of heathen nations, but from all his contemporaries, and made him for all time one of the heroes of faith.* So, even though David gets beaten up pretty badly in Scripture, from his sin with Bathsheba and on into this chapter, this does not mean that he is not a great hero of the faith.

As has been discussed in greater detail elsewhere, when David is back in fellowship, which occurs many times during this disciplinary period of time, the discipline is turned to blessing. That is, David will be blessed by these

⁶ From: <http://www.levendwater.org/books/v5bhot.pdf> accessed July 19, 2012. Footnote was taken from Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 549.

things which occur in his life, although they will certainly be difficult for him to endure. However, equally true is, when David is out of fellowship, the difficulties that he is facing will not benefit him, but frustrate and confuse him, and knock him off balance.

One of the keys to boxing is balance. If you are balanced, you can throw a punch in such a way as to have maximum impact. You can dance and move and avoid a punch, if you are balanced. Your opponent may land a punch, but, if you are balanced, it will have the least amount of effectiveness.⁷ However, that same punch landed while you are off-balance will possibly knock you to the ground.

The Holy Spirit in the life of the Church Age believer along with **doctrinal rationales** give us balance. When we are filled with the Spirit, this is not some ecstatic experience, but the thing which, along with Bible doctrine, gives us balance. David, as king and as a prophet, must be empowered by God the Holy Spirit. However, when he is out of fellowship, God the Holy Spirit does not work through him. David is clearly out of fellowship in this chapter, although living a life of wild debauchery is not what we observe. What we observe, time and time again, is David is making decisions based upon emotions and not upon the Word of God. He is allowing his feelings to guide him, rather than the justice of God. Whereas, in this chapter, his wisdom and temperance ought to shine through, as David is the judge of the highest court in the land, what we see David doing is, acting in accordance with his feelings. He's thinking about his son Absalom, but he's still a little mad, so Absalom can return to Jerusalem, but not come to see his father. And then, a couple years later, Absalom does something which is reprehensible, and David overlooks it, and sees Absalom, after seven years, and is greatly emotional about it. You cannot run a country like this.

This does not mean that, for seven years, David was out of fellowship and worthless to God 24/7. This chapter tells us that, when dealing with his sons, David was unable to be objective. He was unable to act as chief justice of the high court of the land, if his son Absalom was involved. When David thought about his son Absalom, he was off-balance and he could not make a right decision to save his life.

We begin this chapter with Absalom living as an expat in Geshur, an allied country of Israel's, with his maternal grandparents (2Sam. 13:37–39). Joab would like to get his uncle, King David, to forgive Absalom for killing Amnon, and to bring Absalom back into Israel. Joab waits until 2 years have passed, and David has warmed up to the idea of Absalom coming back to Israel (2Sam. 14:1). However, it is clear that Joab cannot simply go to David and say, "Isn't it about time that you forgive Absalom?" So Joab hires an actress from Tekoa, who can both read her lines flawlessly and can improvise in character. She will come to King David's court as a mourning woman with a serious problem (vv. 2–4). She has lost her husband, and her two sons have gotten into a fight and one killed the other (vv. 5–6). Relatives want to execute the remaining son, leaving her husband no seed to his name (v. 7). Although the king agrees to take care of the matter (v. 8), She continues to speak, asking that any guilt be upon her and not upon David (v. 9). David seems to sense that there is some additionally wrong, and tells her to send anyone giving her a hard time to him, and he would sort them out (v. 10). She asks for assurances that the avengers of blood (other family members) would not be allowed to execute her remaining son, and David agrees to this (v. 11). Then the woman asks to say one more thing, and the king agrees to this (v. 12).

The woman then speaks about David's son, Absalom, not naming him specifically, but speaking of the inevitability of death and how, once water has been spilled, it cannot be taken up again (vv. 13–14). She says that the people have made her afraid that she and her son may never enjoy the inheritance of God (vv. 15–16). Then the woman lays on the flattery thickly (v. 17).

At some point, David had become suspicious and asked the woman straight out whether Joab was behind her request (vv. 16–19a). She admits that Joab put her up to this, and then flatters the king even more (vv. 19b–20).

David, understanding that this is a ruse to bring back Absalom, turns to Joab and tells him that he may bring the boy back, and Absalom falls before the king in obeisance and gratitude (vv. 21–22). Joab rises up to bring back

⁷ Mohammed Ali (aka Cassius Clay) used this principle to tremendous effect with his famous rope-a-dope strategy against George Foreman (or was it Joe Frazier?). He took quite a number of punches, but he moved and balanced himself in such a way, often using the ropes, to his advantage, maintain his balance the entire time.

Absalom, and the king makes it clear that Absalom can return to Jerusalem, but he may not come to the king (vv. 23–24).

There is an interlude about Absalom, his attractiveness, his hair and his family (vv. 25–27).

After two years, Absalom becomes impatient and wanting to see the king (v. 28). He sends two messages to Joab to gain entry to the palace and Joab does not reply to him (v. 29). So, Joab burns down Joab's barley field, and Joab, quite upset, comes to Absalom and confronts him (vv. 30–31). Absalom explains that he has gone through the normal channels of contacting Joab, but without any response, and then asks, "Why am I even here? I would have been better off to remain in Geshur." (v. 32a). Absalom then concludes, "Take me to the king, and if I am guilty, then he can execute me." (v. 32b). Joab, therefore, gets Absalom an audience before the king, and Absalom prostrates himself before the king and the king kisses him (v. 33).

As I mentioned, this chapter could be divided into two parts.

Keil and Delitzsch Outline 2Samuel 14

Absalom's Return, and Reconciliation to the King

As David did not repeal the banishment of Absalom, even after he had comforted himself for Amnon's death, Joab endeavoured to bring him back to Jerusalem by stratagem (2Sam. 14:1–20).

When this succeeded, he proceeded to effect his reconciliation to the king (2Sam. 14:21–33). He may have been induced to take these steps partly by his personal attachment to Absalom, but the principal reason no doubt was that Absalom had the best prospect of succeeding to the throne, and Joab thought this the best way to secure himself from punishment for the murder which he had committed.

But the issue of events frustrated all such hopes. Absalom did not succeed to the throne, Joab did not escape punishment, and David was severely chastised for his weakness and injustice.

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 14 chapter comments (slightly edited).

There are really two sections to this chapter:

The Woman from Tekoa Seeks Justice Before David	vv. 1–22	[Or, <i>The Woman from Tekoa</i>]
Absalom Returns to Jerusalem	vv. 23–33	[Or, <i>Absalom</i>]

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

R. B. Thieme, Jr. is one of the few teachers to present this chapter as 3 parts.

R. B. Thieme, Jr. Outlines 2Samuel 14

vv. 1–20	The Lavish Production of the Woman of Tekoa; Producer: Joab.
vv. 21–29	The Return of Absalom to Jerusalem.
vv. 30–33	David's Arrogance Hangover.

From R. B. Thieme, Jr.'s 1972 David Series, lesson 631_0322.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

In this chapter, Joab will try to get David to grant Absalom a pardon; and this will require us to probe the psyche of Joab because, once Absalom returns and is living in Jerusalem, Joab does not respond to his being called by Absalom. Absalom will eventually burn down Joab's field, which is next to his, and Joab will respond to that. Much

of what the woman from Tekoa says reflects Joab's thinking—in fact, so much so, that even David will recognize it and ask her, “Did Joab put you up to this?”

Portions of this chapter will be difficult to tie together. The woman from Tekoa appears to come right out and tell David why she is there, and talk to him about Absalom. And then, she begins talking to him about her and her son again, which is a made-up cover story that Joab gave her.

There is also an oddity in this chapter; David's name is never mentioned. He is always called *the king* in this chapter, and never by his *Christian name*. His name is found in every chapter of 2Samuel previous to this. His name is found in every chapter of 2Samuel which follows this chapter. But the proper name *David* is not found in 2Sam. 14. At this point, I can only theorize here—could this information be culled from the court records, where the king is listed only by title but not by name?

From the divine side of authorship, what does this mean? What did God the Holy Spirit choose this one chapter⁸ to speak of David using only his title, *the king*? This is what David needed to be in this chapter. He needed to be the king. He needed to be decisive, just and objective. He needed to deal with Absalom objectively, and not as the son of David. This is David's entire problem with his children: he is an over-indulgent father who cannot deal with the sins of his children. When he needs to be the king, he is a subjective, over-indulgent father. So, God the Holy Spirit uses this title ironically, if you will, concerning what David should be, but is not.

Let's step back and consider the nation Israel. This ought to be a golden era for the nation Israel. They are, for a time, at peace with their enemies. Joab, the lead general, is at home, enjoying his land and family.⁹ David has sinned, but that sin is a few years old. However, there is this great undercurrent of revolution occurring. David, a man after God's Own heart (Acts 13:22), is ruling, a man who is perhaps the greatest king in human history. However, while this relationship with Absalom is in flux, many of the people of Israel are turning against David. David, by the decisions he has made and the life he has led, has turned many of the people of Israel off. “If this is David's God, why should I worship a God like that?” may have been the thinking of some. David's actions—particularly his lack of justice—during this time period, apparently turned the people not just away from him, but away from his God, Y^ehowah. We are not going to see much evidence of this in this chapter—this is yet to come—but as we proceed in this chapter, I want this to be in the back of your mind. This helps us to understand how the Jews—many of them, anyway—find it in their hearts to rebel against David, and, therefore, against the God of Israel.

There are clues hidden in this chapter, and let me give you two of them: notice how many times David, Joab and Absalom speak of the character, the essence or the guidance of God in this chapter. They don't. The other principal of this chapter is the woman from Tekoa, and she speaks of God, but primarily to manipulate David. She is like the person who stands up in a meeting and says, “God told me we ought to go with plan A, so, therefore, we ought to go with plan A.” Although some of what the woman says is valid (e.g., speaking of the inheritance of her late husband as important in God's eyes), she is using God to get David to go along with her petition.¹⁰

The second clue in this chapter that the leadership of Israel is on the wrong track is, there is no justice in this chapter, only familial love and emotion. This is actually the key to this chapter. Dozens of excellent commentators suggest that the problem in this chapter is, David only half-forgives Absalom, and that is the basis for their estrangement and the revolution which will follow. Although half-forgiveness is a moderately important concept in this chapter, the key to understanding this chapter is a lack of applied justice. David does not tie together everything in terms of what is righteous and just. He depends upon his emotions in order to guide him, which

⁸ Now, although God the Holy Spirit did not divide the Bible into chapters and verses, this particular chapter is a literary unit; and within this literary unit, David is never called David, he is always called *the king*.

⁹ I am presuming that Joab has a family; I am not aware of the Bible speaking of anyone in Joab's line.

¹⁰ A modern-day equivalent to this is the liberation theology movement. They use God and a few select passages from the Bible in order to petition for socialism (under the guise of helping the poor and promoting social justice). It's not as if liberation theology proponents believe strongly in the Bible and would allow themselves to be changed or molded by the Bible. They simply use the Bible in order to influence Christians who disagree with them.

means that David's decisions will be all over the map. Because justice never becomes an issue, we know that the leadership of Israel is lacking, and this lack will affect the entire fabric of national life in Israel.

When you go before a judge, you want that judge to go by the clear laws of the land. You want to depend upon that judge for a just verdict. You want to go before him, argue the clear points of the law, and for him to rule based upon the law, and not based upon how he feels that day. The people of Israel did not have that in David. In any dealings that David had with his sons, he was the indulgent father and not the just judge.

What Amnon did was wrong, and he should have been legally executed; but he was not. David did not apply righteousness and justice. When Absalom had Amnon killed, he was wrong. Again, David did not apply righteousness and justice to the situation. There is one way and one way only to fix what happened: David must hold court, retroactively assess judgment against Amnon, and then pass judgment against Absalom. David is unable to treat his sons objectively, and that will eventually lead to a revolution. As the chief justice of the high court of the land, David needs to act and to apply justice; but as an overindulgent father, David cannot.

One more thing needs to be said: the order of the male births to David was Amnon, Chileab¹¹ and Absalom (2Sam. 3:2–3). It seems apparent that Absalom is the heir apparent. Therefore, the logical question is, *where's Chileab?* Chileab is found in the genealogy passages only, which suggests that, for whatever reason (probably an early death), he fell out of the running for king. The Bible goes from Amnon to Absalom, so we can only speculate. Obvious other reasons would be, he is born an idiot, he has no interest in the throne, he leaves the kingdom for whatever reason. It is rather sad, whatever the case, because his mother was one of David's great wives, Abigail (see **1Sam. 25** ([HTML](#)) ([PDF](#)) for more about Abigail).

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The Woman of Tekoa: the Preparation

In order to begin this verse, we need to consider 2Sam. 13:39 (there are no chapter divisions in the original text): **So [the spirit of] David the king had come to an end to go out [Greek: And the spirit of the king grew tired to go out] to Absalom, for he had been comforted concerning Amnon for he was dead.** To give a more interpretive, but less accurate translation: **King David no longer thought to go out to Absalom for justice, for he had been comforted over Amnon because he was dead.** The idea is, after time went on, David began to deal with the fact that Amnon was dead and that what he did was a lousy thing (raping his half-sister, Absalom's full sister). So, David no longer wanted to prosecute Absalom for the murder of Amnon. However, this did not mean that David would do this of his own initiative; nor did this mean that Joab could simply say, "I'll go get Absalom;" and David replies, "As you wish."

Slavishly literal:

And so perceives Joab ben Zeruiah that a heart of the king upon Absalom. 2Samuel 14:1

Moderately literal:

And Joab, the son of Zeruiah, perceived that the heart of King David [lit., *the king*] [was] upon [possibly, *against*] Absalom.

And Joab, the son of Zeruiah, David's sister, perceived that David was thinking fondly about Absalom [or possibly, *David's thinking was still against Absalom*].

Here is how others have translated this verse:

¹¹ Chileab is called *Daniel* in 1Chron. 3:1.

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹²; 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.

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.

Latin Vulgate	And Joab the son of Sarvia, understanding that the king's heart was <u>turned to Absalom</u> ,...
Masoretic Text (Hebrew) Peshitta (Syriac)	And so perceives Joab ben Zeruiah that a heart of the king upon Absalom. NOW Joab the son of, Zoriah perceived that the kings heart was <u>reconciled toward Absalom</u> .
Septuagint (Greek)	Now Joab the son of Zeruiah knew that the heart of the king was <u>toward Absalom</u> .
Significant differences:	The Hebrew lacks a second verb, and the English translation from Latin and Syriac interpret this to mean <i>turned to</i> , <i>reconciled to</i> .

Thought-for-thought translations; paraphrases:

¹² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Common English Bible	Absalom is restored Now Joab, Zeruiah's son, could see that the king's mind was on Absalom.
Contemporary English V. Easy English (Pocock)	Joab knew that David couldn't stop thinking about Absalom,...
	Joab plans to bring Absalom back to Jerusalem
	Joab, the son of Zeruiah, knew that King David was constantly thinking about Absalom.
Easy-to-Read Version <i>The Message</i>	Joab son of Zeruiah knew that King David missed Absalom very much.
New Living Translation	Joab son of Zeruiah knew that the king, deep down, still cared for Absalom.
	Joab Arranges for Absalom's Return
	Joab realized how much the king longed to see Absalom.

Partially literal and partially paraphrased translations:

American English Bible	Now, JoAb (the son of ZeruJah) knew that the king [still loved] AbSalom.
Beck's American Translation	Joab, Zeruiah's son, knew the king's mind was on Absalom.
Christian Community Bible <i>God's Word™</i>	Now Joab son of Zeruiah saw that the king was yearning for Ab salom..
New American Bible	Joab, Zeruiah's son, knew the king was still thinking about Absalom. <i>The Wise Woman of Tekoa.</i>
	Now Joab, son of Zeruiah, knew how the king felt toward Absalom.
New Jerusalem Bible	Now, Joab son of Zeruiah observed that the king was favourably inclined to Absalom.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now it was clear to Joab, the son of Zeruiah, that the king's heart was turning to Absalom.
Complete Jewish Bible	Yo'av the son of Tz'ruyah perceived that the king missed Avshalom;...
Ferar-Fenton Bible	Joab Brings Back Absalom. (B.C. 1027)
	And J'oab-ben-Zeruiah knew that the heart of the king was upon Absalom,...
HCSB	Joab son of Zeruiah observed that the king's mind was on Absalom.
Judaica Press Complete T.	And Joab the son of Zeruiah knew that the king's heart (longed) for Absalom.
New Advent Bible	And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom,...
NET Bible®	David Permits Absalom to Return to Jerusalem Now Joab son of Zeruiah realized that the king longed to see [Heb "the heart of the king was upon." The Syriac Peshitta adds the verb 'ethre'i ("was reconciled").] Absalom. 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.
<i>The Scriptures</i> 1998	And Yo' ab? son of Tseruyah knew that the heart of the sovereign was towards Ab?shalom.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Joab son of Zeruiah knows that the heart of the king [is] on Absalom,...
English Standard Version	Now Joab the son of Zeruiah knew that the king's heart went out to Absalom.
exeGesés companion Bible	WISE WOMAN OF TEQOHA And Yah Ab the son of Seruyah perceives that the heart of the sovereign is on Abi Shalom:...
The Geneva Bible	Now Joab the son of Zeruiah perceived that the king's heart [was] toward [That the king favoured him.] Absalom.

Hebrew Names Version	Now Yo'av the son of Tzeru'yah perceived that the king's heart was toward Avshalom.
NASB	The Woman of Tekoa Now Joab the son of Zeruiah perceived that the king's heart was inclined toward Absalom.
New King James Version	Absalom Returns to Jerusalem So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom.
Syndein/Thieme	{David's 4th Installments of 4 Installments of Discipline - Absalom Revolution (David Rebelled against the Authority of God - His Son Will Revolt Against His Authority)} {Verses 1-20: A Three Act Drama: The Woman from Tekoah} Now Joab, the son of Zeruiah {David's sister} perceived/knew that the king's {David's} heart . . . {was} against/toward Absalom. {Note: RBT says that this is a change of feelings for David. In the last chapter David longed to see Absalom. David is now unstable - back in his arrogance complex. But Joab now knows that none of David's adult sons are capable of ruling Israel once David passes away. So, he is going to scheme to bring back Absalom. And, he is going to set up a scenario where 1) Absalom can return 2) Absalom will not be stoned to death when he returns, and 3) Absalom will be given over to Joab as his personal responsibility when he does return. So, we will see Joab will be given the 'responsibility' for Absalom when he is permitted to return to Jerusalem. That is why when David will order in the revolution that no one kill Absalom. Joab will violate this order - because HE was responsible for Joab and it was his right and responsibility to kill him when he revolted against David.}.
World English Bible Young's Updated LT	Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab son of Zeruiah knows that the heart of the king is on Absalom.

The gist of this verse: Joab recognizes that David is thinking about his son Absalom.

2Samuel 14:1a

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
yâda' (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>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
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
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (צֶרֻיָּה) [pronounced tz ^e roo-YAW]	<i>transliterated Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863

2Samuel 14:1a

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

Translation: *And Joab, the son of Zeruah, perceived that...* Joab is David's nephew, the son of his sister; and Joab is David's lead general. He and David are probably as close as any two adult men could be, with a great deal of mutual respect. After Jonathan, Saul's son who was dead, David was probably closest to Joab.

Also, you will note that Zeruah, Joab's mother, is mentioned often in connection with Joab. This indicates that she did an excellent job raising her sons, who all became generals in David's army, not through nepotism, but as a result of their true abilities.

Joab and David were apparently close enough for Joab to recognize when the time was right to reconcile David to his son Absalom (who had killed Amnon, heir to the throne).

The complete **Doctrine of Joab** may be found at <http://kukis.org/Doctrines/Joab.htm> (or, the [PDF version](#)).

2Samuel 14:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
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
‘al (על) [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 proximity	Strong's #5921 BDB #752

Gesenius breaks down the prepositional use of ‘al (על) [pronounced *gahl*] into 4 categories: (1) It is used much like the Greek preposition ἐπὶ, when one thing is placed *upon, over, on* something else. This can be different things, when one is *over* the other; or it can refer to the top part of something being *over* the bottom part. This can refer to clothing being *on* a person; as well as something which is super-added to another thing. (2) This preposition can be used to express a relationship between two things that are not touching, with the idea of *impending, being high, being suspended over* something else. (3) ‘Al can be used to express *neighborhood or continuity*. It can be translated *at, by, near*. (4) Finally, ‘al can denote motion *unto or towards* something. One thing can rush *upon, towards, to, against* another thing.

’Ăbîyshâlôwm (אבולשיבא) [pronounced <i>ub-ee-shaw-LOHM</i>]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
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An alternate form of this word is ’Ab^eshâlôwm (אבולשבא) [pronounced *ahb^e-shaw-LOHM*] is found here.

2Samuel 14:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Keil and Delitzsch understand this to mean that David's heart was <i>against</i> Absalom,¹³ which is a perfectly good interpretation, given the preposition found here (and a parallel usage in Dan. 11:28). However, <i>upon</i> is a more common rendering of this preposition and context suggests more that David is thinking about Absalom rather than stewing in anger over Absalom.</p>			

Translation: ... the heart of King David [lit., *the king*] [was] upon [possibly, *against*] Absalom. With the previous section, this gives us: And Joab, the son of Zeruiah, perceived that the heart of King David [lit., *the king*] [was] upon [possibly, *against*] Absalom. As you will notice, there are two very different ways of understanding that final preposition.

What we have here are nearly opposite ways of understanding this verse.

The Two Interpretations of 2Samuel 14:1

Interpretation	Text/Commentary								
1 st Interpretation	There are two ways to read and interpret this final phrase: David's heart could be <i>upon</i> Absalom and it might be <i>against</i> Absalom. Now, if David's heart is <i>upon</i> Absalom, then this means that he is thinking of this young man, but his pride or anger made it too difficult for David to simply pardon him and bring him back to Jerusalem.								
2 nd Interpretation	The other interpretation is, And Joab perceived that the king's heart was against Absalom . Joab is at home from war, and he is David's closest friend, taking the place, to some degree, of Jonathan. This would mean that, at some point in time, Joab broached the subject of Absalom, and was immediately rebuffed.								
Translations with 1 st	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">NASB</td> <td>Now Joab the son of Zeruiah perceived that the king's heart was inclined toward Absalom.</td> </tr> <tr> <td>New King James Version</td> <td>So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom.</td> </tr> <tr> <td>World English Bible</td> <td>Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.</td> </tr> <tr> <td>Young's Updated LT</td> <td>And Joab son of Zeruiah knows that the heart of the king is on Absalom.</td> </tr> </table>	NASB	Now Joab the son of Zeruiah perceived that the king's heart was inclined toward Absalom.	New King James Version	So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom.	World English Bible	Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.	Young's Updated LT	And Joab son of Zeruiah knows that the heart of the king is on Absalom.
NASB	Now Joab the son of Zeruiah perceived that the king's heart was inclined toward Absalom.								
New King James Version	So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom.								
World English Bible	Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.								
Young's Updated LT	And Joab son of Zeruiah knows that the heart of the king is on Absalom.								
Translations with 2 nd	R. B. Thieme, Jr., Keil and Delitzsch and Edersheim are those who take this the other way: Edersheim writes: <i>there seems no doubt that Joab had repeatedly interceded for Absalom; until at last he felt fully assured that "the heart of the king was against Absalom."</i> In a footnote, Edersheim then notes, <i>This is certainly the correct translation. Compare the similar use of the expressions in Dan. 11:28. If, as the Authorized Version puts it, the king's heart had been "toward" Absalom, there would have been no need to employ the woman of Tekoah, nor would the king have afterwards left Absalom for two full years without admitting him to his presence (2Sam. 14:28).</i> ¹⁴								

What is very common is, when there can be two ways of understanding a verse, nearly everyone lines up behind the King James Version (also called *the Authorized Version*). So, if there is any translation that is in opposition to this approach, then I missed it in the gathering of the various translations.

¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 14:1–20.

¹⁴ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 552 (includes footnote).

There is a 3rd way of understanding this, and Joab perceives that David's heart is upon and against Absalom. He is thinking about his son Absalom, but much of this thinking is against him. Therefore, Joab has to do something in order to turn David away from thinking harshly about Absalom. The idea is, David is conflicted about his son Absalom. Even in within the period of a minute, David might be thinking favorably about Absalom, but then think about the murder of Amnon, and suddenly, be angry with Absalom.

Chapter Outline

Charts, Maps and Short Doctrines

At this point, we get the content of Joab's thought concerning his Uncle David. Generally speaking, when there is a missing verb, and nothing around to suggest its meaning, we after go with some form of the verb *to be*. So all that is here is, Joab knows that David is thinking about Absalom. For a year or two, David was very angry over what had happened, but he is apparently getting over that.

As time passed, David began to mourn less and less for Amnon, whom Absalom killed. After all, he was somewhat of a loser who raped his own half-sister, and then treated her even more shabbily after that. It should be made clear that David does not see Amnon in this light. David has not yet reconciled himself to the idea that, Amnon was a bad seed. However, Amnon has been dead for three years. So, even though there is this sentimentality in all of this, David's emotion is no longer driving him to seek justice by prosecuting Absalom.

On the other hand, this does not mean that David's thoughts were not against Absalom. How could he possibly think of his son Absalom without *seeing* him kill his other son Amnon? The two things go together—any thinking about Absalom must then associate with Amnon's death. To say that David was conflicted is an understatement.

Think about this: Bathsheba was David's right woman, because he apparently spends his time with her and he also apparently makes an attempt to properly raise their children together. However, he had her husband killed. Now, David may have never admitted to this, but, isn't that convenient that, after Uriah returned to Jerusalem for a few days (Bathsheba no doubt found out about this, as a meal was delivered to her home the first night Uriah was in town), that Uriah is killed in battle. She does not have to admit to her affair with David; David does not have the problem of Uriah returning home to a pregnant wife (pregnant by someone else). Do you think that Bathsheba may have had conflicted feelings about David? Now David cannot be a proper judge when dealing with Absalom, because of his conflicted feelings. We are not told much about David and Bathsheba when they first became a couple, but there may have been times, for say, as long as a few years, before Bathsheba was able to let go of her past and her previous husband.

When God teaches us the hard way, He wants for it to stick in our brains.

The Parallels Between David and Bathsheba's Conflicted Emotions

1. David was conflicted about Absalom and Amnon. Every time he thought about Absalom, he thought about his sons Ammon, whom he could not think about objectively.
2. Bathsheba was probably conflicted about David and Uriah. Although we do not know much about their relationship, we do know that Uriah was a faithful and brave man.
3. Every time Bathsheba looked at David, she thought about Uriah.
4. It did not matter that she was never told any details about David's involvement with Uriah's death; everything was just too convenient.
5. It takes David about 5 years to get to a point where he could accept Absalom.
6. It is reasonable to suppose that it took Bathsheba that long, or longer, to get to a point where she was not conflicted about David.

So, as you see, there are more parallels between David's evil acts and what you realized.

Chapter Outline

Charts, Maps and Short Doctrines

With regards to his own children, David was subjective, sentimental, indulgent, conflicted, indecisive, weak and biased. For about 20 years, David had seen Amnon as his successor, and he loved that boy, despite all of his shortcomings. David was unable to look at Absalom objectively. He loved Absalom, but was upset over his killing Amnon. I know that for many of us, it seems like an easy call—Amnon raped his own half-sister and there is not enough evil that could befall such a person. Absalom having Amnon killed when he was half-drunk was, if anything, too kind to Amnon. However, David could not objectively see Amnon in this light. He chose not to even bring this case to court, even though it was superficially investigated (2Sam. 13:21). David was simply unwilling to hear what really happened and take it in, and then to make an official ruling.

Absalom killing Amnon left David very conflicted. He was very emotional about both of these boys. At best, David had come to a point where he was thinking about Absalom, but he was unable to act. He was unable to clear all of this up in court. In fact, what we observe with David is love without justice.

David's inability to be objective concerning his sons affected his judgment for much of his life. David has some great children: Solomon, Tamar and Nathan (we are making educated guesses with regards to the latter two); but David has some clear favorites (Amnon, Absalom, and Solomon). David's lack of objectivity means that he cannot properly evaluate what these children do as young adults. Like it or not, David should have looked at the rape of Tamar by Amnon and both investigated and made a ruling in this matter. He did not. David apparently heard some preliminary reports (2Sam. 13:21), but he did not choose to push for a complete investigation and arrest. David's love for Amnon precluded him from acting justly. David knew the end result of a trial—if Amnon was found guilty, then he would be executed, because this is the law (which would be an application of Deut. 22:25–26).

Another example of how David did not treat his sons objectively: none of them are military heroes, insofar as we know. David's sister, Zeruah raised 3 of her boys to become soldiers and they became three of David's greatest soldiers. Now, David was a former military man, and he involves himself in military actions even to this day (2Sam. 8:1–8 10:17–19 12:26–31 18:1–8). But, where do we hear of any of his sons engaging in warfare, other than Absalom revolting against David?

Application: David, as King of Israel, could give his sons the finest education in all of the land, and provide for all of their needs. However, this is not the key to their success or to their personal character. David's sister, on the other hand, appears to be raising three boys on her own, and these three boys become great and honorable young men, serving their country with great patriotism (2Sam. 23:18, 24). But what sons of David populate this list of great military heroes? None.

Application: Often mothers will attempt to influence their sons not to join the military, fearing for their life and limb. If these sons are believers in Jesus Christ and if they have doctrine in their souls, then God will take care of them. It won't matter if they have a safe room in their house and they spend half of their lives in that safe room, God will remove them from this earth when it is time. Keeping a child out of the military does not protect or prolong that child's life, nor is this in keeping with the plan of God. See the [Laws of Divine Establishment \(HTML\)](#) ([PDF](#)).

Application: The most lovely child in the world has a sin nature. Your child, despite all of his good points—and there are many—has a sin nature. You, as a parent, must be aware of that sin nature and deal with your child's wrong actions with righteousness and justice. You do your child no favors by being unrealistic, emotional and conflicted. I cannot tell you how many parents I met with as a teacher, and they had no concept as to what their child was like. They could not admit to themselves that their child had done wrong. When dealing with a parent like that, there was little that you could do as a team on behalf of their child. I recall one whose child drew marijuana leaves on everything; but when I suggested that the kid was doing drugs, "Oh, no! Not my little Johnny."

So, David needs to deal with Absalom, and he needs to deal with Absalom in justice. That means all that happened needs to be laid out in court and acknowledged as true. Absalom can be pardoned, but only if the rape of Tamar is accepted, the crime of Amnon acknowledged, and the blood avenger Absalom recognized. This is all related to justice, which includes the fact that, Amnon was a worthless layabout and that he had to die for his crime.

Application: We need to see ourselves objectively as well. How can a person see the value of Jesus dying for his sins if he does not believe that he sins? If you cannot see yourself objectively as a person who has done and will do some awful things, then how can you see Jesus' death for your sins as being meaningful and necessary? The same thing is true after salvation. Although the concept of sinless perfection seems to be rare nowadays, there are believers who are so filled with self-righteousness that they cannot objectively view their own lives and actions. You cannot be restored to fellowship without acknowledging your sins (1 John 1:9). In other words, some objectivity is needed both for salvation and for the Christian walk.

Joab, David's nephew, knows David quite well, and is probably David's closest friend after Jonathan, who has died. No doubt they have dined together on many occasions, and Joab has been mindful of David's thinking.

There are some assumptions that we will reasonably need to make. Joab quite obviously believes that it is best for Absalom to return to Jerusalem, simply because Joab goes to a great deal of trouble to make this happen (that is what this chapter is all about). We do not know exactly what motivates Joab, because he does not appear to have a close relationship with Absalom (which will become clear in this chapter). So Joab must be looking over the other sons of David; he must have heard input from his soldiers, and he may have an idea as to the mood of the country. Taking all of these things into account, Joab wants Absalom to be brought back to Jerusalem. It is possible that Absalom recognizes so much David in Absalom that he does not want Absalom to become the king or lead general for a neighboring country, even though that country is an ally.

Secondly, we must assume that Joab has already talked to David on this subject of bringing Absalom back, and David finally said, "Enough; you will not speak to me again of Absalom." We make this assumption because Joab will go through quite an elaborate ruse to bring Absalom back. He does not, in this chapter, go to David and say, "Here is why you need to bring Absalom back..." Therefore, we assume that Joab has already tried that and it did not work.

The Pulpit Commentary notes: *Joab was not a mere military man, whose range of observation was limited by his profession. He had his eyes wide open to notice, in their bearing one on the other, the various incidents in the history of Israel, embracing both the private and public life, king and people. The remark that he perceived that the king's heart was adverse to Absalom is but an index of the man's character. Some generals would simply have confined their attention to military duties, paying little or no heed to what passed in the mind of the king, and what was the effect of his attitude on the nation. The widely and minutely observant eye is a great blessing, and, when under the government of a holy purpose, is a means of personal and relative enrichment. All men astute in affairs have cultivated it with zeal, and its activity and range account in part for the superiority they have acquired over their fellow creatures. Human life is a voluminous book, ever being laid, page by page, before us; and he who can with simple and steady glance note what is there written, and treasure up the record for future use, has procured an advantage, which, in days to come, will be converted into power. "The wise man's eyes are in his head; but the fool walks in darkness." (Eccles. 2:14).*¹⁵

The Pulpit Commentary also notes that Joab, on many occasions, is looking ahead, making an attempt to read the present situation, and then to forecast future events, and then making provision for such events (e.g. 2Sam. 11:16, 18-20 12:28 13:19).¹⁶

We have not yet studied the Doctrine of Absalom. That will probably be found in 2Sam. 18 or 19.

This verse reads: *And Joab, the son of Zeruiah, perceived that the heart of King David [lit., the king] [was] upon Absalom. Or, less literally: And Joab, the son of Zeruiah, David's sister, perceived that David was thinking fondly about Absalom [or possibly, David's thinking was still against Absalom].* So, Joab has been watching his Uncle David carefully and recognizes that David might be persuadable at this point, but that he cannot just come out and say, "Let's bring Absalom back." Therefore, the assumption that Joab has tried that approach and it did not work.

¹⁵ *The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 14:1.

¹⁶ This is the only commentary that I am aware of that picked up on this characteristic of Joab.

Joab is going to act at this point, because he knows that David is unable to. David cannot be objective about his own children, so he cannot act decisively concerning them. We do not know Joab's motivation, but this verse suggests what it is in part: **And Joab, the son of Zeruiah, perceived that the heart of King David [lit., the king] [was] upon Absalom.** Joab can tell that David is thinking about Absalom. However, whenever Joab suggests that David simply bring Absalom back into the kingdom, this receives a negative response. One thing that you do not do is, you do not nag a king. A king's decisions are important and not made lightly; so when a king like David says, "And Absalom can rot in Geshur, for all that I care"; then Joab cannot ask the king every month, "Have you changed your mind yet?" That would imply that King David cannot make a good decision regarding Absalom (which is true, but still something which no one would want to imply). Therefore, based upon this verse, Joab wants to bring Absalom back into Jerusalem because this would be good for David emotionally. It would resolve this situation which has been in a perpetual limbo because David cannot apply justice or completely forgiveness to this situation.

So, that Joab does not nag King David concerning this situation, he develops a rather extravagant plot to get David to see this situation more objectively. Joab is going to hire an actress, one who is unknown to David, and she will come into the court of David and give the performance of her career. Her performance will be so good that even David does not realize that she is acting (until the very end).

You may say to yourself, particularly as we go deeper into this chapter, "This is awfully convoluted. What can't Joab simply lay it all out for David? Let's get a couple verses into this chapter, then I will explain.

And so sends Joab Tekoa-ward and so he takes from there a woman wise and so he says unto her, "Mourn please and put on, please, garments of mourning and do not anoint [yourself] [with] oil. You have been like a woman that days many mourning upon dying.

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14:2

Then Joab sent [servants] to Tekoa and he took from there a skillful woman. He said to her, "Pretend to mourn, I request of you, and put on garments of mourning, if you would. Do not anoint [yourself] with oils. You will be like a woman who is mourning many days on account of [one] dying.

Joab then sent servants to Tekoa and he took a skilled actress from there. He said to her, "Pretend to mourn, I request of you, and put on mourning garments, if you would. Do not put on oils or perfume; you will be like a woman who has been mourning for many days because of one who has died.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Sent to Thecua, and fetched from there a wise woman: and said to her: Pretend to be a mourner, and put on mourning apparel, and be not anointed with oil, that you may be as a woman that had a long time been mourning for one dead.
Masoretic Text (Hebrew)	And so sends Joab Tekoa-ward and so he takes from there a woman wise and so he says unto her, "Mourn please and put on, please, garments of mourning and do not anoint [yourself] [with] oil. You have been like a woman that days many mourning upon dying.
Peshitta (Syriac)	And Joab sent to Tekoah, and fetched from there a wise woman and said to her, Pretend to be a mourner and put on mourning apparel, and do not anoint yourself with oil, but be as a woman who has been mourning many days for the dead.
Septuagint (Greek)	And Joab sent to Tekoa, and took from there a cunning woman, and said to her, Mourn, and put on mourning apparel, and anoint yourself not with oil, and you shall be as a woman mourning for one that is dead thus for many days.
Brenton's Septuagint	And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, I pray thee, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days.

Significant differences: The English translation from the Latin assumes the subject *Joab* from the previous verse. BDB allows to verb *to mourn* to also be translated *play the mourner*.

Thought-for-thought translations; paraphrases:

Common English Bible	So Joab sent someone to Tekoa and brought a wise woman from there. He said to her, "Pretend to be in mourning. Dress in mourning clothes. Don't anoint yourself with oil. Act like a woman who has spent a long time mourning over someone who has died.
Contemporary English V.	...and he sent someone to bring in the wise woman who lived in Tekoa. Joab told her, "Put on funeral clothes and don't use any makeup. Go to the king and pretend you have spent a long time mourning the death of a loved one." Then he told her what to say.
Easy English	So Joab sent for a wise woman from the town called Tekoa. Joab said to her, "Pretend that someone has died. And pretend that you are very sad about this. Wear the clothes that you wear at a funeral. Do not put oil on your face to make it look pretty. Behave like a woman who has been sad for a long time.
Easy-to-Read Version	So Joab sent {messengers} to Tekoa to bring a wise woman from there. Joab said to this wise woman, "Please pretend to be very sad. Put on clothes of sadness. Don't dress up. Act like a woman who has been crying many days for someone that died.
Good News Bible (TEV)	...so he sent for a clever woman who lived in Tekoa. When she arrived, he said to her, "Pretend that you are in mourning; put on your mourning clothes, and don't comb your hair. Act like a woman who has been in mourning for a long time.
<i>The Message</i>	So he sent to Tekoa for a wise woman who lived there and instructed her, "Pretend you are in mourning. Dress in black and don't comb your hair, so you'll look like you've been grieving over a dead loved one for a long time.
New Berkeley Version	So Joab sent to Tekoa and from that place he summoned a certain wise woman. He requested of her, "Come, play the part of a mourner; dress yourself now in mourning clothes; do not anoint yourself with oil, but be like a woman who has been many days in mourning over someone dead.
New Century Version	So Joab sent messengers to Tekoa to bring a wise woman from there. He said to her, "Pretend to be very sad. Put on funeral clothes and don't put lotion on yourself. Act like a woman who has been crying many days for someone who died.
New Life Bible	So Joab sent for a wise woman from Tekoa, and said to her, "Pretend to be filled with sorrow. Dress as if you were filled with sorrow, and do not pour oil on yourself. Dress like a woman who has been filled with sorrow for the dead many days.

Partially literal and partially paraphrased translations:

<i>God's Word</i> TM	So Joab sent someone to Tekoa to get a clever woman from there. He told her, "Please act like a mourner, and dress in mourning clothes. Don't rub olive oil on yourself, but act like a woman who has been mourning for the dead for a long time.
NIRV	So Joab sent someone to Tekoa to have a wise woman brought back from there. Joab said to her, "Pretend you are filled with sadness. Put on black clothes. Don't use any makeup. Act like a woman who has spent many days sobbing over someone who has died.
New Jerusalem Bible	Joab therefore sent to Tekoa for a wise woman. 'Pretend to be in mourning,' he said. 'Dress yourself in mourning, do not perfume yourself; act like a woman who has long been mourning for the dead.
New Simplified Bible	Joab sent someone to Tekoa to get a wise woman from there. He told her: »Please act like a mourner. Dress in mourning clothes. Do not use any cosmetic lotions. Act like a woman who has been mourning for the dead for a long time.

Revised English Bible ...so he sent for a wise woman from Tekoa and said to her, 'Pretend to be a mourner; put on mourning garb, go without anointing yourself, and behave like a woman who has been bereaved these many days.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And Joab sent to Tekoa and got from there a wise woman, and said to her, Now make yourself seem like one given up to grief, and put on the clothing of sorrow, not using any sweet oil for your body, but looking like one who for a long time has been weeping for the dead:...

Ferar-Fenton Bible ...so J'oab sent to Thiquah and brought clever woman from there, and said to her, "I want you to disarrange yourself, and clothe yourself in widow's weeds, and not tidy yourself with oil, but seem like a woman distressed for a long time over death.

HCSB So Joab sent someone to Tekoa to bring a clever woman from there. He told her, "Pretend to be in mourning: dress in mourning clothes and don't put on any oil. Act like a woman who has been mourning for the dead for a long time.

JPS (Tanakh—1985) ...so Joab sent to Tekoa and brought a clever woman from there. He said to her, "Pretend you are in mourning; put on mourning clothes and don't anoint yourself with oil; and act like a woman who has grieved a long time over a departed one.

NET Bible® So Joab sent to Tekoa and brought from there a wise woman. He told her, "Pretend to be in mourning [The Hebrew Hitpael verbal form here indicates pretended rather than genuine action.] and put on garments for mourning. Don't anoint yourself with oil. Instead, act like a woman who has been mourning for the dead for some time [Heb "these many days."].

NIV – UK So Joab sent someone to Tekoa and had a wise woman brought from there. He said to her, 'Pretend you are in mourning. Dress in mourning clothes, and don't use any cosmetic lotions. Act like a woman who has spent many days grieving for the dead.

Literal, almost word-for-word, renderings:

LTHB And Joab sent to Tekoah and took a wise woman from there, and said to her, Pretend yourself to be a mourner now, and please put on garments of mourning. And do not anoint yourself with oil, and you shall be a woman mourning for one who died these many days.

New RSV Joab sent to Tekoa and brought from there a wise woman. He said to her, 'Pretend to be in mourning; put on mourning garments, do not anoint yourself with oil, but behave like a woman who has been mourning many days for the dead.

Syndein {Verses 2-3: Joab Stages a Drama - A 3 Act Scenario}
And Joab sent {shalach} {someone} to {the town of} Tekoah {T@qowa`} {means Joab did not go himself - apparently he knew this woman and she owes him a big favor - Tekoah is a town 6 miles south of Bethlehem}, and he brought from there a 'technically skilled' {chakam} woman {from the context, apparently she was a skilled actress}, and he {Joab} said to her, please/'I pray you', pretend that you are in mourning {the actress' role}, and please dress in mourning clothes {the costuming/wardrobe}, but do not put on any cosmetics/'cosmetic oils or lotions' {will make her look really bad and to be pitied - wearing cosmetics is normally very acceptable - is a volitional choice of the woman}, and instead act like a woman who has for many days been mourning for the dead {Joab is the producer of this play}.

World English Bible Joab sent to Tekoa, and fetched there a wise woman, and said to her, please act like a mourner, and put on mourning clothing, Please, and don't anoint yourself with oil, but be as a woman who has a long time mourned for the dead:...

Young's Updated LT And Joab sends to Tekoah, and takes thence a wise woman, and says unto her, "Feign yourself a mourner, I pray you, and put on, I pray you, garments of

mourning, and anoint not thyself with oil, and you have been as a woman these many days mourning for the dead.

The gist of this verse: Joab sends for an actress from Tekoa to come to Jerusalem and play the part of a mourner, and to look as if she has been mourning for a long time.

2Samuel 14:2a

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
shâlach (שלח) [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	Strong's #7971 BDB #1018
Yôw'âb (יואב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
T ^e qôwa ^c (תקוה) [pronounced <i>tehK-OH-ag</i>]	<i>blast of a wind instrument (trumpet); a pitching [of tents]; to thrust, to clap; to fasten; transliterated Tekoa, Tekoah</i>	proper singular noun/location; with the directional hê	Strong's #8620 BDB #1075

Translation: *Then Joab sent [servants] to Tekoa...* A series of wâw consecutives followed by imperfect verbs usually refers to a set of consecutive actions, and the length of time to complete each action is not in view. Based upon David's change of heart toward Absalom, Joab formulates a plan to get David to accept Absalom back into his kingdom. He first needs to go out of town. Does this mean there are no women from Jerusalem who could do this? Certainly not; Joab needs to find a woman that David does not know.

The verb *to send* implies that a servant or servants will carry a message elsewhere. So, trusted servants of Joab's will go to Tekoa, the purpose being, to find a skilled actress that David does not know.

Tekoa is south of Jerusalem about 6 miles from Bethlehem.¹⁷ According to St. Jerome, this is a small city 12 miles south of Jerusalem.¹⁸ These views would seem to be in line in 2Chron. 11:6, where Tekoa and Bethlehem are both mentioned in the same breath; and consistent with Neh. 3:6, 27 where those originally from Tekoa help in the building of the walls of Jerusalem. It is possible that this is equivalent to Eltekon, mentioned as one of the cities in Judah in Joshua 15:59. However, some disagree; Kimchi has this in Asher and others place this among the tribes of Benjamin.¹⁹ In any case, her hometown was far enough away, so that David would not want to send investigators there to delve more deeply into her story.

Although the city of Tekoa is mentioned several times in Scripture, it is most famous for being Amos' hometown (Amos 1:1). It is also mentioned in 2Sam. 23:26 2Chron. 20:20 Neh. 3:27 Jer. 6:1.

Essentially, Joab is going to produce a play,²⁰ although this will be live theater where the audience does not realize that they are witnessing a play. Joab needs for King David to believe that this is real. Why is Joab going to such trouble? Can't he just talk to David and convince him? It is reasonable to assume that Joab has already tried this,

¹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 14:2.

¹⁸ Which is according to Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:2.

¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:2.

²⁰ R. B. Thieme, Jr. came up with this excellent analogy when he taught this in the David series.

and one does not spend multiple occasions attempting to prove to the sovereign of the land that he has made a wrong decision. David has earlier been able to rethink his actions when Nathan the prophet spoke to him about the poor man and his ewe lamb (2Sam. 12:1–7). Furthermore, David is a reasonable and intelligent man; so Joab believes that he can reach David in a similar way.

2Samuel 14:2b

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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
châkâm (חָכָם) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine singular adjective	Strong's #2450 BDB #314

This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.

Translation: ...and he took from there a skillful woman. Although many translate this a *wise woman*, Joab is looking for a great actress. He wants someone who is skillful as a thespian. Although the word found here can mean *capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty*; context will indicate that her skills are that of an actress.

It is possible that Joab has had some sort of relationship with this woman from Tekoa. However, we really have no idea about this. She is never named; nothing is ever said about a prior relationship. In fact, we do not even know if Joab had someone specifically in mind when he sent his messengers to Tekoa. The Hebrew, if it read, *and Joab sent [messengers] to Tekoa to take from there a skillful woman...* that would suggest that Joab had someone specifically in mind. However, the Hebrew has Joab sending messengers to Tekoa and then *he takes from there a skillful woman*. Does the *he* refer to Joab, acting through his messenger? Or does *he* simply refer to a singular messenger? The language is non-specific enough, to allow for this to have been a particular woman already known to Joab; but not necessarily so.

It is curious that Joab dispatches men to Tekoa, but this, at most, suggests that Joab believes that an actress can be found there specifically. However, Tekoa could be far enough away to simply choose a woman that David does not know.

Interestingly enough, this woman is never named. She shows up, she will give a great performance, and then she will leave. We will never hear from her again. Always known to us as the woman from Tekoa, or, perhaps, the mourning woman from Tekoa. Perhaps this is God's opinion of actors in general? I should not allow that statement to stand. We are all the same before God—we are fallen and sinful, and those of us who are saved, are saved only by His grace.

The woman will invoke the name of God in this chapter (the only person to do so in this chapter), but that appears to be a veiled attempt to manipulate David. It appears to be a part of her performance, rather than coming from her own thinking. These were words on the page spoke eloquently, rather than an expression of her belief in the God of Israel.

2Samuel 14:2c

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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 feminine singular suffix	Strong's #413 BDB #39

Translation: [He said to her](#),... Joab did not go to her directly; he sent one of his most trusted servants. He spoke to this woman, but giving her Joab's directions. He probably had a script with him, and he explained to her exactly what needed to be said and done.

2Samuel 14:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbal (אבל) [pronounced aw ^b -VAHL]	<i>to mourn, to act like a mourner, to go through the motions a ceremonies of mourning</i>	2 nd person feminine singular, Hithpael imperative	Strong's #56 BDB #5
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Translation:... [“Pretend to mourn, I request of you](#),... Joab's servant uses the particle of entreaty twice; and therefore, many translators reasonably translate this the same way. I translated it slightly differently each time for stylistic reasons. Joab (through his servant) asks her to mourn.

We are not given details with regards to the search in Tekoa. Did Joab have someone in mind? Had he seen a play there? None of this is known to us, although some of the verbiage of this verse seems to indicate that Joab knew this woman. In the end, Joab would be happy with this particular woman and her performance.

The part this woman would play is laid out first: "You will be a mourner."

2Samuel 14:2e

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</i>	simple wâw conjunction	No Strong's # BDB #251
lâbash (לְבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on, to clothe, to be clothed, to wear</i>	2 nd person feminine singular, Qal imperative	Strong's #3847 BDB #527
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel</i>	masculine plural construct	Strong's #899 BDB #93
'êbel (אֵבֶל) [pronounced <i>AY-beh</i>]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun	Strong's #60 BDB #5

Translation: ...and put on garments of mourning, if you would. She is also to put on clothing that a mourner would wear. Today, this would be black, brown or lavender clothing. I do not know the proper attire for the ancient world. In any case, the woman had to be in costume.

Seems like I recall a story of Jack Nicholson telling Michael Keaton when they were filming *Batman*, "Let the wardrobe do the acting, kids." This is not true in our case, as what this woman says and how she says it will determine whether David will allow his son Absalom back into Jerusalem.

2Samuel 14:2f

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</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>al</i>]	<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
çûwk ^e (סוּךְ) [pronounced <i>sook</i>]	<i>to anoint [oneself, another], to rub on oil [lotion]; to pour when anointing</i>	3 rd person masculine singular, Qal imperfect	Strong's #5480 BDB #691

2Samuel 14:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shemen (שמן) [pronounced SHEH-men]	<i>fat, oil</i>	masculine singular noun	Strong's #8081 BDB #1032

Translation: Do not anoint [yourself] with oils. There were a great many oils in the ancient world, and some would be used to moisturize the skin and others would be used as a perfuming or deodorizing lotion. These are oils a person would use from day to day, just as we use deodorant, lotions and makeup. However, in a time of mourning, we tend not to use these things quite as much to accent our personal appearance.

Have you ever seen a movie, and the actress is just waking up in the morning (in the movie), and her makeup is subtle and perfect and there is not a hair out of place? That is not what Joab wants. He does not want this woman to appear glamorous in any way. Joab knows David. He does not want David to become distracted with this woman's beauty or perfumes; so she is toning down her appearance as much as possible.

Joab knows that David's weakness is women; that a sympathetic woman can get nearly anything from David she wants, if she knows how to play her cards right. So, Joab wants this woman to appear to be very sympathetic but not made-up.

2Samuel 14:2g

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</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

2Samuel 14:2g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All BDB definitions for zeh (זֶה): 1) <i>this, this one, here, which, this...that, the one...the other, another, such; 1a) (alone); 1a1) this one; 1a2) this...that, the one...the other, another; 1b) (appos to subst); 1b1) this; 1c) (as predicate); 1c1) this, such; 1d) (enclitically); 1d1) then; 1d2) who, whom; 1d3) how now, what now; 1d4) what now; 1d5) wherefore now; 1d6) behold here; 1d7) just now; 1d8) now, now already; 1e) (poetry); 1e1) wherein, which, those who; 1f) (with prefixes); 1f1) in this (place) here, then; 1f2) on these conditions, herewith, thus provided, by, through this, for this cause, in this matter; 1f3) thus and thus; 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus; 1f5) from here, hence, on one side...on the other side; 1f6) on this account; 1f7) in spite of this, which, whence, how.</i>			
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed)	masculine plural adjective	Strong's #7227 BDB #912
'ābal (אָבַל) [pronounced aw ^b -VAHL]	mourn, lament, go through the motions and ceremonies of mourning	feminine singular, Hithpael participle	Strong's #56 BDB #5
'al (עַל) [pronounced gahl]	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	preposition of proximity	Strong's #5921 BDB #752
mûwth (מוֹת) [pronounced mooth]	dying, perishing; one who is dying [perishing]	Qal active participle	Strong's #4191 BDB #559

Translation: You will be like a woman who is mourning many days on account of [one] dying. When this woman comes to Jerusalem, she is to give the appearance of a woman who has been mourning for a long time. Such a woman would be in mourning clothes without regards to perfumes or oils.

Because of some of the verses in this chapter, it appears as though Joab has talked to David about Absalom before, but this has gone nowhere. Then Joab recalled that Nathan the prophet was able to get through to David, despite David's foray into interlocking systems of arrogance, and that by using a parable that was presented to David as a true story. Therefore, Joab is going to try the same thing, but he will kick it up a notch, because this will be live theater before David. Joab won't go to David, as Nathan did, and say, "What about this particular case?" David would see through Joab in about a minute. But, put this professional actress before David, and David will be completely drawn into her story.

In a previous chapter, we have discussed the **Interlocking Systems of Arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)). Although David appears to be recovering from this spiritual problem, he does seem to drift back in from time to time. Joab believes the best way to reach David and to reason with him is to get beyond David's made-up mind.

Application: Although it is difficult to convince most people of anything, particularly when their mind is made up, sometimes the best approach is a completely new approach. Nathan used a court case; and here, Joab also uses a court case.

Interestingly enough, even though drama is thought to have its inception in 5th century B.C. Greece, this is a curious chapter, suggesting that there may have been some actual drama which existed in ancient Israel. We know that we had music, as well as pomp and circumstance, in Jewish culture. For all intents and purposes, Joab is functioning as the producer of a play, all centered around the mourning woman of Tekoa, and Joab will pull into this drama an unsuspecting David.

Some plays are known for this. I recall seeing a play which took place in a late-night café in New York City, and, before the play started, the actors, in costume and in character, went through the audience and fleeced us of our money. It was about half-way through the play when I realized that there was not going to be a raffle for a jacket that I had bought a raffle ticket for.

And you have gone unto the king and you have said unto him as the words the these.” And so he places the words in her mouth.

2Samuel
14:3

You will go to the king and you will speak to him these words.” Then Joab told her what to say [lit., and so he places words in her mouth].

You will go to the king and say these things to him.” Then Joab told her exactly what to say.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And you will go in to the king, and will speak to him in this <u>manner</u> . And Joab put the words in her mouth.
Masoretic Text (Hebrew)	And you have gone unto the king and you have said unto him as the words the these.” And so he places the words in her mouth.
Peshitta (Syriac)	And come to the king and speak in this <u>manner</u> to him. <u>So Joab prepared</u> the words and put them in her mouth.
Septuagint (Greek)	And you shall go to the king, and speak to him according to this word. And Joab put the words in her mouth.

Significant differences: *This manner*, as found in the Latin and Syriac, is probably a reasonable translation of *these words*. *So Joab prepared* appears to be an additional phrase in the Syriac. However, in order for him to have a script for her, he had to prepare it at some point in time.

Thought-for-thought translations; paraphrases:

Easy-to-Read Version	Go to the king and talk to him using these words {that I tell you}.” Then Joab told the wise woman what to say.
Good News Bible (TEV)	Then go to the king and say to him what I tell you to say.” Then Joab told her what to say.
<i>The Message</i>	Then go to the king and tell him this . . . ” Joab then told her exactly what to say.
New Berkeley Version	Then appear before the king and address him as follows,” and Joab put the words into her mouth.
New Living Translation	Then go to the king and tell him the story I am about to tell you.” Then Joab told her what to say.

Partially literal and partially paraphrased translations:

American English Bible Christian Community Bible *God's Word*TM NIRV So, she went to the king and said the words that JoAb told her to say...
 ...and go to the king with this message." And Joab told her what to say.
 Go to the king, and tell him this...." Then Joab told her exactly what to say.
 Then go to the king. Give him the message I'm about to give you." And Joab told her what to say.

Revised English Bible Then go to the king and repeat what I tell you.' He told her exactly what she was to say.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And come to the king and say these words to him. So Joab gave her words to say.
 Ferar-Fenton Bible Then go to the king and speak to him this speech."
 Then Joab put words into her mouth.

NET Bible® Go to the king and speak to him in the following fashion." Then Joab told her what to say [Heb "put the words in her mouth" (so NASB, NIV).].

Literal, almost word-for-word, renderings:

The Amplified Bible And go to the king and speak thus to him. And Joab told her what to say.
 exeGeses companion Bible ...and come to the sovereign
 and word this word to him.
 - and Yah Ab sets the words in her mouth.

LTHB And you shall go to the king and speak with him according to this word. And Joab put the words into her mouth.

New RSV Go to the king and speak to him as follows.' And Joab put the words into her mouth.
 Syndein {The Full Rehearsal}
 And when you have gone to the king, you will speak to him 'in this manner'/ 'words like these' {the scenario}. Consequently, Joab put in her mouth these words {the script}. {Note: Joab is not only the producer, he is also the director. He is not only giving her the script, but also the scenario - meaning not only what to say, but how to say it - the inflection . . . how to look when saying it - posture . . . going over all the possible responses of his Uncle David and how to respond to each.}.

World English Bible ...and go in to the king, and speak on this manner to him. So Joab put the words in her mouth.

Young's Updated LT And you have gone unto the king, and spoken unto him, according to this word;" and Joab puts the words into her mouth.

The gist of this verse: Joab tells the woman to go before the king and he tells her what to say.

2Samuel 14:3a

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</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person feminine singular, Qal perfect	Strong's #935 BDB #97
'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)	Strong's #413 BDB #39

2Samuel 14:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *You will go to the king...* Often, a command is in the imperfect; however, this is more of a request, and Joab is mostly telling her what she will say after going to the king. So, her going to the king is somewhat incidental to what will follow.

Again, this is a trusted servant of Joab's who goes to this woman. We do not know anything about the selection process, what fees she was paid, or anything like that. Whether Joab had a particular woman in mind, whether Tekoa was known for its actors, we just don't know these things.

2Samuel 14:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	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	2 nd person feminine singular, Piel perfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kaph or k ^e (כְּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
d ^e bârîym (דְּבָרַיִם) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, reports	masculine plural noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *...and you will speak to him these words.* Joab has apparently developed a script or something very nearly like a script, which will give her the right words to say, the general idea of who and what she is to David, and she has enough of a narrative in order to improvise, depending upon what David says.

So, she has a script to go from, but, she cannot speak from this script exclusively. Whether there was any training or directing by Joab's messenger, we do not know.

2Samuel 14:3c			
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 (שׂוּם) [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
'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
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
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
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6310 BDB #804

Translation: Then Joab told her what to say [lit., and so he places words in her mouth]. Joab tells her exactly what to say, in order to gain an audience with David and to penetrate his thick skull.

David, as an alpha male, does not easily take correction. He is hardheaded, and once he makes up his mind, it is difficult to get him to change it. Furthermore, he is king. This is something which many of us have a difficult time understanding, because not many of us are in charge of a large operation, like the CEO of a 5000 employee company or the leader of a city or state. A king cannot make one decision on one day; and then reverse himself the next day. King David has already made a ruling with respect to Absalom; and Joab cannot keep going back to him to see if he has changed his mind.

Therefore, David has to be taken out of the realm of his own personal situation and identify with the problems or situation of another person. When he makes a judgment in favor of that person, this also helps him to see the error of his own ways as well.

Joab is thinking politics and who would be the best political candidate for the future; but he should be thinking instead is Bible doctrine; he should be thinking about divine viewpoint.

It appears that, it was not difficult to get an audience before the king, as per 2Sam. 15:2 1Kings 3:16. We may find it impossible to speak to the President or to our governor; but most of us, with some persistence, could see the mayor of our city; and certainly, appear before a judge.

Why doesn't Joab let sleeping dogs lie? David has made a decision, more or less, about Absalom; why not just let that decision stand? Why not let David change his own mind when he is ready to?

Why is Joab Doing This?

1. First of all, Joab is probably the closest man to David. Jonathan would have been that, had things been different, but Jonathan did not separate from his father, King Saul.
2. Joab was usually at war. Joab usually had a very fulfilling, time-consuming job, leading Israel's troops into battle. So, Joab had little time for anything else when on the battlefield.
3. However, at this point in time, Israel was not at war; Joab was David's #2 man, but he had little to do.
4. It is clear to Joab that David is thinking about his son Absalom. **And Joab, the son of Zeruiah, perceived that the heart of King David [lit., the king] [was] upon [possibly, against] Absalom.**
5. So, to some degree, Joab was being a busybody. He knew that David was thinking about Absalom, but that he did not have the decisiveness and objectivity to bring Absalom back to Jerusalem; therefore, Joab would make this happen.
6. So that there is no misunderstanding, Joab likes David. He is doing this for David.
7. Joab is also acting as a patriot. He is one of the great patriots of his era. He is looking out for **client nation** Israel.
8. Also, Absalom is next in line for the throne and, apparently, a reasonably popular young man among the people. Therefore, it is logical and reasonable for Absalom to be in Jerusalem, and not in Geshur, a foreign country. Joab can apparently see this, while David appears to be conflicted on this issue.
9. Joab has had time to see all of David's boys, and the only one who appears to be worth a damn is Absalom. He has David's charisma and dashing good looks. He also has the heart of the people.
10. What is wrong with David's other sons?
 - a. The other sons, at a very young age, when they saw Absalom call for Amnon's death, they just hopped on their mules and rode out of there. They could not get out of there fast enough.
 - b. Secondly, none of David's sons have distinguished themselves in the military—it appears as though none of them even joined the military.
 - c. Finally, which of David's sons can you name? Which of them have you heard of, besides Nathan (not the prophet) and Solomon? Only if you are a Bible scholar could you name 2 other sons of David off the top of your head. That is because they are fairly worthless, and, therefore, are only named in David's genealogies; but never as having distinguished themselves in any way.
11. It is likely that there is a political calculation in all of this. Joab recognizes that Absalom could become a powerful political force. He wants Absalom to be a powerful political force within Israel; he does not want him to be a powerful leader in another country.
12. What Joab misses is, David's very young son, Solomon. It does not occur to Joab that this young boy, who is around 5 years old, could be David's true successor. In fact, as an aside, even when Solomon becomes a man, Joab will back the wrong son of David against Solomon, which will result in Joab's death.
13. The problem with Absalom is, at a young age, he set up his soul to behave as a criminal. That is, he spent 2 years being angry with his father, being angry with the judicial system, and holding all of that inside of him, as he plotted revenge against Amnon. In a young soul, setting up such precedents can mark that person for life. When his sister Tamar was raped, Absalom was probably a fairly good kid with a good outlook on life. However, by the time he killed Amnon, he had begun to seal his soul with **criminal arrogance**.
 - a. As an aside, criminal arrogance is when a person seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. When the law did not do what it was supposed to do, Absalom slipped into criminal arrogance.
 - b. Absalom was both secretive and deceptive for two years; his brain reveled in mental attitude sins against Amnon (much the same way a man might think about fornication with an attractive woman), and then Absalom order the execution of Amnon. These acts and thoughts which took place

Why is Joab Doing This?

- affected the soul of Absalom, not just placing him into criminal arrogance, but marking him as a criminal for the rest of his life.
- c. At the same time, Absalom was probably suffering from mental attitude arrogance, negative volition arrogance; and these gates were later interlock with conspiratorial arrogance and crusader arrogance. See the **Interlocking Systems of Arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 14. As another tangent, do not think that God will not remove you from this life, if you have, say, led this great spiritual life up until this point. You cannot retrogress and think that everything is going to be fine.
 15. **Application:** Joab is thinking politics and who would be the best political candidate for the future; but he should be thinking instead is Bible doctrine; he should be thinking about **divine viewpoint**.

This along with an incident at the end of Joab's life tells us that Joab is not good with geopolitics. He is one of the greatest generals in the history of Israel, and, apparently, a masterful playwright and producer. However, when it comes to making political decisions, this is an area where Joab comes up short.

Application: This does *not* mean that a great general should not be a ruler. In the case of Joab, that is true, and he seems to recognize this deficiency within himself, as he never attempts to assume more authority than he is given. However, it ought to be clear that persons with one set of skill sets does not make them competent in a different arena. The most glaring example of that today is, actors and celebrities ought not to be political commentators. They are so far out of their depth, that it is just sad to watch. However, because they are celebrities, many people in our celebrity-obsessed culture will actually listen to them and even give them some credence.

Chapter Outline

Charts, Maps and Short Doctrines

What Joab has done so far, and what will transpire will seem awfully convoluted. He is going to bring an actress into the courtroom in order to get David to act decisively concerning Absalom. This will explain why Joab has chosen this approach.

Why Does Joab Take this Approach?

1. Joab has no doubt broached this subject with David before.
2. However, David is king, famous for making just decisions (as all kings should be), and Joab is second-in-command.
3. Because of the importance of a king making good and righteous decisions, these decisions cannot be brought up before the court again and again and again.
4. When David was content to let Absalom remain in exile, this was not a topic that Joab could revisit again and again. Joab cannot go to David and say, "Well, how do you feel about Absalom today?" That would imply that David sucks as a king.
5. Nathan came to David and told him of a situation involving a rich man and a poor man, and how the poor man had this one little ewe lamb which he loved, and the rich man came along and stole it from him. David was so upset, he wanted that rich bastard executed. Then Nathan told David, "[You are the man.](#)"
6. So, Nathan was able to reach David and make him see himself objectively because of that story.
7. In the ancient world, the king did not just make the law; the king was the law. So, by the very definition of kingship, David could not break the law—but he clearly did.
8. Nathan, by bringing this parable to David (presenting it to him as a real case), Nathan got David to see his own actions (which Joab was well aware of) in an objective light.
9. Therefore, Joab is going to try the same thing. Joab is going to attempt to get David to see the circumstances of his children in an objective light.

Joab saw that this worked with Nathan. Nathan was able, through a parable, to get David to see himself objectively. Joab decided to take a similar approach.

Chapter Outline

Charts, Maps and Short Doctrines

It would be nice to make a parallel for Joab as the intercessor between David and Absalom, but the problem is, there is no thought given to justice. Absalom receives a half-forgiveness and this is not even done in an open court with Absalom present. How David felt was the issue. Justice did not enter into any of this calculation.

When the Lord Jesus Christ intercedes on our behalf, it is based upon God’s righteousness and justice. Rom. 8:32–34 reads: *Truly He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God who justifies. Who is he condemning? It is Christ who has died, but rather also who is raised, who is also at the right hand of God, who also intercedes for us.* (MKJV).

When the Lord Jesus Christ intercedes on our behalf, it is based upon God’s righteousness and justice.

Jesus is raised from the dead to indicate that His perfect sacrifice was acceptable to God; He was a sweet savor coming up to God. Intercession requires justice, not just simple sentimentality. Isa. 53:12 *Therefore I will apportion to Him with the great, and He shall divide the spoils with the strong; because He has poured out His soul unto death; and He was reckoned among the transgressors; and He bore the sin of many, and made intercession for the transgressors* (VW). See also Heb. 7:25–27 1John 2:1–2.

V. 3 reads: *You will go to the king and you will speak to him these words.* Then Joab told her what to say [lit., *and so he places words in her mouth*]. This woman’s performance has to be flawless. Joab cannot coach her from the side; she cannot forget her lines; and if David seems to take things in a different direction, then she has to go in that direction.

Joab has to achieve two objectives with this scheme: he needs to get Absalom back to Jerusalem; and he needs to see to it that Absalom is not prosecuted for murder of Amnon. Now, this could have been done using Bible doctrine; but that is not what Joab chooses to do. There is a legitimate way out of this situation, but it involves the justice of God. Unfortunately, neither Joab nor David approaches this from the standpoint of justice. Justice is the key to this entire chapter; it is the key to Absalom’s lack of character, and the key to wrong approach to this problem made by both Joab and David. And, because there is no justice, the victims of these crimes are forgotten. All enactments of justice must include justice for the victim.

Chapter Outline

Charts, Maps and Short Doctrines

The Woman of Tekoa: the Setup in Court

Although I try to avoid taking too many quotes from R. B. Thieme, Jr., I have to include this.

The Woman from Tekoa: a 3 Act Play Produced by Joab

Scripture	Text/Commentary
Title:	The Woman from Tekoa
Producer, director and writer:	Field marshal Joab
Cast:	The woman from Tekoa and the King (this is a reality show)

The Woman from Tekoa: a 3 Act Play Produced by Joab

Scripture	Text/Commentary
Act I	The woman from Tekoa enters the king's supreme court and makes her case, making and emotional plea to follow civil law rather than criminal law. vv. 4–8.
Act II	The woman from Tekoa calls assurances from the king. vv. 9–10
Act III	The woman takes David's decision and throws it back in his face, telling him to follow this himself. vv. 11–17
The epilogue	The woman reveals that Joab is responsible for this production. vv. 18–20

This has been taken, in part, from R. B. Thieme, Jr.'s 1972 David series, lesson 631_0326, and edited.

Chapter Outline

Charts, Maps and Short Doctrines

And so speaks [possibly, *went*] the woman, the Tekoaite, unto the king. And so she falls upon her nostrils ground-ward and so she does obeisance. And so she says, “[Let you] help, the king.”

2Samuel
14:4

So the woman, the Tekoaite, spoke [possibly, *went*] to the king. So she falls on her face upon the ground and she does obeisance [to him]. Then she said, “Help [me], O king.”

So the Tekoaite woman went to the king. She first fell upon the ground on her face and did obeisance to King David. She then pleaded, “Please help me, O king.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when the woman of Thecua <u>was come in</u> to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.
Masoretic Text (Hebrew)	And so speaks [possibly, <i>went</i>] the woman, the Tekoaite, unto the king. And so she falls upon her nostrils ground-ward and so she does obeisance. And so she says, “[Let you] help, the king.”
Peshitta (Syriac)	And when the woman of Tekoah <u>came</u> to the king, she fell on her face to the ground, and did obeisance and said, Deliver me, O my lord the king.
Septuagint (Greek)	So the woman of Tekoa <u>went in</u> to the king and fell upon her face to the earth, and bowed down before him, and said, Help, O king, help.

Significant differences: In the Hebrew, we go directly from the woman receiving directions from Joab's servant to speaking to the king. In the Greek, Latin and Syriac, we have her *going* to the king (I confirmed this in the Greek, but not in the Latin or Syriac—there, I accepted their English translations as accurate). This will be discussed further in the Hebrew exegesis.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The woman from Tekoa went to David. She bowed very low and said, "Your Majesty, please help me!"
Easy English	The woman from Tekoa went to the king. She gave him honour. She bent down and she put her face on the ground. She said, 'My king, please help me.'

Easy-to-Read Version	Then the woman from Tekoa talked to the king. She bowed with her face to the ground. Then she said, "King, please help me!"
Good News Bible (TEV)	The woman went to the king, bowed down to the ground in respect, and said, "Help me, Your Majesty!"
New Century Version	So the woman from Tekoa spoke to the king. She bowed facedown on the ground to show respect and said, "My king, help me!"
New Living Translation	When the woman from Tekoa approached the king, she bowed with her face to the ground in deep respect and cried out, "O king! Help me!"

Partially literal and partially paraphrased translations:

American English Bible	...this ThecoEthite woman went in to the king, fell with her face to the ground, bowed before him, and said, 'Save me, oh king! Save me!'
Ancient Roots Translinear	The woman of Tekoa fell bowing to the king with nose toward to the ground, saying , "Save me, king!"
Beck's American Translation	The woman of Tekoa went in to the king, bowed down to the ground to show her respect for him. "Help, O king," she said.
God's Word™	The woman from Tekoa came to the king and immediately bowed down with her face touching the ground. "Help me, Your Majesty," she said.
New Jerusalem Bible	So the woman of Tekoa went to the king and, falling on her face to the ground, prostrated herself. 'Help, my lord king!' she said.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the woman of Tekoa came to the king, and falling on her face, gave him honour and said, Give me help, O king.
Ferar-Fenton Bible	The woman of Thiquah accordingly appealed to the king, and fell on her face to the earth, and lay there, and exclaimed, "Save me, King!"
HCSB	When the woman from Tekoa came to the king, she fell with her face to the ground in homage and said, "Help me, my king!"
JPS (Tanakh—1985)	The woman of Tekoa came to the king, flung herself face down to the ground, and prostrated herself. She cried out, "Help, O king!" The LXX adds the phrase "and all his courtiers who were standing by him rent their clothes." [According to the JPS footnote].
NET Bible®	So the Tekoan woman went [The translation follows many medieval Hebrew mss in reading אַבְתּוֹ (vattavo', "and she went") rather than the MT רַמְאָתוֹ (vatto'mer, "and she said"). The MT reading shows confusion with רַמְאָתוֹ later in the verse. The emendation suggested here is supported by the LXX, the Syriac Peshitta, some mss of the Targum, and Vulgate.] to the king. She bowed down with her face to the ground in deference to him and said, "Please help me [The word "me" is left to be inferred in the Hebrew text; it is present in the Syriac Peshitta and Vulgate.], O king!"
NIV – UK	When the woman from Tekoa went [Many Hebrew manuscripts, Septuagint, Vulgate and Syriac; most Hebrew manuscripts spoke] to the king, she fell with her face to the ground to pay him honour, and she said, 'Help me, Your Majesty!'
The Scriptures 1998	And when the woman of Teqowa spoke to the sovereign, she fell on her face to the ground and did obeisance, and said, "Save, O sovereign!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the woman of Tekoah speaks unto the king, and falls on her face to the earth, and does obeisance, and said, 'Save, O king.
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English Standard Version	When the woman of Tekoa came to the king, she fell on her face to the ground and paid homage and said, "Save me, O king."
exeGesés companion Bible	And the woman Teqohiy says to the sovereign; and she falls on her nostrils to the earth and prostrates and says, Save, O sovereign.
LTHB	And the woman of Tekoah spoke to the king, and fell on her face to the earth, and bowed and said, Save, O king!
Syndein	{Woman's Acting Before Supreme Court Judge King David} Now when the woman of Tekoa 'received an audience before'/'went before' the king, she fell with her face to the ground, and 'did homage'/'prostrated herself', and said, "Help/Deliver, O king". {Note: She had to practice falling to the ground just right. They she had to prostrate herself before David to look like the true damsel in distress. Finally, she does not lift her eyes to him or he might be able to tell she was faking. She is a very talented actress here, playing her role well! All real men desire to help a woman in need. This Act is intended to play on the emotions of King David.}.
World English Bible	When the woman of Tekoa spoke to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.
Young's Updated LT	And the woman of Tekoah speaks unto the king, and falls on her face to the earth, and does obeisance, and says, "Save, O king."

The gist of this verse: The woman of Tekoa has an audience with King David and she prostrates herself before him asking for his help.

2Samuel 14:4a

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
The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well. ²¹ It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological are logical narrative rather than continuous action. ²² When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i> .			
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
The NET Bible says that this verb should be:			
bôw' (בָּוֵא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97

²¹ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

²² I said that; I am not certain if other Hebrew translators have.

2Samuel 14:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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From the NET Bible notes: The translation follows many medieval Hebrew mss in reading אֲבַתּוֹ (vattavo', "and she went") rather than the MT רַמְאָתוֹ (vatto'mer, "and she said"). The MT reading shows confusion with רַמְאָתוֹ later in the verse. The emendation suggested here is supported by the LXX, the Syriac Peshitta, some mss of the Targum, and Vulgate.²³

The overall meaning here is not drastically changed; and the idea that we have *and she went* makes much more sense. We would expect the woman to speak only after doing obeisance to him.

From Keil and Delitzsch; it is not necessary that you read this: The woman did this. All the old translators have given as the rendering of רַמְאָתוֹ הַשָּׂאָה "the woman came (went) to the king," as if they had read אֲבַתּוֹ. This reading is actually found in some thirty Codices of De Rossi, and is therefore regarded by Thenius and the majority of critics as the original one. But Böttcher has very justly urged, in opposition to this, that רַמְאָתוֹ cannot possibly be an accidental corruption of אֲבַתּוֹ, and that it is still less likely that such an alteration should have been intentionally made. But this remark, which is correct enough in itself, cannot sustain the conjecture which Böttcher has founded upon it, namely that two whole lines have dropped out of the Hebrew text, containing the answer which the woman of Tekoah gave to Joab before she went to the king, since there is not one of the ancient versions which contains a single word more than the Masoretic text. Consequently we must regard רַמְאָתוֹ as the original reading, and interpret it as a hysteron-proteron, which arose from the fact that the historian was about to relate at once what the woman said to the king, but thought it desirable to mention her falling down at the feet of the king before giving her actual words, "Help, O king," which he introduces by repeating the word רַמְאָתוֹ.²⁴

ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the definite article	Strong's #802 BDB #61
T ^e qôw'îy (תְּקוֹיִת) [pronounced tehk-oh-EE]	a pitching of tents; trumpet blast, blast of a horn; loud sound of an instrument, transliterated Tekoite	gentilic singular adjective with the definite article	Strong's #8621 BDB #1075
The meanings given by BDB and Gesenius for the city and the gentilic designation are very different. The trumpet blast appears to be the correct meaning.			
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Interestingly enough, even when I was not fully aware of the textual problem here, I had already rendered the more relaxed translation as *So the Tekoite woman went to the king. She first fell upon the ground on her face and did obeisance to King David. She then pleaded, "Please help me, O king."*

Translation: *So the woman, the Tekoite, spoke [possibly, went] to the king.* Most of the time that we find this word for *to say*, we expect the content of what is said to follow; however, we do not find that here. The woman goes to speak to King David, as she has been commissioned to do by Joab.

²³ Taken from <http://bible.org/netbible/index.htm?2sa14.htm> accessed June 27, 2012.

²⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 14:4 (with some minor editing).

It is possible—and this is conjecture based upon the words found here—that she began to speak, and one of David’s armed guards pointed to the ground and gave her a mean look. So, she began to speak, and then realized that she ought to be following protocol and bowing before the king. And, it is possible that all of this is a part of Joab’s plan. However, what appears to be more likely, is that the verb *to say* here ought to be *to go* instead (see the Hebrew exegesis above).

I should further note that, when there are textual problems, this sort of textual problem is the most common. Most readers, at this point, are saying, “I get it, I get it; let’s move on.” Almost never is there an important doctrinal distinction between different readings of a text. I point this out over and over, so that no one ever thinks that the Catholic church or some other Christian (or Jewish) organization got access to early Biblical manuscripts and changed them to fit their views. That sort of allegation is poppycock.

2Samuel 14:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [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
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person feminine singular, Qal imperfect	Strong’s #5307 BDB #656
<p>Extended Qal meanings: <i>to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.</i>²⁵ I hope that the relationship is clear between the basic meaning, <i>to fall</i>, and the extended understanding of this verb.</p>			
‘al (עַל) [pronounced <i>gah</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 proximity	Strong’s #5921 BDB #752
‘aphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i>]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 3 rd person feminine singular suffix	Strong’s #639 BDB #60
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong’s #776 BDB #75

²⁵ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

Translation: *So she falls on her face upon the ground...* She falls with her face to the ground, giving proper respect to the king. Now, is this the way that we believers are to react when meeting President Obama (or whomever is the president now)? What we are seeing here is the culture of that day; so she is just acting within the parameters of what is expected of her.

2Samuel 14:4c

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 feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005

Translation: *...and she does obeisance [to him].* For me, I would think that falling on the ground is enough; but, apparently, there is more to this obeisance than simply falling face-first on the ground. It appears that the person first falls to the ground with their face on the ground, and then there is something that they say or do more than that which indicates obeisance to the king. The wâw consecutive combined with the imperfect verb suggests that these things are different but successive acts.

Falling on one's face before a king or before someone who is in power was common in those days (2Sam. 1:2 1Sam. 20:41 25:23). We tend to be less formal, but we still have a degree of formality. Most newsmen, even when questioning George W. Bush, whom many of them did not like, still prefaced nearly every question with, "Mr. President." Although this is a long ways from falling on one's face before a magistrate, it still indicates respect for the office of the presidency. This woman was showing her respect for King David, as sovereign of the land.

2Samuel 14:4d

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</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHG</i>]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	2 nd person masculine singular, Hiphil imperative with the voluntative hê	Strong's #3467 BDB #446

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

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
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Translation: *Then she said, "Help [me], O king."* This appeals to David, because he is a man who takes note of any woman in distress. He simply likes women and he is naturally concerned with their welfare in his kingdom. So, even if she possibly did not show him the proper obeisance at first, David, no doubt, overlooked that.

This also gives us a clue as to how Joab may have come up with this scheme. David's second wife, Abigail, did something similar: she fell down before David when David was going to exact a pound of flesh from her husband. She put herself at his mercy, falling before him, helpless. Joab would have been with David at that time, and he apparently made a mental note of it.

The 2nd person masculine singular, Hiphil imperative (with the voluntative *hê*) is הוֹשִׁיעָה [pronounced *ho-seeġ-AW*], which we transliterate *Hosanna* (see also Psalm 118:25). However, this comes into the New Testament to mean something entirely different. *Hosanna* is a Greek transliteration of this Hebrew word, it appears to have taken on the concept of praise rather than of a request for deliverance. **And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"** (Matt. 21:9—ESV; see Mark 11:9–10 and John 12:13 as parallel passages; and the reaction of the chief priests and scribes who heard this in Matt. 21:15). Perhaps the connection is, Jesus is seen as the Great Deliverer, and is worthy of praise for that reason?

The entire verse reads: *So the woman, the Tekoaite, spoke [possibly, went] to the king. So she falls on her face upon the ground and she does obeisance [to him]. Then she said, "Help [me], O king."* Or, less formally, *So the Tekoaite woman went to the king. She first fell upon the ground on her face and did obeisance to King David. She then pleaded, "Please help me, O king."* Although we do not know the whole story yet, it is likely that David assumed that she had come to him on appeal over some matter which has already been decided on in a lower court. Most people did not go to the king over each and every matter; but they would go to him on appeal, just as we do in our own court system. We do not know much about this process, but it would be reasonable that someone close to the court, like Joab, would put some cases on the docket, and they would come before King David based upon someone else's recommendation. David will later ask, "So, did Joab put you up to this?" Part of what possibly caused David to ask this question is, he looks at the paperwork before him on this lady, and he sees Joab's name as the advocating official. Although this is all conjecture, it is reasonable in order to understand all of the things which are occurring within this narrative.

The Pulpit Commentary on this issue: *Though Absalom subsequently (2Sam. 15:4) complained of the lax administration of justice in the realm, yet evidently this woman had the right of bringing her suit before the king; and we may be sure that Joab would take care that nothing unusual was done, lest it should awaken the king's suspicions. But possibly there was a want of method in judicial matters, and very much was left in the hands of the tribal officers, such as we find mentioned in Joshua 24:1.²⁶*

So the Tekoaite woman went to the king. She first fell upon the ground on her face and did obeisance to King David. She then pleaded, "Please help me, O king." Joab knows, the way to appeal to David is by means of a helpless woman. When there is a woman in front of him who has no other advocate but him, David will take notice and he will do something about it.

**And so says to her the king, "What to you?"
And so she says, "Truly a woman a widow me
and so is dying my man.**

2Samuel
14:5

**The king said to her, "What [is] [the problem]
to you?" And she said, "Indeed, I [am] a
woman, a widow—my man has died.**

The king said to her, "What is your problem?" And she answered, "Indeed, I am a widow; my husband has died.

Here is how others have translated this verse:

²⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 14:4.

Ancient texts:

Latin Vulgate	And the king said to her: What is <u>the matter</u> with you? She answered: Alas, I am a widow woman: for my husband is dead.
Masoretic Text (Hebrew)	And so says to her the king, "What to you?" And so she says, "Truly a woman a widow me and so is dying my man.
Peshitta (Syriac)	And the king said to her, What <u>ails</u> you? And she answered, I am indeed a widow, my husband is dead.
Septuagint (Greek)	And the king said to her, What is <u>the matter</u> with you? And she said, I am indeed a widow woman, and my husband is dead.
Significant differences:	We do not find the words <i>the matter</i> in the Hebrew. The first words out of her mouth can be translated in a myriad of ways, so the words <i>alas</i> and <i>indeed</i> , as found above, are reasonable. The translation <i>is dead</i> is reasonable.

Thought-for-thought translations; paraphrases:

Common English Bible	"What is wrong?" the king asked her. "It's terrible!" she said. "Advocate am a widow; my husband is dead.
Contemporary English V.	David asked, "What's the matter?" She replied: My husband is dead, and I'm a widow.
Easy-to-Read Version	King David said to her, "What's your problem?"
Good News Bible (TEV)	"What do you want?" he asked her. "I am a poor widow, sir," she answered. "My husband is dead.
<i>The Message</i>	He said, "How can I help?" "I'm a widow," she said. "My husband is dead.

Partially literal and partially paraphrased translations:

American English Bible	And the king asked her, 'What's wrong?' And she said, 'I'm now a widow, because my husband just died,...
Ancient Roots Translinear	The king said to her, "What <i>is</i> with you?" She said, "I <i>am</i> nevertheless a widow woman, for my man died.
<i>God's Word</i> ™	The king asked her, "What can I do for you?" She answered, "I'm a widow; my husband is dead.
New American Bible	The king said to her, "What do you want?" She replied: "Alas, I am a widow; my husband is dead. 2 Kgs 6:26-28.
Today's NIV	The king asked her, "What is troubling you?" She said, "I am a widow; my husband is dead.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	Consequently, the king asked her, "What is your affair?" And she answered, "I am a desolate widow woman whose husband died.
HCSB	"What's the matter?" the king asked her. "To tell the truth, I am a widow; my husband died," she said.
JPS (Tanakh—1985)	The king asked her, "What troubles you?" And she answered, "Alas, I am a widow, my husband is dead.
NET Bible®	The king replied to her, "What do you want [The word "me" is left to be inferred in the Hebrew text; it is present in the Syriac Peshitta and Vulgate.]" She answered, "I am a widow; my husband is dead.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said to her, `What--to you?' and she said, `Truly a widow woman [am] I, and my husband dies,...
English Standard Version	And the king said to her, "What is your trouble?" She answered, "Alas, I am a widow; my husband is dead.
exeGesés companion Bible	And the sovereign says to her, What - to you? And she says, I am truly a widow woman; and my man dies:...
LTHB	And the king said to her, What shall be to you? And she said, Truly I <i>am</i> a widow woman, and my husband died.
New King James Version	Then the king said to her, "What troubles you?" And she answered, "Indeed I am a widow, my husband is dead.
Syndein	And the king said unto her, "What is your grievance?" Then she {the plaintiff} replied, "Truly, I am a 'widow woman' . . . and my husband is dead. {Note: This is setting up the Law of Posterity - a civil law to ensure that a man's name would pass from generation to generation. It only applies to 'true widows' where the husband has died. It does not apply to 'grass widows' - those who are divorced from their husbands (making their husband's 'dead' to them under the law). Joab is setting up non-pertinent civil law where the case between Absalom and Amnon was a criminal matter.}
World English Bible	The king said to her, What ails you? She answered, Of a truth I am a widow, and my husband is dead.
Young's Updated LT	And the king says to her, "What—to you?" and she says, "Truly a widow woman am I, and my husband has died,...

The gist of this verse: David asks the woman what is her problem, and she begins by telling him that her husband has died.

2Samuel 14:5a

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</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 feminine singular suffix	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
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

2Samuel 14:5a

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 2 nd person feminine singular suffix	No Strong's # BDB #510

Translation: *The king said to her, “What [is] [the problem] to you?”* David essentially uses two words (one with a suffix), which is literally translated, “What to you?” He is asking her, what is the matter; what is her problem?

It may be that “What to you?” is idiomatic for “What is your case?” or “What is the matter with you?” This could be the common parlance of the court. Many generally literal translations tried to handle this, resulting in translations such as: *What's the matter, What troubles you, What do you want, What is your grievance, What ails you*, etc. The first particle is usually understood to be an interrogative particle.

2Samuel 14:5b

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
ʾâmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
ʾăbâl (אבל) [pronounced uhb-AWL]	<i>truly, indeed, verily, surely; this adverb has corrective power, as in: but, however, howbeit; on the contrary, contrariwise, nay rather (negative)</i>	adverb	Strong's #61 BDB #6
ʾishshâh (אשה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
ʾal ^e mânâh (אלמנה) [pronounced al ^e -maw-NAW]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48
ʾânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Translation: *And she said, “Indeed, I [am] a woman, a widow—...* She begins by saying that she is a widowed woman. She also does not use a verb, to indicate how difficult this is to say.

She would be following Joab's script almost exactly at this point. The first thing that she needs to do is to elicit sympathy from David, immediately. In Scripture, widows are treated with great respect and they are one of the few classes of people that the Jews were told to take care of (widows and orphans—Ex. 22:22 Deut. 10:18 24:17–21 26:12–13 27:19).

Application: As an aside, the Mosaic Law did not suggest that they throw a lot of money at unwed mothers. In fact, a society where a huge proportion of mothers are unwed is a relatively new thing on this earth. In our society, some possibly very well-meaning people were concerned about such mothers, apparently not realizing that, when you subsidize something, you get more of it.

2Samuel 14:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<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</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
îysh (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); with the 1 st person singular suffix	Strong's #376 BDB #35

Translation: ...my man has died. She states the obvious, that her husband has died. However, she puts this in the imperfect tense to give this great meaning and impact to her life today. This suggests that his death was recent and difficult for her. The AEB conveys this with the translation: *And she said, 'I'm now a widow, because my husband just died,...*

Since we do not have several wâw consecutives followed imperfect verbs, this is not simply an ongoing narrative; but the imperfect tense does not mean that her husband is on life-support right now and in the midst of dying, but that he has died in the past, but there are effects of his death which continue until today.

Even though it is possible that some of these facts of the woman's life are true, as Clarke²⁷ suggests, that is really never an issue in this chapter. With excellent actors, what is real and what is not is not an issue. Therefore, Josephus' understanding that this was an elderly woman²⁸ is also a non-issue.

What is an issue is, she seems to be authentic to David. David knows, through His study of the Word, which was discussed and explained when he moved the Ark of God successfully in **1Chron. 15** ([HTML](#)) ([PDF](#)). Therefore, he probably feels a natural sympathy toward this woman as well as a legal obligation to look out for her. Joab, who has produced this whole affair, would have been aware of these things. He needs to have David make a legal decision where civil matters trump criminal acts.

You may notice the odd separate here of the verses; it is not what we would have expected. The woman begins to speak in v. 5, a verse that she shares with David. How much more sense it would have made to begin this verse with the woman speaking. There are times I haven't even a clue as to why these verses were so separated.

²⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:5. Treasury of Scriptural Knowledge suggests the same thing.

²⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 14:5.

And to your handmaid a pair of sons and so they struggle a pair of them in the field and [there is] not a deliverer between them. And so strikes him, the one the one, and so he kills him [or, *causes his death*].

2Samuel
14:6

Your handmaid [had] two sons and they both struggled in the field, but [there was] no one to stand between them [lit., *no savior between them*]. Consequently, one struck him, the [other] one, and he caused him to die.

Your maidservant had two sons who got in a fight in the field, but there was no one who stand between them. Consequently, one of them struck the other and caused him to die.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And your handmaid had two sons: and they quarrelled with each other in the field, and there was <u>none</u> to pare them: and the one struck the other, and slew him.
Masoretic Text (Hebrew)	And to your handmaid a pair of sons and so they struggle a pair of them in the field and [there is] not a deliverer between them. And so strikes him, the one the one, and so he kills him [or, <i>causes his death</i>].
Peshitta (Syriac)	And your handmaid had two sons, and they two quarrelled together in the field, and there was <u>none</u> to part them, and one was <u>stronger than</u> the other and slew him.
Septuagint (Greek)	And moreover your handmaid had two sons, and they fought together in the field, and there was no deliverer to part them; and the one struck down the other, <u>his brother</u> , and killed him.

Significant differences: The Hebrew has that no savior (or deliver) stood between the two boys; the English translation from the Latin and Syriac simply have *none*. However, the English translation from the Greek was the same way, yet the Greek did use the word *deliverer*.

The English translation from the Syriac also says that one boy was stronger than the other, but the Hebrew has one striking the other.

At the very end, the Greek inserts *his brother*, which does not add any new information, but is not found in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I had two sons, but they got into a fight out in a field where there was no one to pull them apart, and one of them killed the other.
Easy-to-Read Version	I had two sons. They were out in the field fighting. There was no one to stop them. One son killed the other son.
Good News Bible (TEV)	Sir, I had two sons, and one day they got into a quarrel out in the fields, where there was no one to separate them, and one of them killed the other.
<i>The Message</i>	I had two sons. The two of them got into a fight out in the field and there was no one around to step between them. The one struck the other and killed him.
New Berkeley Version	...and your maidservant had two sons. But the two fought each other in the field; there was nobody to separate them, and one of them struck the other down and killed him.
New Living Translation	My two sons had a fight out in the field. And since no one was there to stop it, one of them was killed.

Partially literal and partially paraphrased translations:

American English Bible	...and your servant has two sons. Well, they started arguing while they were out in the fields, and there was no one to break it up. Then the one hit the other and killed him.
Ancient Roots Translinear	Your handmaid had two sons. The two bickered in the field, and none delivered between them. One smote one, and he died.
New Jerusalem Bible	Your servant had two sons and out in the fields, where there was no one to intervene, they had a quarrel. And one of them struck the other one and killed him.
Revised English Bible	I had two sons; they came to blows out in the country where there was no one to part them, and one struck the other and killed him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And I had two sons, and the two of them had a fight in the field, and there was no one to come between them, and one with a blow put the other to death.
Complete Jewish Bible	...my two sons were out in the field; and they got into a fight with each other. There was no one to separate them, and one hit the other and killed him.
HCSB	"Your servant had two sons. They were fighting in the field with no one to separate them, and one struck the other and killed him.
NET Bible®	Your servant [Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16. See the note at v. 15 for a discussion of the rhetorical purpose of this switch in terminology.] has two sons. When the two of them got into a fight in the field, there was no one present who could intervene. One of them struck the other and killed him.
New Heart English Bible	Your handmaid had two sons, and they both fought together in the field, and there was no one to part them, but the one struck the other, and killed him.

Literal, almost word-for-word, renderings:

English Standard Version	And your servant had two sons, and they quarreled with one another in the field. There was no one to separate them, and one struck the other and killed him.
exeGeses companion Bible	...and your maid has two sons and the two strive in the field and there is no rescuer between them, and the one smites the first and deathifies him:...
Syndein	{Basis for the Supposed Grievance} And {your Honor} your 'female subject/citizen' {setting up the principal that Supreme Court Judge David had jurisdiction over this case and this woman} had two sons. {of course these will turn out to be Amnon and Absalom} Now the two of them were fighting each other in the field, and there was no one to separate and pull them apart. Consequently, the one stuck and killed the other. {Note: Now under the Jewish law, Amnon should have been tried for the rape of Tamar. As Tamar's closest male relative, Absalom would have been the rightful 'avenger of blood' - the Jewish form of executioner - whose duty it would have been to put Amnon to death. But since love blinded David, there was no justice (no one to separate the two brothers) so there was no justice in the land for Tamar. Because of David's failure Absalom's murder was individual vengeance and also illegal punishable by death. The only ones here under David who are forgotten are the victims! But, two wrongs do not make a right!}.
World English Bible	Your handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one struck the other, and killed him.
Young's Updated LT	And your maid-servant has two sons; and they strive both of them in a field, and there is no deliverer between them, and the one strikes the other, and puts him to death.

The gist of this verse: She tells David that her two sons quarreled in the field, and no one was there to step between them. Finally, one hit the other and killed him.

2Samuel 14:6a

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</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046
R. B. Thieme, Jr. says that this ought to be translated <i>your female subject</i> .			
The NET Bible says <i>Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.</i>			
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119

Translation: **Your handmaid [had] two sons...** This woman who is speaking to David is a stranger to him, and all that she is saying is scripted by Joab. The idea is to get David to think impartially and unemotionally about Absalom. So, she has two sons just like David had Amnon and Absalom.

She calls herself a shiph^echâh (שִׁפְחָה) [pronounced *shif-KHAW*], which means, *a maid, maid-servant, household servant, handmaid, female slave*. Interestingly enough, she will use two different words for *maidservant* when referring to herself in this chapter. This suggests the rank of a very low-level female servant. R. B. Thieme, Jr. suggests that, in this context, it is a reference to the woman as a citizen of Israel and the common parlance of the court.

2Samuel 14:6b

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
nâtsâh (נָצַח) [pronounced <i>naw-TSAW</i>]	<i>to contend [struggle, strive] with one another; to lay waste [to a land], to strip a land bare in war; to make desolate</i>	3 rd person masculine plural, Niphal imperfect	Strong's #5327 BDB #663

2Samuel 14:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nêy (שְׁנַיִ) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of</i>	dual numeral noun with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040
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
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and they both struggled in the field,... At some point in time, these two sons got into a fight. The word used here can be used of a contention, a struggle or an out-and-out fight. David, having had two sons who were both strong-willed young men, probably got into a fight now and again. It is unclear whether David thought about his sons Amnon and Absalom as he listened to this woman.

2Samuel 14:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>deliverer, savior; one to deliver [rescue, to snatch out of danger, to preserve]</i>	masculine singular, Hiphil participle	Strong's #5337 BDB #664
bêyn (בֵּינָם) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 3 rd person masculine plural suffix	Strong's #996 BDB #107

Translation: ...but [there was] no one to stand between them [lit., no savior between them]. At the time that they got into a fight, there was no one there to come between them, to de-escalate the situation. Ideally speaking, the woman is painting a picture for David, and he can see this occurring.

Although there were several brothers there who observed Absalom's servants kill Amnon, they were too young to do anything. As you may recall, they saddled up and rode as fast as they could away from Absalom's ranch.

In the woman's story, the suggestion is, there are not any witnesses to this, which further casts doubt upon intent. Now, whereas, with Absalom and Amnon, there was clearly intent and forethought, Absalom would have some reasonable justification for acting as he did—namely, Amnon raped his sister.

2Samuel 14:6d

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
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #5221 BDB #645
'echâd (אֶחָד) [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 with the definite article	Strong's #259 BDB #25
'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
'echâd (אֶחָד) [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 with the definite article	Strong's #259 BDB #25

Translation: *Consequently, one struck him, the [other] one,...* Their strong disagreement led to blows. One son struck the other.

The analogy is, Absalom struck down his brother²⁹ Amnon because Amnon raped Absalom's sister. So David is aware that two brothers can have a legitimate beef with one another.

2Samuel 14:6e

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
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4191 BDB #559
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *...and he caused him to die.* Although the verb here can mean *to kill*, it can also mean *to cause to kill*; so there was not this intention, necessarily, from the outset of one man to kill the other. It is just what things

²⁹ Strictly speaking, Absalom had his servants strike down Amnon.

escalated to. Although the Hiphil of this verb can certainly indicate an execution, which is intentional; the Hiphil is the causal stem. Therefore, this can suggest that there was no intent to kill. He hit him and caused him to die.

V. 6 reads: *Your handmaid [had] two sons and they both struggled in the field, but [there was] no one to stand between them [lit., no savior between them]. Consequently, one struck him, the [other] one, and he caused him to die.* Not only is this woman helpless, but she has something in common with him: a son whom she loves, who is dead.

At first, this analogy seems to break down. One of the widow's sons kills the other, and he was caused to die, implying that there was no intent. However, the exact same verb in this stem can also mean *to execute*, and Absalom essentially did what the law required—he executed Amnon. So, even though there is not an exact parallel between these two situations, there are mitigating factors. In the story of the woman, the mitigating factors are, the sons fought and there was no one to stand between them; and one caused the other to die, which may not have been intentional. With regards to Absalom and Amnon, the mitigating factor is, Amnon was deserving of death (Deut. 22:25–27).

There are many phrases which can be taken in more than one way. I recall a movie, based upon a real case (if memory serves), and the key line was, one criminal told another, who was holding a gun, “Let him have it” referring to a police officer (my memory of this is somewhat vague). The first criminal might be saying, “Hand over the gun” or he might be saying, “Shoot him.” Unless you are there, what he said—let him have it—would have been difficult to figure out. So, either one son intentionally killed the other or he caused his death, but did not mean to.

Your handmaid [had] two sons and they both struggled in the field, but [there was] no one to stand between them [lit., no savior between them]. Consequently, one struck him, the [other] one, and he caused him to die. The woman minimizes the responsibility of her living son; there was no one to stand between them. She is implying that, her husband, had he not been dead, would have been there between them, teaching them how to work out their differences. However, since he is not there, two boys who don't know any better took their fighting too far.

If David was going to judge rightly, the first thing he would do is stop the trial and demand that the living son be brought in, along with any other witnesses, both to the killing and to the character of the boy. He is trusting the testimony of this woman; David will make a ruling on what this woman says, and that is a mistake. She has an agenda, and, since David is assuming that all of this is real, her testimony is going to slanted in such a way as to get her way. There are laws on the books that deal with murder and with unintentional homicide, and David is taking the word of this woman who apparently did not even witness the killing (again, David believes this to be a real case; we know that Joab just made it up).

However, if the remaining son killed his brother intentionally, then he is guilty of murder and has forfeited his own freedom. When you murder another person, you take away their freedom; therefore, your freedom is removed and you are executed. This law predates the Mosaic Law; and was given shortly after the Great Flood (Gen. 9:6). This is the primary issue at hand, and David, out of sympathy for this woman, is putting it aside.

Back in **2Sam. 11**, we spoke of the **Interlocking Systems of Arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)), and that David was caught in the interlocking systems of arrogance because of sexual arrogance. David had done more than simply give in to sexual desire a few times; sexual desire ruled him as an addiction, and this impaired his judgment. This does not mean that his judgment was always impaired; but there were times when he was unable to judge rightly, and that is very problematic for one of the greatest kings in human history. Bear in mind that his foray into adultery and a compromised mind was over 5 years ago, and yet it still affects his thinking in some ways. He is unable to be objective concerning this woman.

This also tells us something about Joab: Joab is David's greatest general and probably his closest friend. However, Joab is behind all of this. Not only did Joab have a good idea what David was up to, but, this was confirmed when David sent an honorable soldier back to the battlefield with a private note to Joab telling him to see that this man is killed (2Sam. 11:14). The fact that Joab went along with this suggests that his judgment was

also impaired, which is confirmed by his scheme before us. This is a problem: the two top men in the land of Israel, and they lack the ability to make certain sound decisions.

This helps to explain how Israel would rebel against David and his general, Joab.

And behold has risen up all the family upon your handmaid. And so they say, 'Give [over] the one striking his brother and we will kill him in a soul of his brother whom he killed. And we should annihilate also an heir.' And they will extinguish my coal that remained to not leave to my man name and remnant upon faces of the ground."

2Samuel
14:7

Now, listen, my family has risen up against your handmaid, and they said, 'Give over the one who struck his brother and we will kill him on account of the soul of his brother whom he killed. Moreover, we will annihilate the heir [of your husband].' Consequently, they will extinguished my coal that remains, to not leave to my husband [his] name nor a remnant [of him] on the face of the earth."

Please listen: my family has risen up against your maidservant demanding, "Give over the one who struck his brother and we will execute him on behalf of his dead brother. Moreover, we will completely wipe out your husband's estate.' Consequently, they would destroy the only remaining heir, so that my husband would not have a name or a remnant of him preserved on this earth."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And behold the whole kindred rising against your handmaid, says: Deliver him that has slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

Masoretic Text (Hebrew)

And behold has risen up all the family upon your handmaid. And so they say, 'Give [over] the one striking his brother and we will kill him in a soul of his brother whom he killed. And we should annihilate also an heir.' And they will extinguish my coal that remained to not leave to my man name and remnant upon faces of the ground."

Peshitta (Syriac)

And behold, the whole family is risen against your handmaid, and they say, Deliver to us the man who slew his brother that we may kill him for the life of his brother whom he slew; so they want to destroy the heir also; moreover they want to quench the spark of life which is left for me, that they may not leave to his father either name or family upon the earth.

Septuagint (Greek)

And behold, the whole family rose up against your handmaid, and they said, Give up the one that struck down his brother, and we will put him to death for the life of his brother, whom he killed, and we will take away your heir. So they will quench my coal that is left, so as not to leave my husband a remnant or name upon the face of the earth.

Significant differences:

The preposition *against* (in the Greek, Syriac and Latin) is a reasonable translation for the Hebrew preposition found here. The preposition *for* (as found in the Greek, Latin and Syriac) conveys the idea of *on account of*, which is a legitimate translation of the *bêyth* preposition, which is found here.

The English translation from the Syriac has *they*, instead of *we*, which may simply be a matter of smoothing the translation out. Similarly, we find in the English translation *for me* which probably replaces the 1st person singular suffix which is found in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	Now the entire clan has turned against your servant. They say, 'Hand over the one who killed his brother so we can execute him for murdering his brother, even though we would destroy the heir as well.' So they would snuff out the one ember I have left, leaving my husband without name or descendant on the earth."
Contemporary English V.	Now all of my relatives have come to me and said, "Hand over your son! We're going to put him to death for killing his brother." But what they really want is to get rid of him, so they can take over our land. Please don't let them put out my only flame of hope! There won't be anyone left on this earth to carry on my husband's name.
Easy English	Now my whole family is against me. They say, "Bring the son to us who killed his brother. We will kill him because he murdered his brother. Then neither son will be able to receive what belonged to their father." He is like the last piece of coal in my fire. He is all that I have left. If they kill him, my husband's family and name will disappear.'
Easy-to-Read Version	Now the whole family is against me. They said to me, 'Bring us the son who killed his brother and we will kill him. Why? Because he killed his brother.' My son is like the last spark of a fire. If they kill my son, then that fire will burn out and be finished. He is the only son left alive to get his father's property. So my {dead} husband's property will go to someone else and his name will be removed from the land."
Good News Bible (TEV)	And now, sir, all my relatives have turned against me and are demanding that I hand my son over to them, so that they can kill him for murdering his brother. If they do this, I will be left without a son. They will destroy my last hope and leave my husband without a son to keep his name alive."
<i>The Message</i>	Then the whole family ganged up against me and demanded, 'Hand over this murderer so we can kill him for the life of the brother he murdered!' They want to wipe out the heir and snuff out the one spark of life left to me. And then there would be nothing left of my husband--not so much as a name--on the face of the earth.
New Century Version	Now all the family group is against me. They said to me, 'Bring the son who killed his brother so we may kill him for killing his brother. That way we will also get rid of the one who would receive what belonged to his father.' My son is like the last spark of a fire. He is all I have left. If they kill him, my husband's name and property will be gone from the earth."
New Life Bible	Now the whole family has come against your woman servant. They say, 'Give us the one who killed his brother. We must put him to death for the life of his brother whom he killed.' So I would be without a son to receive what belonged to his parents when I die. They would put out the last of the fire which is left to me. My husband would be left without a name and with no children on the earth."
New Living Translation	Now the rest of the family is demanding, 'Let us have your son. We will execute him for murdering his brother. He doesn't deserve to inherit his family's property.' They want to extinguish the only coal I have left, and my husband's name and family will disappear from the face of the earth."

Partially literal and partially paraphrased translations:

American English Bible	Now, {Look} the whole family is against your servant, because they're telling me to hand over my son so they can kill him for murdering his brother. But if they do that, they'll be taking away my only heir and extinguish the little spark [of hope] that remains of leaving my husband a name and property on the face of the earth.'
Ancient Roots Translinear	All the family here rose toward your handmaid, saying, 'Give him that smote his brother to die for the soul of his brother that he slew. We <i>will</i> annihilate both the heirs.' They <i>will</i> quench my coal which remains, and never set my man's name as a remnant over the face of the earth."

Beck's American Translation	Then all the relatives rose against me. 'Give us the one who killed his brother,' they said, 'so we can kill him because he took his brother's life, and we'll not let him be the heir.' So they will put out my burning coal that is left and not let my husband have a name or anyone after him on the earth."
Christian Community Bible	Now the entire family demand that I give up the one who struck his brother. And they say: 'We will kill him and avenge his brother's death.' So they want to quench my remaining hope; with this they will leave my husband without name or posterity on the earth."
<i>God's Word™</i>	Then the entire family turned against me. They said, 'Give us the man who killed his brother so that we can kill him because he took his brother's life. We're going to destroy the one who now would be the heir.' In this way they wish to extinguish the one burning coal that is left for me. They will not let my husband's name or descendants remain on the face of the earth."
New American Bible	Then the whole clan confronted your servant and demanded: 'Give up the one who struck down his brother. We must put him to death for the life of his brother whom he has killed; we must do away with the heir also.' Thus they will quench my remaining hope* and leave my husband neither name nor posterity upon the earth." Nm 35:19.
New Jerusalem Bible	And now the whole clan has risen against your servant. "Give up the man who killed his brother," they say, "so that we can put him to death, to atone for the life of the brother whom he has murdered; and thus we shall destroy the heir as well." By this means, they will extinguish the ember still left to me, leaving my husband neither name nor survivor on the face of the earth.'
New Simplified Bible	»All my relatives have turned against me and are demanding that I hand my son over to them. They want to kill him for murdering his brother. If they do this, I will be left without a son. They will destroy my last hope. They will leave my husband without a son to keep his name alive.«
Today's NIV	Now, sir, the kinsmen have confronted me with the demand, "Hand over the one who killed his brother, so that we can put him to death for taking his brother's life, and so cut off the succession." If they do this, they will stamp out my last live ember and leave my husband without name or descendant on the earth.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And now all the family is turned against me, your servant, saying, Give up him who was the cause of his brother's death, so that we may put him to death in payment for the life of his brother, whose life he took; and we will put an end to the one who will get the heritage: so they will put out my last burning coal, and my husband will have no name or offspring on the face of the earth.
Ferar-Fenton Bible	...so all the clan arose against your servant and said, 'Give up the murderer of his brother! And we will kill him, for the life of his brother whom he has murdered!' Thus the property will be desolated; and my heir will be destroyed, and the only coal left to me to continue my husband's name, will be extinguished on the ground."
HCSB	Now the whole clan has risen up against your servant and said, 'Hand over the one who killed his brother so we may put him to death for the life of the brother he murdered. We will destroy the heir!' They would extinguish my one remaining ember by not preserving my husband's name or posterity on earth."
JPS (Tanakh—1985)	Then the whole clan confronted your maidservant and said, 'Hand over the one who killed his brother, that we may put him to death for the slaying of his brother, even though we wipe out the heir.' Thus they would quench the last ember remaining to me, and leave my husband without name or remnant upon the earth."
NET Bible®	Now the entire family has risen up against your servant, saying, 'Turn over the one who struck down his brother, so that we can execute him and avenge the death [Heb "in exchange for the life." The Hebrew preposition ??? (bÿ, "in") here is the

so-called bet pretii, or bet (???) of price, defining the value attached to someone or something.] of his brother whom he killed. In so doing we will also destroy the heir.' They want to extinguish my remaining coal [My remaining coal is here metaphorical language, describing the one remaining son as her only source of lingering hope for continuing the family line.], leaving no one on the face of the earth to carry on the name of my husband."

Literal, almost word-for-word, renderings:

English Standard Version	And now the whole clan has risen against your servant, and they say, 'Give up the man who struck his brother, that we may put him to death for the life of his brother whom he killed.' And so they would destroy the heir also. Thus they would quench my coal that is left and leave to my husband neither name nor remnant on the face of the earth."
exeGesese companion Bible	...and behold, the whole family rises against your maid and they say, Give him who smote his brother - to deathify him for the soul of his brother he slaughtered; and we desolate his successor also: and so they quench my coal which survives and set neither name nor survivors to my man on the face of the soil.
The Geneva Bible	And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life [Because he has slain his brother he ought to be slain according to the law, (Gen. 9:6; Ex. 21:12).] of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband [neither] name nor remainder upon the earth.
Syndein	Now, behold, the entire clan/family has risen up against your 'female subject', and they said/'have demanded', "'Hand over'/Deliver up' the one who killed his brother, in order that we may put him to death, for the life of his brother whom he murdered. {Note: In Israel there were no public executioners. These close relatives would have been obligated to enforce the law and be 'avengers of blood'. And, this would also be the right of Amnon's 50ish brothers. This tells us that David has 'tried Absalom in absentia' and Absalom would be executed by his brothers if he returned.} Furthermore, we will destroy {shamad} the heir. {Note: Joab through this actress is introducing a false issue. That of the law of posterity - see Genesis 38:8. All the names of the families who escaped Egypt via the Exodus were to be perpetuated through the male heir. This is a very important civil law particularly since all lands were to return to the original families every 50 years - unless the line of posterity had been broken.} {Note: Now shamad here in the Hiphil stem indicates the false motivation of the supposed avengers of blood. Really, Joab is telling us the motivation of Amnon's 50 brothers in wanting Absalom now dead also - they all think then they would be the heir apparent. Their motivation is evil. Human good plus arrogance = evil (same as sin plus arrogance = evil)} Therefore, they {the avengers of blood} will extinguish my spark/'burning coal'/posterity which is left {introducing the false issue of the law of posterity} and cause my {dead} husband to be without a name nor posterity on the face of the earth. {Note: When a law is not pertinent, a person has to appeal to the emotion of the judge. And, since David is emotionally charged, he will fall for the trap. Therefore, again with Absalom as with Amnon, the punishment for his crime will not be imposed. When laws are not enforced, revolution will follow.} {Note: See Psalm 38:28. David probably wrote this psalm

afterward this event to remind all of us that the prosperity of the evil SHOULD be cut off!}.

Updated Bible Version 2.11

And, look, the whole family has risen against your female slave, and they say, Deliver him who struck his brother, that we may kill him for the life of his brother whom he slew, and so destroy the heir also. Thus they will quench my charcoal which is left, and will leave to my husband neither name nor remainder on the face of the earth.

A Voice in the Wilderness

And now the whole family has risen up against your handmaid, and said, Deliver him who struck his brother, that we may execute him for the soul of his brother whom he killed; and we will destroy the heir also. Thus they would extinguish my ember that is left, and leave to my husband neither name nor remnant upon the face of the earth.

World English Bible

Behold, the whole family is risen against your handmaid, and they say, Deliver him who struck his brother, that we may kill him for the life of his brother whom he killed, and so destroy the heir also. Thus will they quench my coal which is left, and will leave to my husband neither name nor remainder on the surface of the earth.

Young's Updated LT

And lo, the whole family has risen against your maid-servant, and say, Give up him who strikes his brother, and we put him to death for the life of his brother whom he has slain, and we destroy also the heir; and they have quenched my coal which is left—so as not to set to my husband a name and remnant on the face of the ground.”

The gist of this verse:

There are relatives remaining who want the boy who killed the other turned over to them so that they can execute him. This, complains the woman, would leave her husband's name without an heir remaining.

2Samuel 14:7a

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</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
qûwm (קוּם) [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 feminine singular, Qal perfect	Strong's #6965 BDB #877
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
mish ^e pâchâh (מִשְׁפָּחָהּ) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular noun with the definite article	Strong's #4940 BDB #1046
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

2Samuel 14:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shiph ^e châh (שִׁפְחָה) [pronounced shif-KHAW]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046
R. B. Thieme, Jr. says that this ought to be translated <i>your female subject</i> .			
The NET Bible says <i>Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.</i>			

Translation: [Now, listen, my family has risen up against your handmaid](#),... David is a champion of the weak, and this woman makes it seem as if she is facing all manner of odds against her. All those in her family—which appear to be those on her side of the family (v. 9)—have risen up against her.

Although the woman never says so, there is the veiled suggestion that her family may desire the inheritance which her boys can no longer inherit (one was killed by the other; and then the other would be executed). The Mosaic Law deals with a problem like this in Num. 26:1–11 and 36:1–12. Had David been studying the Mosaic Law, he would have been aware of this and brought it up as an issue.

Essentially, Joab wants David to overlook criminal law; and he hopes to do this by this woman eliciting sympathy from David, as a woman who has the world against her. She is a sympathetic figure, because none of what has happened is her fault. You will notice that Joab did not bring in a male actor to play the remaining son. He is a much less sympathetic figure, and David may have had him executed on the spot.

Since Joab has simply invented this entire scenario, the *entire family* here parallels all of David's other sons who witnessed the murder of Amnon. They may not have known about the rape, or fully understood the rape of Tamar, but they certainly understood the killing of Amnon, as they all witnessed it. Therefore, these impressionable young men would have been opposed to Absalom returning to the kingdom of Israel. They would have possibly even been afraid for their own lives. It is possible that their influence partially bolstered David's resolve against Absalom's return.

Since I have mentioned these sons, let's consider Joab's motivation. Joab knew David, respected David; and he knew David's sons. Joab could see Absalom is a natural leader, as a man very similar to David. Although we do not know it yet, it will become apparent that Absalom has a lot of chinks in his armor, which Joab misses.

Joab has to consider the population of Israel as well. Absalom was very popular among the people, who, as described in previous chapters, probably knew about Amnon raping Tamar. To them, someone like Absalom was a hero—he did the right thing. Joab knew David's other sons, those who rode their donkeys back from Absalom's ranch together. There did not seem to be a leader among them. They left together and they arrived in Jerusalem together. They might make good soldiers, but they would not be good generals.

2Samuel 14:7b

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

2Samuel 14:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person feminine singular, Qal imperative	Strong's #5414 BDB #678
'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
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle	Strong #5221 BDB #645
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and they said, 'Give over the one who struck his brother... She tells David what her family members are saying: "Give us the one who struck his brother." There are two brothers: the one who hit the other; and the other who is dead. So they call for the remaining brother.

2Samuel 14:7c

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</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	1 st person plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular construct	Strong's #5315 BDB #659
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

2Samuel 14:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hârag (הָרַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #2026 BDB #246

Translation: ...and we will kill him on account of the soul of his brother whom he killed. This is the family's right and duty, to execute the one who has killed a family member. He is often called an *avenger of blood* (Num. 35:19 Deut. 19:12 Joshua 20:3). In this situation, it is one family member who would kill another.

So there is no confusion here: if one member of a family is wronged, other members do not simply go after the one who wronged him. Involved in criminal matters is a court and witnesses. I recall old movies where some posse of angry townspeople go after someone who has not been properly handled by the court system, and they quote the Bible, often snarling, "An eye for an eye, a tooth for a tooth, a life for a life." (Ex. 21:24 Deut. 19:21). And, because they are quoting the Bible, they always look half-crazed. However, these are words which simply describe punishment appropriate to the crime. These words are not designed to be used by some group of lawless vigilantes.

2Samuel 14:7d

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</i>	simple wâw conjunction	No Strong's # BDB #251
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	1 st person plural, Hiphil imperfect, with the voluntative hê	Strong's #8045 BDB #1029

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
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
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>possessing, occupying [a geographical area by driving out the previous occupants], taking possession [of people or their goods]; inheriting; expelling, driving out; those possessing; the ones driving out; those inheriting; heirs</i>	Qal active participle with the definite article	Strong's #3423 BDB #439

Translation: *Moreover, we will annihilate the heir [of your husband].* There is an implication at this point; the implication is, either the wife's family or the deceased husband's family is just as interested in her husband's estate as they are justice. So, they are killing off, annihilating, exterminating the only heir of her husband. She is using very strong language here to illicit sympathy from David, who naturally would have sympathy toward this woman.

The woman never outright states, "My family members are simply after my inheritance." However, she strongly implies this with the use of the word *heir*.

There is no doubt that Joab knows David and this is working. David is quite concerned for this woman. Just as the concept of an execution in order to gain this inheritance has occurred to me, it certainly occurred to David. The woman would be wrong to state, "Here is what they are after, my deceased husband's inheritance." She does not want to impute motives when she cannot read the minds of her (pretend) family members. Joab knows that David is going to consider this himself. David was a brilliant man, so he is way ahead of this woman, thinking about the motivations of those who want to execute her son.

Again, what Joab hopes to accomplish is for David to set aside criminal law and subordinate it to civil law. He expects to be able to do this by getting David emotionally entangled with this very sympathetic widow.

This is done in our court system all of the time. When Lucy Van Pelt brings suit against Charley Brown, her cause of action may be weak; however, if Lucy appears to be sympathetic to the jury, whereas Charley is not, Lucy will often be awarded the victory.

Application: If you are on jury duty, you go by the law, not by the way that you feel. It should not matter if Lucy Van Pelt is the most sympathetic person in the world, and Charley Brown seems mean. You go by the law.

2Samuel 14:7e

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</i>	simple wâw conjunction	No Strong's # BDB #251
kâkâh (כָּכָה) [pronounced <i>kaw-KAW</i>]	<i>to quenched, to extinguish, to put out; to perish</i>	3 rd person plural, Piel perfect	Strong's #3518 BDB #459
'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
gacheleth (גַּחְלֵת) [pronounced <i>gah-KHEH-leth</i>]	<i>coal, burning coal; fiery (or, hot) coals, embers</i>	feminine singular noun with the 1 st person plural suffix	Strong's #1513 BDB #160
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person feminine singular, Niphal perfect	Strong's #7604 BDB #983

Translation: *Consequently, they will extinguished my coal that remains,...* This woman has one remaining heir; one remaining son. He is called here, *my coal*. Her in-laws threaten to extinguish him. It is as if he is her last and only hope, and her family does not care.

The words *extinguish my coal* are simply poetic language. Similar language is found in 2Sam. 21:17 and Psalm 132:17. We should always interpret the Bible literally except when it is clear that some sort of figure of speech is being used. This clears up so many so-called Biblical contradictions. Many things which God does are described in language of accommodation. When He executes His justice over some subset of people, He may be called wrathful or angry. This does not mean that God is wrathful or angry; these are words which we understand, and it helps us to better understand God's motivation.

2Samuel 14:7f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil ^e tîy (יִתְּלֵב) pronounced <i>bill^e-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i>]	<i>to be left, to remain</i>	Qal infinitive construct	Strong's #7604 BDB #983
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</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); with the 1 st person singular suffix	Strong's #376 BDB #35
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular noun	Strong's #8034 BDB #1027
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Owen left out the conjunction here.			
sh ^e êrîyth (שְׂרִיטָה) [pronounced <i>sh^eay-REETH</i>]	<i>rest, residue, remnant, remainder; survivor</i>	feminine singular noun	Strong's #7611 BDB #984
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵים) [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, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
’adâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...to not leave to my husband [his] name nor a remnant [of him] on the face of the earth.” And she presents this as if there is no one and nothing that remains of her husband. He will not continue his name or

anything of him on this earth. It will be as if this man never existed. Through no fault of his own, this man's life and inheritance would be completely gone if his only remaining son is executed.

Again, this is all a made-up scenario, a play produced for David by Joab, that David believes to be real.

What does the law say? The brother needs to be, at the very least, tried for what he did. Were there blows exchanged? Does he have any markings as a result of their struggle? Has this been an ongoing animosity between them? These are legal issues which should be taken up in a criminal court. None of these things are of interest to David, who sees the civil matter here as being more important.

Joab does not want David to ponder the legalities of this matter; he wants David to focus in on this woman and to be feeling great sympathy for her. Because of his sympathies toward this woman, Joab wants David to give a ruling in favor of the civil issues over the criminal issues.

There is an actual civil issue involved here: the Mosaic Law sought to preserve as many lines of Israel as possible (see Deut. 25:5–6 Ruth 2:20). There is nothing magical or weird about that; God desired to have as many Israelites as possible believe in Him and be preserved; so the preservation of the individual families actually pointed to God's desire that all be saved (1Tim. 2:4 2Peter 3:9).

What David has to choose between is the clear reading of criminal law, where the one son must be brought to justice; versus civil law, where God would prefer all bloodlines to be permanent.

Another issue not discussed, but likely on David's mind—what about this widow? Who will take care of her? She needs her son to take care of her in her old age. However, Joab does not want the widow to introduce this issue. He trusts that David will consider this without her bringing it up.

This gives us 3 civil issues: the preservation of this woman's husband's line, the heirship of her husband's property, and protection and care for the widow in her old age. What will sway David's decision is having this very sympathetic woman standing before him in court.

This, again, gives us a peek into Joab's mind. By his thinking, David had no decent heirs apart from Absalom (otherwise, he would not have conceived such a complex plot as this to bring Absalom back). His other children were not king material, at least, not from Joab's vantage point. Sadly, Joab will later choose to back another of David's sons against Solomon (2Sam. 12:24), which will result in Joab's death (1Kings 2:28–34).

V. 7 reads: *Now, listen, my family has risen up against your handmaid, and they said, 'Give over the one who struck his brother and we will kill him on account of the soul of his brother whom he killed. Moreover, we will annihilate the heir [of your husband].' Consequently, they will extinguished my coal that remains, to not leave to my husband [his] name nor a remnant [of him] on the face of the earth.*" There is an implication in what she says; she is suggesting that they want to kill her son, not so much for justice, but for the inheritance. This is not stated, but it is strongly implied. They have told her twice that they want to kill the boy, but the second time, they speak of him as an heir. What appears to be the case is, they have controlling interest of the land which belonged to her husband and, with the boy out of the way, they would keep the land, because there is no male heir.

The woman from Tekoa is appealing to David on the basis of the law of posterity. This is in the Bible and it ought to be something that David is familiar with; however, because he allows his sympathy for her to outweigh a correct assessment of her case, he is going to let her appeal to the law of posterity stand.

Because this woman is making an argument based upon the *Law of Posterity*, we ought to know what that law is.

The Law of Posterity

1. God desires for all to be saved, which meant all Jews as well. Therefore, this was suggested by the *Law*

The Law of Posterity

- of Posterity.* According to the law of posterity, the name of every family who came into the land of promise was to be preserved along with a plot of land that was to remain in their family forever.
2. What this represented was, all those of the Exodus generation were saved; and God wanted for their sons and grandsons to be saved, so that they could inherit the earth.
 3. This was based upon the fact that the land which God gave Israel was to be their possession forever. Deut. 6:18 11:9
 4. Knowing that people have unequal abilities in the realm of business, God even provided for this land to revert back to the original family every 50 years (Lev. 25:10, 13 Joshua 14:2 15:1). This is not because God is a socialist or a social justice God. This represented God's faithfulness to each family; to every believer of Israel. This represents their eternal reward.¹ Once you are saved, no one can snatch you out of the hand of God (John 10:28).
 5. If a man died out without heirs, then there would be no one to whom the land could revert back to. Instead of the land being an eternal inheritance, it became an eternal loss to that family. This is representative of not teaching your children about Y^ehowah Elohim. If they did not believe in the God of Israel, then they lost their inheritance.
 6. The way a name was preserved is, if a woman's husband died without producing a male heir, the brother would raise up seed in this woman in her husband's name. This is also known as the *Levirate Law* (*levir* is the Latin word for *husband's brother*). Deut. 25:5–10
 7. This was actually a carry-over from an old-world custom, which may have been commanded by God (Gen. 38:8–10). A man, whose brother had died, was supposed to "raise up seed" in the wife of his deceased brother. He had sex with the wife, but ejaculated onto the ground. This passage is too often quoted as an argument against birth control. However, the problem was not that they younger brother used an early withdrawal to avoid making his sister-in-law pregnant, but that he did not fulfill his duty to his brother who had died, to preserve his brother's name.
 8. The book of Ruth is based upon this law of inheritance. Boaz, by marrying Ruth, allowed her deceased husband (Mahlon), a Jew, to have his name continued. By this act of kindness and love, the line of our Lord passed through Boaz and Ruth. See Ruth 4:9–10
 9. The sadducees used this law of posterity to try to trip up our Lord. They said, what happens if we have brother, after brother, after brother marry this woman, then which one is her husband in heaven? Jesus explains to them that there is no marriage in heaven. Luke 20:27–34
 10. What this woman from Tekoa was attempting to do was to cause David to favor the law of posterity over criminal law. 2Sam. 14:5–7

Also, even though this is a little-studied doctrine, this suggests that there may have been a more extensive moral code prior to the Law of Moses. This doctrine explains both the book of Ruth and the question of the sadducees. It also explains why the Catholic church is wrong about birth control.³⁰ Finally, the underlying meaning explains that those who believed in Y^ehowah Elohim had an eternal inheritance with God, undefiled, that does not fade away (1Peter 1:4).

¹ Much of the Old Testament runs on two tracks. That is, there is the actual narrative which is presented, which is true historical factual information. However, this history often represents something else. The most common example of this are all of the animal sacrifices which the Jews offered up (Lev. 1–6). These are real animals that were really sacrificed to God. However, they represented Jesus Christ, Who would come in the flesh and die for our sins as the Lamb of God (Lev. 10:17 Isa. 53:11 Matt. 20:28 John 1:29 Gal. 1:4 Heb. 1:3). Related to this is the fact that there are two authors of nearly every portion of the Word of God: the human author and God the Holy Spirit. Therefore, it is not a stretch to imagine that David, for instance, had one thing in mind when he wrote this or that psalm; and God the Holy Spirit had something else in mind in guiding David to choose the right words.

³⁰ However, so there is no confusion, Catholics have a right to have this belief and it should be respected by our government.

There are two things which ought to be competing for David's attention: criminal law versus the law of posterity. However, all he can think of is this woman standing in front of him, and she needs his help.

Superceding Law; Superceding Issues

1. Every day we face issues of what ought to take precedence over what. Most of these are simple issues; work late at the office or show up for time for dinner at home.
2. Many of these choices may go one way one day, and another way the next.
3. If David's mind was in the game, then he would realize that he should be considering two separate issues: is the one boy guilty of murder or not; and should the line of his older brother be continued or not. If both of these things cannot be decided on simultaneously, then David has to make a choice as to which takes precedence.
4. However, what is key in David's decision is, the blood relatives appear to be more intent on the heirship situation, which suggests that they will be able to keep the land due to the remaining son because there is no remaining male heir. So they are not motivated by justice, but by greed.
5. David should make his decision based upon the law, however, and not based upon the motivations of others who are involved.
6. By the law of posterity, the land originally belonging to the woman's husband would come back to him or to his son in the year of Jubilee. However, if there is no male heir, then the land will not revert back to him.
7. Judges face these issues all of the time: the rights of the accused must be balanced against the need for justice. Charlie Brown must be afforded every opportunity to defend himself, even though Lucy Van Pelt has been murdered.
8. The problem in our text is, we have David, who is unable to make a good judicial decision coupled with Joab who wants to simply consider the best political decision, in his own estimation.
9. This suggests that Joab may have had his own values corrupted by David when David asked him to have Uriah the Hittite killed (Uriah was Bathsheba's husband) and he did so.
10. Therefore, based upon what we read in this chapter, both men were making a series of bad decisions and there was one in particular where David's concern for criminal law and criminal prosecution should have superceded his desire to make this woman happy.
11. As a result of all of this, Absalom will be brought back to Jerusalem, but without being cleared of a criminal act. David still won't talk to him and David will not apply any principle of justice.
12. Because of this and because of Absalom's soul, Absalom will lead a rebellion against David.

David, quite obviously, was not considering the nuances of the case or the application of the Mosaic Law; he was most concerned for this widow.

Chapter Outline

Charts, Maps and Short Doctrines

V. 7 reads: *Now, listen, my family has risen up against your handmaid, and they said, 'Give over the one who struck his brother and we will kill him on account of the soul of his brother whom he killed. Moreover, we will annihilate the heir [of your husband].' Consequently, they will extinguished my coal that remains, to not leave to my husband [his] name nor a remnant [of him] on the face of the earth."* The woman from Tekoa appeals to David on the basis of sympathy; he is sympathetic toward her as a widowed woman, and as a woman who may lose her only remaining son? She is not looking to appeal to David on the basis of justice; she needs for David to set justice aside for a moment and think about her plight.

Man, as society progressed and changed, and more people found themselves living side-by-side, had to determine how to deal with one another—particularly how does a corporate body like a society deal with individuals who fall outside of the boundaries of society, through crime or disobedience to the laws of the land. Organizing a system to deal with this was on the mind of many rulers soon after the great flood; and God set out a system of laws for His country, Israel, as well.

An Application to Crime and Punishment

1. There must be an ultimate penalty for any system, and it must be used freely and appropriately.
2. For the military, a person can be court marshaled or drummed out of the army; for the church, a person can be ex-communicated; from a school, a person should be able to be disciplined, and, if necessary, expelled; and in society, we must be able to exact capital punishment.
3. There must be a clear delineation of how one can face the ultimate punishment.
4. The ultimate punishment must be strongly feared.
 - a. As an aside, I gave the example of school and expulsion. Let's explore that:
 - b. If school is a desired place to be, expulsion will be feared. If school is sentence of punishment in itself, then expulsion will not be feared.
 - c. One of the lame things done here in Texas is the establishment of alternative schools and how these alternative schools must be found in every school district.
 - d. If the ultimate punishment is sending you to an easier school, and there is little else that is done, then this is not much of an ultimate punishment.
 - e. In the past, if Charlie Brown got tossed out of one school district, he could enroll in another. This would be difficult, time consuming, and possibly costly. Also, parents would have to drive that kid from their home to the school, which often involved a 30 minute drive one way to the school, every morning. Now, what would be the conversation? For the first few weeks, for most of those 30 minutes, the parent would nag the kid and tell him how much he (or she) hated to spend this extra time having to drive him to a different school district. In case you don't realize it, one of the greatest psychological pain for a teen is to listen to one of his parents talk for 30 minutes straight about how he had better behave. That is painful.
 - f. Such a system got the parent involved in the kid's life, which often resulted in a more pliable kid.
5. The application of such punishment must be fair and unbiased. One kid cannot be a daily troublemaker and receive little or not punishment, while another stubs his toe, says "Damn" and is expelled.
6. Furthermore, these levels of punishment ought to be feared; and as they punishment intensifies, the fear ought to intensify.
7. A buck private may balk at having latrine duty, but the idea of 20 years in a military prison is far more disconcerting.
8. The punishment ought to fit the crime. That is what "[An eye for an eye and a tooth for a tooth](#)" is all about. It means an appropriate punishment is found for the crime committed.
9. Crime is the enemy of freedom. It takes away our rights of life, liberty and the pursuit of happiness. Therefore, crime must be dealt with.
10. Our freedom is essential to the Angelic Conflict. Without freedom of choice, our existence is quite meaningless. There are a variety of means used to remove our freedom, and crime is one of those. Therefore, God demands that crime be dealt with.
11. The ultimate punishment must be exercised when warranted. Sentencing a person to death has little meaning if the person then dies in prison after 20 or 30 years.
12. If the criminal is not punished then society is punished instead. This does not matter whether the criminal is in jail or out of jail; a criminal in jail with a life sentence or a death sentence can be ruthless and have nothing to lose. A criminal who has not been punished has little reason to change his behavior.
13. There must be laws of evidence, rules of evidence, and a reasonable allowance of defense for the accused. This will vary as to the nature of the crime and the institution. A kid found with a marijuana joint in his hand ought to be summarily expelled from school. However, a recruit accused of thievery might have more of a chance to defend himself. The amount of time spend on an offense ought to be appropriate to the crime committed and the institution involved. A crime involving the greatest punishment ought to have clearly damning evidence.
14. Without such things in place to insure lawfulness within the institution, when authority is maintained and respected, that institution cannot function and produce whatever it is supposed to produce (soldiers, students, citizens, etc.).

Essentially, we are talking about some of the **Laws of Divine Establishment** here. There are forces of evil which attempt to dissuade others from adhering to these laws. That is, evil will continually attempt to break down our schools, our military and our society.

Chapter Outline

Charts, Maps and Short Doctrines

Satan is the enemy of the laws of divine establishment, and he will try to break them down in any way possible. He is always looking to supplant true justice with his own philosophy (aka, the cosmic system).

Application: We have a wonderful legal system in the United States, but it is constantly under attack. Prosecutors and defense attorneys become far more interested in their own records than they do in justice. Our laws are constantly being added to in such a way as to corrupt the system rather than to improve it (e.g., hate laws, as if mental attitude sins are under the jurisdiction of the state).

Application: It ought to be clear to you, if you are a believer with some doctrine and have lived as such for over five years, that there is a constant attack against freedom and against the laws of divine establishment. I saw this as a school teacher over a period of nearly 30 years. No matter how good a school system was, there were continual attempts to “fix it” which meant, to make it much worse. These attempts came from all directions: the parents, the courts, the principals, the teachers and the legislature. I taught in a school district for most of my teaching career which was nearly perfect. In the 20+ years that I was there, I witnessed all of those sorts of attacks which did, in my opinion, eventually bring the system down.

And so says the king unto the woman, “Go to your home and I [even] I will give charge upon you.”

2Samuel
14:8

So the king said unto the woman, “Go to your home and I [even] I will issue orders concerning you.”

Then the king answered the woman, “Go to your home and I will issue orders concerning you.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king said to the woman: Go to your house, and I will give charge concerning you.
Masoretic Text (Hebrew)	And so says the king unto the woman, “Go to your home and I [even] I will give charge upon you.”
Peshitta (Syriac)	And the king said to <u>her</u> , Go to your house, and I will give orders concerning you.
Septuagint (Greek)	And the king said to the woman, Go in peace to your house, and I will give orders concerning you.
Brenton’s Updated LXX	And the king said to the woman, Go <u>in peace</u> to your house, and I will give commandment concerning you.

Significant differences: The Syriac has the king saying to *her* (rather than to the *woman*). The Greek appears to have the noun and verb together which mean *go in peace*; however, the words used at this point are not found in the NT.

Thought-for-thought translations; paraphrases:

Common English Bible	The king said to the woman, "Return home, and I will issue an order in your behalf."
Contemporary English V.	"Go on home," David told her. "I'll take care of this matter for you."
Easy English	The king said to the woman, 'Go home. I will deal with the problem for you.'

Easy-to-Read Version	Then the king said to the woman, "Go home. I will take care of things for you."
Good News Bible (TEV)	"Go back home," the king answered, "and I will take care of the matter."
New Berkeley Version	The king assured the woman, "Go back to your house, and I will give orders on your behalf."
New Life Bible	Then the king said to the woman, "Go to your house. I will say what should be done about your trouble."
New Living Translation	"Leave it to me," the king told her. "Go home, and I'll see to it that no one touches him."

Partially literal and partially paraphrased translations:

American English Bible	And the king said to the woman, 'Don't worry; just go back home and I'll handle this matter for you.'
Ancient Roots Translinear <i>God's Word</i> TM	The king said to the woman, "Go to your house, and I will command over you." "Go home," the king told the woman. "I will order someone to take care of this matter."
NIRV	The king said to the woman, "Go home. I'll give an order to make sure you are taken care of."
Revised English Bible	'Go home,' said the king to the woman, 'and I shall settle your case.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the king said to the woman, Go to your house and I will give orders about this.
Complete Jewish Bible	The king said to the woman, "Go back home; I myself will decide what to do about you."
HCSB	The king told the woman, "Go home. I will issue a command on your behalf."
NET Bible®	Then the king told the woman, "Go to your home. I will give instructions concerning your situation [Heb "concerning you."]."
NIV – UK	The king said to the woman, 'Go home, and I will issue an order on your behalf.'

Literal, almost word-for-word, renderings:

English Standard Version	Then the king said to the woman, "Go to your house, and I will give orders concerning you."
exeGesés companion Bible	And the sovereign says to the woman, Go to your house and I misvah concerning you.
LTHB	And the king said to the woman, Go to your house, and I will give command concerning you.
Syndein	So the king said to the woman, {David is allowing social action law to bury the relevant criminal law - his decision will 'manufacture criminals' since law is not respected - and revolution will result} "Go home {an order} . . . and I will 'issue an order' . . . on your behalf {protecting her son from the legitimate 'avengers of blood' - no execution}." {Note: This will set a legal precedent that will be used in Absalom's case to distort justice.}
Young's Updated LT	And the king says unto the woman, "Go to your house, and I give charge concerning you."

The gist of this verse: The king assures the woman that he will make a reasonable ruling on this matter.

2Samuel 14:8a

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
'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
'ishshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: *So the king said unto the woman,...* You will notice that there has been a change here; at first, the king spoke *to the woman*; and now he is speaking *unto the woman*, which suggests respect or deference. This means that the woman has won him over. Her sympatric situation has influenced David, which is revealed by the very tiny prepositional change.

2Samuel 14:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person feminine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בית) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1004 BDB #108

Translation:... *"Go to your home...* David's first order is for the woman to go home. She would, of course, leave his particulars with the court (and she may have done this already).

2Samuel 14:8c

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</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ānîy (אָנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
tsāvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	1 st person singular, Piel imperfect	Strong's #6680 BDB #845
'al (עַל) [pronounced gah]	<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 proximity with the 2 nd person feminine singular suffix	Strong's #5921 BDB #752

Translation: ...and I [even] I will issue orders concerning you.” David uses the personal pronoun where it is not necessary, which means that he is giving great emphasis here. The idea is, David is guaranteeing that he will personally see this matter to its final conclusion. However, this is not good enough for the woman from Tekoa; she needs to have specific assurances made by David in open court.

David may have decided what he is going to do in his own mind, and the woman may be fairly certain of what it is he has decided, but that is not good enough. She needs for David to give the exact ruling in open court; everyone there must hear what the ruling is. She needs to be able to tie this to Absalom's acquittal in some way, and what has been said so far will not quite get us to there.

As we know, the case of the Tekoan woman is just made up. Joab wrote the script for it and the woman is simply acting a part. However, we will speak of this as a real case.

The Parallels between the Tekoan Woman's Case and Absalom

The Tekoan Woman	Absalom
The woman has two sons who get into an argument.	Absalom had a serious problem with Amnon, his half-brother because Amnon raped Absalom's full sister.
This argument became a fight in the field. There was no mediator to stand between them.	This problem was not resolved by David, who would be the proper mediator between Absalom and Amnon.
One son killed the other when he struck him.	Absalom killed Amnon at a brothers' bbq.
This parallel is the most important, because the Tekoan woman's son and Absalom are guilty of the same crime. So, if David would issue a pardon for the woman's son, then surely, he can do no less for his own son.	
Her remaining son is her last remaining heir.	Absalom is David's only reasonable heir (to Joab's way of thinking).
Retaining an inheritance for her husband takes precedence over what is nothing more than a sibling rivalry that went bad.	Retaining the Davidic line takes precedence over a sibling rivalry where Absalom had good reason to kill Amnon.

The Parallels between the Tekoan Woman’s Case and Absalom

The Tekoan Woman	Absalom
Pardoning the woman’s son would be for her own personal benefit.	Pardoning Absalom would be for the benefit of nation Israel.
There is one more thing that Joab has inserted here, which is exceedingly cleaver. Let’s say that the court determines that the son is guilty of involuntary manslaughter. Then he must go to a city of refuge and remain there. Even in this scenario, the grandparents who want his land would be able to take it.	
At best, the law would decide that the son is guilty of involuntary manslaughter and have to take up residence in a city of refuge. In a city of refuge, he is not able to access his inheritance (which is the land that would remain in the hands of the grandparents).	This is equivalent to Absalom remaining in Geshur; he cannot inherit David’s throne from Geshur.
David will both pardon the woman’s son and allow him to inherit his father’s parcel of land. The son will not be required to stay in a city of refuge. This is the precedent that David is setting.	David should similarly pardon Absalom and allow him to inherit the kingdom when the time comes. By setting the precedent of not requiring the woman’s son to live in a city of refuge, David must similarly allow his own son Absalom to return to Jerusalem from his being banished to Geshur.
The idea is, there will be enough similarities between these two cases so that, if David grants immunity in the first case, he will logically have to grant it in the second.	

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The woman never says, “And I need my son to take care of me as I grow old.” She does not even imply such a thing. There is a reason for this: if David grants pardon to her son on the basis of her needs, then the analogy to Absalom breaks down. David certainly does not need Absalom to see him through his old age. So, even though this thought may have entered into David’s thinking, in making this ruling, it is never made an issue by the woman. This is intentional. She cannot have David say, “I recognize that you need your son to see you through your old age, and I will grant him pardon for that reason.” No one needs Absalom. Therefore, the woman never made an issue of her personal needs in this regard.

This verse reads: [So the king said unto the woman, “Go to your home and I \[even\] I will issue orders concerning you.”](#) Without any further investigation, David is essentially agreeing to rule in favor of this woman. It is possible, however, because David is not specific here, that he will simply launch an investigation and then give her the ruling she desires if what she said was an accurate representation of the facts.

Because this woman’s case is phoney, she knows that she cannot just let it go at that. She is not looking to have David rule in her favor, she is looking to get David to grant pardon to Absalom in open court. Therefore, she has to get David to make a definitive ruling concerning her case, that everyone understands and then she will need to then speak of Absalom. When she speaks of Absalom after David makes a definitive ruling, David will have boxed himself such that, he will have no logical choice but to pardon his own son.

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The Woman of Tekoa: the Analogous Situation is Presented

And so says the woman the Tekoaite unto the king, "Upon me, my lord [lit., adonai] the king, the iniquity and upon a house of my father; and the king and his throne clean." 2Samuel 14:9

And the woman, the Tekoaite, said unto the king, "Upon me, my lord [lit., adonai] and king, the iniquity, and upon my father's house [as well]. The king and his throne [shall remain] free from guilt."

And the woman from Tekoa said to the king, "Let the iniquity be upon me and my father's house, my lord the king; and let the king and his throne be free from any guilt."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the woman of Thecua said to the king: Upon me, my lord <u>be</u> the iniquity, and upon the house of my father: but may the king and his throne <u>be</u> guiltless.
Masoretic Text (Hebrew)	And so says the woman the Tekoaite unto the king, "Upon me, my lord [lit., adonai] the king, the iniquity and upon a house of my father; and the king and his throne clean."
Peshitta (Syriac)	But the woman of Tekoah said to the king, My lord, O king, let this iniquity <u>be</u> on me and on my father's house; and the king and his throne <u>be</u> guiltless.
Septuagint (Greek)	And the woman of Tekoa said to the king, On me, my lord, O king, and on my father's house <u>be</u> the iniquity, and the king and his throne <u>be</u> guiltless.

Significant differences: The English translations from the Latin, Syriac and Greek all insert a verbs half way through and at the end, which is implied in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The woman said, "I hope your decision doesn't cause any problems for you. But if it does, you can blame me [Or "May I speak some more?"]."
Easy English	But the woman from Tekoa said to the king, `My master and my king, I and my father's family are guilty. The king and his royal family are not guilty.'
Easy-to-Read Version	The woman of Tekoa said to the king, "Let the blame be on me, my lord and king! You and your kingdom are innocent."
Good News Bible (TEV)	"Your Majesty," she said, "whatever you do, my family and I will take the blame; you and the royal family are innocent."
<i>The Message</i>	"I'll take all responsibility for what happens," the woman of Tekoa said. "I don't want to compromise the king and his reputation."
New Berkeley Version	But the Tekoa woman persisted with the king, "On me be the guilt and on my father's house, my master and king, while the king and his throne stand innocent." A pardon from David for an unpremeditated crime would not have been sufficient to urge the king as reason why he should forgive Absalom. She therefore induced David to grant a pardon against the more serious guilt and to confirm ti by invoking God in an oath. She thus left him no valid excuse for not similarly receiving Absalom back.
New Living Translation	"Oh, thank you, my lord the king," the woman from Tekoa replied. "If you are criticized for helping me, let the blame fall on me and on my father's house, and let the king and his throne be innocent."

Partially literal and partially paraphrased translations:

American English Bible	And the ThecoEhite woman said to the king, 'O my lord the king, may this lawlessness be on me and on the house of my father, not on the king and his throne.'
Beck's American Translation	"My lord the king," the woman from Tekoa said to the king, "let me and my father's family be responsible for the wrong, and the king and his throne be free of it."
Christian Community Bible	But the woman of Tekoa said to the king, "Let me and my family be blamed, my lord the king, and let the king and his throne not be criticized for this."
NIRV	But the woman from Tekoa said to him, "You are my king and master. No matter what you do, I and my family will take the blame for it. You and your royal family won't be guilty of doing anything wrong."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The woman of Tekoa said to the king, "The iniquity is over me, my lord and king, and over my father's house. The king and his throne are innocent."
Bible in Basic English	And the woman of Tekoa said to the king, My lord, O king, may the sin be on me and on my family, and may the king and the seat of his kingdom be clear of sin!
Ferar-Fenton Bible	Then the Thiquoan woman answered the king, "Let the fault fall upon me, your Majesty, and on the house of my fathers, and let the King and his throne be innocent."
NET Bible®	The Tekoan woman said to the king, "My lord the king, let any blame fall on me and on the house of my father. But let the king and his throne be innocent!"
NIV – UK	But the woman from Tekoa said to him, 'Let my lord the king pardon me and my family, and let the king and his throne be without guilt.'
<i>The Scriptures</i> 1998	And the woman of Teqowa said to the sovereign, "My master, O sovereign, let the crookedness be on me and on my father's house, and the sovereign and his throne be guiltless."

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the woman of Tekoah said unto the king, `On me, my lord, O king, [is] the iniquity, and on the house of my father; and the king and his throne [are] innocent.
English Standard Version	And the woman of Tekoa said to the king, "On me be the guilt, my lord the king, and on my father's house; let the king and his throne be guiltless."
The Geneva Bible	And the woman of Tekoah said unto the king, My lord, O king, the iniquity [Concerning the breach of the Law which punishes blood, let me bear the blame.] [be] on me, and on my father's house: and the king and his throne [be] guiltless.
Syndein	{Verses 9-11:Act 1 Beginning of Dialog by which Absalom's Freedom will be Obtained} But the woman of Tekoah said to the king, "Oh my lord the king . . . let the guilt be on me . . . and on my father's family' {literally: "Upon me . . . my lord king, be the iniquity . . . and on the house of my father}. {Note: This is strange. David ruled incorrectly in her favor. Why this? What is SHE guilty of? Principal: when a woman in distress changes something and it does not make sense . . . BEWARE . . . you are about to be had!}. But let both the king and his throne/government be free from guilt. {Note: Now the woman saying to David 'it is NOT your fault' and David can not know HOW it ever could have been his fault!!! He has to be spinning mentally!}
Young's Updated LT	And the woman of Tekoah says unto the king, "On me, my lord, O king, is the iniquity, and on the house of my father; and the king and his throne are innocent."

The gist of this verse: There is certainly guilt involved where one brother kills another. However, she calls for this guilt to be upon her family. Essentially, the woman is taking responsibility for the brother.

2Samuel 14:9a

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</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
T ^e qôw'îy (תקוה) [pronounced <i>teh-oh-EE</i>]	<i>a pitching of tents; trumpet blast, blast of a horn; loud sound of an instrument, transliterated Tekoite</i>	gentilic singular adjective with the definite article	Strong's #8621 BDB #1075
The meanings given by BDB and Gesenius for the city and the gentilic designation are very different. The <i>trumpet blast</i> appears to be the correct meaning.			
'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
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

Translation: *And the woman, the Tekoite, said unto the king,...* At this point, we would have expected the woman to say, "Thank you, my good king" and wander off. However, she continues to speak. David has given a disposition on this matter, and it appears to be in her favor, however, what he has said is not specific. He has simply told that woman that he will take care of it. Therefore, she continues to speak.

To quote R. B. Thieme, Jr.: *The man who thinks an issue is completed when dealing with a woman means that you do not know anything about life.*³¹

So there is no misunderstanding, the woman is not being impertinent here. Most of us would say, "Yes, your honor; thank your, your honor." So, she is not speaking out of turn. She just has to make this case personal for David.

2Samuel 14:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [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 #5921 BDB #752

³¹ From the 1972 David Series, lesson #631_0334. Probably not an exact quote.

2Samuel 14:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>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: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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
ʿăvôwn (עֲוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the definite article	Strong's #5771 BDB #730

Translation:...“Upon me, my lord [lit., adonai] and king, the iniquity,... This ought to get the king's attention, at this point. She asks for the iniquity to be upon her and her father's house. So, the wrong committed by her son and any wrong that proceeds out of this is on her shoulders.

2Samuel 14:9c

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</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of 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
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 singular suffix	Strong's #1 BDB #3

Translation: ...and upon my father's house [as well]. She also puts this guilt upon her father's house. She is giving the impression of a split between the house of her husband, who want this man, her son, to be executed; and her family, who want this son to live.³² My understanding of what we have here is, she and her family want

³² This might be reversed, but I am pretty certain that I have this correct.

the child to live; therefore, any guilt would be upon her and her family. The husband's family want the remaining son to pay the ultimate price for killing his brother. Therefore, she is asking for any guilt to be on her and her father's house. Essentially, she is saying that she and her family will take responsibility for the boy. "Your ruling may free the boy, but we will assume responsibility for him." This is not unlike a judge today releasing a young man into the custody of his parents rather than putting him in juvenile hall.

This introduces one more analogy: although David does not want Absalom dead, he is satisfied for him to live in exile. No doubt, Absalom's family (his mother and sister) would prefer that he is there.

2Samuel 14:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kiççê' (כִּי־עִֹסֵן) [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
nâqîy (נֶאֱקִי) [pronounced naw-KEE]	<i>acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent</i>	masculine singular adjective	Strong's #5355 BDB #667

Translation: *The king and his throne [shall remain] free from guilt.* And she tells David that nothing about this is his fault; that he is doing exactly what he ought to do. She and her family would take care of matters from this point on.

R. B. Thieme, Jr. comments: *This woman has just uttered a lie which has no bearing on the prologue at all. All of a sudden, out of nowhere, she begins to talk about guilt. When a woman stops making sense, then the plot is thickening. She now has your full attention. David is playing Sir Galahad, also known as the chump.*³³

Jamieson, Fausset and Brown: *The woman's language refers to a common precaution taken by the Hebrew judges and magistrates, solemnly to transfer from themselves the responsibility of the blood they doomed to be shed, either to the accusers or the criminals (2Sam. 1:16 3:28); and sometimes the accusers took it upon themselves (Matt. 27:25).*³⁴

And the woman, the Tekoaite, said unto the king, "Upon me, my lord [lit., adonai] and king, the iniquity, and upon my father's house [as well]. The king and his throne [shall remain] free from guilt." At first, I thought this an odd statement from this Tekoa woman, but she is simply indicating that this would not occur again; that she and her family are taking responsibility for this boy. We find language similar to this throughout the Bible: Gen. 27:13 1Sam. 25:24 Matt. 27:25. In the illustration which I gave earlier, the two parents take responsibility for their errant

³³ From the 1972 David Series, lesson #631_0334. Probably not an exact quote.

³⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 14:9.

son, and he is given probation and put into their care—at that point, the responsibility for this kid’s future behavior is on them (this is the theory, of course; not the actual practicality of the matter).

However, what is not theoretical is Jesus taking our sins upon Him and paying for them. He took sole responsibility for our sins; He bore the actual penalty for our sins. That was very real. Although this was a similar judicial imputation, the pain, suffering, and judgement were all very real.

There are a lot of things like this throughout the Bible. Above, 6 passages were mentioned where the guilt or iniquity was either transferred from person A to person B; or someone clearly took on the responsibility of the guilt or iniquity of some act. The Bible mentions this so many times because this is central in theme to Scripture. Our responsibility for our actions in time is fundamental to the Christian life; the Lord taking on our sins in His Own body on the cross is fundamental to our salvation.

And the woman, the Tekoaite, said unto the king, “Upon me, my lord [lit., adonai] and king, the iniquity, and upon my father’s house [as well]. The king and his throne [shall remain] free from guilt.” Essentially, the woman is saying, “I realize that you are giving me a break here, and I will take this responsibility very seriously. For all intents and purposes, David has released the criminal into the care and responsibility of his mother, rather than applying the law.

And so says the king, “The one speaking unto you, and you bring him unto me and he will not add again to touch in you.”

2Samuel
14:10

So the king said, “[Regarding] anyone speaking to you—bring him to me and he will not continue to violate you any more.”

So the king said, “Regarding anyone who might be speaking harshly to you—just bring him to me and I will see to it that he will not continue to violate you.” [or, “If anyone has a problem with my ruling, have him speak to me directly.”]

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king said: If any one shall say ought against thee, bring him to me, and he shall not touch thee any more.
Masoretic Text (Hebrew)	And so says the king, “The one speaking unto you, and you bring him unto me and he will not add again to touch in you.”
Peshitta (Syriac)	And the king said to her, Whosoever says anything to you, bring him to me and he shall not touch you any more.
Septuagint (Greek)	And the king said, Who was it that spoke to you? You shall bring him to me, and one shall not touch him anymore.

Significant differences: The English translation from the Greek makes it sound as if David perceives that there is someone in particular who was giving the woman a hard time. That does not appear to be the gist of the Hebrew. The Greek, Latin and Syriac all have *anymore* at the end of this sentence. That appears to be a translation of the verb *to add*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	He said, "If anyone gives you any trouble, bring them to me, and it won't happen again!"
Easy-to-Read Version	King David said, "If someone is saying bad things to you, then bring that person to me. He won't bother you again."

Good News Bible (TEV)	The king replied, "If anyone threatens you, bring him to me, and he will never bother you again."
<i>The Message</i>	"Bring the man who has been harassing you," the king continued. "I'll see to it that he doesn't bother you anymore."
New Century Version	King David said, "Bring me anyone who says anything bad to you. Then he won't bother you again."
New Living Translation	"If anyone objects," the king said, "bring him to me. I can assure you he will never complain again!"

Partially literal and partially paraphrased translations:

American English Bible	And the king said, 'Who was the one that spoke to you? Bring [your son] to me, and don't let anyone touch him!'
<i>God's Word</i> ™	The king said, "If anyone says anything against you, bring him to me. He'll never harm you again."
NIRV	The king replied, "If people give you any trouble, bring them to me. They won't bother you again."
New Jerusalem Bible	'Bring me the man who threatened you,' the king replied, 'and he shall never hurt you again.'
Revised English Bible	The king said, 'If anyone says anything more to you, bring him to me and he will not trouble you again.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the king said, If anyone says anything to you, make him come to me, and he will do you no more damage.
Complete Jewish Bible	The king answered, "If anyone says anything to you, bring him to me; and he won't bother you any more."
Ferar-Fenton Bible	So the king replied, "Whoever threatens you, bring him to me, and he shall never again injure you."
HCSB	"Whoever speaks to you," the king said, "bring him to me. He will not trouble you again!"
NET Bible®	The king said, "Bring to me whoever speaks to you, and he won't bother you again!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said, `He who speaks [aught] unto you, and you have brought him unto me, then he does not add any more to come against you.
English Standard Version	The king said, "If anyone says anything to you, bring him to me, and he shall never touch you again."
exeGesés companion Bible	And the sovereign says, Bring me whoever words to you, that he not add to touch you.
New King James Version	So the king said, "Whoever says <i>anything</i> to you, bring him to me, and he shall not touch you anymore."
Syndein	Then the king replied, "If anyone 'threatens'/'tries to intimidate' you, then you will cause him {the offender} to be brought me, and he will not bother/annoy/harass/disturb you any more. {Note: This is David's second bad decision. Not only did he allow his sympathy for this woman to allow a criminal to be pardoned and therefore no justice for the victim, but now, his second decision is to completely protect the criminal from society (so now who protects society? No one.)} {Note: Principals coming up: Crusaders plus criminals = revolution. Crusader arrogance plus human good = evil. Human good + evil = revolution.}. Alternate: The king said [Then the king replied], "If anyone says anything to you [speaks to

World English Bible you, intimidates you, threatens you], **bring him to me** [then cause him to be brought to me], **and he shall never touch** [annoy, bother] **you again.**"
 Young's Updated LT The king said, Whoever says anything to you, bring him to me, and he shall not touch you any more.
 And the king says, "He who speaks aught unto you, and you have brought him unto me, then he does not add any more to come against you."

The gist of this verse: David tells the woman not to worry and, if anyone is troubling her, to bring that man before him, and David will sort it all out.

2Samuel 14:10a

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
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	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
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle with the definite article	Strong's #1696 BDB #180
'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 2 nd person feminine singular suffix	Strong's #413 BDB #39

Translation: So the king said, "[Regarding] anyone speaking to you... It is possible that David is perceiving that someone is talking to this woman, and making her uncomfortable or making threats. It is also possible that David is simply giving reassurances that, someone may not like his ruling, and that person can be sent directly to him.

2Samuel 14:10b

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</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bōw' (בוא) [pronounced boh]	<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>	2 nd person feminine singular, Hiphil imperative; with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
'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 1 st person singular suffix	Strong's #413 BDB #39

Translation:...—bring him to me... David tells for her to bring whatever troublemaker there is to him. This is the imperative mood. She is not to personally try to deal with anyone who has a problem with his ruling; she is to refer that person to him.

This suggests that David does not quite get her point yet.

2Samuel 14:10c

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</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
'ôwd (וַיִּוֹד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâga' (נָגַע) [pronounced naw-GAHÇ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	Qal infinitive construct	Strong's #5060 BDB #619
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 2 nd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and he will not continue to violate you any more.” David perceives that his ruling regarding this woman may put some people off. He tells the woman here to refer such a one to David and he would see to it that this guy will no longer give her any problems.

So the king said, “[Regarding] anyone speaking to you—bring him to me and he will not continue to violate you any more.” So, why is this here? This gives us a glimpse into David’s motivation. He wants to protect this woman; he does not want family members to harass her over his ruling. So, David is taking the responsibility for the fallout over his ruling. “This is the way I ruled; if anyone has a problem with it, you send him to me.” This might be a better translation for modern-day readers.

And so she says, “Will remember please the king Y^ehowah your Elohim from making great a redeemer the blood to destroy and they not annihilate my son.” And so he says, “Living Y^ehowah if falls a hair of your son ground-ward.”

2Samuel
14:11

She then said, “Please, the king will remember Y^ehowah your Elohim from making great the kinsman-redeemer of blood to destroy that they not destroy my son.” And he said, “[As] Y^ehowah lives, a hair of your son will not fall to the ground.”

She then said, “Please, let the king invoke Jehovah your God to not amplify the avenger of blood so that they do not kill my son.” And he answered, “As Jehovah lives, I will see to it that not a hair of your son falls to the ground.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord lives, there will not one hair of your son fall to the earth.

Masoretic Text (Hebrew)

And so she says, “Will remember please the king Y^ehowah your Elohim from making great a redeemer the blood to destroy and they not annihilate my son.” And so he says, “Living Y^ehowah if falls a hair of your son ground-ward.”

Peshitta (Syriac)

Then she said, Let my lord the king remember that the LORD your God would not suffer the avengers of blood to destroy any more, wherefore let them not destroy my son. And the king said to her, As the LORD God lives, there shall not one hair of your son fall to the earth.

Septuagint (Greek)

And she said, Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, As the lord lives, not a hair of your son shall fall to the ground.

Significant differences:

The Syriac and Greek both insert prepositions prior to *the Lord, your God*, which preposition is not found in the Hebrew. The Latin and Greek appear to have *the Lord his God* rather than *the Lord your God*. The former seems more in line with the woman speaking of the king in the 3rd person; the latter indicates perhaps that the woman was being more personal with David.

At that point, interpretation is difficult, and we note more differences in the languages which are more interpretation-based. The *redeemer of the blood* in the Hebrew would refer to the next-of-kin who would desire to execute the living son. He is called the *avenger of blood*, which is reasonable. The only problem here is, the Syriac appears to make this a plural word. The Greek has *take away my son* rather than *to destroy my son*, but that is a difference which is not that significant.

Thought-for-thought translations; paraphrases:

Contemporary English V.	"Please," she replied, "swear by the LORD your God that no one will be allowed to kill my son!" He said, "I swear by the living LORD that no one will touch even a hair on his head!"
Easy English	She said to the king, 'Please make this promise to the *Lord your God. A relative of mine should kill the man who murdered my son. But I do not want my relative to kill anyone else. Do not let my relative kill my son.' David said, 'I promise this to the *Lord and to you. Nobody will hurt your son. I will not allow anyone to cause him any trouble.'
Easy-to-Read Version	The woman said, "Please, use the name of the Lord your God and swear (promise) that you will stop those people. They want to punish my son for murdering his brother. Swear that you won't let them destroy my son."
Good News Bible (TEV)	She said, "Your Majesty, please pray to the LORD your God, so that my relative who is responsible for avenging the death of my son will not commit a greater crime by killing my other son." "I promise by the living LORD," David replied, "that your son will not be harmed in the least."
<i>The Message</i>	"Let the king invoke the name of GOD," said the woman, "so this self-styled vigilante won't ruin everything, to say nothing of killing my son." "As surely as GOD lives," he said, "not so much as a hair of your son's head will be lost."
New Berkeley Version	Still she continued, "Oh, let the king invoke the LORD your God so that the avenger of blood [A close relative who might take the punishing into his own hands (Num. 35:16–21).] may not add to the slaughter and so they will not destroy my son." "As the LORD lives," he then said, "not a hair of your son shall fall to the ground."
New Century Version	The woman said, "Please promise in the name of the Lord your God. Then my relative who has the duty of punishing a murderer won't add to the destruction by killing my son." David said, "As surely as the Lord lives, no one will hurt your son. Not one hair from his head will fall to the ground."

Partially literal and partially paraphrased translations:

American English Bible	And the woman said, 'May Jehovah your God remind the king not to allow them to take away my son, so our family line [may continue].' And he said, 'As Jehovah lives, not a hair of your son's head will fall on the ground.'
Christian Community Bible	Then she said, "Please let the king swear by Yahweh, his God, that the avenger of blood may not deepen my disgrace by killing my son." The king replied, "As Yahweh lives, not one hair of your son shall perish."
<i>God's Word</i> TM	She said, "Your Majesty, please pray to the LORD your God in order to keep an avenger from doing more harm by destroying my son." "I solemnly swear, as the LORD lives," he said, "not a hair on your son's head will fall to the ground."
New American Bible	But she said, "Please, let the king remember the LORD your God, that the avenger of blood may not go too far in destruction and that my son may not be done away with." He replied, "As the LORD lives, not a hair of your son shall fall to the ground."
NIRV	She said, "Please pray to the Lord your God. Pray that he will keep our nearest male relative from killing my other son. Then my son won't be destroyed." "You can be sure that the Lord lives," the king said. "And you can be just as sure that not one hair of your son's head will fall to the ground."
New Jerusalem Bible	She then said, 'Let the king be pleased to pronounce the name of Yahweh your God, so that the avenger of blood may not do greater harm and destroy my son.' 'As Yahweh lives,' he said, 'not one of your son's hairs shall fall to the ground!'
New Simplified Bible	She said: »Please pray to Jehovah your God, Your Majesty, so that my relative who is responsible for avenging the death of my son will not commit a greater crime by killing my other son.« »I promise by the living Jehovah,« David replied, »your son will not be harmed.«

Revised English Bible Then the woman went on, 'Let your majesty call upon the LORD your God, to prevent the next-of-kin from doing their worst and destroying my son..' The king swore, 'As the LORD lives, not a hair of your son's head shall fall to the ground.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Then she said, Let the king keep in mind the Lord your God, so that he who gives punishment for blood may be kept back from further destruction and that no one may send death on my son. And he said, By the living Lord, not a hair of your son's head will come to the earth.

Complete Jewish Bible "Please," she said, "let the king swear by ADONAI your God that the blood avengers won't do any more destroying, so they won't destroy my son." He said, "As ADONAI lives, not one of your son's hairs will fall to the ground."

Ferar-Fenton Bible "However," she said, "King, remember your EVER-LIVING GOD, mighty redeemer of bloodshed! And let them not destroy my son."
When he replied, "By the life of the EVER-LIVING not a hair of your son shall fall to the ground!"

HCSB She replied, "Please, may the king invoke the LORD your God, so that the avenger of blood will not increase the loss, and they will not eliminate my son!" "As the LORD lives," he vowed, "not a hair of your son will fall to the ground."

JPS (Tanakh—1985) She replied, "Let Your Majesty be mindful of the LORD your God and restrain the blood avenger bent on destruction, so that my son may not be killed." And he said, "As the LORD lives, not a hair of your son shall fall to the ground."

NET Bible® She replied, "In that case [The words "in that case" are not in the Hebrew text, but may be inferred from the context. They are supplied in the translation for the sake of clarification], let the king invoke the name of [Heb "let the king remember."] the LORD your God so that the avenger of blood may not kill! Then they will not destroy my son!" He replied, "As surely as the LORD lives, not a single hair of your son's head [Heb "of your son."] will fall to the ground."

NIV, ©2011 She said, "Then let the king invoke the Lord his God to prevent the avenger of blood from adding to the destruction, so that my son will not be destroyed."
"As surely as the Lord lives," he said, "not one hair of your son's head will fall to the ground. "

Literal, almost word-for-word, renderings:

Concordant Literal Version And she said, 'Let, I pray you, the king remember by Yahweh your Elohim, that the redeemer of blood add not to destroy, and they destroy not my son;' and he said, 'Yahweh lives; if there does fall of the hair of your son to the earth.'

English Standard Version Then she said, "Please let the king invoke the LORD your God, that the avenger of blood kill no more, and my son be not destroyed." He said, "As the LORD lives, not one hair of your son shall fall to the ground."

LTHB And she said, Please let the king remember Jehovah your God, that the avenger of blood not destroy any more, and that they may not destroy my son. And he said, As Jehovah lives, not one hair of your son shall fall to the earth.

New RSV Then she said, 'Please, may the king keep the Lord your God in mind, so that the avenger of blood may kill no more, and my son not be destroyed.' He said, 'As the Lord lives, not one hair of your son shall fall to the ground.'

Syndein {David's Solemn Oath Before the 'Higher Court'}
Then she said, please/'I pray you', let the king remember this decision before the Jehovah/God your 'Elohiym/Godhead . . . {a request for David's solemn oath} to restrain the 'public executioner'/'avengers of blood' from adding to the destruction {principal of forget the victim and forgive the criminal - if you protect the criminal from society there is no way to protect society from the criminal}, so that my son will

not be destroyed. Consequently, he replied, "By the life/essence of Jehovah/God, not one hair of your son's head shall fall to the ground." {Note: David is actually being prophetic about Absalom's death. His long hair will be caught in the trees and Joab will throw three javelins into him. No 'hair' fell to the ground. Absalom would go to the barber once a year and they would cut off about five pounds of red hair by the king's scales. He had become a 'long hair hippy type' once he decided to not respect the laws of the land.}. Or, in the alternative: **Then she said, "Please let the king invoke the LORD your God, that the avenger of blood kill no more [to restrain the public executioner], and my son be not destroyed."** He said [consequently, he replied], **"As the LORD lives [this is a solemn promise], not one hair of your son shall fall to the ground."**

Young's Updated LT

And she says, 'Let, I pray you, the king remember by Jehovah thy God, that the redeemer of blood add not to destroy, and they destroy not my son;' and he says, 'Jehovah lives; if there doth fall of the hair of thy son to the earth.'

The gist of this verse:

The woman asks for David to take an oath that, by Y^ehowah God, the redeemer of blood (the relatives who would exact vengeance) would not kill her son, and David makes that oath.

2Samuel 14:11a

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</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect	Strong's #2142 BDB #269
nâ' (אָן) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
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
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
'Ēlōhîym (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

2Samuel 14:11a

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
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive construct	Strong's #7235 BDB #915
gâ'al (לָאָג) [pronounced <i>gaw-AHL</i>]	<i>redeeming, purchasing; redeemer, kinsman-redeemer, purchaser</i>	Qal active participle	Strong's #1350 BDB #145
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct	Strong's #7843 BDB #1007

Translation: She then said, "Please, the king will remember Y^ehowah your Elohim from making great the kinsman-redeemer of blood to destroy... This woman has been looking to get David to (1) make a definitive statement in court, before witnesses, as to what he would do and (2) to make this statement as an oath before God. This oath will concern the kinsman-redeemer of blood. This is the family member who would have the responsibility of killing her living son, because he killed his brother. She does not want God to amplify this man; to multiply him. In other words, she does not want this man to succeed in his task of killing her son; nor does she want other relatives to join in on this endeavor. It is the responsibility of the redeemer of blood to destroy, and the woman looks to David to swear by God to stop him. What she really wants is an oath.

2Samuel 14:11b

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</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (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
shâmad (שָׁמַד) [pronounced <i>shaw-MAHD</i>]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #8045 BDB #1029

2Samuel 14:11b

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
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: *...that they not destroy my son.* Although there is one avenger of blood, there are several family members who are, apparently, calling for the death of her remaining son. At least, that is the picture the woman is trying to convey to David.

So far, this verse reads: *She then said, "Please, the king will remember Y^ehowah your Elohim from making great the kinsman-redeemer of blood to destroy that they not destroy my son."* One man, probably from her husband's side of the family, is looking to kill the remaining son. However, there are others in the family that he may have persuaded. The woman does not want this to get out of hand; she does not want that part of the family to go after her son. She is looking for David to guarantee that this will not happen. She is looking for David to take an oath here.

2Samuel 14:11c

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311
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
'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

When following an oath, either stated or implied, 'îm, by itself, functions as an emphatic negative.

2Samuel 14:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
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
sa'ārâh (שַׁרְיָה) [pronounced <i>sah-ġuh-RAW</i>]	<i>hair, a single hair</i>	feminine singular construct	Strong's #8185 BDB #972
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: And he said, “[As] Y^ehowah lives, a hair of your son will not fall to the ground.” Now, David makes an oath, which is what Joab wanted the woman to get David to do. The hypothetical particle found here is used as a negative when an oath is being made.

The hair falling to the ground is a picture of the son being killed (1Sam. 14:45 1Kings 1:52 Acts 27:34:); David makes an oath that this will not happen.

As an aside, this is a figure of speech, and we find figures of speech throughout the Bible. We first look to interpret the Bible just the way it stands in a corrected translation; however, some figures of speech are so obvious, that many people do not even realize that they are there. For instance, in this verse, David is promising that not one hair of this boy would fall to the ground. Now, is David promises fabulous hair for the rest of this boy's life? Of course not! Nearly every day of this boy's life, a hair here or there will fall out. However, the actual meaning, which is clear to almost everyone who speaks the English language, is, David will see to it that this boy is not executed.

The entire verse reads: She then said, “Please, the king will remember Y^ehowah your Elohim from making great the kinsman-redeemer of blood to destroy that they not destroy my son.” And he said, “[As] Y^ehowah lives, a hair of your son will not fall to the ground.” (Why this was not split into two verses, I could not tell you). Recall the parallels between this woman's case and Absalom. David is willing to take an oath in open court to protect her remaining son; now, how can he do less with regards to his own son? After all, they are guilty of having committed the same crime.

It is possible that all of David's sons think that Absalom ought to be executed, or, at the very least, remain in exile. Only David could reverse this by a clear and unequivocal ruling in court.

Although this is an interesting piece of history and it helps to explain the rebellion of Absalom (because this tells us how he returned to Jerusalem and why he still was bitter because of it). However, there is more to this narrative than simply the historical considerations.

Why Are We Studying 2Samuel 14:1–11?

Now, why are we studying this? There is a parallel situation with regards to our own guilt. We are clearly guilty before God. We do deserve to be destroyed. What we want is for God to declare us innocent; we want God to remove the guilt over our heads. We are no more innocent of the charges against us than that boy in this story or Absalom. They are both clearly guilty of wrongdoing which demands banishment or death. We stand before God asking that He clear us of guilt; that He judge us in open court as innocent, despite the fact that we are guilty. Here is what we want to hear from God: **“I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you.”** (Isa. 44:22). Despite our guilt, we plead our case before God, because He has told us: **“I, even I, am he who blots out your transgressions for my own sake; and I will not remember your sins.”** (Isa. 43:25). **“I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more.”** (Heb. 8:12; a paraphrase of Jer. 33:8). We want to depend upon the words of Paul, who wrote: **You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross** (Col. 2:13–14). So, even though this seems like an odd piece of history to record, what we read here is very applicable to us and our lives. This narrative touches the very foundation of our faith; this is the legal proclamation that we all require.

Many times, in the Bible, we will see our salvation or some aspect of it, right below the surface of the narratives that we study.

Chapter Outline

Charts, Maps and Short Doctrines

She then said, **“Please, the king will remember Y^ehowah your Elohim from making great the kinsman-redeemer of blood to destroy that they not destroy my son.”** And he said, **“[As] Y^ehowah lives, a hair of your son will not fall to the ground.”** The woman has gotten exactly what she wanted; she needed for David to take an oath concerning her son. Now she can speak to him about his son, Absalom.

Gill writes: Having gained her point, and gotten a decree from him confirmed by an oath, that her son though he had killed his brother should not die; she proceeds to accommodate the parable, and apply it to the case of Absalom, and improve it in his favour.³⁵

And so the woman says, “Will speak, please, your female servant unto my adonai the king a word.” And so he says, “Speak.”

2Samuel
14:12

Then the woman said, “Let your handmaid speak a word unto my adonai the king.” And he said, “Speak.”

Then she said, “Let your handmaid speak just one more thing to my lord the king.” And he replied, “Speak.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

The woman said: Let your hand maid speak one word to my lord the king. And he said: Speak.

³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:12.

Masoretic Text (Hebrew)	And so the woman says, "Will speak, please, your female servant unto my adonai the king a word." And so he says, "Speak."
Peshitta (Syriac)	Then the woman said, Let your handmaid speak a word to the king, and he said to her, Speak.
Septuagint (Greek)	And the woman said, Let <u>now</u> your servant speak a word to my lord the king. And he said, Speak on.
Significant differences:	The English translation of the Syriac leaves out the word <i>please</i> . Although this is the word <i>now</i> in the Greek, that is a legitimate translation.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Then she asked, "Your Majesty, may I say something?" "Yes," he answered. Then the woman said, 'I am your servant. Please let me say something else to you.' David said, 'You may speak.'
Easy-to-Read Version Good News Bible (TEV)	The woman said, "My lord and king, please let me say something else to you." "Please, Your Majesty, let me say just one more thing," the woman said. "All right," he answered.
<i>The Message</i>	Then she asked, "May I say one more thing to my master, the king?" He said, "Go ahead."
New Berkeley Version	Upon this, the woman said, "I pray you then, allow your maidservant to mention a matter to my master the king." "Talk on," he agreed.
New Century Version	The woman said, "Let me say something to you, my master and king." The king said, "Speak."
New Living Translation	"Please allow me to ask one more thing of my lord the king," she said. "Go ahead and speak," he responded.

Partially literal and partially paraphrased translations:

Christian Community Bible	Then the woman said, "Please allow me to say something to my lord the king." The king told her, "Speak."
NIRV	Then the woman said, "King David, please let me say something else to you." "Go ahead," he replied.
New Jerusalem Bible	Then the woman said, 'Permit your servant to say something else to my lord the king.' 'Go on,' he said.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then the woman said, Will the king let his servant say one word more? And he said, Say on.
Complete Jewish Bible	Then the woman said, "Please allow your servant to say something else to my lord the king." "Go on," he replied.
Ferar-Fenton Bible	But the woman repeated, "Let your handmaid now speak a word to his Majesty the King." And he said, "Speak to me."
JPS (Tanakh—1985)	Then the woman said, "Please let your maidservant say another word to my lord the king." "Speak on," said the king.
NET Bible®	Then the woman said, "Please permit your servant to speak to my lord the king about another matter." He replied, "Tell me."

Literal, almost word-for-word, renderings:

Context Group Version	Then the woman said, Let your slave, I beg of you, speak a word to my lord the king. And he said, Say on.
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English Standard Version	Then the woman said, "Please let your servant speak a word to my lord the king." He said, "Speak."
exeGesés companion Bible	And the woman says, Let your maid, I pray you, word a word to my adoni the sovereign. And he says, Word on.
New King James Version	Therefore the woman said, "Please, let your maidservant speak another word to my lord the king." And he said, "Say on."
Syndein	{Act II - the Emotional View of the Law - the Plea for 'Criminal Rights'} Then the woman said, "Please/'I pray you' let your female subject, speak a word to my lord the king. And he {David} replied, "Speak." {Note: Coming up, now the woman is going to introduce 'politics' into the court. This is 'crusader arrogance'. When the rights of the criminal take precedence over the rights of society, revolution will result. She will say, the loss of her son is a personal loss . . . but the loss of Absalom is a 'national loss' so he also should be pardoned.}
World English Bible	Then the woman said, Please let your handmaid speak a word to my lord the king. He said, Say on.
Young's Updated LT	And the woman says, "Let, I pray you, your maid-servant speak unto my lord the king a word;" and he says, "Speak."

The gist of this verse: The woman asks the king to allow her to say one more thing, and he agrees to this.

2Samuel 14:12a

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</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
dâbar (דבר) [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 feminine singular, Piel imperfect	Strong's #1696 BDB #180
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
shiph ^e châh (שפחה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046

R. B. Thieme, Jr. says that this ought to be translated *your female subject*.

2Samuel 14:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible says <i>Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.</i>			
'el (אֵל) [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)	Strong's #413 BDB #39
'ădônây (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: '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 <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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: Then the woman said, "Let your handmaid speak a word unto my adonai the king." The woman has one more thing to say. She is going to explain what she has been doing, and why she came before the king. This is where she will *spill the beans*, as it were.

2Samuel 14:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

2Samuel 14:12b

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>	2 nd person feminine singular, Piel imperative	Strong's #1696 BDB #180

Translation: And he said, “Speak.” The indulgent king is always willing to listen to an intelligent woman who needs his help. However, by agreeing to allow this woman to continue to make her case after he has ruled in her favor is the veritable opening of pandora’s box. David will find himself on trial now.

What will happen next is a big change for the court. When the woman speaks, she is going to turn this all around on David; therefore, we need to know all of what she has said so far.

Summary of the Woman from Tekoa up to 2Samuel 14:12

1. Joab believes, for the betterment of the country, that Absalom needs to be brought back to Jerusalem and reconciled with his father. Although we are never given a reason why, it is possible that Joab sees Absalom as the only reasonable replacement for David or that he fears that Absalom should head up a foreign army.
2. It is very likely that Joab already spoke to the king concerning this matter, and the king shut him down. Therefore, Joab cannot simply bring this topic up again. He would be doubting the king’s judgment.
3. Therefore, Joab goes out of town to find a great actress, the woman from Tekoa, who is able to learn her lines, but also able to improvise as well. Joab wants for David to make a ruling which can be applied to him as well.
4. The woman comes with a false story about having lost her husband and having two sons who got into a fight, and one died. The husband’s family want to execute this other son, but that would end the family line of her late husband.
5. She wants David to focus on the importance of carrying on the family line over and above the crime element of what has occurred (in her story).
6. Her son is guilty of murder, but it is because no one was there to stop it. David’s son Absalom is guilty of murder, but because David had not taken steps to stop it.
7. Pardoning the woman’s son would open the doors to pardon Absalom.
8. Having gotten a pardon for her son, the woman will press for David to pardon his own son, on the same grounds, as the ruling would be applicable in both cases.
9. David agrees; he puts civil law over criminal law, mostly because he is influenced by this woman, who, although she is not made up, she captures his attention.
10. David agrees to stop the kinsman-redeemer of blood, the relative who wants to execute this woman’s last remaining son. He gives her the assurance that not one hair of this boy’s head will fall to the ground.
11. David, by pardoning this woman’s son, must logically then pardon his own son.
12. However, the problem is, she is asking for David to pardon a man who has committed a criminal act so that this man can eventually rule over all Israel. Having a criminal ruler is problematic for any nation.

The intention is to get David to make a ruling in favor of the woman, which ruling will be in favor of the return of Absalom as well.

Application: You cannot pass legislation to change the heart of any individual. David will be backed into a corner which cause him to bring Absalom back into his kingdom. However, this does not change David's heart. He cannot think about his son Absalom apart from thinking about the son that Absalom killed. Those two now come as a package deal in David's mind. Even if David is trapped into making a ruling to bring Absalom back, David does not accept Absalom in his heart. It is the fact that David is not really ready to accept Absalom which, in part, helps to fuel Absalom's rebellion. How many times did Absalom think about his father David, and say to himself, "I did what I had to do; my father should have executed Amnon."

What Joab is involved in here is human good and human viewpoint solutions. He thinks that Absalom is the only reasonable successor among David's children; he thinks that Absalom could possibly be a difficult foe for David. So, Joab, without really thinking this through, has almost gotten what he wants. However—and this ought to concern those who seek political solutions—beware of the unintended consequences. Absalom will rebel against David precisely because he is brought back into Jerusalem prematurely. David was already thinking about Absalom; give him another year or two (or three) and David might have gone so far as to reverse his own decision for Absalom to remain in exile.

Application: Timing is everything. You allow God's timing to occur in human events. You do not rush God. God knew that David's son, Solomon, would rule over the kingdom as one of Israel's great kings. Furthermore, if Absalom remained outside of the kingdom longer, his popularity in the kingdom might have faded somewhat. Furthermore, if he was brought back into Jerusalem with David's warmth, then he himself may have been less likely to rebel against David.

I should warn you that, what the woman has to say to the king, which will take us to v. 17, is somewhat confusing, because she speaks in a somewhat general way. That is, she will not name Absalom or the specific situation concerning Absalom, even though it is clear, that is why she wants to speak with David.

However, what she has done is, get David to agree to absolve her son of guilt even though he killed his own brother. Next, she will try to draw a parallel for David concerning his own sons. However, she will draw this parallel without specifically naming Absalom or Amnon. So see how David has placed himself in a legal parallel, please review [The Parallels between the Tekoan Woman's Case and Absalom](#).

And so says the woman, "And for why have you thought like this against people of Elohim; and to speak the king the word the this as guilty; to not bring back the king his banished one?"

2Samuel
14:13

And the woman then said, "Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]?"

And the woman then said, "Why have you devised a similar decision against the people of God? You have rendered this decision about guilt but you do not bring back the son you have banished?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And the woman said: Why have you thought such a thing against the people of God, and why has the king spoken this word, to sin, and not bring home again his own exile?

Masoretic Text (Hebrew)

And so says the woman, "And for why have you thought like this against people of Elohim; and to speak the king the word the this as guilty; to not bring back the king his banished one?"

Peshitta (Syriac)	And the woman said <u>to him</u> , Why then have you thought such a thing against the people of God? And why do you speak, O king, <u>as one who is guilty</u> , in that, O king, you do not bring back your lost one?
Septuagint (Greek)	And the woman said, Why have you devised [or, <i>thought</i>] this thing against the people of God? Or is this word out of the king's mouth <u>as a transgression</u> , so that the king should not bring back his own banished one?
Significant differences:	The English translation from the Syriac adds the words <i>to him</i> at the very beginning. The second thing that the woman says is somewhat difficult in the Hebrew; therefore, we should expect more divergence in the other languages.

Thought-for-thought translations; paraphrases:

Common English Bible	The woman said, "Why have you planned the very same thing against God's people? In giving this order, the king has become guilty because the king hasn't restored his own banished son.
Contemporary English V.	The woman said: Haven't you been hurting God's people? Your own son had to leave the country. And when you judged in my favor, it was the same as admitting that you should have let him come back.
Easy English	The woman said, `Your plans cause God's people to suffer. You made this promise to me, but you yourself are guilty. You have not allowed your own son to return home.
Easy-to-Read Version	Then the woman said, "Why have you planned these things against the people of God? Yes, when you say these things, you show you are guilty. Why? Because you have not brought back the son that you forced to leave home.
Good News Bible (TEV)	She said to him, "Why have you done such a wrong to God's people? You have not allowed your own son to return from exile, and so you have condemned yourself by what you have just said.
<i>The Message</i>	"Why, then," the woman said, "have you done this very thing against God's people? In his verdict, the king convicts himself by not bringing home his exiled son.
New Berkeley Version	"Why is it," asked the woman, "that you have considered such a thing as you have against the people of God? In the king's pronouncing this judgment just now, he becomes one who condemns himself, because the king does not bring back his own who has been driven away.
New Century Version	Then the woman said, "Why have you decided this way against the people of God? When you judge this way, you show that you are guilty for not bringing back your son who was forced to leave home.
New Life Bible	The woman said, "Why then have you planned such a thing against the people of God? For in deciding in this way, the king is as one who is guilty. For the king does not bring home his son who has been driven away.
New Living Translation	She replied, "Why don't you do as much for the people of God as you have promised to do for me? You have convicted yourself in making this decision, because you have refused to bring home your own banished son.

Partially literal and partially paraphrased translations:

American English Bible	And the woman said, 'Why have you made such a decision for the people of God? For, when you say such things, you're finding yourself guilty, because the king hasn't allowed the one he banished to return to him.
Beck's American Translation	"When the king is saying this, he is condemning himself," she said. "Why have you devised such a thing against God's people that the king doesn't bring back the one he banished?"

God's Word™	"Why have you devised something like this against God's people?" she said. "When you say this, you condemn yourself because you haven't brought back the one you banished!
New American Bible	So the woman said: "Why, then, do you think the way you do against the people of God? In pronouncing as he has, the king shows himself guilty, in not bringing back his own banished son.
NIRV	The woman said, "You are the king. So why have you done something that brings so much harm on God's people? When you do that, you hand down a sentence against yourself. You won't let the son you drove away come back.
New Jerusalem Bible	The woman said, 'Why then has the king, who by giving this verdict has condemned himself, conceived the idea, against God's people's interests, of not bringing home the son whom he has banished?
New Simplified Bible	The woman said: »Have you been hurting God's people? Your own son had to leave the country. When you judged in my favor, it was the same as admitting that you should have let him come back.
Revised English Bible	So she continued, 'How then could it enter your head to do this same wrong to God's people? By the decision you have pronounced, your majesty, you condemn yourself in that you have refused to bring back the one you banished.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The woman said, "Why consider thus toward the people of God? For the king speaks this word when guilty: for the king never returned his outcast <i>one</i> .
Bible in Basic English	And the woman said, Why have you had such a thought about the people of God? <i>for in saying these very words the king has put himself in the wrong because he has not taken back the one whom he sent far away.</i>
Complete Jewish Bible	The woman said, "Why is it, then, that you have produced a situation exactly like this against God's people? By saying what you have said, the king has virtually incriminated himself - in that the king does not bring home again the son he banished.
Ferar-Fenton Bible	When the woman continued, "But why have you thought like this about the People of GOD? Why has the king spoken thus, when he is in fault, by not having brought back his own fugitive?
HCSB	The woman asked, "Why have you devised something similar against the people of God? When the king spoke as he did about this matter, he has pronounced his own guilt. The king has not brought back his own banished one.
Judaica Press Complete T.	And the woman said, "Why have you thought such a thing about the people of God? <i>now, consider not</i> that the king in speaking this word has done so accidentally, so that the king shall not bring back his banished one.
New Advent Bible	And the woman said: Why have you thought such a thing against the people of God, and why has the king spoken this word, to sin, and not bring home again his own exile?
NET Bible®	The woman said, "Why have you devised something like this against God's people? When the king speaks in this fashion, he makes himself guilty, for the king has not brought back the one he has banished.
The Scriptures 1998	And the woman said, "And why have you reasoned like this against the people of Elohim? For in speaking this word the sovereign is as one who is guilty, in that the sovereign does not bring his outcast one home again.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	[She] said, Why then have you planned such a thing against God's people? For in speaking this word the king is like one who is guilty, in that [he] does not bring home his banished one.
English Standard Version	And the woman said, "Why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again.
exeGesés companion Bible	And the woman says, And why fabricate you such a word against the people of Elohim? For the sovereign words this word as one who is guilty, in that the sovereign returns not his expelled:...
King James 2000 Version	And the woman said, Why then have you thought such a thing against the people of God? for the king does speak this thing as one who is faulty, in that the king does not bring home again his banished one.
LTHB	And the woman said, And why have you thought in this way about the people of God? Yea, the king is speaking this thing as a guilty one, in that the king has not brought back his outcast.
New King James Version	So the woman said: "Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, in that the king does not bring his banished one home again.
Syndein	{Distortion of the Law} Then the woman expatiated/'spoke at length', "Why then have you {David} devised such a thing/'scheme like this' against the people of 'Elohim/Godhead? {David is now being accused of being the criminal in his case against Absalom. These are words designed to cause trouble. Joab is stirring up trouble though he is being 'sincere and patriotic' - but he is just being stupid - you set aside the law, and lawlessness will result (a revolution).} For since the king has rendered this judicial decision he has incriminated himself, unless the king restores 'the fugitive' {everyone knows this is Absalom - David has trapped himself through emotion those who play God with the law destroy themselves AND the law!}. {Note: So by being gallant, David has taken the bait and fell into her trap. Principal: a woman in distress is not always a woman in distress - but a carefully baited trap to catch a sucker. They are saying David has issued now a 'blanket pardon' against all 'avengers of blood' so that applies to Absalom also . . . or he is 'discriminating'. She is saying that David is guilty until he pardons Absalom!}.
World English Bible	The woman said, Why then have you devised such a thing against the people of God? for in speaking this word the king is as one who is guilty, in that the king does not bring home again his banished one.
Young's Updated LT	And the woman says, "And why have you thought thus concerning the people of God? yea, the king is speaking this thing as a guilty one, in that the king has not brought back his outcast.

Much of this has been difficult to translate, although not impossible to understand. It is as if this woman is speaking either very formally or in a language which is not her native language.

Also, it is from this point on, while this woman speaks, that we are able to peer into the soul of Joab. There are very few times in the Bible where we are with Joab and he is making decisions or speaking. He did not write any psalms and we are unsure about some narratives. However, Joab wrote this which follows, on into v. 17. So, we will know what Joab knows, we will know what Joab thinks, by examining these few verses. You see, this woman doesn't start blabbing away (at least, we don't think she did); but she begins expressing, at this point, why David ought to bring back Absalom.

The woman goes to David to get him to think apart from his ego, because when David makes up his mind, there are few who can change it. Joab knows that he cannot go right to David and change his mind, because he is the king and he has made up his mind on the Absalom thing. This is a mindset that we do not grasp in the United States. Our constitution means one thing, but, 100 years later, we have Supreme Court justices deciding that it means exactly the opposite; and then, 40 years later, other justices change it back. Congress, in one year, passes one law; and then, 6 years later, they pass a law that repeals that law. A politician can take one view when the opposite party is in power, and be very critical of what they do. But, when his party is in power, they can do exactly the same thing, and he will justify it.

This is not how a king behaved, particularly in that day and age. A king made a decision, and that was it. If the king contradicted his original decision, then either his first decision was faulty or his second decision was faulty. For a king, that cannot be. Even most kings understand that they cannot just be willy-nilly dispensing decisions to see what would happen (the polar opposite of FDR in his reign as president). Kings were kings because they had wisdom and foresight. So, for a king to make one policy one day, and then to reverse that policy the next, is an indication that he lacks wisdom and foresight.

So David has made a ruling on Absalom. He's banished, and David has decided for him to remain that way. Joab needs to get past this final decision to David's soul, and so, we have this woman here, who gets David to see his own situation from a different perspective. Now, once David is looking at his situation from a different perspective, then Joab has to complete the argument, and that is what this woman would do. However, she is on script, because Joab knows exactly what needs to be said to convince David, once David is gotten to begin to rethink his previous position.

The gist of this verse: The woman now speaks to the analogous situation, about Absalom, and that David has condemned himself with his own words.

2Samuel 14:13a

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
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l'</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
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

2Samuel 14:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i> ']	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	2 nd person masculine singular, Qal perfect	Strong's #2803 BDB #362
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
zô'th (זֹה) [pronounced <i>zoth</i>]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
The kaph preposition and demonstrative feminine singular adjective zeh (ה ז) [pronounced <i>zeh</i>], which means <i>here, this</i> . According to BDB, together, they mean <i>the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner</i> .			
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ammîym (עַמִּים) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun, construct state	Strong's #5971 BDB #766
'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	Strong's #430 BDB #43

Translation: And the woman then said, “Why have you thought like this against the people of Elohim:... The woman suddenly turns the tables on David, which he does not expect. She asked to be able to say something else, he agreed, and now she hits him right between the eyes. She asks, “Why have you made a decision like this against the people of God?” Or, “Why have you thought something like this which is against the people of God?” No doubt that David is taken aback, along with the rest of the court.

David was assuming, perhaps, that she would lavish praise upon him, or express her deep gratitude for his merciful justice. However, what he gets is something entirely different.

The proper understanding of the *people of God* would be the Israelites, who would be deprived of a great leader in Absalom. It does not refer to Absalom and his people (since we don't really know how close to God Absalom is). Some let this stand for Absalom alone. However, bear in mind that we see this from Joab's eyes; he knows David and he knows Absalom, and Absalom is very much like his father (at least physically and, to some extent, his demeanor). Joab knows that David is a good leader for Israel and sees Absalom as the next leader of the people of God.

Let's say you are called before a judge because of a speeding ticket, and the judge allows you your say, and you suddenly say, “Why do you make decisions which are against the best interest of the people of the United States?” (Or, you name your city, county or state). How do you think the judge might react? David is somewhat speechless, as he was not expecting anything like this. Only moments ago, this was a helpless woman going to David as her person of last resort. Now, all of a sudden, she is straightening him out. “Why are you acting against the best interests of the people of God?” she asks him.

2Samuel 14:13b

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</i>	simple wâw conjunction	No Strong's # BDB #251
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
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
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 (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾâshêm (אָשָׁם) [pronounced <i>aw-SHAME</i>]	<i>guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault</i>	masculine singular adjective	Strong's #818 BDB #79

Translation: ...that the king renders this decision about guilt... The king has just made a decision about her son, the one who killed the other son; and he has determined that, under these circumstances, this son ought to be free. He ought not to be killed. So the king has decided to allow this son—who murdered his brother—to go free.

2Samuel 14:13c

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, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bil ^e tîy (לֹא) pronounced <i>bill^e-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

2Samuel 14:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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>	Hiphil infinitive construct	Strong's #7725 BDB #996
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
nâdach (נָדַח) [pronounced naw-DAHKH]	<i>one who is banished, the one cast away [cast down], the one who is expelled [driven away] the one thrust [away, aside]</i>	masculine singular, Niphal participle; with the 3 rd person masculine singular suffix	Strong's #5080 BDB #623

Translation: ...for the king does not bring back his banished [son]? Based upon this decision, why doesn't the king bring back his son whom he has banished? This son actually did what David should have done; David should have executed Amnon for raping his half-sister. He chose not to, and for two years, this vicious criminal walked around free. So Absalom killed him. So, Absalom then banished himself, leaving Israel and moving in with his grandfather on his mother's side.

The entire verse reads: **And the woman then said, "Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]?"** You have just told me that my son will not die; you have sworn by your God that my son would not die, and he killed his own brother. So, how do insult the people of God this way, to leave your son banished to another kingdom? This is inconsistent. David is doing to the people of God exactly what this woman's family are doing to her. They want to cut off her husband's bloodline; and David is looking to cut off the bloodline of Absalom. The woman does not have to be any more specific; David gets this; David understands what she is saying.

Commentators appeared to speak with one voice on 2Samuel14:13.

Commentators on 2Samuel 14:13

Scripture	Text/Commentary
Barnes	<i>The meaning of 2Sam. 14:13 may be paraphrased thus: "If you have done right as regards my son, how is it that you harbor such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a pagan country, far from the worship of the God of Israel? Upon your own showing you are guilty of a great fault in not allowing Absalom to return."</i> ³⁶

³⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 14:12.

Commentators on 2Samuel 14:13

Scripture	Text/Commentary
Clarke	<i>The woman, having now got the king's promise confirmed by all oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion: Is not the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow, and he is not willing to pardon his son Absalom, whose restoration to favor is the desire of the whole nation. Is that clemency to be refused to the king's son, the hope of the nation and heir to the throne, which is shown to a private individual, whose death or life can only be of consequence to one family? Why, therefore, do you not bring back your banished child?</i> ³⁷
Jamieson, Fausset and Brown	<i>You have granted me the pardon of a son who had slain his brother, and yet you will not grant to your subjects the restoration of Absalom, whose criminality is not greater than my son's, since he killed his brother in similar circumstances of provocation. Absalom has reason to complain that he is treated by his own father more sternly and severely than the meanest subject in the realm; and the whole nation will have cause for saying that the king shows more attention to the petition of a humble woman than to the wishes and desires of a whole kingdom. The death of my son is a private loss to my family, while the preservation of Absalom is the common interest of all Israel, who now look to him as your successor on the throne.</i> ³⁸
Poole	If you would not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that you should proceed in your endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof you yourself gave the occasion, by permitting Amnon to go unpunished! ³⁹

These commentators essentially bridge the gap between the woman's original complaint and Absalom, who is in exile in Geshur.

Chapter Outline

Charts, Maps and Short Doctrines

For dying, we die, and as the waters the being poured out earthward which cannot be gathered, and does not lift up a soul Elohim. And he has thought a thought to not he banishes from him a banished one.

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For dying, we die; and as the waters spilled upon the earth that cannot be [re-] gathered Elohim does not lift up the soul [again]. Therefore, He has devised a plan to not banish from him the one who is banished.

In dying, we all die. Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life. Therefore, He also devises a plan to bring back the one who is banished.

Here is how others have translated this verse:

³⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:13 (slightly edited).

³⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 14:13–17.

³⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 14:13 (edited). Poole appears to be quoting Wesley. John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 14:13.

Ancient texts:

Latin Vulgate	We all die, and like waters that return no more, <u>we</u> fall down into the earth: <u>neither will God have a soul to perish</u> , but recalls, meaning that he that is cast off should not altogether perish.
Masoretic Text (Hebrew)	For dying, we die, and as the waters the being poured out earthward which cannot be gathered, and does not lift up a soul Elohim. And he has thought a thought to not he banishes from him a banished one.
Peshitta (Syriac)	For we will all <u>surely</u> die, and we are as water that is poured upon the ground, which cannot be gathered up again; neither does God <u>destroy</u> a soul, but devises means that no man should go astray from him.
Septuagint (Greek)	For we shall <u>surely</u> die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as He devises to thrust forth from Him His outcast.
Significant differences:	In the first phrase, a verb is often repeated in order to give it great power or certainty, so the use of <i>surely</i> is reasonable (Greek and Syriac). The Latin does not have the waters poured out on the earth, but we men falling upon the earth. That is very odd, and very off the mark. ⁴⁰

The 4th phrase in the Latin is nearly inexplicable. The phrase and Elohim will not lift up a soul was troublesome for the translators. The Greek leaves out the negative; the Syriac changes the verb dramatically to *destroy*. The meaning of this phrase is easy, if the previous two phrases are taken into account.

The next phrase is even more abstruse, to where it is hard to even isolate phrases that have commonalities. The final phrase seems to match up in the Syriac, Greek and Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	We all have to die—we're like water spilled out on the ground that can't be gathered up again. But God doesn't take life away; instead, he makes plans so those banished from him don't stay that way. Heb uncertain
Contemporary English V.	We each must die and disappear like water poured out on the ground. But God doesn't take our lives [Or "make any exceptions."]. Instead, he figures out ways of bringing us back when we run away.
Easy English	One day we will all die. We are like water that spills on the ground. Nobody can gather it up again. However, God does not take away people's lives. Sometimes people separate themselves from God. But God's plan is always to bring people back to himself.
Easy-to-Read Version	We will all die some day. We will be like water that is spilled on the ground. No person can gather this water back from the ground. You know God forgives people. God made plans for people who are forced to run away for safety—God doesn't force them to run away from him!.
Good News Bible (TEV)	We will all die; we are like water spilled on the ground, which can't be gathered again. Even God does not bring the dead back to life, but the king can at least find a way to bring a man back from exile.
<i>The Message</i>	We all die sometime. Water spilled on the ground can't be gathered up again. But God does not take away life. He works out ways to get the exile back."
New Berkeley Version	For we all must die and are then like water spilled on the earth which cannot be recovered. God, however, does not sweep away life, but rather takes measures to

⁴⁰ St. Jerome translated the Bible into Latin, and did an excellent job of it. This portion of this verse represents an exception.

as not to keep the banished away from Himself [That is, "If you do not seek Absalom soon, you may never be able to. Compare how God seeks wandering men." The woman then reverts to her original story].

New Century Version	We will all die someday. We're like water spilled on the ground; no one can gather it back. But God doesn't take away life. Instead, he plans ways that those who have been sent away will not have to stay away from him!
New Life Bible	It is sure that we will die. We are like water poured on the ground, which cannot be picked up again. But God does not take away life. He plans ways so that the one who is driven away may not be kept away from Him.
New Living Translation	All of us must die eventually. Our lives are like water spilled out on the ground, which cannot be gathered up again. But God does not just sweep life away; instead, he devises ways to bring us back when we have been separated from him.

Partially literal and partially paraphrased translations:

American English Bible	Why, each of us is dying the death, and like water that's being poured on the ground, we're not brought together [again]. Why, only God [has the right to] take a life, and only He has the means to drive someone away if He wishes.
Beck's American Translation	We all die and are poured on the ground like water that can't be gathered again. But does not God spare life? He never plans to keep the one who is banished in exile.
Christian Community Bible	We are all mortals and as water spilt on the ground cannot be gathered up again, so God does not make the soul return. So let the king find a way to bring back his banished son.
God's Word™	We are all going to die; we are all like water that is poured on the ground and can't be gathered up. But doesn't God forgive a person? He never plans to keep a banished person in exile.
New American Bible	We must indeed die; we are then like water that is poured out on the ground and cannot be gathered up. Yet, though God does not bring back to life, he does devise means so as not to banish* anyone from him. Not to banish: a possible allusion to the religious institution of cities of refuge for involuntary murderers; see Nm 35:9-15. Jb 7:9; 14:7-12; Ps 88:4, 10-12.
NIRV	All of us must die. We are like water that is spilled on the ground. It can't be put back into the jar. But God doesn't take life away. Instead, he finds a way to bring back anyone who was driven away from him.
New Jerusalem Bible	We are all mortal; we are like water spilt on the ground, which cannot be gathered up again, nor does God raise up a corpse; let the king therefore make plans for his banished son not to remain far away from him in exile.
New Simplified Bible	»We each must die and disappear like water poured out on the ground. But God does not take our lives. Instead, he figures out ways of bringing us back when we run away.
Revised English Bible	We shall all die; we shall be like water that is spilt on the ground and lost; but God will spare the man who does not set himself to keep the outlaw in banishment.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For we die as water cascading to the ground, which none can gather. God never defrauds a soul, but considers thoughts: no outcast is outcast from him.
Bible in Basic English	For death comes to us all, and we are like water drained out on the earth, which it is not possible to take up again; and God will not take away the life of the man whose purpose is that he who has been sent away may not be completely cut off from him.

Complete Jewish Bible	For we will all die someday; we'll be like water spilled on the ground that can't be gathered up again; and God makes no exception for anyone. The king should think of some way to keep the son he banished from being forever an outcast.
Ferar-Fenton Bible	For the dead who has died, is like water poured upon the earth, which cannot be recovered, until God raises the soul; and a thought, when thought is and thrown out, goes from us. This beautiful metaphor shows that the Old Hebrews believed in a Resurrection of Man, although some modern critics assert the contrary. —F.F.
HCSB	For we will certainly die and be like water poured out on the ground, which can't be recovered. But God would not take away a life; He would devise plans so that the one banished from Him does not remain banished.
JPS (Tanakh—1985)	We must all die; we are like water that is poured out on the ground and cannot be gathered up. God will not take away the life of one who makes plans so that no one may be kept banished [Meaning of Hebrew uncertain. The apparent sense is: God will not punish you for bringing back the banished Absalom.].
New Advent Bible	We all die, and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalls, meaning that he that is cast off should not altogether perish.
NET Bible®	Certainly we must die, and are like water spilled on the ground that cannot be gathered up again. But God does not take away life; instead he devises ways for the banished to be restored [Heb "he devises plans for the one banished from him not to be banished."].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	We must all die; we are like water spilled on the ground, which cannot be gathered up again. And God does not take away life, but devises means so that he who is banished may not be an utter outcast from Him.
Concordant Literal Version	...for we do surely die, and [are] as water which is running down to the earth, which is not gathered, and Elohim does not accept a person, and has devised devices in that the outcast is not outcast by Him.
<i>Updated Emphasized Bible</i>	For, when we, die, we become as water poured on the ground, which cannot be gathered up again,—therefore does God not take away the life, but devises plans so as not to thrust out from him, a fugitive.
English Standard Version	We must all die; we are like water spilled on the ground, which cannot be gathered up again. But God will not take away life, and he devises means so that the banished one will not remain an outcast.
exeGesés companion Bible	...for in dying, we die and are as water poured on the earth, which is not gathered; because Elohim takes not away a soul: yet he fabricates fabrications, that his expelled not be expelled from him:...
Updated Geneva Bible	For we must needs die, and [are] as water spilt on the ground, which cannot be gathered up again; neither does God respect [any] person: yet he devises means [God has often provided ways (as sanctuaries) to save them, whom man judges worthy of death.], that his banished be not expelled from him.
Green's Literal Translation	For dying we die and are as water which is spilled on the ground, which cannot be gathered up. And God does not take a life, but has devised plans so that the outcast is not cast out from Him.
LTHB	For dying we die and are as water which is spilled on the ground, which cannot be gathered up. And God does not take a life, but has devised plans so that the outcast is not cast out from Him.

New King James Version For we will surely die and become like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him.

Syndein And we {pausing for emphasis} . . . are like water poured out on the ground . . . which cannot be recovered . . . so we shall surely die. {Note: This means 'you can not bring the victim back by killing his murderer. But you can save the life of the poor criminal who murdered him. But God says it is a very bad mistake for any society to forget the victim. Capital punishment eliminates one direct threat to society AND is a deterrent to other potential murders.} {Ultimate of Distorting Doctrine} However, 'Elohiym /Godhead does not take away life {nepesh - soul} {this is false - God does issue the 'sin unto death' and capital punishment is HIS doctrine! this is the "you are not in God's will brother' . . . (if you do not do what I WANT you to do!)" } but He provides Doctrines {chashab - to think, devise . . . + machashabah - 'thoughts, plans' so the idiom is 'literally 'He thinks thoughts'}, so that He will not 'drive away'/banish/expel the one who has been 'driven away'/expelled. {Note: Who has been 'driven away'? Absalom . . . a murder! She makes him sound like a hero! This last phrase is correct when one rebounds. But she is using 'non-pertinent doctrine' - grace is not the issue here. There is no indication that Absalom has rebounded his sin. Either way, God's law is capital punishment for 1st degree murder.}.

Updated Bible Version 2.11 For we must surely die, and are as water spilled on the ground, which can't be gathered up again; neither does God take away life, but he devises means, that he who is banished not be an outcast from him.

A Voice in the Wilderness For we die the death and are like water poured on the ground, which cannot be gathered up again. Yet God does not take away a soul; but has devised plans, so that His banished ones are not thrust away from Him.

Young's Updated LT For we do surely die, and are as water which is running down to the earth, which is not gathered, and God does not accept a person, and has devised devices in that the outcast is not outcast by Him.

The gist of this verse: The woman points out that we will all die someday, and this will be like water spilled upon the ground—it cannot be gathered up again. She adds that God also takes measures not to destroy but to bring back those who have strayed from Him.

2Samuel 14:14a			
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
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559

Translation: For dying, we die;... The first observation is rather elementary—we all die. This, in fact, is taken from Gen. 2:17, when Adam was warned that, if he ate of the tree, in dying, he would die. The woman from Tekoa, operating from Joab's script, states an obvious and accepted fact.

The idea is, David would die, and whatever he left behind undone will not be completed.

2Samuel 14:14b

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</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
nâgar (נָגַר) [pronounced <i>naw-GAHR</i>]	<i>to be poured out, to flow; to be stretched out [used of the hand]</i>	Niphal participle with the definite article	Strong's #5064 BDB #620
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lô' (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
'âçaph (אָפַף) [pronounced <i>aw-SAHF</i>]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal perfect; pausal form	Strong's #622 BDB #62

Translation: ...and as the waters spilled upon the earth that cannot be [re-] gathered... Then she devises an analogy, beginning with water being spilled upon the ground. When the water is spilled, there is no way to gather it up again and put it into a glass or a jar or whatever.

Guzik: *The woman of Tekoa is wisely speaking to David about the urgency of reconciliation. "David, we all die and then the opportunity for reconciliation is over. Do it now."*⁴¹

There is a point at which some things cannot be fixed. You spill water onto the ground, and you cannot gather that water back up to drink. When a person dies, God will not bring that person back to life.

The one woman's son is dead; his blood is spilled upon the ground like water, and he will not be brought back to life. David's son Amnon is dead, and he will not be brought back to life. Once the blood is spilled, you cannot make these young men live again. So she is calling on David to not do the same thing. Do not spill the water on the ground that you want to preserve. Do not allow her remaining son to be killed and do not simply leave his son out there in some sort of limbo. David will find himself in a situation where he cannot regather the water that he has spilled onto the ground.

David has this incomplete situation with Absalom just hanging out there, and David needs to be the one to deal with it, before it becomes like water spilled on the ground.

⁴¹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 14:12–17.

So far, our verse reads: **For dying, we die; and as the waters spilled upon the earth that cannot be [re-] gathered...** Gill suggests⁴² that, what this woman is implying is, David will someday die, and then who would his successor be? Absalom is next in line for the throne, but he would be living in exile. Which of David's other sons would inherit the throne if not Absalom? That would be a mess, like trying to gather water that has been spilled.

2Samuel 14:14c

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</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659

Translation: ...Elohim does not lift up the soul [again]. In this same way, God does not give life back to the dead. When a man is dead, then he is dead. Up until that point in time, this was absolutely true. No one had died and then had been brought back to life. So, just as water cannot be regathered when it is spilled, nor can a man's soul be restored after he dies. We are looking at this strictly from human viewpoint; but what the woman points out is generally true. Up to that point in human history, no man had been resuscitated from the dead.

The woman is speaking in very general terms, to allow David himself to make the connections (this is according to her script). You do not tell David, the king, what to think and what to do. You give him the principles and let him think through it. So, David, when thinking of a person who has died, thinks of Amnon. God is not going to raise him up again, any more than David can pour water onto the ground and then regather it.

If we have things that need to be done, which are in our power to do, then now is the time to do these things.

⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:14.

2Samuel 14:14d

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</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal perfect	Strong's #2803 BDB #362
mach ^e shâbâh (חֲשִׁבָּהּ) [pronounced <i>mahkh-SHAW^B-vawth</i>]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine singular noun	Strong's #4284 BDB #364
[Alternate pronunciations (which could involved a difference in vowel points): <i>mah-KHĀSHEH-veth</i> , New Englishman's Concordance; or, <i>makh-ash-EH-beth</i> , Strong's].			
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
bil ^e tîy (יֵתֵלֵב) pronounced <i>bill^e-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
nâdach (נָדַח) [pronounced <i>naw-DAHKH</i>]	<i>to banish, to cast away [aside, down], to compel, to drive away; to thrust [away, aside]; to impel</i>	3 rd person masculine singular, Qal imperfect	Strong's #5080 BDB #623
Incidentally, this is the same word used for God banishing His people from the Land of Promise (Deut. 30:4–5 Jer. 40:12 Mic. 4:6 Zep. 3:19).			
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 with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
nâdach (נָדַח) [pronounced <i>naw-DAHKH</i>]	<i>one who is banished, the one cast away [cast down], the one who is expelled [driven away] the one thrust [away, aside]</i>	masculine singular, Niphal participle	Strong's #5080 BDB #623

Translation: *Therefore, He devises a plan to not banish from him the one who is banished.* God has determined a way to bring us, those who are banished, back to him. He has developed means to “un-banish” us, as it were. David needs to do the same with Absalom.

God is not going to bring Absalom back. David wants his son back—Joab knows this—and God is not going to do this for him. Absalom will not just walk through the front door of the castle someday, as if nothing happened, and everything will be fine again. This is both David's prerogative and responsibility.

Clarke writes that the essence of her argument is: *Restore your son to favor, and pardon his crime, as you have promised to restore my son, and the Lord your God will be with you.*⁴³

Poole gives this translation and explanation: *...but he thinks thoughts, or, but he has designed, or, therefore he intends that he who is banished (to wit, Absalom) be not (always) expelled or banished*

⁴³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:14.

from Him, i.e. from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.⁴⁴

This final portion of v. 14 reads: **Therefore, He devises a plan to not banish from him the one who is banished.** All of these references to the 3rd masculine singular will have to be sorted out. But before we do that, we might be asking ourselves, *what is the big deal with Absalom? David has a bunch of other sons.* Joab and David both must have seen more potential in Absalom than anyone else from David's sons. Remember when Absalom killed Amnon, all of his half-brothers were there at the bbq, and how did they react? They ran so fast for their donkeys that it was hilarious. They all stuck together when they returned and not a single one of them demonstrated even the slightest amount of bravery or leadership.

We will find out in this chapter that Absalom was extremely handsome—he probably looked a lot like David. He was willing to take the initiative. He was able to plan and execute his plan; he demonstrated family loyalty. Much of what he did, although related to his killing of Amnon, demonstrated great initiative and leadership capabilities. You will recall that Amnon, the eldest son, was just a layabout and a self-centered ass. David did not see this clearly, Amnon being his son, but it was clear to Absalom. So Absalom took the initiative, as a leader would do, after Amnon raped Absalom's sister. Since David did not deal with this problem, Absalom did.

V. 14 reads: **For dying, we die; and as the waters spilled upon the earth that cannot be [re-] gathered Elohim does not lift up the soul [again]. Therefore, He devises a plan to not banish from him the one who is banished.** Or, less literally, **In dying, we all die [Amnon, David's son, is dead]. Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life [God is not going to bring Amnon back to life]. Therefore, He also devises a plan to bring back the one who is banished.** As God has devised a plan to forgive us, His banished ones, David needs to devise a way to bring Absalom back from Geshur. So, do you see how this woman, by speaking in general language, is stating true principles? She (actually, Joab) expects that David is going to make all of the correct connections and applications. God has found a way to bring us, His banished ones, back to Him; David need to find a way to bring Absalom, his banished one, back to Jerusalem.

V. 14 lists things which cannot be undone: if a person dies, God does not resuscitate him. If water is spilled onto the ground, you cannot regather this water. We, as individuals, have to act—we have to be proactive—in order for some things to be taken care of. Absalom is not going to suddenly show up on David's doorstep, as if nothing happened. David has to take the initiative to bring Absalom back (the implication would be that David wants Absalom back, which seems to be the case in v. 1: **Now Joab the son of Zeruiah knew that the king's heart went out to Absalom—ESV**). “You let this go on long enough, and this will be water spilled out onto the ground, which cannot be gathered up again” is the gist of what this woman is telling David.

Application: So that there is no confusion on this issue, this is Joab's opinion as voiced by this woman. Essentially, Joab is giving a human viewpoint solution to the problem of Absalom. Joab is thinking politically, but not using divine viewpoint.⁴⁵ There are certainly times when we act; but there are also times when we don't act and let God take care of some matters (“**Stand fast and observe the deliverance of the Lord**” Ex. 14:13).

Application: This might cause some believers no little confusion. Here are these words in the Bible—you're telling me that this is false? Joab, through this woman, is making a misapplication. He is thinking with human viewpoint. We learn this through knowing God's principles. This paragraph accurately records what this woman said, which accurately portrays what Joab believes. That does not mean this is the proper application. The problem is, David is not yet ready to fully forgive Absalom, so bringing him back is going to do nothing but exacerbate more hard feelings between the two.

⁴⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 14:14 (edited and updated).

⁴⁵ We know this based upon the chapters which will follow. David has not fully forgiven Absalom; and Absalom rebels against his father David.

The principle here is, sometimes we act and sometimes we do not act. The woman's statements are true. When a person dies, God does not resuscitate him (generally speaking); just as, when water is spilled out onto the ground, it cannot be taken back up again. However, when it comes to the final matter, about bringing Absalom back—we will find out that, if David does not forgive him, then why bring him back? It will accomplish nothing. In fact, bringing Absalom back without a full and clear pardon will be, in itself, very problematic.

The difficulty in sorting out right from wrong, one action from another action ought to make you think of the book of Job. Job has been beaten down by Satan, harmed in almost every way, and Job has 3 friends who come to see him and have to conclude, by the looks of things, that God is mad with Job for some reason. Now, much of what the 3 friends say is true; and the same goes for the things which Job says—but they then misapply the truth that they know. What is key to the book of Job? The Angelic Conflict. What do these men not appear to take into consideration? The Angelic Conflict.⁴⁶ So, we can take much of what we find in the book of Job to be accurate; but also recognize that when they apply their accurate thoughts to Job's situation, they come up short time and time again. This makes Job a very difficult book to teach, because it is filled with mostly true statements and observations; yet, with inaccurate applications of this truth.

So, what this woman is saying is true; but, when she tries to apply it, she comes up short.

V. 14: *In dying, we all die* [Amnon, David's son, is dead]. *Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life* [God is not going to bring Amnon back to life]. *Therefore, He also devises a plan to bring back the one who is banished.* Timing and forgiveness here is key. Could David have brought Absalom back into the kingdom without a problem? That is a hard call. If Absalom was completely forgiven, and yet, justice done; Absalom may have remained David's ally. Here is what it would have required. David would have to hold a duel trial: for Amnon and Absalom. Amnon would be tried for rape and his death ordered—long after the fact, long after he had been killed by Absalom. Then Absalom would be assigned the position of the avenger of blood, and, therefore, acquitted of his crime of killing Amnon. So, it requires timing, love, forgiveness and justice. None of these things were given to Amnon in full measure, so that anger just festered in him, resulting in enmity between himself and David.

2Sam. 14:13–14 reads: *And the woman then said, "Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]? In dying, we all die* [Amnon, David's son, is dead]. *Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life* [God is not going to bring Amnon back to life]. *Therefore, He also devises a plan to bring back the one who is banished.*

Summation of 2Samuel 14:13–14

1. There are things in life which cannot be undone. You cannot spill water onto the ground and then put it back into its container.
2. When someone dies, that cannot be undone. They are dead and gone from this earth.
3. Part of the implication is, *Amnon is dead; he cannot be brought back.* So, she in no way criticizes Amnon or David's love for Amnon, but indicates that, once a person dies, that chapter is closed.
4. David must act before time and circumstances bring him to a place where things cannot be undone.
5. You will note that the woman does not use Absalom's name. This, no doubt, is at the instruction of Joab, probably so that she does not embarrass David in court. However, David knows of whom she is speaking.
6. These words are Joab's equivalent to, *life is short.*
7. God has a plan, and it includes bringing Absalom back from exile.
8. David needs to act while he still can; while he is still alive. Life is short.
9. Notice that all that this woman says focuses on those who are still alive; the victims in the two crimes are ignored.

⁴⁶ This is the entire key to understanding the book of Job. If a pastor does not get this thumbnail sketch of Job, then he cannot fully and accurately teach Job.

Summation of 2Samuel 14:13–14

- 10. Bear in mind that this woman is reading a script, so that these words do not necessarily indicate that she is a believer in Jehovah Elohim. Furthermore, these words may be designed by Joab simply to get the response that he wants.
- 11. The problem is, there is a legal, legitimate way out of this, to preserve Absalom, but neither David nor Joab are firing on all cylinders. They are not thinking doctrine. God’s name is used, but only to manipulate David. Bible doctrine is not being applied.

So the woman has told David not to make mistakes that cannot be undone.

Chapter Outline

Charts, Maps and Short Doctrines

Recall, how much of this chapter has an undercurrent related to salvation. As noted above, in order for the enmity between David and Absalom to be resolved, this needed to occur at the **right time**; it needed to be motivated by **love**, and it require not just **forgiveness** but **justice**. God’s dealings with man in salvation is very similar.

As we study this, bear in mind that Absalom is alienated from his father David just as we are alienated from our Father, God. What is required to bring Absalom back to David is what is required to bring us back to God.

The Undercurrent of Salvation in 2Samuel 14

Characteristic	Text/Commentary
Love	Salvation is motivated by God’s love: For God so loved the world, that He gave His uniquely-born Son, that whoever believes in Him should not perish, but have eternal life (John 3:16).
Timing	Timing is key to salvation and the plan of God: But when the fullness [or, completion] of the time came, God sent forth His Son, having been born of a woman, having been born under [the] Law (Gal. 4:4; Analytical Literal Translation). For while we were still helpless, at [just] the proper time, Christ died for ungodly people (Rom. 5:6; AUV-NT).
Justice	The key to our salvation is, God’s righteousness is satisfied; therefore, He can be justified in forgiving us. If God is not just in His dealings with us, then God is not God. God loves righteousness and justice. The earth is full of the grace of Y^ehowah (Psalm 33:5). For a demonstration of His righteousness in the present time, that He might be [revealed to be] just as well as the Justifier of the one who is of the faith of Jesus (Rom. 3:26). But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness (Rom. 4:5; AKJV).
Forgiveness	God must forgive us our sins, otherwise we cannot be saved. And they brought to him a paralytic lying on a bed; and Jesus saw their faith, and said to the paralytic, “Be comforted, My son, your sins are forgiven you.” (Matt. 9:2). God speaking of the Millennium: “I will put My Law in their frontal lobes, and in their hearts will I write it; and I will be their God, and they will be My people: and they will teach no more every man his neighbor, and every man his brother, saying, “Know Yahweh;” for they will all know Me, from the least of them to the greatest of them,” says Y ^e howah, “for I will forgive their iniquity, and their sin will I remember no more.” (Jer. 31:33b–34).

This does not work with a half-forgiveness. If David cannot proclaim Absalom clean according to the Law, then there is always this shadow hanging over his head. All David had, at this point in time, was emotion (which is not even love). Again, to resolve enmity between two people, there must be love, the correct timing, justice and full and absolute forgiveness.

David himself had been forgiven by God. Recall that he had committed adultery and then murdered the innocent husband. Yet, Nathan, the prophet, because David recognized and confessed his sin, said: David, "Y^ehowah has taken away your sin; you will not die."

Guzik writes: *God finds a way [to bring us to Himself]- but not at the expense of justice. God reconciles us by satisfying justice, not by ignoring justice.*⁴⁷

Clarke writes: *...those who were banished from him by sin and transgression, may not be finally expelled from his mercy and his kingdom.*⁴⁸ This can be read both as a relation between David and Absalom; as well as man and God.

Chapter Outline

Charts, Maps and Short Doctrines

Absalom must be brought back into Jerusalem at the right time, motivated by David's love, where a full pardon based upon justice must be given. If these things are not a part of Absalom returning to Jerusalem, then Absalom will be in full rebellion against David.

V. 14: *In dying, we all die* [Amnon, David's son, is dead]. *Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life* [God is not going to bring Amnon back to life]. *Therefore, He also devises a plan to bring back the one who is banished.* As sovereign, it was up to David to reconcile with Absalom. This was David's responsibility. In the same way, it is God's responsibility to reconcile with us. He reaches out to us; we do not reach out to Him. He brings us back from exile.

Jamieson, Fausset and Brown sum this up as follows: *Her argument may be made clear in the following paraphrase:--You have granted me the pardon of a son who had slain his brother, and yet you will not grant to your subjects the restoration of Absalom, whose criminality is not greater than my son's, since he killed his brother in similar circumstances of provocation. Absalom has reason to complain that he is treated by his own father more sternly and severely than the meanest subject in the realm; and the whole nation will have cause for saying that the king shows more attention to the petition of a humble woman than to the wishes and desires of a whole kingdom. The death of my son is a private loss to my family, while the preservation of Absalom is the common interest of all Israel, who now look to him as your successor on the throne.*⁴⁹

The greatest problem in this chapter is a lack of justice.

There is no Justice in this Chapter

1. As in a chess game, the woman of Tekoa has logically trapped King David, where he had no direction in which he could move.
2. Her intent was to get him to absolve Absalom of guilt, but to do it apart from the law.
3. David was willing to absolve her son of murdering his brother; therefore, David ought to forgive Absalom for killing Amnon, because there was more of a reason for Absalom to have killed Amnon.
4. The sham of this is, this is taking place in a courtroom, the high justice of the land, King David, is presiding, but the case before him is phoney, and the pardon he will give Absalom will be based on maudlin sentimentality and not on the law.
5. So, despite all the trappings of the law, there is no law being followed here. David was just outsmarted by a sympathetic woman.
6. There is a way to legally absolve Absalom of his crime, but David does not do that.¹ Whether he has

⁴⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 14:12–17.

⁴⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:14.

⁴⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 14:13–17.

There is no Justice in this Chapter

- thought it out or not, we don't know; but it is clear that, when David does not allow Absalom to come see him in the palace, that David himself is not yet ready to forgive Absalom for what he did.
7. Therefore, because of how he feels, David is unable to render a just verdict. He is unable to assemble all of the facts of the case and treat this like any other crime.
 8. The heinous nature of Amnon's crime against Tamar should certainly be taken into consideration.
 9. However, David is simply unable to deal with this; and he appears to be unwilling to put this case in the hands of someone else, for fear of what might happen to Absalom.
 10. Therefore, David half-forgives Absalom, simply based upon sentimentality and not based upon justice.
 11. It is David's arrogance which is the problem here. He is making a judgment in this chapter based upon how he feels and not based upon what the law is. Leaders are certainly going to be type A personalities, and there is nothing wrong with that (not even for a Christian). But they cannot be arrogant as well. Moses was a type A personality (although this had to be developed), and yet he was the meekest man on earth (Num. 12:3).

¹ R. B. Thieme, Jr. suggests (in the 1972 David series lesson #631_0330) that Absalom had been tried in absentia, as there were 50 witnesses, and that he was found guilty. I do not believe that this is the case (there is no Scripture one way or the other). David did not try Amnon, which precipitated all of this mess, and that suggests to me that he did not try Absalom either. The problem is, Amnon should have been tried, and he wasn't. The second problem seems to be that Absalom was not tried either. Otherwise, David, based upon sentimentality, would be overruling the judgment of the court (i.e., David's judgment) when he allows Absalom back into Jerusalem.

Chapter Outline

Charts, Maps and Short Doctrines

It is David's inability to render a just decision here which tells us that he is in interlocking systems of arrogance still, and he is arrogant. As an aside, it is his bad judgment here which makes us realize that there is more to David's sins than simply being carnal. That was five years ago. He does not appear to be chasing after women at this time; yet he is still not the man that he used to be. So, what R. B. Thieme, Jr. did was draw a straight line from 2Sam. 11 and 2Sam. 15. If it was simple carnality, then that would have been over a long time ago. Furthermore, his sins in 2Sam. 11 were adultery and murder; yet, here we are, five years later, and David is improperly using his power as king. And there is nothing here that indicates that David is intentionally thinking, "I don't care whether I render a just decision or not." He is unable to see himself objectively; and he is unable to be objective with certain decisions that he has to make.

When David had Uriah, the husband of Bathsheba killed, that was an abuse of power based upon arrogance. This is negative volition arrogance combined with compartmentalization arrogance. Negative volition is resistance to Bible doctrine or an indifference to Bible doctrine based on arrogant preoccupation with self. David cannot stop thinking about his sons, and his loss of Amnon to death, and of Absalom by his self-imposed exile. So David is arrogantly preoccupied with himself here. In compartmentalization arrogance, David is able to set aside all of the pain and grief he causes, because these things are a means to a desired end. He does not see that his inability to properly evaluate the actions of his sons is a problem for nation Israel as well as heartless with respect to his daughter Tamar. So, even though David is not in sexual arrogance, he is still trapped in the interlocking systems of arrogance by means of other gates.

And now that I have come to speak unto the king my adonai the word the this that make me afraid the people. And so says your handmaid I might speak please unto the king if perhaps makes the king a word of his female servant.

2Samuel
14:15

And now I have come to speak unto the king my adonai this matter, that the people make me afraid. And so your handmaid thought, I might please speak unto the king, [to see] if the king would perform the word of his female servant.

And now I have come to speak to the king, my lord, these words, that I was afraid of the people. And your handmaide thought, perhaps I might speak to the king to see if he would perform the request of his female servant.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Now therefore I am come, to speak this word to my lord the king <u>before</u> the people. And your handmaid said: I will speak to the king, it maybe the king will perform the request of his handmaid.
Masoretic Text (Hebrew)	And now that I have come to speak unto the king my adonai the word the this that make me afraid the people. And so says your handmaid I might speak please unto the king if perhaps makes the king a word of his female servant.
Peshitta (Syriac)	Now therefore if I have spoken this thing to my lord the king, it is because the people have made me afraid; and your handmaid said, I will <u>now</u> speak to the king; it may be that the king will <u>deliver</u> his handmaid <u>from the hand of men</u> ,...
Septuagint (Greek)	And now whereas I came to speak this word to my lord the king, <i>the reason is</i> that the people will see me, and your handmaid will say, Let one <u>now</u> speak to my lord the king, if perhaps the king will perform the request of his handmaid.

Significant differences: The Latin leaves out that this woman is *afraid of* the people. Given that this is not missing from the Greek or the Syriac causes me to believe that either Jerome or the English translation from the Latin fudged the translation a bit. As has been noted earlier, what word I translated *please* could also be rendered *now*.

The final phrase in the English translation of the Syriac is quite different. The Hebrew, which reads ...*if the king would perform the word of his female servant*; can be rendered *perform the request of his handmaid* as well (as per the Greek and Latin above).

Thought-for-thought translations; paraphrases:

Common English Bible	"I have come to my master the king to talk about this because people have made me afraid. Your servant thought, I must speak with the king. Maybe the king will act on the request of his servant,... 2 Samuel 14:15-17 may have originally followed 14:7.
Contemporary English V.	Your Majesty, I came here to tell you about my problem, because I was afraid of what someone might do to me. I decided to come to you, because I thought you could help.
Easy-to-Read Version	My lord and king, I came to say these words to you. Why? Because the people made me afraid. I said to myself, 'I will talk to the king. Maybe the king will help me.
Good News Bible (TEV)	Now, Your Majesty, the reason I have come to speak to you is that the people threatened me, and so I said to myself that I would speak to you in the hope that you would do what I ask.
<i>The Message</i>	"So now I've dared come to the king, my master, about all this. They're making my life miserable, and I'm afraid. I said to myself, 'I'll go to the king. Maybe he'll do something!
New Berkeley Version	So now, my coming to present this case to the king my master was because the people made me afraid; and your maidservant resolved, 'I am going to speak to the king. Perhaps the king will perform his servant's request.
New Century Version	My master and king, I came to say this to you because the people have made me afraid! I thought, 'Let me talk to the king. Maybe he will do what I ask.

New Living Translation "I have come to plead with my lord the king because people have threatened me. I said to myself, 'Perhaps the king will listen to me...'

Partially literal and partially paraphrased translations:

American English Bible 'Now, as to the thing that I came to speak to my lord the king about; the people told your servant to speak to you, to see what you will do for your servant.

Christian Community Bible Now, if I have come to talk about this to my lord the king, it is because the people scared me and I thought, 'I will speak to the king; perhaps he will listen to me.

God's Word™ "I've come to say this to you because the people have frightened me. So I thought, 'I will speak to the king about this. Maybe the king will do something for me, his subject.

New American Bible And now, if I have presumed to speak to the king of this matter, it is because the people have given me cause to fear. And so your servant thought: 'Let me speak to the king. Perhaps he will grant the petition of his servant.

NIRV "King David, I've come here to say this to you now. I've done it because people have made me afraid. I thought, 'I'll go and speak to the king. Perhaps he'll do what I'm asking.

New Jerusalem Bible 'Now, the reason why I came to speak about this to my lord the king is that I was being intimidated, and your servant thought, "I shall speak to the king; perhaps the king will do what his servant asks.

New Simplified Bible Your Majesty, I came here to tell you about my problem. I was afraid of what someone might do to me. I decided to come to you, because I thought you could help.

Revised English Bible 'I came to say this to your majesty because the people have threatened me. I thought, "If I can only speak to the king, perhaps he will attend to my case.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And now it is my fear of the people which has made me come to say these words to my lord the king: and your servant said, I will put my cause before the king, and it may be that he will give effect to my request.

Ferar-Fenton Bible So now why I have come to speak with your Majesty this speech was because I am afraid of the People, so your servant said, 'I will speak to the king, my chief; the king will do the thing he says for his handmaid.'

HCSB "Now therefore, I've come to present this matter to my lord the king because the people have made me afraid. Your servant thought: I must speak to the king. Perhaps the king will grant his servant's request.

Judaica Press Complete T. And now my motive for having come to speak of this thing to the king my lord is because the people have made me afraid; and your maidservant said: I will now speak to the king, perhaps the king will perform the request of his handmaid.

NET Bible® I have now come to speak with my lord the king about this matter, because the people have made me fearful [The LXX (ὄψεταί με, opsetai me) has misunderstood the Hebrew יִגְאָרִי (yery'uni, Piel perfect, "they have made me fearful"), taking the verb to be a form of the verb הָאָר (ra'ah, "to see") rather than the verb אָרַי (yare', "to fear"). The fact that the Greek translators were working with an unvocalized Hebrew text (i.e., consonants only) made them very susceptible to this type of error.]. But your servant said, 'I will speak to the king! Perhaps the king will do what his female servant [Here and in v. 16 the woman refers to herself as the king's אֲמָה ('amah), a term that refers to a higher level female servant toward whom the master might have some obligation. Like the other term, this word expresses her humility, but it also suggests that the king might have some obligation to treat her in accordance with the principles of justice.] asks.

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"And now I have come to say this to my lord the king because the people have made me afraid. Your servant thought, 'I will speak to the king; perhaps he will grant his servant's request.

Literal, almost word-for-word, renderings:

LTHB	And now that I have come to speak this word to my lord the king, because the people made me afraid; and your servant said, Please let me speak to the king; it may be the king shall do the word of his servant.
Syndein	{Act III - How Distortion is Converted to Conspiracy and Conspiracy to Revolution} And, now that I have come to speak this word to my lord {'adown} the king, it was because I was afraid of the people. {this is 'false motivation' designed to distract David from the real reason - it is really Joab who fears a popular uprising if Absalom is not brought back - the people are restless - this is also 'Exploitive power' - power that presupposes threat or the use of violence } Therefore, your female subject thought . . . {this actress is now probably standing . . . looking at David . . . and through David} "I will now speak to the king. Perhaps . . . {adverb of uncertainty - probably batting her eyelashes, and slumping in humility} the king will grant the request of his female subject {implying that so far he has not done a thing for her! Meaning perhaps the king will do what SHE wants him to do!}.
Updated Bible Version 2.11	Now therefore seeing that I have come to speak this word to my lord the king, it is because the people have made me afraid: and your slave said, I will now speak to the king; it may be that the king will perform the request of his slave.
A Voice in the Wilderness	Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your handmaid thought, I will now speak to the king; it may be that the king will carry out the word of his handmaid.
World English Bible	Now therefore seeing that I have come to speak this word to my lord the king, it is because the people have made me afraid: and your handmaid said, I will now speak to the king; it may be that the king will perform the request of his servant.
Young's Updated LT	And now that I have come to speak unto the king my lord this word, it is because the people made me afraid, and your maid-servant says, Let me speak, I pray you, unto the king; it may be the king does do the word of his handmaid.

The gist of this verse: The woman tells the king that the people have made her afraid, and she thought that, perhaps, the best thing to do was to speak directly to the king.

2Samuel 14:15a

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</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gahT-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</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

2Samuel 14:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	1 st person singular, Qal perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
dâbar (דַּבַּר) [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>	Piel infinitive construct	Strong's #1696 BDB #180
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'ădônây (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: '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 (יִימ) [pronounced eem], 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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
'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
dâbâr (דַּבָּר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: [And now I have come to speak unto the king my adonai this matter](#),... This woman is concerned over the Absalom situation and/or the situation of her son, and she thought to come to the king to speak to him about

it. She seems to weave these concerns together, where it is difficult to tell, when is she speaking of her son and when is she speaking of Absalom.

By the end of v. 18, David will recognize that this woman is not speaking for herself, but that Joab put her up to all this.

2Samuel 14:15b			
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
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to make afraid, to put into fear, to terrify</i>	3 rd person masculine singular, Piel imperfect with the 1 st person singular suffix	Strong's #3372 BDB #431
Owen mistakenly has the 3 rd person masculine plural here.			
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...that the people make me afraid. What Joab fears is a popular revolt of the people, who might side with Absalom. He says this through the mouth of this actress. It is likely that what Absalom has done is popular among the people. They knew, to some extent, what a lazy layabout Amnon was; and many knew about the rape of Tamar because she wandered the streets half-naked because she had been raped and then thrown out of Amnon's house. So, the people of Jerusalem were glad to see Amnon get his comeuppance and they were pleased that Absalom took care of it.

Because of the people's opinion of what took place, they did not want Absalom banished. They could see him as king over them. Even in this criminal act, he showed great royal qualities and initiative. Furthermore, while executing Amnon was within the prerogative of David, David simply let Amnon off the hook. The people did not care for this.

Now, bear in mind that, this woman is simply giving us Joab's point of view, which he has, on previous occasions, tried to share with David. It is very like that Joab has spoken of these matters to David on several occasions, and that David shut him down each time. Finally, David may have said, "Case closed, Joab; I have made my decision." Or, David said that the first time they discussed this issue. In any case, Joab cannot keep going back and questioning David's judgment. This is simply because David is king and a king was often seen as an instrument of God; therefore, his decisions had to be decisive and final.

Most of us do not relate to kings, but we do understand different parenting skills. Some parents will say *no* to one of their children and that will be the end of it. That parent is behaving like a king. The parent who says *no*, and the children keep on asking; that parent is showing poor leadership skills.

Many writers and directors today have a point of view or have a variety of ideas which they want to get across, and quite often they use movies and television in order to get that point across. They have an attractive or compelling actor or actress say the words with the right amount of conviction and eye-contact, with the result that people will heed their words. Of course, such actors are used for various products, public information announcements, or causes, because they are compelling enough to capture and keep our attention.

This is how Joab is working through this woman. He has written this script. What she is saying, that is what he is thinking. However, he believes that it is better presented by this actress. He believes that David is less likely to shut down this actress in mid-speech than he would Joab. Joab believes that, if he expresses this opinion, David is going to shut him up part way through and say, "Absalom is gone from this kingdom, and that is how I expect things to remain." Or, David has said this already, and bringing up the subject again would be impertinent.

And now I have come to speak unto the king my adonai this matter, that the people make me afraid. Because of the general way in which the woman speaks, this could just as easily refer to the near relatives of her son, the one that these near relatives want to see dead. So the woman is saying one thing, but there are two applications.

2Samuel 14:15c

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
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046
R. B. Thieme, Jr. says that this ought to be translated <i>your female subject</i> .			
The NET Bible says <i>Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.</i>			
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>	1 st person singular, Piel imperfect with the voluntative hê	Strong's #1696 BDB #180
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'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)	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

Translation: And so your handmaid thought, I might please speak unto the king,... Concerning this entire situation, this woman says, "I thought that perhaps I could speak to the king on these matters." Again, she is

acting and speaking the words of Joab. And again, it is difficult to decipher when she is speaking of her son—a made-up story—and when she is speaking of Absalom.

2Samuel 14:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾûwlay (אולי) [pronounced oo-LAHY]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
ʿāsâh (עשה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
dâbâr (דבר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
ʾâmâh (אמה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #519 BDB #51

The woman has been using a different word for maidservant up until now. This is a higher level of servant, according to the NET Bible, and, therefore, requires more of a response from David.

Translation:...[to see] if the king would perform the word of his female servant. This was important to the woman, and she thought that she might speak directly to the king to see if he might do that which she is asking him.

Here, we have a change of words. Whereas, before we had one word for *female servant, slave-girl, handmaid; female subject*; here, she uses another word. The NET Bible writes: *Here and in v. 16 the woman refers to herself as the king's אמה ('amah), a term that refers to a higher level female servant toward whom the master might have some obligation. Like the other term, this word expresses her humility, but it also suggests that the king might have some obligation to treat her in accordance with the principles of justice.*⁵⁰

The change of term here could mean that the woman previously presented herself as a citizen of Israel and now was presenting herself as more of a personal servant to David, indicating a personal response from her to David, and forever being in his debt.

There are two ways to interpret what this woman is saying. It appears as though she spoke directly about Absalom in v. 13, then explained why this was so important; but now, seems to be talking again about her own personal situation, which is the made-up story that Joab gave. That seems odd, for her to talk of the reason why she came; and then to seemingly retreat back into the story which got her into court. However, I think what she is actually doing in vv. 15–17 is explaining to David why she came before him with this phony story.

⁵⁰ From <http://bible.org/netbible/index.htm?2sa14.htm> v. 15, accessed July 5, 2012.

For will listen the king to deliver his female servant from a hand of the man to destroy me and my son together from an inheritance of Elohim. 2Samuel 14:16

For [perhaps] the king will listen to deliver his female servant from the hand of the man [who seeks] to destroy both me and my son from the inheritance of Elohim.

For perhaps the king will listen to his female servant and save her from the man who seeks to destroy my and my son's claim to the inheritance of God.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king has listened to me to deliver his handmaid out of the hand of <u>all</u> that would destroy me and my son together out of the inheritance of God.
Masoretic Text (Hebrew)	For will listen the king to deliver his female servant from a hand of the man to destroy me and my son together from an inheritance of Elohim.
Peshitta (Syriac)	...that <u>they</u> may not destroy me and my son together from the heritage of God.
Septuagint (Greek)	...for the king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God.

Significant differences: The Syriac is missing the first phrase entirely. The second verb is in the construct form with the lamed preposition; which would line up with the infinitive, which is what we have in the Greek, but not necessarily translated in this way into the English.

The Latin and Syriac appear to refer to several who want to destroy this woman and her son; in the Hebrew and Greek, this is one person, who would be the *blood avenger*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	In fact, I knew that you would listen and save my son and me from those who want to take the land that God gave us [Or "make sure we have no part in God's people."].
Easy English	My son and I belong to God's people because God has given us this right. But someone wants to destroy us. Perhaps the king will save us from this person."
Easy-to-Read Version	The king will listen to me and save me from the man who wants to kill me and my son. That man just wants to keep us from getting the things God gave us.'
Good News Bible (TEV)	I thought you would listen to me and save me from the one who is trying to kill my son and me and so remove us from the land God gave his people.
<i>The Message</i>	When the king hears what's going on, he'll step in and rescue me from the abuse of the man who would get rid of me and my son and God's inheritance--the works!' Surely the king will agree to rescue his servant from the hand of the man who would estroy both myself and my son from God's inheritance [Israel; see 1Sam. 26:19.].
New Berkeley Version	Surely the king will agree to rescue his servant from the hand of the man who would estroy both myself and my son from God's inheritance [Israel; see 1Sam. 26:19.].
New Life Bible	For the king will hear and save his woman servant from the man who would destroy both me and my son from the gift of God.'
New Living Translation	and rescue us from those who would cut us off from the inheritance [Or the property; or the people] God has given us.

Partially literal and partially paraphrased translations:

American English Bible	They said that you would rescue your servant from the hands of the man who is trying to take away my son and my inheritance from God.
<i>God's Word</i> TM	Maybe the king will listen and rescue me, his subject, from the man who wants to cut off both me and my son from our God-given inheritance.'

New American Bible	For the king must surely listen and rescue his servant from the grasp of one who would destroy both me and my son from the heritage of God.'
NIRV	Perhaps he'll agree to save me from the man who is trying to cut off me and my son from the property God gave us.'
New Jerusalem Bible	Surely the king will consent to save his servant from the clutches of the man who is trying to cut both me and my son off from God's heritage.
New Simplified Bible	»In fact, I knew that you would listen and save my son and me from those who want to take the land that God gave us.
Revised English Bible	...for he will listen and he will save me from anyone who is seeking to cut off me and my son together from God's own possession."
Today's NIV	Perhaps the king will agree to deliver his servant from the hand of the man who is trying to cut off both me and my son from God's inheritance.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"For the king heard and delivered his maidservant from the palm of the man annihilating me and my son together from the inheritance of God.
Bible in Basic English	For the king will give ear, and take his servant out of the power of the man whose purpose is the destruction of me and my son together from the heritage of God.
Ferar-Fenton Bible	And the king has listened, and will deliver his subject from the hand of the man who would destroy her, and her only son, from the estate of GOD.
HCSB	The king will surely listen in order to rescue his servant from the hand of this man who would eliminate both me and my son from God's inheritance.
JPS (Tanakh—1985)	For Your Majesty would surely agree to deliver his handmaid from the hands of anyone [who would seek to] cut off both me and my son from the heritage [i.e., people.] of God.
NET Bible®	Yes [Or "will." The imperfect verbal form can have either an indicative or modal nuance. The use of "perhaps" in v. 15b suggests the latter here.!] The king may ¹⁹ listen and deliver his female servant [Heb "in order to deliver his maid."] from the hand of the man who seeks to remove [Heb "destroy."] both me and my son from the inheritance God has given us [Heb "from the inheritance of God." The expression refers to the property that was granted to her family line in the division of the land authorized by God.!]'
NIV – UK	Perhaps the king will agree to deliver his servant from the hand of the man who is trying to cut off both me and my son from God's inheritance."
<i>The Scriptures</i> 1998	...for the sovereign has listened to deliver his female servant from the hand of the man <i>seeking</i> to destroy me and my son together from the inheritance of Elohim.'

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For the king will hear to deliver his handmaid from the hand of the man who would destroy me and my son together from [Israel] the inheritance of God.
Concordant Literal Version	...for the king does hearken to deliver his handmaid out of the paw of the man [seeking] to destroy me and my son together out of the inheritance of Elohim...
English Standard Version	For the king will hear and deliver his servant from the hand of the man who would destroy me and my son together from the heritage of God.'
exeGesés companion Bible	For the sovereign hearkens to rescue his maid from the palm of the man who desolates me and my son together from the inheritance of Elohim.
LTHB	For the king has listened, to deliver his servant out of the hand of the man seeking to destroy me and my son together, out of the inheritance of God.
Syndein	For the king will agree/hear, to deliver his female subject from of the hand of the man who would destroy both me . . . and my son together from the inheritance of

Young's Updated LT 'Elohim/Godhead. {bringing up again the very important but non-pertinent civil law of posterity}.
For the king does hearken to deliver his handmaid out of the paw of the man seeking to destroy me and my son together out of the inheritance of God.

The gist of this verse: The woman says that she knew that the king would listen to her and deliver her from the hand of those who would destroy her.

2Samuel 14:16a

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
shâma' (שמע) [pronounced <i>shaw-MAHG</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>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
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
lâmed (ל) [pronounced <i>le</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
nâtsal (נצל) [pronounced <i>naw-TSAHL</i>]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	Hiphil infinitive construct	Strong's #5337 BDB #664
'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
'âmâh (אמה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #519 BDB #51

Translation: For [perhaps] the king will listen to deliver his female servant... This is the woman thinking to herself, that, if she could get an audience with the king, that he might listen to her and deliver her from the problems which she is facing.

At this point, it is difficult to determine whether she has brought a real personal problem before David (that is, according to the script); or whether she is basing her argument upon what David has agreed to so far. Back in v. 13, it appeared as though the woman actually transitioned into speaking to the king about Absalom; but, in this verse, she will be back to herself and her family.

2Samuel 14:16b

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
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
ʾîysh (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); with the definite article	Strong's #376 BDB #35
lâmed (לֵ) [pronounced <i>lê</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
shâmad (שָׁמַד) [pronounced <i>shaw-MAHD</i>]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	Hiphil infinitive construct	Strong's #8045 BDB #1029
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 1 st person singular suffix	Strong's #853 BDB #84
wê (or vê) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
yachad (יַחַד) [pronounced <i>YAHKH-ahd</i>]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: ...from the hand of the man [who seeks] to destroy both me and my son... The “man” here is someone from her husband’s side of the family who seeks to kill her remaining son. However, the woman includes herself in this, because killing him would destroy her as well.

Note what this woman has already said to the king: [And the woman then said, “Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished \[son\]? For dying, we die; and as the waters spilled upon the earth that cannot be \[re-\] gathered Elohim does not lift up the soul \[again\]. Therefore, He has devised a plan to not banish from him the one who is banished.](#) (2Sam. 14:13–14). When speaking about the people of God and the king making his decision about guilt and about not bringing back his banished one, it seems clear, despite the general language, that she is speaking of David and his situation with Absalom. However, now, in vv. 15–16, she is talking about her personal situation again. So David has to be a bit off-balance at this point. She has him thinking about Absalom, but then she pulls him back to think about her situation, so the David does not see through this entirely.

2Samuel 14:16c

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
nachălâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular construct	Strong's #5159 BDB #635
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...from the inheritance of Elohim. The end result of killing her son would be to cut her off from the inheritance which is due her and her son; the inheritance of her son.

A more relaxed translation might be: For perhaps the king will listen to his female servant and save her from the man who seeks to destroy my and my son's claim to the inheritance of God.

In the case of Absalom, his inheritance would be the people of God, Israel.

v. 16 reads: For [perhaps] the king will listen to deliver his female servant from the hand of the man [who seeks] to destroy both me and my son from the inheritance of Elohim. This is a bit confusing, because the woman appears to be talking to David about Absalom and bringing him back; but now she is talking about herself and her son again.

Various Commentators Interpret 2Samuel 14:16

Commentator	Commentary
Gill	<i>[David] had given his word and his oath that he would deliver her son from the avenger of blood, that neither he nor any other should destroy him; which would have been the destruction of her and her whole family out of the land of Israel, the land which God had chosen for his inheritance, and had given to the of Israel to be theirs; and since the king had heard her, and granted her this favour, she doubted not but that he would deliver his own son from death, and restore him to the inheritance of the land, where he might worship the Lord God of his fathers, of which he was now deprived.⁵¹</i>

⁵¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:16.

Various Commentators Interpret 2Samuel 14:16

Commentator	Commentary
Poole	<p><i>For I know the king is so wise and just, that I assure myself of audience and acceptance; which expectation of hers is cunningly insinuated here, that the king might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his subjects now had of him.</i></p> <p><i>To deliver his handmaid out of the hand of the man; to grant my request concerning my son, and consequently the people's petition concerning Absalom.</i></p> <p><i>Me and my son; implying that her life was bound up in the life of her son, and that she could not outlive his death; (and supposing, it is like, that it might be David's case also, and would therefore touch him in a tender part, though it were not proper to say it expressly;) and thereby suggesting that the tranquillity, safety, and comfort of the people of Israel depended upon Absalom's restitution, and the settlement of the succession in him.</i></p> <p><i>Out of the inheritance of God, i.e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.⁵²</i></p>
Wesley	<p><i>Hear - For I know the king is so wise and just, that I assure myself of audience and acceptance. Deliver - To grant my request concerning my son, and consequently the peoples petition concerning Absalom. My son - Implying that her life was bound up in the life of her son, and that she could not outlive his death; (and supposing that it might be David's case also, and would therefore touch him in a tender part, though it were not proper to say it expressly;) and thereby suggesting, that the safety and comfort of the people of Israel, depended upon Absalom's restitution. Inheritance - That is, out of that land which God gave to his people to be their inheritance, and in which alone God hath settled the place of his presence and worship: whereby she intimates the danger of Absalom's living in a state of separation from God, and his house, amongst idolaters.⁵³</i></p>
Kukis	<p>In vv. 13–14, the woman explains to David why she had come. In vv. 15–17, she explains why she had this cover story.</p>

This is fairly difficult, so we will spend more time on it.

Chapter Outline

Charts, Maps and Short Doctrines

Now, let's connect that to the previous 3 verses: **And the woman then said, "Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]? For dying, we die; and as the waters spilled upon the earth that cannot be [re-] gathered Elohim does not lift up the soul [again]. Therefore, He has devised a plan to not banish from him the one who is banished. And now I have come to speak unto the king my adonai this matter, that the people make me afraid. And so your handmaid thought, I might please speak unto the king, [to see] if the king would perform the word of his female servant. In v. 13, she states why she has come to speak before the king: it is about the king, his decisions about guilt and about Absalom, the banished one. She warns the king that the result of his decision might be like water spilled on the ground, that cannot be regathered. Now, this is why she wanted to speak to the king, because the**

⁵² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 14:16 (edited).

⁵³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 14:16.

people made her afraid. So, she is among the people, and she hears things, and she is worried about the things which she hears. Therefore, she comes to speak to the king about this other matter, to see if the king would grant her request on this other matter. So, she is essentially letting the king know that, this other story was a cover story to get her audience with the king. Maybe it is true, maybe it is false, but the situation with Absalom is what she wanted to speak to the king about.

And so says your female servant, is please a word of my adonai the king for rest, for like a messenger of the Elohim so [is] my adonai the king to hear the good and the evil. And Y^ehowah your Elohim is with you.”

2Samuel
14:17

So your female servant thought, now the word [or, *decision*] of my adonai the king will be for a rest, because my adonai the king [can] hear [and discern] good and evil [or, *right and wrong*] like an angel of Elohim. Furthermore, Y^ehowah your Elohim is with you.”

So your female servant decided, I will find rest in the decision of my lord the king because my lord the king is able to hear and discern what is right and wrong, just like an angel of God. Furthermore, Jehovah your God is with you.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Then let your handmaid say, that the word of the lord the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord your God is also with you.

Masoretic Text (Hebrew)

And so says your female servant, is please a word of my adonai the king for rest, for like a messenger of the Elohim so [is] my adonai the king to hear the good and the evil. And Y^ehowah your Elohim is with you.”

Peshitta (Syriac)

Then your handmaid said, The word of my lord the king shall now be confirmed and shall be like an offering; for as an angel of God, so is my lord the king to discern good and evil; therefore the LORD your God will be with you.

Septuagint (Greek)

And the woman said, If now the word of my lord the king be gracious,--well: for as an angel of God, so is my lord the king, to hear good and evil; and the Lord your God shall be with you.

Significant differences:

In the Latin, I am not sure the purpose of the word *let* at the beginning of the first phrase. The first phrase is difficult to translate, and that appears to have affected the Latin, Greek and Syriac. The word in the Hebrew is *rest, place of rest*; so the Latin went with *sacrifice*, the Syriac went with *offering*; and the Greek went with *gracious*. So you can see what a problem this is; but I don't think the problem is with the original manuscripts, but with the interpretation of this verse.

Then, the next 2 phrases are fine, until we come to, *to hear good and evil* (or, *right and wrong*). The Latin again goes far afield with *he is neither moved with blessing nor cursing*. Usually, Jerome can be depended upon for a reasonably accurate rendering. Here, it is not.

Thought-for-thought translations; paraphrases:

Common English Bible

Your servant thought, The word of my master the king will definitely comfort me, because my master the king is like one of God's messengers, understanding good and evil. May the Lord your God be with you!"

Contemporary English V.	I can rest easy now that you have given your decision. You know the difference between right and wrong just like an angel of God, and I pray that the LORD your God will be with you.
Easy English	Now I, your servant, say, "Your reply has comforted me. My master the king is like an *angel of God. He knows the difference between good things and evil things. I pray that the *Lord your God will be with you." '
Easy-to-Read Version	I know that the words of my lord the king will give me rest, because you are like an angel from God. You know what is good and what is bad. And the Lord your God is with you."
Good News Bible (TEV)	I said to myself that your promise, sir, would make me safe, because the king is like God's angel and can distinguish good from evil. May the LORD your God be with you!"
<i>The Message</i>	As your handmaid, I decided ahead of time, 'The word of my master, the king, will be the last word in this, for my master is like an angel of God in discerning good and evil.' GOD be with you!"
New Century Version	"Now I say, 'May the words of my master the king give me rest. Like an angel of God, you know what is good and what is bad. May the Lord your God be with you!' "
New Life Bible	Then your woman servant thought, 'The word of my lord the king will comfort me. For my lord the king is like the angel of God in understanding what is good and bad. May the Lord your God be with you.' "
New Living Translation	Yes, my lord the king will give us peace of mind again.' I know that you are like an angel of God in discerning good from evil. May the Lord your God be with you."

Partially literal and partially paraphrased translations:

American English Bible	And they told me that the words of my lord the king would be as good as a sacrifice. For my lord the king is like a messenger from God, in that you listen to both the good and the bad. So, may Jehovah your God be with you.'
Beck's American Translation	Your maidservant thought that my lord, the king would reassure me, since my lord the king is like God's angel in his understanding of right and wrong. The LORD your God be with you!"
<i>God's Word</i> TM	I thought that you would reassure me. You are like God's Messenger, who is able to distinguish right from wrong. May the LORD your God be with you!"
New American Bible	And your servant says, 'Let the word of my lord the king lead to rest;* indeed, my lord the king is like an angel of God, discerning good and evil. The LORD your God be with you.'" 1Sam 29:9.
NIRV	"So now I'm saying, 'May what you have told me bring me peace and rest. You are like an angel of God. You know what is good and what is evil. May the Lord your God be with you.' "
New Jerusalem Bible	Let a word from my lord the king, restore the peace!" your servant thought, "for my lord the king is like the Angel of God in understanding good and evil." May Yahweh your God be with you!"
New Simplified Bible	»I can rest easy now that you have given your decision. You know the difference between right and wrong just like an angel of God. I pray that Jehovah your God will be with you.«
Revised English Bible	I thought too that the words of my lord the king would be a comfort to me,; for your majesty is like the angel of God and can decide between right and wrong. May the LORD your God be with you!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Your handmaid said, 'Please, the word of my lord the king is a oasis. So as a messenger of God, my lord the king hears good and evil. Yahweh your God is with you."
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Bible in Basic English	Then your servant said, May the word of my lord the king give me peace! for my lord the king is as the angel of God in his hearing of good and bad: and may the Lord your God be with you!
Complete Jewish Bible	Then your servant said, 'Please let my lord the king say something that will give me relief; for my lord the king is like an angel of God in discerning good from bad - and may ADONAI your God be with you.'
Ferar-Fenton Bible	Your handmaid also said, 'The promise of his Majesty the King will be a gift, for his Majesty is like a Messenger of GOD, listening to good and bad;' so may your EVER-LIVING GOD be with you!"
HCSB	Your servant thought: May the word of my lord the king bring relief, for my lord the king is able to discern the good and the bad like the Angel of God. May the LORD your God be with you."
New Advent Bible	Then let your handmaid say, that the word of the Lord the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord your God is also with you.
NET Bible®	So your servant said, 'May the word of my lord the king be my security, for my lord the king is like the angel of God when it comes to deciding between right and wrong! May the LORD your God be with you!' "
New Heart English Bible	Then your handmaid said, 'Please let the word of my lord the king bring rest; for as an angel of God, so is my lord the king to discern good and bad. May the LORD, your God, be with you.'
NIV – UK	'And now your servant says, "May the word of my lord the king secure my inheritance, for my lord the king is like an angel of God in discerning good and evil. May the Lord your God be with you."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the woman said, The word of my lord the king will now give me rest and security, for as an angel of God is my lord the king to hear and discern good and evil. May the Lord your God be with you!
Concordant Literal Version	...and your maid-servant said, Let, I pray you, the word of my lord the king be for ease; for as a messenger of Elohim so [is] my lord the king, to understand the good and the evil; and Yahweh your Elohim is with you.
English Standard Version	And your servant thought, 'The word of my lord the king will set me at rest,' for my lord the king is like the angel of God to discern good and evil. The LORD your God be with you!"
exeGesés companion Bible	And your maid says, The word of my adoni the sovereign now rests: for as an angel of Elohim thus is my adoni the sovereign - to hear good and evil: therefore Yah Veh your Elohim be with you.
Updated Geneva Bible	Then your handmaid said, The word of my lord the king will now be comfortable: for as an angel of God, so [is] my lord the king to discern good and bad [Is of great wisdom to discern right from wrong.]: therefore the LORD your God will be with you.
Green's Literal Translation	Then your slave said, Let, I beg of you, the word of my lord the king be comfortable; for as a messenger of God, so is my lord the king to discern good and bad: and YHWH your God be with you.
LTHB	And your servant said, Please let the word of my lord the king be comforting. For as a messenger of God, so is my lord the king, to understand the good and the evil. And Jehovah your God shall be with you.
Syndein	Now your female servant concludes, "Please {sir} . . . let the decision of my lord the king become tranquility for me . . . for my lord the king is like a messenger/angel from God judging between the good and the evil. {this is flattery - she only thinks of

David as a good audience and a sucker Joab's script calls for flattery to reinforce a weak argument} {Promise of Divine Blessing - from an 'Actress'!} **Therefore Jehovah/God your 'Elohiym / Godhead will be . . . with you.** {the best manipulators need to conclude by bringing the Lord into it . . . on their side . . . and will be on YOURS if you do what THEY want! This is 'Manipulative Power' - power over a person - conning a person by promising 'divine blessing' }. {Note: The principal here is that three types of Power can be used to distort justice when the judge is in the interlocking gates of arrogance: 1)Exploitive power - presupposes threat or the use of violence; 2) Manipulative power - power over a person 3) Competitive power - saying you will become greater in the eyes of the people and the eyes of God!}.

Updated Bible Version 2.11

Then your slave said, Let, I pray you, the word of my lord the king be comfortable; for as an angel of God, so is my lord the king to discern good and bad: and Yahweh your God be with you.

Young's Updated LT

And your maid-servant says, Let, I pray you, the word of my lord the king be for ease; for as a messenger of God so is my lord the king, to understand the good and the evil; and Jehovah your God is with you."

The gist of this verse:

The woman now lays it on quite thick that David is like an angel of God in his understanding of right and wrong; and that his God Y^ehowah is with him.

2Samuel 14:17a

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</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
shiph ^e châh (שִׁפְחָה) [pronounced shif-KHAW]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046

R. B. Thieme, Jr. says that this ought to be translated *your female subject*.

The NET Bible says *Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.*

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
nâ' (אָנֹכִי) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182

2Samuel 14:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>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: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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
lâmed (ל) [pronounced <i>l</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
m ^e nûwchâh (מְנוּחָה) [pronounced <i>m^e-noo-KHAH</i>]	<i>rest, a condition of rest; a resting place, place of rest; quietness; an habitation</i>	feminine singular noun	Strong's #4496 BDB #629

Translation: So your female servant thought, now the word [or, decision] of my adonai the king will be for a rest, ... This woman thought (according to her script) that she would find rest in the final decision of the king. There was a situation which was problematic, and, if brought before the king, this matter could be laid to rest; it could be resolved.

Gill gives this much the same interpretation,⁵⁴ referring to the matter of Absalom being put to rest by the decision of the king.

2Samuel 14:17b

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
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
mal ^e âk ^e (מַלְאָכָה) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521

⁵⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:17.

2Samuel 14:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (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 definite article	Strong's #430 BDB #43
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
All of the BDB meanings are listed here: 1) <i>so, therefore, thus (adverb); 1a) thus, so; 1b) just so; 1c) therefore; 1d) so ... as (paired with adverb); 1e) then; 1f) forasmuch as (in phrase); 1g) (with preposition); 1g1) therefore, this being so (specific); 1g2) hitherto; 1g3) therefore, on this ground (general); 1g4) afterwards; 1g5) in such case; 2) right, just, honest, true, veritable (adjective); 2a) right, just, honest; 2b) correct; 2c) true, veritable; 2d) true!, right!, correct! (in assent).</i>			
ʿādônâi (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: ʿādônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʿādōnay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʿādōnîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
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 (אֱיִם) [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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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
lâmed (ל) [pronounced <i>l</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
shâma ^ʿ (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>	Qal infinitive construct	Strong's #8085 BDB #1033

The BDB Qal meanings for shâma^ʿ are 1a1) *to hear (perceive by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to understand (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; 1a7a) to consent, agree; 1a7b) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient.*

2Samuel 14:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
טוב (טוּב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
ו (or ו) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
רע (רַע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong's #7451 BDB #948

Translation: ...because my adonai the king [can] hear [and discern] good and evil [or, right and wrong] like an angel of Elohim. She continues to flatter David, although that does not mean that this is inaccurate. But, what man doesn't like a woman who carefully and accurately points out all of our attributes? We simply recognize such a woman as having great discernment.

She says that David is able to *hear good and evil*; but more than simply *hearing* is suggested here. She is saying that David is perceptive enough to distinguish between right and wrong. He can be faced with the issues, as difficult as they may be, and come up with a reasonable decision.

Comparing someone to an angel of God, while over-the-top, it is found elsewhere in Scripture: 1Sam. 29:9 2Sam. 14:20 19:27. However, the Scriptures also warn us: *Silver is tested in a crucible, gold in a smelter, and a man, by the praise he receives* (Prov. 27:21). Also, *A man who flatters his neighbor spreads a net for his feet* (Prov. 29:5). Many of us like to hear praise because it comports so well with our own well-reasoned opinion.

Now, just because David goes along with all of this, does not mean he is fooled or easily manipulated. However, he is has certainly been well-disposed toward this woman from the beginning.

2Samuel 14:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו (or ו) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.⁵⁵</p>			
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
ʿĒlôhîym (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
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
ʿîm (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; pausal form	Strong's #5973 BDB #767

Translation: *Furthermore, Y^ehowah your Elohim is with you.* She adds something else which is true of David: Y^ehowah Elohim is with him.

Bear in mind, David has picked up on two things: (1) this woman really laid it on thick in her praise of David; and (2) David has heard some of these things before; in fact, some of these phrases he has heard before.

The woman has spoken to the king in court, and she got a favorable disposition on her court case. Then she asks to say just one more thing, and the king allows this. All that this woman said in this speech follows: [And the](#)

⁵⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

woman then said, “Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]? For dying, we die; and as the waters spilled upon the earth that cannot be [re-] gathered Elohim does not lift up the soul [again]. Therefore, He has devised a plan to not banish from him the one who is banished. And now I have come to speak unto the king my adonai this matter, that the people make me afraid. And so your handmaid thought, I might please speak unto the king, [to see] if the king would perform the word of his female servant. For [perhaps] the king will listen to deliver his female servant from the hand of the man [who seeks] to destroy both me and my son from the inheritance of Elohim. So your female servant thought, now the word [or, *decision*] of my adonai the king will be for a place of rest, because my adonai the king [can] hear [and discern] good and evil [or, *right and wrong*] like an angel of Elohim. Furthermore, Y^ehowah your Elohim is with you.” (2Sam. 14:13–17).

There are two possible ways of reading this. First, she speaks to the king nearly directly about Absalom—without actually giving his name—and how what the king has decided could have irreversible results. Then she returns to her story about her son and her being afraid, which would be slightly confusing.

An alternate way of reading this is, she got the result that she wanted from the king, and, in vv. 13–14, she tells the king what it was that she came to him for. Although she is not completely direct and although she does not mention Absalom by name, it seems clear about whom she is speaking, and that this decision is completely on the king’s shoulders (vv. 13–14). She has come before the king to speak to him of this matter, because she was afraid of what the people would do as a result. So, she decides her best approach is to speak to the king about herself and her son, and that the king would listen to her on that basis (vv. 15–17). I think this latter explanation is the more accurate.

Of course, at the very end, she *lays it on thick*, hoping that David will overlook the deception. Furthermore, at no time does she come out and say, “Look, this story about me and my two sons; that’s just rubbish.” So, at no point does David say, “You have brought a false matter before the court; you will need to be penalized for that.”

Besides, David is beyond this. He is no longer thinking about the matter that this woman originally brought before him, which he has already ruled on. He is thinking about Absalom, his son; his emotions are strong in this regard (which was indicated at the beginning of this chapter), and David apparently recognizes some of what she has said. So, David has moved beyond this woman’s original cause of action.

Chapter Outline

Charts, Maps and Short Doctrines

David Realizes That This Has Been Staged by Joab

And so answers the king and so he says unto the woman, “Do not, please, conceal from me a word which I am asking you.” And so says the woman, “Will speak, please, my adonai, the king.”

2Samuel
14:18

The king responded and said to the woman, “Please do not conceal the thing from me which I am asking you.” And the woman said, “Please, my adonai the king will speak.”

The king responded and said to the woman, “Please do not hide from me what I am about to ask you.” And the woman replied, “Please, my lord the king, ask me.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And the king answering, said to the woman: Hide not from me the thing that I ask you. And the woman said to him: Speak, my lord the king.

Masoretic Text (Hebrew)	And so answers the king and so he says unto the woman, "Do not, please, conceal from me a word which I am asking you." And so says the woman, "Will speak, please, my lord, the king."
Peshitta (Syriac)	Then the king answered and said to the woman, Do not hide from me anything that I ask you. And the woman said to him, Let my lord the king now speak.
Septuagint (Greek)	And the king answered, and said to the woman, Hide not from me, I pray, the matter which I ask you. And the woman said, Let my lord the king by all means speak.
Significant differences:	The Latin and Syriac appear to be missing the particle of request.

Thought-for-thought translations; paraphrases:

Common English Bible	The king answered the woman, "I must ask you something-don't hide anything from me!" The woman said, "Please, my master and king, speak." 14:18 may have originally followed 14:14. Kukis comments: This does not make any sense to me.
Contemporary English V.	Then David said to the woman, "Now I'm going to ask you a question, and don't try to hide the truth!" The woman replied, "Please go ahead, Your Majesty."
Easy English	Then the king said to the woman, 'I am going to ask you a question. Please tell the true answer.' The woman said, 'My master and king. Please ask your question.'
Easy-to-Read Version	King David answered the woman, "You must answer the question I will ask you."
Good News Bible (TEV)	The king answered, "I'm going to ask you a question, and you must tell me the whole truth." "Ask me anything, Your Majesty," she answered.
<i>The Message</i>	The king then said, "I'm going to ask you something. Answer me truthfully." "Certainly," she said. "Let my master, the king, speak."
New Century Version	Then King David said, "Do not hide the truth. Answer me one question."
New Living Translation	The woman said, "My master the king, please ask your question." "I must know one thing," the king replied, "and tell me the truth." "Yes, my lord the king," she responded.

Partially literal and partially paraphrased translations:

American English Bible	Then the king said to the woman: 'I want to ask you something. and I want you to tell me the truth!' And the woman said, 'Please speak, my lord the king!'
<i>God's Word</i> ™	The king said to the woman, "Please don't refuse to answer the question I'm going to ask you." The woman responded, "Please speak, Your Majesty."
New American Bible	The king answered the woman, "Now do not conceal from me anything I may ask you!" The woman said, "Let my lord the king speak."
NIRV	Then the king said to the woman, "I'm going to ask you a question. I want you to tell me the truth." "Please ask me anything you want to," the woman said.
New Jerusalem Bible	Replying to the woman, the king said, 'Now do not evade the question which I am going to ask you.' The woman said, 'Let my lord the king ask his question.'
New Simplified Bible	David said: »Now I ask you a question. Do not try to hide the truth!« The woman replied: »Please go ahead, Your Majesty.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king answered and said to the woman, "Please withhold nothing from me. Please, I ask you for that word." The woman said, "Please speak, my lord and king!"
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Bible in Basic English	Then the king said to the woman, Now give me an answer to the question I am going to put to you; keep nothing back. And the woman said, Let my lord the king say on.
Ferar-Fenton Bible	Then he interrupted her and said to the woman, Do not hide from me, I pray, what I ask of you."
HCSB	And the woman replied, "Speak then, your Majesty." Then the king answered the woman, "I'm going to ask you something; don't conceal it from me!" "Let my lord the king speak," the woman replied.
JPS (Tanakh—1985)	In reply, the king said to the woman, "Do not withhold from me anything I ask you!" The woman answered, "Let my lord the king speak."
Judaica Press Complete T.	And the king answered and he said to the woman, "I beg you not to hide from me anything that I shall ask you." And the woman said: "Let my lord the king please speak."
NET Bible®	Then the king replied to the woman, "Don't hide any information from me when I question you." The woman said, "Let my lord the king speak!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king answers and said unto the woman, `Do not, I pray you, hide from me the thing that I am asking you;' and the woman said, `Let, I pray you, my lord the king speak.
English Standard Version	Then the king answered the woman, "Do not hide from me anything I ask you." And the woman said, "Let my lord the king speak."
exeGesés companion Bible	Then the sovereign answers the woman and says, Conceal not from me, I pray you, the word I ask you. And the woman says, Let my adoni the sovereign now word.
LTHB	And the king answered and said to the woman, Please do not hide from me the thing that I am asking you. And the woman said, Then let my lord the king speak.
Syndein	{Suspicion of the King} Then the king answered and said to the woman {Joab had overcooked the scenario - now David is suspicious of this woman - the trick indicated genius she did not have - so David is staring her down}, "Please {ma 'me} {when David gets polite - look out!} Do not conceal from me anything which I am about to ask you. {now the actress is off script and will panic - the curtain is coming down on the drama David is starting to see Joab's genius in this trap}. And the woman said, "Let my lord the king now speak." {she has now given up the right to not incriminate herself (our Fifth Amendment right)}.
Young's Updated LT	And the king answers and says unto the woman, "Do not, I pray you, hide from me the thing that I am asking you;" and the woman says, "Let, I pray you, my lord the king speak."

The gist of this verse: The king suddenly asks her to not hide anything from him, in what he is about to ask her, and she agrees to this.

2Samuel 14:18a

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

2Samuel 14:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ānāh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<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 imperfect	Strong's #6030 BDB #772
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 responded... At this point, the woman has either laid it on too thick, or the king recognizes Joab's vocabulary. The king is reasonably suspicious and asking himself, *what is really going on here?*

We don't know if the woman came to a point where she had stopped speaking or if David interrupted her. The verb here is usually translated *answered*, but it can also mean *to respond*. David heard her out, as he had agreed to do, but rather than state what he planned to do, he instead had something else in mind.

2Samuel 14:18b

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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
'īshshāh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'al (אֲלֵ) [pronounced <i>al</i>]	<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
nā' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
kāchad (כָּחַד) [pronounced <i>kaw-KHAHD</i>]	<i>to deny, to disown (when followed by the accusative); to cover, to hide (when followed by the accusative of a thing and a lāmed); to conceal from anyone (when followed by a min)</i>	2 nd person feminine singular, Piel imperfect	Strong's #3582 BDB #470

2Samuel 14:18b

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 with the 1 st person singular suffix	Strong's #4480 BDB #577
dābār (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾânôkîy (אֲנִי) [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
shā'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>asking, petitioning, requesting, inquiring; demanding; questioning, interrogating</i>	Qal active participle	Strong's #7592 BDB #981
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	affixed to the 2 nd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...and said to the woman, “Please do not conceal the thing from me which I am asking you.” The king makes a specific request, for the woman to not conceal from him what he is about to ask her. Far more colloquial translations have been devised, along the lines of, “I am about to ask you a question, and I want the unvarnished truth, okay?”

David suspects that this is not something which this woman dreamed up, but that there was someone else behind all of this. We do not know what made him suspect. The idea that some miscellaneous woman that David has never seen before finds it important that Absalom live in Jerusalem seems a bit far fetched.

2Samuel 14:18c

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>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

2Samuel 14:18c

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>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'ădônâi (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: 'ădônâi (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 (יִם) [pronounced eem], 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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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 the woman said, "Please, my lord the king will speak."* I don't think that the woman or Joab were expecting this. They had a script; there was some variation allowed; but this was off the page entirely. However, what choice does she have at this point? The king says, "I want a straight answer from you;" could she say, "Let's hear what your question is first"? The woman has to agree to this. The words used her indicate some normal amounts of respect, and suggests that she will give an honest answer to David.

And so says the king, "[Is] a hand of Joab with you in all this?" And so answers the woman and so she says, "Living your soul my adonai the king, no man to go right and to go left from all which was said my adonai the king; for your servant Joab, he commanded me and he put in a mouth of your handmaid all the words the these.

2Samuel
14:19

Then the king said, "[Is] the hand of Joab with you in all this?" And the woman answered and said, "[As] your soul lives, my adonai the king, no man [can] go to the right or go to the left from all which my adonai the king has said; because your servant Joab—he commanded me, and he put these words in the mouth of your handmaid.

Then the king said, “Is the hand of Joab with you in all this?” And the woman answered, “As your soul lives, my lord the king, no one can veer away from all which my lord the king has said, for your servant Joab did indeed command me and he indeed told your handmaid what to say.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate And the king said: Is not the hand of Joab with you in all this? The woman answered, and said: By the health of your soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king has spoken: for your servant Joab, he commanded me, and he put all these words into the mouth of your handmaid.

Masoretic Text (Hebrew) And so says the king, “[Is] a hand of Joab with you in all this?” And so answers the woman and so she says, “Living your soul my adonai the king, no man to go right and to go left from all which was said my adonai the king; for your servant Joab, he commanded me and he put in a mouth of your handmaid all the words the these.

Peshitta (Syriac) And the king said, Is not the hand of Joab with you in all this? And the woman answered and said to him, As your soul lives, my lord the king, I have not turned to the right hand or to the left from all that my lord the king has spoken; for it was your servant Joab who bade me, and he put all these words in the mouth of your handmaid.

Septuagint (Greek) And the king said, Is the hand of Joab in all this matter with you? And the woman said to the king, As your soul lives, my lord, O king, there is no turning to the right hand or to the left from all that my lord the king has spoken; for your servant Joab himself charged me, and he put all these words in the mouth of your handmaid.

Significant differences: In the English translation of the Latin and Syriac, we have a negative in the question that David asks the woman. However, this is also found in the English translation of the Greek, but not in the original Greek. David is expecting a positive answer here.

I have no idea what the English translation from the Latin means with *by the health of your soul*. There is actually no Greek work for *hand* but the Greek word can mean *right, right side, to the right, right hand*; so there is really no difference between the Greek translation here and the Hebrew.

The first significant difference is easy to miss; the English translation from the Latin has *in* rather than *from*. The final couple phrases seem to have a couple of added words in the English translation from the Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible So the king said, "Has Joab put you up to this?"
The woman answered, "As surely as you live, my master and king, no one can deviate a bit from whatever my master and king says. Yes, it was your servant Joab who directed me, and it was Joab who told your female servant to say all these things.

Contemporary English V. David asked, "Did Joab put you up to this?" The woman answered, "Your Majesty, I swear by your life that no one can hide the truth from you. Yes, Joab did tell me what to say,...

Easy English The king said, 'Did Joab tell you to do this?'

The woman answered, "My master and king, I cannot deny what you have said. What you say is true. Yes, your servant Joab told me to do this. He told me what to say.

Easy-to-Read Version
Good News Bible (TEV)

The king said, "Did Joab tell you to say all these things?"

"Did Joab put you up to this?" he asked her. She answered, "I swear by all that is sacred, Your Majesty, that there is no way to avoid answering your question. It was indeed your officer Joab who told me what to do and what to say.

The Message

The king said, "Is the hand of Joab mixed up in this?" "On your life, my master king, a body can't veer an inch right or left and get by with it in the royal presence! Yes, it was your servant Joab who put me up to this, and put these very words in my mouth.

New Berkeley Version

The king went on, "Is the hand of Joab behind you in all this?" the woman therefore confessed, "As sure as your life, O my master and king, one cannot turn to either the right or the left from exactly what my master the king has said! For it was your servant Joab who gave me the orders; he is the one who put all these words in the mouth of your maidservant."

New Living Translation

"Did Joab put you up to this?"

And the woman replied, "My lord the king, how can I deny it? Nobody can hide anything from you. Yes, Joab sent me and told me what to say.

Partially literal and partially paraphrased translations:

Christian Community Bible

The king asked, "Is Joab behind you in all this?" The woman answered, "As you surely live, my lord the king, all is as my lord the king says. It was your servant Joab who ordered me and taught me everything I had to say.

God's Word™

"Did Joab put you up to this?" the king asked. The woman answered, "I solemnly swear on your life, Your Majesty, you are absolutely right. Yes, your servant Joab ordered me to do this. He told me to say exactly what I said.

New American Bible

So the king asked, "Is the hand of Joab with you in all this?" And the woman answered: "As you live, my lord the king, it is just as my lord has said, and not otherwise. It was your servant Joab who instructed me and told your servant all these things she was to say.

NIRV

The king asked, "Joab told you to say all of this, didn't he?"

The woman answered, "What you have told me is exactly right. And that's just as sure as you are alive. It's true that Joab directed me to do this. He told me everything he wanted me to say.

New Simplified Bible

»Did Joab put you up to this?« The king asked. The woman answered: »I solemnly swear on your life, Your Majesty, you are absolutely right! Yes, your servant Joab ordered me to do this. He told me to say exactly what I said.

Revised English Bible

The king asked, 'Is the hand of Joab behind you in all this?' 'Your life upon it, sir!' she answered. 'When your majesty asks a question, there is no way round it, right or left. Yes, your servant Joab did prompt me; it was he who put the whole story into my mouth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

The king said, "Is the hand of Joab with you in all this?" The woman answered and said, "As your soul lives, my lord and king, but all that exist go-right and left as my lord the king speaks. For your servant Joab commanded me, and set all these words in the mouth of your handmaid:

Bible in Basic English

And the king said, Is not the hand of Joab with you in all this? And the woman in answer said, By the life of your soul, my lord the king, it is not possible for anyone to go to the right hand or to the left from anything said by the king: your servant Joab gave me orders, and put all these words in my mouth:

Complete Jewish Bible	The king asked, "Did Yo'av put you up to this?"The woman answered, "As you live, my lord the king, when my lord the king speaks, no one can avoid the issue by turning either right or left. Yes, it was your servant Yo'av who had me do this, and he put in my mouth every word you have heard your servant say.
Ferar-Fenton Bible	When the King asked, "Is not the hand of J'oab in all this?" And the woman answered, "By the life of your soul, your Majesty, there is not to the right or left of all that has been spoken to your Majesty anything but what your servant J'oab instructed me! He put into the mouth of your handmaid all these speeches, with the purpose of using my mouth for an object.
HCSB	The king asked, "Did Joab put you up to all this?" The woman answered. "As surely as you live, my lord the king, no one can turn to the right or left from all my lord the king says. Yes, your servant Joab is the one who gave orders to me; he told your servant exactly what to say.
JPS (Tanakh—1985)	The king asked, "Is Joab in league with you in all this?" The woman replied, "As you live, my lord the king, it is just as my lord the king say [Lit., "there is no turning to the right or to the left of what my lord the king says."]. Yes, your servant Joab was the one who instructed me, and it was he who told your maidservant everything she was to say.
New Advent Bible	And the king said: Is not the hand of Joab with you in all this? The woman answered, and said: By the health of your soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king has spoken: for your servant Joab, he commanded me, and he put all these words into the mouth of your handmaid.
NET Bible®	The king said, "Did Joab put you up to all of this [Heb "Is the hand of Joab with you in all this?"]?" The woman answered, "As surely as you live, my lord the king, there is no deviation to the right or to the left from all that my lord the king has said. For your servant Joab gave me instructions. He has put all these words in your servant's mouth.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The king said, Is the hand of Joab with you in all this? And the woman answered, As your soul lives, my lord the king, none can turn to the right hand or to the left from anything my lord the king has said. It was your servant Joab who directed me; he put all these words in my mouth.
Concordant Literal Version	And the king said, `Is the hand of Joab with you in all this?' And the woman answers and said, `Your soul lives, my lord, O king, none [does turn] to the right or to the left from all that my lord the king has spoken; for your servant Joab he commanded me, and he put in the mouth of your maid-servant all these words;"
Context Group Version	And the king said, Is the hand of Joab with you in all this? And the woman answered and said, As your life { soul } lives, my lord the king, none can turn to the right hand or to the left from anything that my lord the king has spoken; for your slave Joab, he told me, and he put all these words in the mouth of your slave;...
English Standard Version	The king said, "Is the hand of Joab with you in all this?" The woman answered and said, "As surely as you live, my lord the king, one cannot turn to the right hand or to the left from anything that my lord the king has said. It was your servant Joab who commanded me; it was he who put all these words in the mouth of your servant.
exeGesés companion Bible	And the sovereign says, Is the hand of Yah Ab with you in all this? And the woman answers and says, Your soul lives, my adoni the sovereign, no man can turn right or left from aught that my adoni the sovereign words:

The Updated Geneva Bible for your servant Yah Ab, he misvahed me and he set all these words in the mouth of your maid:...
 And the king said, [Is not] the hand of Joab with you in all this [Have you not done this by the counsel of Joab.]? And the woman answered and said, [As] your soul lives, my lord the king, none can turn to the right hand or to the left from ought that my lord the king has spoken: for your servant Joab, he bade me, and he put all these words in the mouth of your handmaid.

Syndein {Verses 19-20: Interrogation and Confession of Plaintiff}
 And the king said, "{Is} . . . The hand of Joab . . . with you in all of this?" {the lack of verb gives this great emphasis} Then the woman answered and said, "By the life of your soul {nephesh} . . . my lord the king . . . {in effect - Yes} {the life of David's soul is 'thought' and she knows he is too smart to fool him anymore} 'yes sir you hit the nail on the head'/'you are 100% right' {idiom: literally 'truly there is nothing to the right or to the left'} from all of which my lord the king has spoken. Yes, it was your servant Joab . . . he ordered/commanded me to play this part {Joab was the producer of the drama} {not quite true - Joab was calling in a favor and she was willing to take the exposure to danger} and he 'put all these words in the mouth of your female subject' {directed the scenario}. {she is pleading distress in her complicity and wanting no punishment from the king} {Note: This woman is quick to betray here benefactor (Joab) and flatter her accuser (David). This is the last we hear of her. Both David and Joab must not have anything else to do with her - no integrity. Her talent lies in being something she isn't and that does not inspire integrity. Being an actor does not make someone 'superior' so why do the unwashed masses 'worship' them and their opinions? A nation enmeshed in arrogance just does.}

Young's Updated LT And the king says, "Is the hand of Joab with you in all this?" And the woman answers and says, "Your soul lives, my lord, O king, none does turn to the right or to the left from all that my lord the king has spoken; for your servant Joab he commanded me, and he put in the mouth of your maid-servant all these words.

The gist of this verse: The asks straight out if Joab's hand is behind all of this, and the woman agrees that Joab is the one who wrote the script that she is speaking from.

2Samuel 14:19a

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 (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מלך) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
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 to be may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209

2Samuel 14:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
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
'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
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 (כֹּל) [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
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation: Then the king said, “[Is] the hand of Joab with you in all this?” First of all, the *hand of Joab* indicates that David knows that Joab is involved in this woman’s testimony. David is not saying that, “Joab wrote this all down for you to say using his hand, right?” This simply indicates that David recognizes that it is Joab who wants Absalom returned from exile, and he is speaking through this woman. *Hand* is simply a metonym for *counsel*. So David is asking this woman, “Joab put you up to this, right?”

David, at some point, recognized that he was being played. My guess is, he recognized some phrasing which Joab often used, in the speech of what this woman said. Maybe Joab has used this phrase before: “My adonai the king [can] hear [and discern] good and evil [or, right and wrong] like an angel of Elohim.”

There was an author which I read many years ago, and in every book, he would have the phrase *rheumy eyes* somewhere, so that, if I read that paragraph, I knew this was Tom McHale’s writing.⁵⁶ So, I am certain that there was a turn of the phrase which the woman used, and David thought, *that sounds a lot like Joab*. In addition to this, it is very likely that Joab, from time to time, spoke to David about Absalom, and what David ought to do concerning him.

Furthermore, no doubt that Joab spoke to David about this before. Therefore, some of the reasoning that David hears from this woman, he may have already heard from Joab. David can close his eyes, and hear these same arguments being made by Joab.

This verse is, by the way, what suggests to us that Joab had previously petitioned David on Absalom’s behalf. I have certainly made this assumption throughout this chapter, and the fact that David recognized that this woman was sent by Joab indicates that this is not the first time he has heard these arguments.

⁵⁶ I am not necessarily recommending his books; I read a lot of books as a young person.

And, as previously mentioned, this woman really laid it on thick when praising David. I am a little suspicious when that sort of thing happens to me; so, no doubt, this caused David to think about what was being said.

Although David recognizes that Joab is somehow involved, he probably does not realize to what extent. Gill interprets⁵⁷ this phrase to mean *That is, is not this done by the advice, assistance, and direction of Joab? Did he form this scheme for you, and direct you to this method, and put you upon prosecuting it?* I don't think, at this point, that David realized just how much Joab was involved, or just what he had done. In retrospect, we know all of this, because it is contained in this chapter, indicating that David, at some point, found out all the Joab had done.

2Samuel 14:19b

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
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<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 feminine singular, Qal imperfect	Strong's #6030 BDB #772
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
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
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
ʾădônây (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 <i>Adonai, adonai</i></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: ʾădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; ʾădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and ʾădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

⁵⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:19.

2Samuel 14:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

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 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*).

Translation: *And the woman answered and said, "[As] your soul lives, my adonai the king,...* The woman then takes an oath, which means, "Okay, I'm going to tell you the truth now..." or "The truth of the matter is..." or "Okay, this is what really happened:..."

2Samuel 14:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
<p>The particle îm (אִם) 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).</p> <p>Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i>⁵⁸</p> <p>When following an oath, either stated or implied, îm, by itself, functions as an emphatic negative.</p>			
îysh (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); with the definite article	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
yâman (יָמַן) [pronounced yaw-MAHN]	<i>to go [turn] to the right, to choose the right; to be right-handed, to use the right hand</i>	Hiphil infinitive construct	Strong's #3231 & #541 BDB #412
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

⁵⁸ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

2Samuel 14:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced / ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
sam ^e al (שמאל) [pronounced <i>sahm^e-AHL</i>]	<i>to go [turn] to the left; to take the left; to be left-handed, to use the left hand</i>	Hiphil infinitive construct	Strong's #8041 BDB #970
min (מן) [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
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
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</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
'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 <i>uh-doh-NAY</i>]; 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and 'ădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
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 <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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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: ...no man [can] go to the right or go to the left from all which my adonai the king has said;... Although this phrase begins with an hypothetical particle, this same particle can be used as an emphatic negative when following an oath. She is being interrogated by David, and she continues to butter him up, but with her own words. She is saying that, no one can veer from the truth when being interrogated by the king. He is able to spot a person going to the left or to the right of the truth.

We obviously do not know what is in the mind of this actress. In the acting profession, they seem to love flattery, so what she is saying to King David is not unlike how actors treat one another, at least when making public statements. At the same time, she may have been amazed that David, after listening to her, recognized that Joab was behind all of this—that is, her flatter may have been real and sincere.

You will note that this woman’s vocabulary is still extensive. Joab did not hire an empty headed vessel who could read from a script, but little else. This woman was capable of thinking on her own two feet, even when the jig is up and she is standing in the midst of an open court. She was giving David an honest answer, and simply recognizing that he is perceptive in his questioning of her.

Notice, that, so far, she has said a lot of words, but has not begun to answer the king’s question yet. **And the woman answered and said, “[As] your soul lives, my adonai the king, no man [can] go to the right or go to the left from all which my adonai the king has said;...** Essentially, she is saying, “I am going to tell you the honest truth because, it is obvious that I cannot out-think you. I know that I cannot dance around the truth, because you will figure it out.”

The woman realizes that she is in the court of the King of Israel and she has just given to him this completely made-up story. Now, that can be problematic, and she is just beginning to realize just how problematic this can be. The king sets the law of the land and, insofar as she knows, David could simply sentence her to death for wasting the court’s time. Therefore, she is going to flatter the king, but give him the truth as well.

It is also likely that Joab is right there in court with them (this will be discussed in a few verses). So the man who ultimately hired her for this job is right there, and King David, to whom she is lying, is right there. This puts her on quite the tightrope. She realizes that she cannot lie to the king; and yet Joab is right there.

2Samuel 14:19d

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
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong’s #5650 BDB #713
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
hûw’ (הוא) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong’s #1931 BDB #214
This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used.			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, 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, 1 st person singular suffix	Strong’s #6680 BDB #845

Translation: ...because your servant Joab —he commanded me,... Here, she admits that it was Joab who put her up to this. She claims that Joab commanded her, which would relieve her of any personal responsibility.

There is no jury trial here; David is the sovereign of the land. As sovereign, he could assign some form of punishment to this woman simply for deceiving him. Therefore, she needs to shift the responsibility to Joab, and say, “**He commanded me.**” This phrasing is very emphatic. She adds the demonstrative pronoun where one is not needed. This could even suggest that she said, “...because your servant Joab;” and then she turns toward Joab, “This one, he commanded me.”

Again, vocabulary and phrasing are often key factors which may have caused David to realize that Joab was behind all of this. When he realized why the woman was there—to petition for Absalom—it became apparent to David what was going on.

2Samuel 14:19e

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</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used.			
sîym (שׂיַם) [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 masculine singular, Qal perfect	Strong's #7760 BDB #962
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
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8198 BDB #1046
R. B. Thieme, Jr. says that this ought to be translated <i>your female subject</i> .			
The NET Bible says <i>Here and elsewhere (vv. 7, 12, 15a, 17, 19) the woman uses a term which suggests a lower level female servant. She uses the term to express her humility before the king. However, she uses a different term in vv. 15b-16.</i>			
'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
kôl (כֹּל) [pronounced <i>kohl</i>]	<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

2Samuel 14:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation:...and he put these words in the mouth of your handmaid. Although she did not have to use the personal pronouns here, the woman from Tekoa does because this puts extra emphasis upon the fact that Joab did all of these things. “Joab, that man, he made me do this.” Here she is, standing before the king, telling him what to do—so, she decides that it would be best for her to tell the king that Joab is behind all of this. This particular use of the demonstrative pronoun further suggests that Joab is right there, and that she has turned to Joab and said, “He—that man—told me to say this.”

This choice is the smart way to go. Suddenly, David's attention will be shifted to what she has said and to Joab; she will not be considered as strongly as before. David has agreed, in open court, to what she has said. So, he cannot take it all back and say, “I was tricked.” The wisdom of the king was an important component of his power and authority. If a woman can simply sashay on into court, fool the king, and wrap him around her finger, then everyone there knows, “We need a new king.” However, if the king can pronounce a judgment, hold to that judgment because it is right, and yet still understand and reveal that he is being played, he comes off as being doubly wise.

No doubt, this woman was sweating this situation out. Joab, the highest ranking man to ever speak to her, had set this up through a messenger; and now she stood before the sovereign of the land and Joab; and she has to be quite careful as to how she says all of this. She apparently retains her composure, but manages to get David to focus on Joab.

R. B. Thieme, Jr. reasonably suggests⁵⁹ that this woman is now playing a new role: the role of a helpless tool in the hand of a conspirator who caused her to participate. He is the lead general in David's army, so that, if he tells her to do something, she has to do it. “Listen, my lord, I am only an actress. Joab told me what to say.”

Under the circumstances, the woman clearly wants to shift the blame/responsibility to Joab, but without seeming like a completely traitor to him. She is attempting to disengage herself from any responsibility, as she has no idea how David will react.

We certainly do not know, but it is possible that Joab even expected, planned and even wrote the script so that this would happen. The focus is thus taken off the woman, and put on the ruling which David has made.

For because to turn around faces of the word has done your servant Joab the word the this. And my adonai [is] wise like wisdom of a messenger of Elohim to know all that [is] in the earth.”

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14:20

For your servant Joab has done this thing in order to change the surface of [this] matter. Furthermore, my adonai [has] intelligence just like the wisdom of an angel of Elohim, to know all that [is] in the land.”

⁵⁹ 1972 David Series, lesson #631_0345.

For your servant Joab has done this thing in order to cast this matter in a different light. Furthermore, my lord is intelligent to know all that is going on in his realm, as if he were an angel of God.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	That <u>I should come about</u> with this form of speech, your servant Joab commanded this: but you, my lord, O king, are wise, according to the wisdom of an angel of God, to understand all things upon earth.
Masoretic Text (Hebrew)	For because to turn around faces of the word has done your servant Joab the word the this. And my adonai [is] wise like wisdom of a messenger of Elohim to know all that [is] in the earth.”
Peshitta (Syriac)	Because <u>he wanted to do it through me</u> , that is why your servant Joab has done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all things that are on the earth.
Septuagint (Greek)	In order that this form of speech <u>might come about</u> it was that your servant Joab has <u>framed</u> this matter; and my lord is wise as is the wisdom of an angel of God, to know all things that are in the earth.
Brenton’s Septuagint	In order that this form of speech <u>might come about</u> it was that thy servant Joab has <u>framed</u> this matter: and my lord is wise as is the wisdom of an angel of God, to know all things that are in the earth.
Significant differences:	The first phrase here is rather difficult, and, as would be expect, the English translations from the Greek, Latin and Syriac seem to stray from the Hebrew considerably. The phrase that Joab has done this thing in the Hebrew is relatively simply. The Greek is actually the same as the Hebrew, although the two translations from the Greek above stray from the Greek translation. The final two phrases seem to be in agreement in all 4 languages.

Thought-for-thought translations; paraphrases:

Common English Bible	Your servant Joab did this to change the way things look [Heb uncertain]. But my master's wisdom is like the wisdom of one of God's own messengers-he knows everything that takes place in the land.”
Contemporary English V.	...but only to show you the other side of this problem. You must be as wise as the angel of God to know everything that goes on in this country.”.
Easy English	Your servant Joab did this so that you would see the situation in a different way. My master, you are as wise as an *angel of God. You know everything that happens in the country.’
Easy-to-Read Version	{Joab did these things} so that you would see things differently. My lord, you are as wise as God’s angel. You know everything that happens on earth.”
Good News Bible (TEV)	But he did it in order to straighten out this whole matter. Your Majesty is as wise as the angel of God and knows everything that happens.”
<i>The Message</i>	It was because he wanted to turn things around that your servant Joab did this. But my master is as wise as God's angels in knowing how to handle things on this earth.”
New Berkeley Version	It was to place the matter in a different light that your servant Joab did this thing, but my master has perception like the wisdom of the Angel of God, so as to know everything on the earth!”
New Life Bible	Your servant Joab has done this to change the way things are now. But my lord is wise like the angel of God, to know all that is on the earth.”
New Living Translation	He did it to place the matter before you in a different light. But you are as wise as an angel of God, and you understand everything that happens among us!”

Partially literal and partially paraphrased translations:

American English Bible	But your servant JoAb did this just to bring the matter to a head. For my lord the king is as wise as the wisdom of a messenger from God, in that he knows everything on earth.'
Beck's American Translation	Your servant Joab has done this to give this affair a different direction. And my lord is as wise as God's angel so that he knows everything on earth."
Christian Community Bible	Joab did this to disguise the purpose. But my lord is as wise as an angel of God, knowing all things that happen on earth."
God's Word™	Your servant Joab has done this to portray the matter in a different light. You are as wise as God's Messenger, who knows everything on earth."
New American Bible	Your servant Joab did this in order to approach the matter in a roundabout way. But my lord is wise with the wisdom of an angel of God, knowing all things on earth."
NIRV	He did it to change the way things now are. You are as wise as an angel of God. You know everything that happens in the land."
New Jerusalem Bible	Your servant Joab did this to approach the matter indirectly, but my lord has the wisdom of the Angel of God; he knows everything that happens on earth!"
New Simplified Bible	»Your servant Joab has done this to view this matter from a different angle. You are as wise as an angel of God (messenger of God), who knows everything on earth.«
Revised English Bible	He did it to give a new turn to this affair. Your majesty is as wise as the angel of God and knows all that goes on in the land.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Because my lord is wise, turn-around and face and do this word, this word of your servant Joab, the wisdom of a messenger of God, known in all the land."
Bible in Basic English	This he did, hoping that the face of this business might be changed: and my lord is wise, with the wisdom of the angel of God, having knowledge of everything on earth.
Complete Jewish Bible	Your servant Yo'av did this in order to bring about some change in the situation. But my lord is wise, he has the wisdom of an angel of God when it comes to understanding anything going on in the land."
Ferar-Fenton Bible	Your servant J'oab made these addresses. And my Prince is wise, with the wisdom of a messenger of God, who knows all upon the earth!"
HCSB	Joab your servant has done this to address the issue indirectly, but my lord has wisdom like the wisdom of the Angel of God, knowing everything on earth."
JPS (Tanakh—1985)	It was to conceal the real purpose of the matter that your servant Joab did this thing. My lord is as wise as an angel of God, and he knows all that goes on in the land."
NET Bible®	Your servant Joab did this so as to change this situation. But my lord has wisdom like that of the angel of God, and knows everything that is happening in the land [Heb "to know all that is in the land."]."
NIV – UK	Your servant Joab did this to change the present situation. My lord has wisdom like that of an angel of God - he knows everything that happens in the land.'
The Scriptures 1998	"Your servant Yo' ab? has done this to change the appearance of the matter. But my master is wise, according to the wisdom of a messenger of Elohim, to know all that is in the earth."

Literal, almost word-for-word, renderings:

American KJV	To fetch about this form of speech has your servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.
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The Amplified Bible	In order to change the course of matters [between Absalom and his father] your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God-to know all things that are on the earth.
Concordant Literal Version	...in order to bring round the appearance of the thing has your servant Joab done this thing, and my lord [is] wise, according to the wisdom of a messenger of Elohim, to know all that [is] in the land.
Darby Translation	...in order to turn the appearance of the thing has thy servant Joab done this thing; but my lord is wise, according to the wisdom of an angel of God, to know all that is in the earth.
English Standard Version	In order to change the course of things your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God to know all things that are on the earth."
The Updated Geneva Bible	To fetch about this form of speech [By speaking further in a parable than plainly.] has your servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] in the earth.
Keil and Delitzsch	"To turn the appearance of the king (i.e., to disguise the affair in the finest way) Joab hath done this; my lord (i.e., the king), however, is wise, like the wisdom of the angel of God, to know all that is (happens) upon earth." She hoped by these flattering words to gain the king completely over.
LTHB	Your servant Joab has done this thing to turn about the face of the matter, and my lord is wise according to the wisdom of an angel of God, to know all that is in the land.
New RSV	In order to change the course of affairs your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God to know all things that are on the earth.'
Syndein	{Flattery} For the purpose of 'turning around'/changing/reversing 'the face of the matter'/'the judicial decision condemning Absalom' your servant Joab has done/'manufactured out of this drama' {`asah} this thing {drama}. But my lord {David} is wise, according to the wisdom of an angel of God, to know/'see through' . . . everything that happens in the land. {Note: The actress is now flattering David with 'you knew all along this was a fake drama and you went along with it so you could do what you wanted to do - to pardon your beloved son Absalom'.} {Note: RBT says from Deuteronomy 33:2 and Psalms 68:17, we see that angels taught the Mosaic Law in the time of Moses. They can be invisible and see without being seen. So the Jews thought them to be almost omniscient.}
Webster's Bible Translation	To bring about this form of speech hath thy servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] on the earth.
Young's Updated LT	In order to bring round the appearance of the thing has your servant Joab done this thing, and my lord is wise, according to the wisdom of a messenger of God, to know all that is in the land."
The gist of this verse:	The purpose of this, according to the woman, was to see this situation from a different perspective, but that David has the wisdom of an angel of God.

2Samuel 14:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

2Samuel 14:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ăbûwr (בִּבְעַב) [pronounced bah-ġu ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ăbûwr (בִּבְעַב) [pronounced ġaw ^v -BOOR] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
ġābab (בָּבַב) [pronounced saw ^b -VAH ^B V]	<i>to turn about; to change [transform]</i>	Piel infinitive construct	Strong's #5437 BDB #685
'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 (פְּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<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
'ăsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'ebed (עֶבֶד) [pronounced ĞE ^B -ved]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Yôw'âb (יְאוֹב) [pronounced YOH-aw ^b V]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'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
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: For your servant Joab has done this thing in order to change the surface of [this] matter. The woman continues to point to Joab, however she attempts to soften this approach by telling why Joab did this. This woman,

who is clearly able to think on her feet, may have thought, with the previous verse, that she laid too much responsibility at the feet of Joab, so she attempts to explain why Joab acted as he did; what his purpose was.

The phrase *faces of the word* is very likely an idiom, and the idea is, Joab wants to put a different spin on a situation or he wants David to look at this situation in a different light or from another perspective. It is clear that literal translation above struggled with this phrase and those which are less literal gave their creative minds a great deal of leeway here.

The CEV (perhaps the most imaginative of the paraphrases) translates this *...to show you the other side of this problem...*; the Easy Englished rendered this *...so that you would see the situation in a different way...*; the Easy-to-Read version rendered this *...so that you would see things differently...*; and the Good News Bible translated this *in order to straighten out this whole matter*. Quite obviously, these are far different from the exact Hebrew words, *to change the faces of the word*.

The fact that this woman seems to understand reasonably well what the motivation of Joab is, that indicates that she has probably been told by the servant of Joab who originally commissioned her for this acting job. That is, she did not go into David's court knowing just her lines and nothing else. She knew not just her motivations as an actress playing the role of an aggrieved widow, but she knew why Joab was doing this. She knew that Joab wanted David to view Absalom in a new light, from a different perspective.

2Samuel 14:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly, and specially, and namely, and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who, which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but, and yet, although, otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered *or* (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered *because, for, that, in that* (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered *so that, therefore, wherefore* (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: *in order that* (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition* and is reasonably rendered *then*.⁶⁰

⁶⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

2Samuel 14:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (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: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
châkâm (חָכַם) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective	Strong's #2450 BDB #314
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	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 construct	Strong's #2451 BDB #315
mal ^e âk ^e (מַלְאָכָה) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
ʾĒlôhîym (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 definite article	Strong's #430 BDB #43

Translation: Furthermore, my adonai [has] intelligence just like the wisdom of an angel of Elohim,... Now, this woman begins to butter up David again, telling him how smart he is. Isn't this just like an actress? She stars in a production with Charley Brown, and she will tell you have real, caring, generous and insightful Charley Brown was starring opposite her. "I would like to thank the Academy for its great wisdom in choosing me the best actress of 2012."

Again, this does not mean that this woman is being insincere. Some people cannot give a compliment, real or trumped up, if their lives depended upon it. However, this woman is able compliment David again and again on his wisdom and insight.

In all of this complimentary speech, it becomes probable that this woman is a believer in Jesus Christ. She apparently believes in angels of God; so, that suggests that she probably believes in the Messiah of God as well.

2Samuel 14:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
yâda ^c (יָדָע) [pronounced yaw-DAHG ^c]	<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 construct	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 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
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
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
'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: ...to know all that [is] in the land.” She tells David that he knows all that is going on in his kingdom. She hopes that he will be moved to consider the matter which she has brought before him, rather than to exact some kind of penalty because she misled the court at first.

2Sam. 14:19–20 Then the king said, “[Is] the hand of Joab with you in all this?” And the woman answered and said, “[As] your soul lives, my adonai the king, no man [can] go to the right or go to the left from all which my adonai the king has said; because your servant Joab—he commanded me, and he put these words in the mouth of your handmaid. For your servant Joab has done this thing in order to change the surface of [this] matter. Furthermore, my adonai [has] intelligence just like the wisdom of an angel of Elohim, to know all that [is] in the land.”

The Woman from Tekoa Shifts the Responsibility to Joab

1. David has clearly recognized that Joab is behind this woman coming into his court.
2. No doubt, there was some remuneration given to this woman for her performance; whether it has occurred before or after her appearance in court. However, now that the jig is up, she needs to disengage herself from what appears to be a family matter.
3. The woman stands before David, probably with Joab right nearby, and David has asked the woman if

The Woman from Tekoa Shifts the Responsibility to Joab

Joab was the person who put her up to this.

4. With Joab being right there (a reasonable assumption, given the woman's language), the woman has to carefully shift the blame to Joab, but without appearing to be the rat abandoning the sinking ship.
5. Therefore, the woman attempts to justify what Joab has done. She makes an attempt to give Joab's motivation, which is reasonable.
6. In between, the woman serves up healthy portions of flattery, hoping that, between the flattery and the shifting of the blame, she will not face any criminal penalties from David or retribution from Joab.
7. Surprisingly enough, David will shift almost immediately to the issue of Absalom. It is not clear if he said anything else to the woman.

Realizing that she is in the middle of something that she does not want to be in the middle of, the woman carefully extricates herself from this situation.

Chapter Outline

Charts, Maps and Short Doctrines

Application: There is absolutely nothing wrong with appreciating the talent and ability of an actor and to be entertained by such a one. However, when they begin to spout off their ideas about society, social norms, religion and politics, they do not know anything more than Charlie Brown down the street who mows lawns for a living; or than Lucy Van Pelt who is a bartender. Just because a person is physically attractive and well-spoken, does not mean that they have anything to say.

Vv. 19–20 read: Then the king said, “[Is] the hand of Joab with you in all this?” And the woman answered and said, “[As] your soul lives, my adonai the king, no man [can] go to the right or go to the left from all which my adonai the king has said; because your servant Joab—he commanded me, and he put these words in the mouth of your handmaid. For your servant Joab has done this thing in order to change the surface of [this] matter. Furthermore, my adonai [has] intelligence just like the wisdom of an angel of Elohim, to know all that [is] in the land.” The woman has already made her first impression with David. She realizes that, whatever she says might be cut off by David at any point, as he is sovereign of the land. So, she first flatters David on his perception, admits that Joab commanded her to do this thing, but then points out what Joab had in mind. He was not doing anything nefarious or revolutionary—he just wanted David to look at things in a different perspective. Then she flatters David once again, and wisely stops speaking at that point.

Although Keil and Delitzsch suggest⁶¹ *She hoped by these flattering words to gain the king completely over*; it is unclear whether she has any of the passion that Joab has. Joab is obviously committed to this endeavor; maybe she is and maybe she isn't. At this point, at being found out, we can be reasonably certain that she does not want David to be angry with her or to hold this duplicity against her. I think that better explains all of her flattery.

Believers have a confused notion of what they ought to be doing. Some people think that loving the brethren means you isolate various church members and tell them that you love them or say 5 nice things about them. The latter is very likely sin, depending upon your motivation.

The Biblical Doctrine of Flattery

1. Flattery is generally an insincere opinion offered up with the intention of manipulating another person. It may represent something that you believe to be true or not. It is often an exaggeration of what is true. Flattery is defined as *excessive or insincere praise*.¹
 - a. Our passage is all about this woman who has a particular objective (to get Absalom returned to Jerusalem; and to keep herself from being punished for coming to court with a false case). 2Sam. 14:17, 19–20

⁶¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 14:20.

The Biblical Doctrine of Flattery

- b. Flattery will be one of the cornerstones of Absalom's rebellion against David. 2Sam. 15:2-6
- c. Jude speaks of the ungodly in this way: *These are grumblers, complainers, going [fig., living] according to their lusts, and their mouth speaks swollen [fig., pompous] [words], admiring faces [fig., flattering people] for the sake of [gaining] an advantage* (Jude 16; Analytical-Literal Version). They compliment others with the intention of gaining an advantage over them.
- d. Rom. 16:18 *For such do not serve as a slave to our Lord Jesus Christ, _but_ their own belly [fig., bodily desires] [or, personal desires], and through smooth talk and flattery, they deceive the hearts of the innocent [or, unsuspecting]* (ALV).
- e. Therefore, the sin of flattery is very much tied to motivation.
2. Flattery is not encouragement; and flattery is not the same as a sincere compliment.
 - a. It is okay to encourage your children, students, employees, co-workers, etc.; but it should be done as an honest appraisal, rather than flattering words used to affect their behavior for good.
 - b. Paul expressed sincere appreciation for several people in his life. 2Cor. 7:13 2Tim. 1:16
3. Flattery in the Bible is a verbal sin:
 - a. *Everyone speaks lies [or, emptiness] to his neighbor [or, associate]; they speak with a double heart [and] flattering lips. May Y^ehowah remove all flattering lips, [and] tongues which boast great things, [and cut off those] who have said, "We will prevail because of our speech [lit., tongue]; our lips [are] our own; who is our lord?"* (Psalm 12:2-4).
 - b. King David says this of his enemies: *Nothing in their mouths is truthful. Destruction comes from their hearts. Their throats are open graves. They flatter with their tongues* (Psalm 5:9; .
4. Flattery is often used to entrap another person (not literally, but to use flattery in order to manipulate that person). *A man who flatters his neighbor spreads a net for his feet* (Psalm 29:5). See also Psalm 55:21
5. Flattery, like any other sin, should be named to God in order to restore oneself to fellowship. 1John 1:9
6. Paul never used flattering words in order to teach Bible doctrine or to influence his hearers. 1Thess. 2:5
7. Some people actually flatter themselves. Psalm 36:2
8. During periods of time that Israel was in rebellion against God, they desired that the prophets not tell them the truth, but tell them flattering things. 1Kings 22:13 Isa. 30:10
9. Honesty is more important than flattery. Our entire school system is built around flattery, where we attempt to convince our students that they are the greatest kids in the world (the self-esteem movement). Prov. 28:23
10. Men are often easily manipulated with flattery, something which most women seem to know. When they tell us good things about ourselves—things which we believe to be true—we cannot help but pay attention to a woman who is so perceptive. *She seduces him with her persistent pleading; she lures with her flattering talk* (Prov. 7:21). See also Prov. 5:3-4
11. The cure for such men is discernment that comes from Bible doctrine in the soul. Prov. 2:16 7:5
12. Like all other sins, flattery is to be avoided.
13. We are to avoid others who flatter regularly. Prov. 20:19

¹ From <http://www.thefreedictionary.com/Flattery> accessed July 7, 2012.

This same **source** had a few quotations about flattery, which you might find insightful and/or amusing:

As a wolf is like a dog, so is a flatterer like a friend -Thomas Fuller

Compliments are like perfume, to be inhaled, not swallowed -Charles Clark Munn

Flattered me like a dog -William Shakespeare

Flattery is like a cigarette; it is all right if you don't inhale -Adlai Stevenson

Flattery is like champagne, it soon gets into the head -William Brown

Flattery is like cologne water, to be smelt of, not swallowed -Josh Billings Paraphrased from Billings'

Flattery is like wine, which exhilarates a man for a moment, but usually ends up going to his head and making him act foolish -Helen Rowland

An overdose of praise is like ten lumps of sugar in coffee; only a very few people can swallow it -Emily Post

Praise, like gold and diamonds, owes its value only to its scarcity -Samuel Johnson

Some of these verses were suggested by:

<http://www.bible-topics.com/Flattery.html> accessed July 7, 2012.

Chapter Outline

Charts, Maps and Short Doctrines

We will never hear from this woman again. David apparently does not hold her in contempt of court or prosecute her for perjury. The focus of this narrative now shifts away from this woman, to Joab and his request to the king.

David is not yet ready to be out from pressure applied by God. His decision concerning Absalom will be made on the basis of emotion; and a full pardon will not be issued. This means that David is not yet ready to assume his duties as king. It is his job to dispense justice, not maudlin sentimentality. This suggests that he is still flirting with the interlocking systems of arrogance. He might be slowly extricating himself, but we have little evidence that David is back to taking in doctrine. Nathan the prophet is not mentioned. There are no psalms clearly associated with this chapter. Nothing is said about David researching the Mosaic Law in order to come up with a correct approach (as he did when he tried to move the Ark of God).

David is very much like the Christian who thinks that he has arrived. He is very much like the Christian who believes that it is his job to straighten out the pastor. He is the Christian who starts up a Bible study in his own home in order to undermine the pastor of his church. That is, David thinks that he has arrived and no longer needs to advance spiritually.

Up until now, this has been a fascinating story; but what do we get out of this?

How Does the First Half of 2Samuel 14 Apply to Me?

1. In all matters of law, the victim cannot be forgotten. Who is the original victim? Tamar. We know that she is not considered by David because she is not mentioned at all after her rape and humiliation.
2. There are several things at play. David has made a decision without consulting the Bible, without consulting Nathan the prophet and without consulting God. The problem is, David is ignoring justice and the Law of God.
3. Let's say that David was confused, and was not certain whether to promote civil law over criminal law, or vice versa, then this would be the time to suspend court proceedings and to figure it out. He has the Scriptures, he has Nathan the prophet, he has the high priest and the Ephod of God, and David is able to pray. So he has several options.
4. Quite obviously, we cannot stop with each and every decision and determine what to do from the Bible, or we'd never get out the door in the morning.
5. The best solution by far is having Bible doctrine in your soul, so that you can weigh options from a position of strength.
6. Justice is key to all human interaction and in our relationship with God. Most modern Christians give the concept of righteousness and justice little or no thought at all, or function in a legalistic manner, and believe that is righteousness and justice.
7. We are not just saved by God's love. That is not enough. God cannot simply accept us as is. His justice is at stake. If God ignores His justice, then God is not God.
8. David, as the Supreme Court Justice of the land is responsible to deal with his people in justice. He cannot just willy nilly pardon this woman's son because he is impressed by the woman.
9. It is possible that David can legitimately pardon this woman's son, but it must be done with the application of justice.
10. If you have any position of authority whatsoever, then it is incumbent upon you to apply justice when dealing with those under you. As a parent, a teacher, a coach, an employer, a drill sergeant, a CEO, you cannot play favorites; you cannot reward people for superficial or unimportant things. When it is necessary, then you must discipline those under you, and it must be fair and equally applied.
11. Finally, all believers need to continue to advance spiritually. You have not yet arrived.
- 12.

By not applying justice to his sons Amnon and Absalom, David is setting his kingdom up for revolution.

Chapter Outline

Charts, Maps and Short Doctrines

We have all seen the “lady justice” statue, and what is pertinent is, she is blindfolded, and she is making a determination based upon the scales of justice, not based upon how someone looks. And she carries the sword in order to apply whatever punishment is required. This is David’s problem—he is not blind. He looks at this woman, for whom he feels compassion, and he makes a decision based upon his compassion for her. How many people have wrongfully sued a larger corporation and have walked away with a boatload of money because they appeared to be sympathetic to the jury; and the corporation, with their big corporation lawyers and their fancy motions and their mumbo-jumbo law-talk did not? Justice means that, the person who is in the right has the verdict decided in his or her favor. It does not matter if it is the corporation or the supposed victim. The evidence should determine the outcome, not the relative sympathy of the people involved.



Crime is the enemy of freedom. When a judge overlooks or downplays crime, or does not punish crime for whatever reason, society suffers. The criminal is back out in society absolved of any responsibility. A society without justice is anarchy. A society where criminals are patronized is a society out of control.

Application: Although this is a bit of a tangent, right now in Chicago (I write this in 2012), **gangs of young thugs** are ruling the streets and killing people—rival gang members and innocent bystanders and people who get in their way. For whatever reason, the current mayor seems to have no idea what to do, apart from publically telling these gangs that **their values are messed up**. And, when this becomes too public, the mayor then tries to **shift** everyone’s attention to a chicken sandwich shop which supports traditional marriage. There are two fundamental solutions: allow the residents of these crime torn areas to have guns to protect themselves and to flood the area with police and apply some righteousness and justice. We do not deal with these gang members as people that we need to understand, reason with and save. Justice must be applied.

Preview of coming attractions: because David does not bring Absalom into court and deliver a just decision based upon Bible doctrine, David is going to eventually face Absalom on the battlefield, because Absalom will defy David and lead the people of Israel in a rebellion against him.

Sometimes, the only way that God can get our attention and put us back on the right track is through suffering. Just as you take your 5 year old, ner-do-well of a child, and you have to whack his bottom for some evil that he has done, in order to impress upon him the importance of telling the truth, not stealing, or whatever; God will have to do this to David, so that David can free himself entirely from the interlocking systems of arrogance.

Chapter Outline

Charts, Maps and Short Doctrines

Absalom Returns to Jerusalem

And so says the king unto Joab, “Behold now I have done the word the this. And go; bring back the young man, [bring back] Absalom.”

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14:21

Consequently, the king said to Joab, “Listen now: I have done this thing. Therefore, go [and] bring back the young man; [bring back] Absalom.”

Consequently, the king said to Joab, “Now listen to me: I have done what you wanted; therefore, go and bring back the young man; bring back Absalom.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king said to Joab: Behold I <u>am appeased and have granted your request: Go therefore</u> and fetch back the boy Absalom.
Masoretic Text (Hebrew)	And so says the king unto Joab, "Behold now I have done the word the this. And go; bring back the young man, [bring back] Absalom."
Peshitta (Syriac)	And the king said to Joab, Behold now, I have done <u>as you have said</u> ; go <u>therefore</u> , bring me the young man Absalom again.
Septuagint (Greek)	And the king said to Joab, Behold now, I have done to you according to this <u>your</u> word: go, bring back the young man Absalom.

Significant differences: The Hebrew says, "I have done this thing." The English translations from the Latin and Syriac are looser translations. The Greek adds the word *your*.

Near the end, the English translation from the Syriac and Latin both add the word *therefore*.

Thought-for-thought translations; paraphrases:

Common English Bible	So the king said to Joab, "All right then. I will do it. Go and bring back my boy Absalom."
Contemporary English V.	David turned to Joab and said, "It seems that I have already given my decision. Go and bring Absalom back."
Easy English	The king said to Joab, 'I agree. I will do it. Go and bring back the young man Absalom.'
Easy-to-Read Version	The king said to Joab, "Look, I will do what I promised. Now please bring back the young man Absalom."
Good News Bible (TEV)	Later on the king said to Joab, "I have decided to do what you want. Go and get the young man Absalom and bring him back here."
<i>The Message</i>	The king spoke to Joab. "All right, I'll do it. Go and bring the young man Absalom back."
New Century Version	Absalom Returns to Jerusalem The king said to Joab, "Look, I will do what I promised. Bring back the young man Absalom."
New Living Translation	So the king sent for Joab and told him, "All right, go and bring back the young man Absalom."

Partially literal and partially paraphrased translations:

American English Bible	And the king said to Joab: 'Look, I'm going to do what you're asking. So, go and bring back the young man Absalom!'
Christian Community Bible <i>God's Word</i> TM	Then the king told Joab, "Well, I shall do it. Go, fetch the young man Absalom." Then the king told Joab, "This is what you'll do. Bring back the young man Absalom."
New American Bible	<i>Absalom's Return.</i> Then the king said to Joab: "I am granting this request. Go and bring back young Absalom." .
New Jerusalem Bible	The king then said to Joab, 'Very well, the suit is granted. Go and bring the young man Absalom back.'
New Simplified Bible	Later on the king said to Joab: »I have decided to do what you want. Go and get the young man Absalom and bring him back here.«
Revised English Bible	The king said to Joab, 'You have my consent, go and bring back the young man Absalom.'

Today's NIV The king said to Joab, "Very well, I will do it. Go, bring back the young man Absalom."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English The king said to Joab, "Here please, do this word: Go, return the lad Absalom!" And the king said to Joab, See now, I will do this thing: go then and Come back with the young man Absalom.

Complete Jewish Bible The king said to Yo'av, "All right, I am granting this request. Go, and bring back young Avshalom."

Ferar-Fenton Bible The King consequently said to J'oab, "Since then you have contrived this conversation with me, go and bring back the young man, Absalom."

HCSB Then the king said to Joab, "I hereby grant this request. Go, bring back the young man Absalom."

New Advent Bible And the king said to Joab: Behold I am appeased and have granted your request: Go therefore and fetch back the boy Absalom.

NET Bible® Then the king said to Joab, "All right! I [Many medieval Hebrew mss have "you" rather than "I."] will do this thing! Go and bring back the young man Absalom!

NIV – UK The king said to Joab, `Very well, I will do it. Go, bring back the young man Absalom.'

Literal, almost word-for-word, renderings:

Context Group Version And the king said to Joab, Look now, I have done this thing: go therefore, bring the young man Absalom back.

Darby Translation And the king said to Joab, Behold now, I have done this thing: so go, bring back the young man Absalom.

English Standard Version Then the king said to Joab, "Behold now, I grant this; go, bring back the young man Absalom."

exeGesés companion Bible And the sovereign says to Yah Ab, Behold, I pray you, I work this word: go, return the lad Abi Shalom.

LTHB And the king said to Joab, Behold, now, I have done this thing. Then go, bring back the young man Absalom.

Syndein Then the king said unto Joab, "Yes, now I have done this thing. Go, therefore, bring back the 'young man' Absalom {shuwb - Hiphil stem - RBT says the Hiphil stem indicates (with verse 24) that Absalom is pardoned but not completely, he will be placed in the custody of Joab - Joab caused him to be brought back and Absalom's future behavior is his responsibility}." {Note: By using 'young man', David is indicating that Absalom is NOT being restored to 'Prince elect' the future king of Israel. David pardoned Absalom but did not personally forgive him. This is another error of David.}

Young's Updated LT And the king says unto Joab, "Lo, I pray you, you have done this thing; and go, bring back the young man Absalom."

The gist of this verse: The king tells Joab to go and bring Absalom back to Israel.

2Samuel 14:21a

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
'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
Yôw'âb (יוב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: [Consequently, the king said to Joab, ...](#) We are not given any sort of a time and space frame here. We do not know if Joab would be in court observing his work, or whether that was a part of his essential duties. If Joab was there, David then turned to him and said these words. If Joab was not there, then David, soon after, called Joab in and gave him orders.

In any case, nothing else is said about David speaking to the Tekoan woman. He may have said, "You may go now"; or she might still be standing there when David gives orders to Joab. There is even the possibility that Joab was not even in court, and David spoke to him a few days later.

2Samuel 14:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הנה) [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
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
'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
dâbâr (דבר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

2Samuel 14:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation:...“Listen now: I have done this thing. It is possible that *listen now* might be legal language for, “...and here is my ruling:...” Or it may mean, *I agree with what has been said in court here today*. In any case, whatever it was that this woman was trying to get across to David, it worked, and he, in these words, is agreeing to her proposal.

2Samuel 14:21c

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</i>	simple wâw conjunction	No Strong's # BDB #251

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly, and specially, and namely, and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who, which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but, and yet, although, otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered *or* (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered *because, for, that, in that* (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered *so that, therefore, wherefore* (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: *in order that* (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition* and is reasonably rendered *then*.⁶²

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
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Translation: *Therefore, go...* Because David has approved the request that Joab has, we use this wâw conjunction as a conclusion of sorts. Essentially, what David is saying is, “Because I have agreed to what you have proposed, therefore, you must go and get Absalom.”

⁶² H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

This verb also means *depart*, and the picture painted makes it appear as if Joab is right there in the courtroom and David agrees to his request, as made through the woman, and now he tells Joab, “Go, depart.”

2Samuel 14:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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>	2 nd person masculine singular, Hiphil imperative	Strong's #7725 BDB #996
'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
na'ar (נָעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation:... [and] bring back the young man;... When issuing two separate commands, we often will put an *and* between them. However, in the Hebrew, it is common to simply put the two imperatives together without any intervening conjunction. That is simply the difference of the languages.

David first calls Absalom *the young man*. I don't know that we can determine what is in David's mind here. Was he upset about how things worked out? Was he speaking of Absalom in an impersonal way? Or was this just the flowery legal language which judges occasionally use? This could be in keeping with the courtroom decorum, where Absalom was never actually mentioned by name.

2Samuel 14:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
'Ăbîyshâlôwm (אָבִישׁלֹוֹם) [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 'Ab^eshâlôwm (אָבִישׁלֹוֹם) [pronounced *ahb^e-shaw-LOHM*] is found here.

Translation:...[bring back] Absalom.” You will notice the sign of the direct object which is not translated. That means that, the action of the previous verb is applied at this point as well; it is applied to Absalom. Therefore, David is telling Joab to bring back Absalom.

Application: You may get what you want, politically speaking. That bill you favored passed; that candidate that you supported was elected. However, that does not mean that it is blue skies from hereon out. Joab will get what he desires—Absalom will return from exile. However, what Joab actually wants, which is probably a stability within

the family of David—that he will not get. Human solutions often come with a variety of consequences, some of them being greater problems than the problem one sought to solve. An example of this was given earlier. Politicians saw women who had children and their husbands abandoned them or abused them or whatever, and this put the children in danger of being without food and shelter. So, to solve this problem, politicians instituted welfare, food stamps and section 8 housing. However, the unintended consequence was, women would intentionally have children out of wedlock and use this to get on welfare, food stamps and section 8 housing. In essence, they married the government so Uncle Sugar provide for them.

The entire verse reads: **Consequently, the king said to Joab, “Listen now: I have done this thing. Therefore, go [and] bring back the young man; [bring back] Absalom.”** What appears to be the case is, David was first speaking to the actress, the woman from Tekoa, in court; and then he turns to Joab, and says, “Okay, you are right; I will agree to allow Absalom to return to Jerusalem. Go and bring him back.” That is the most natural understanding of this verse.

The woman from Tekoa, speaking from Joab’s script, was able to logically put David into a corner. In open court, he agreed to grant mercy to her living son. David did not agree to this based upon a precedent of law; he simply acquiesced to the woman’s request, putting civil law above criminal law. This trapped David into having to pardon Absalom as well; because of the parallel situation. For David to pardon this woman’s son, he would have to likewise pardon Absalom. Again, let me refer you back to the **Parallels between the Tekoan Woman’s Case and Absalom**.

And so falls Joab unto his faces ground-ward and so does obeisance and so he blesses the king. And so says Joab, “The day has known your servant that I have found grace in your eyes, my adonai the king when has done the king a word of your servant.”

2Samuel
14:22

So Joab fell before his face onto the ground and he did obeisance [to the king] and he praised the king. Then Joab said, “Today, your servant knows that I have found grace in your sight, my adonai the king when the king did the word of your servant.”

So Joab fell to the ground before David’s face, doing obeisance to the king and praising the king. Then Joab said, “Today, your servant realizes that I have found grace in your sight, my lord the king, because you have granted me my request.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day your servant has understood, that I have found grace in your sight, my lord, O king: for you have fulfilled the request of your servant.

Masoretic Text (Hebrew)

And so falls Joab unto his faces ground-ward and so does obeisance and so he blesses the king. And so says Joab, “The day has known your servant that I have found grace in your eyes, my adonai the king when has done the king a word of your servant.”

Peshitta (Syriac)

And Joab fell on his face to the ground and did obeisance and blessed the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant.

Septuagint (Greek)

And Joab fell on his face to the ground, and bowed down, and blessed the king. And Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, for my lord the king has performed the request of his servant.

Significant differences:

I am not sure what the English translation from the Latin meant by *adored*. The rest of this verse seems to line up well in all of the ancient languages.

Thought-for-thought translations; paraphrases:

Common English Bible	Joab fell facedown, bowing low out of respect, and he blessed the king. "Today your servant knows that you think well of me, my master and king," Joab said, "because the king has followed up on his servant's recommendation."
Contemporary English V.	Joab bowed very low and said, "Your Majesty, I thank you for giving your permission. It shows that you approve of me."
Easy-to-Read Version	Joab bowed with his face on the ground. He blessed King David, and said, "Today I know that you are pleased with me. I know because you have done what I asked."
Good News Bible (TEV)	Joab threw himself to the ground in front of David in respect, and said, "God bless you, Your Majesty! Now I know that you are pleased with me, because you have granted my request."
<i>The Message</i>	Joab bowed deeply in reverence and blessed the king. "I'm reassured to know that I'm still in your good graces and have your confidence, since the king is taking the counsel of his servant."
New Berkeley Version	Joab fell on his face to the ground, prostrated himself, and was profuse in his gratitude toward the king. "Today," Joab said, "your servant knows that I have found favor in your eyes, O my master and king, because the king has granted his servant's request."
New Living Translation	Joab bowed with his face to the ground in deep respect and said, "At last I know that I have gained your approval, my lord the king, for you have granted me this request!"

Partially literal and partially paraphrased translations:

American English Bible	Then JoAb fell with his face to the ground and bowed; and then he praised the king, saying, 'Today your servant knows that he has found favor in your eyes, O my lord the king, for you have handled this matter for your servant.'
Christian Community Bible	Joab fell on his face to the ground in homage and blessed the king, saying, "Today I know that you look kindly on me, my lord the king, because you have granted this my request."
<i>God's Word</i> TM	Joab quickly bowed down with his face touching the ground, and he blessed the king. He said, "Today I know that you have been kind to me because you have done what I wanted."
New American Bible	Falling to the ground in homage and blessing the king, Joab said, "This day your servant knows that I am in good favor with you, my lord king, since the king has granted the request of your servant."
NIRV	Joab bowed down with his face toward the ground. He did it to honor the king. And he asked God to bless the king. He said, "You are my king and master. Today I know that you are pleased with me. You have given me what I asked for."
New Jerusalem Bible	Joab fell on his face to the ground, prostrated himself and blessed the king. 'My lord king,' Joab said, 'today your servant knows that he has won your favour, since the king has done what his servant asked.'
New Simplified Bible	Joab quickly bowed down with his face touching the ground. He blessed the king. He said: »Today I know that you have been kind to me because you did what I wanted.«
Revised English Bible	Then Joab humbly prostrated himself, took leave of the king with a blessing, and said, 'Now I know that I have found favor with your majesty, because you have granted my humble petition.'
Today's NIV	Joab fell with his face to the ground to pay him honor, and he blessed the king. Joab said, "Today your servant knows that he has found favor in your eyes, my lord the king, because the king has granted his servant's request."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Joab fell on his face to the ground, bowing and blessing the king. Joab said, "Today my lord and king, your servant knows that I found grace in your eyes, for the king did the word of his servant."
Bible in Basic English	Then Joab, falling down on his face on the earth, gave the king honour and blessing; and Joab said, Today it is clear to your servant that I have grace in your eyes, my lord king, because the king has given effect to the request of his servant..
Complete Jewish Bible	Yo'av fell to the ground on his face, prostrating himself, and blessed the king; Yo'av said, "Today your servant knows that I have won your favor, my lord, king, because the king has done what your servant requested."
Ferar-Fenton Bible	So J'oab bent his face toward the earth, and bowed , and thanked the king. Then J'oab said, "I know to-day that I have found favor in your eyes, your Majesty, because the king has made such a promise to his servant."
HCSB	Joab fell with his face to the ground in homage and praised the king. "Today," Joab said, "your servant knows I have found favor with you, my lord the king, because the king has granted the request of your servant."
JPS (Tanakh—1985)	Joab flung himself face down on the ground and prostrated himself. Joab blessed the king and said, "Today your servant knows that he has found favor with you, my lord king, for You Majesty has granted his servant's request."
New Advent Bible	And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day your servant has understood, that I have found grace in your sight, my lord, O king: for you have fulfilled the request of your servant.
NET Bible®	Then Joab bowed down with his face toward the ground and thanked [Heb "blessed."] the king. Joab said, "Today your servant knows that I have found favor in your sight, my lord the king, because the king has granted the request of your [The present translation reads with the Qere "your" rather than the MT "his."] servant!"

Literal, almost word-for-word, renderings:

Context Group Version	And Joab fell to the ground on his face, and did obeisance, and esteemed the king: and Joab said, Today your slave knows that I have found favor in your sight, my lord, O king, in that the king has performed the request of his slave.
English Standard Version	And Joab fell on his face to the ground and paid homage and blessed the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord the king, in that the king has granted the request of his servant."
exeGesés companion Bible	And Yah Ab falls to the earth on his face and prostrates and blesses the sovereign: and Yah Ab says, Today your servant knows that I find charism in your eyes, my adoni, O sovereign, in that the sovereign works the word of his servant.
Fred Miller's Revised KJV	And Joab fell to the ground on his face and bowed himself and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant.
LTHB	And Joab fell on his face to the earth, and bowed, and blessed the king. And Joab said, Today your servant has known that I have found grace in your eyes, my lord, O king, in that the king has done the word of his servant.
Modern KJV	And Joab fell to the ground on his face, and bowed himself, and thanked the king. And Joab said, Today your servant knows that I have found grace in your sight, my lord, O, king, in that the king has done what your servant has asked..
NASB	Joab fell on his face to the ground, prostrated himself and blessed the king; then Joab said, "Today your servant knows that I have found favor in your sight, O my lord, the king, in that the king has performed the request [Lit word] of his servant."

New RSV

Joab prostrated himself with his face to the ground and did obeisance, and blessed the king; and Joab said, `Today your servant knows that I have found favour in your sight, my lord the king, in that the king has granted the request of his servant.'

Syndein

{Exuberance of Joab}

And Joab fell with his face to the ground {naphal - an informal bow - a bow and salute to the king}. He both honored/'bowed himself' {shachah - the official formal bow}, and saluted the king. Then Joab said, "Today . . . your 'loyal subject' knows that I have found grace in your eyes, my lord, O king, because the king has performed/fulfilled the request of his servant." {Note: Joab erroneously equates 'getting his way' . . . with 'the grace of God' - a misapplication of the doctrine of grace. He also thinks all the nations problems are solved by bringing back Absalom. Instead, he and David will soon be in the woods looking for soldiers to fight on their side!}

Updated Bible Version 2.11

And Joab fell to the ground on his face, and did obeisance, and blessed the king; and Joab said, Today your slave knows that I have found favor in your sight, my lord, O king, in that the king has performed the request of his slave.

World English Bible

Joab fell to the ground on his face, and did obeisance, and blessed the king: and Joab said, Today your servant knows that I have found favor in your sight, my lord, king, in that the king has performed the request of his servant.

Young's Updated LT

And Joab falls on his face to the earth, and does obeisance, and blesses the king, and Joab says, "To-day has your servant known that I have found grace in your eyes, my lord, O king, in that the king has done the word of his servant."

The gist of this verse:

Joab prostrates himself before thing king and thanks him profusely.

2Samuel 14:22a

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
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
Yôw'âb (יֹאבָב) [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
'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)	Strong's #413 BDB #39
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular) with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, 'el pânîym (פָּנִים אֶל) [pronounced *ehl-paw-NEEM*] mean *into his presence, before, in his presence; upon the surface of something*.

2Samuel 14:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
It is a minor point, but it appears, by the use of this particular preposition, that Joab falls before the presence of the king rather than upon his own face. In other words, the 3 rd person masculine singular suffix here, I believe, applies to Joab and not to David. I don't know that this makes a great deal of difference at this point.			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: [So Joab fell before his face onto the ground...](#) Joab believes that this is the best thing for the nation, for David and his son Absalom to be reconciled; and for Absalom to return to the kingdom.

As mentioned, we do not know if Joab was in the court at this time, or if David summoned him later. However, it would make most sense that, when the king summons you, to do this bowing and obeisance first, and then speak or be spoken to. If Joab is in the courtroom and the king makes this ruling in his favor, then Joab would immediately fall to the ground. So, this latter scenario appears to be what has occurred.

2Samuel 14:22b

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
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<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

Translation: [...and he did obeisance \[to the king\]...](#) We do not know exactly what this is, although we find this word many times in the Old Testament. Does Joab bow down 3 times, does he recite some litany of respect? We do not know exactly, but he does something else beyond falling to the ground before the king, as that was already covered in v. 22a.

2Samuel 14:22c

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

2Samuel 14:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâarak ^e (בָּרַךְ): [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'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

Translation: ...and he praised the king. Joab is happy with the king's decision, so he blesses and/or praises the king. Now, interestingly enough, one might think that Joab would praise the Lord at this point, but he does not. There is a reason why it is recorded in the Bible in this way: what has been done here is a human viewpoint solution, completely apart from Jesus Christ, the Lord of Israel. Therefore, Joab will praise the king, but not the Lord. Furthermore, as we will find out, a human viewpoint solution will not be a solution at all.

Application: In politics, in the United States, the proper way to correctly move forward seems obvious to believers with doctrine—however, even if good policies are enacted on the national level, and the nation is filled with believers negative toward doctrine, then these solutions will be no solution at all.

This brings up the following topic:

Human Viewpoint Versus Divine Viewpoint

1. Most Christians think with a variety of influences—they have the norms and standards that they were raised with, societal norms and standards, and some of what the Bible teaches.
2. After knowing how to get back into fellowship, the key to the Christian life is being able to think like God. **Do not be conformed to this age, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and perfect will of God. For I say through the grace which has been given to me to every one who is among you, stop thinking of yourself in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine.** (Rom. 12:2–3).
3. Very simply stated, divine viewpoint thinking comes from the Bible doctrine in your human spirit and human viewpoint thinking comes from your human soul.
4. A person can be a new believer or an unbeliever and have divine establishment thinking, which are the norms and standards of God designed to preserve a nation. Many times, unbelieving children can learn these norms and standards from doctrinally straight parents; or some people can acquire divine establishment norms and standards from having been in the military.
5. Arrogance is both a mental attitude sin and an indication of human viewpoint. Believers are warned **But He [God] gives greater grace. Therefore [Scripture] says, "God opposes the proud [or, arrogant], but he gives grace to the humble [or, grace oriented]."** (James 4:6). See also Rom. 12:3
6. One form of arrogance is thinking that your norms and standards are superior to those found in the Bible. Your own norms and standards are not divinely inspired; you learned some of these from your parents

Human Viewpoint Versus Divine Viewpoint

and these were modified by the society in which you live (which are affected by your friendships, contacts, the laws that you are subject to, your education, along with advertising, movies, television, literature and art). An example of a societal norm which I have seen change from being correct to incorrect is society's view toward homosexuality—when I was young, it was viewed as sin, abnormal and distasteful. Today, much of society believes that homosexuality is simply how a person is born (which is not exactly correct) and, therefore, not a sin (again, incorrect).

7. There is no place in the plan of God for human viewpoint thinking. **"My thoughts are not your thoughts, and my ways are not your ways," declares the LORD** (Isa. 55:8). **Therefore, all who are mature should think this way** [as Paul has been teaching]. **And if you think differently about anything, God will reveal this to you also** [through the continued teaching of Bible doctrine] (Philip. 3:15). **Keep thinking objectively about things above** [divine viewpoint] **and not about things on the earth** [human viewpoint] (Col. 3:2).
8. Only the believer in fellowship can learn to think like God, building doctrine upon doctrine. **But the unregenerate man of the highest intellectual attainments is not given access to the things of the Spirit of God, for to him they are folly, and he is not able to come to know them because they are understood in a spiritual realm. But the spiritual man investigates indeed all things, but he himself is not being probed by anyone. For who has come to know experientially the Lord's mind, he who will instruct Him? But as for us, we have the mind of Christ** (1Cor. 2:12–13). Having the mind of Christ is divine viewpoint, and the apostles were able to teach divine viewpoint.
9. Pastor teachers should make every effort to be teaching from the Word of God to their congregation, instead of human viewpoint. Paul told the Corinthians: **My language and the message I preached were not adorned with pleasing words of worldly wisdom, but they were attended with proof and power given by the Spirit, so that your faith might not be in men's wisdom, but in God's power** (1Cor. 2:4–5).
10. Acquiring divine viewpoint thinking is a day-by-day process of learning the Word of God. You do not suddenly decide, "I am going to start thinking like God thinks;" and then it happens. You get exposed to human viewpoint approximately 23 hours/day (minus your sleep time); and, ideally, you get exposed to Bible doctrine 1 hour per day. Over time, Bible doctrine will overtake human viewpoint in your thinking.

This doctrine can be found here: from [Lesson #184 of the Basic Exegesis](#) series.

See http://gracebiblechurchwichita.org/?page_id=184 for more information on this topic.

[Amador Bible Studies](#) covers this [topic](#) in more depth (this is an rtf document which will want to open in Word or WordPerfect on your computer).

Chapter Outline

Charts, Maps and Short Doctrines

So far, this verse reads: **So Joab fell before his face onto the ground and he did obeisance [to the king] and he praised the king.** This is human viewpoint all the way. Joab has found what he believes to be a good political solution—bring Absalom back into the fold, as it were. And, since David has acquiesced, Joab is grateful.

We have only speculated as to why Joab is doing this: (1) David will require a successor some day. (2) Of David's children, only Absalom seems to have David's charisma. (3) It is better to have Absalom as a son in Jerusalem than a possible enemy on the border of Israel. What Joab does not figure on is, Absalom will rebel against David within Israel. Having been brought back to Jerusalem, Absalom now has legitimacy conferred upon him.

2Samuel 14:22d

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

2Samuel 14:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôw'âb (יָוֵב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<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
'ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
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
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person singular, Qal perfect	Strong's #4672 BDB #592
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced b ^{eh}]	<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
'êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
Owen lists this as a plural noun. With the suffix, I am unsure.			
This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical. Possibly, this could also mean, <i>as you please, as you want, as you desire, whatever you think is right</i> .			
'ădônây (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

2Samuel 14:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădōnay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădōnîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i>].			
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 <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 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
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: Then Joab said, "Today, your servant knows that I have found grace in your sight, my adonai the king... Part of what Joab says is given here. He recognizes that he has found grace in David's sight, whom he calls *my lord the king*; he does not call him *Uncle David* in court.

Also, as mentioned in the introduction to this chapter, we do not find David's name at all. This is the only chapter of 2Samuel to lack David's name. It is possible that this narrative was originally pulled from the court records.

2Samuel 14:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
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
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 (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
ʿebed (עֶבֶד) [pronounced <i>GE^b-ved</i>]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix; pausal form	Strong's #5650 BDB #713

Translation: ...when the king did the word of your servant." It is interesting that Joab says he found grace in David's sight *when* he granted him this request. However, this may have been an ongoing discussion between Joab and David, and David finally gives in at this point.

The entire verse reads: [So Joab fell before his face onto the ground and he did obeisance \[to the king\] and he praised the king. Then Joab said, “Today, your servant knows that I have found grace in your sight, my adonai the king when the king did the word of your servant.”](#) What ought to stand out is, all of this is human viewpoint. All of this is based upon Joab figuring out what he believed to be best for Israel. A political solution without the spiritual solution is no solution.

What is the spiritual solution? At this point, we do not know. What Joab, the woman from Tekoa and David are all doing is setting the stage for David’s next stage of divine discipline (which is designed for his blessing). All of these people appear to be believers in Y^ehowah Elohim, so what *should* be their next move? Nathan the prophet. David should not have made a ruling in court; he should have gone to Nathan the prophet and asked for direction. Or, in the alternative, because David does have doctrine in his soul, he can make some actual decisions.

As we will find out, there is no actual forgiveness involved here. The king never formally pardons Absalom in an open court, and then resumes a relationship with Absalom. David will bring Absalom back into the kingdom, but he will have no contact with Absalom. So David makes a very serious mistake here.

Recall that there is a spiritual undercurrent throughout this chapter. Let’s say that God brought us into His kingdom, but did not forgive us—the result would be that, we could not see God. We could have no fellowship with God. This will be the result of David’s decision. He has not fully forgiven Absalom, so Absalom will be in Jerusalem, but without having fellowship with David, his father. Forgiveness is necessary, and the Bible speaks of it often: [Do not allow the sun to go down while you are still provoked](#) (Eph. 4:26b; AUV).

The complete [Doctrine of Forgiveness \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of Forgiveness

1. Even though there are two parties involved in the act of forgiveness (the person who committed the offense and person against whom the offense was committed), all sin is ultimately against God. Psalm 51:4
2. Forgiveness is only one aspect of God’s plan. God cannot simply just forgive us, and we move on. There has to be a basis for God’s forgiveness, which would be that Jesus Christ died for our sins on the cross. This is phase I forgiveness. Deut. 21:8 Matt. 9:5–6 Eph. 1:7
3. God’s forgiveness of us is complete and total. Psalm 103:12 Jer. 31:34 Ezek. 16:63
4. After salvation, the confession of personal sin to God results in temporal forgiveness for the believer. 1 John 1:9 reads: [If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.](#) This is phase II forgiveness.
5. The unpardonable sin is rejecting Jesus Christ as Savior. God the Holy Spirit makes the gospel real to us when it is presented to us, and our rejection of God the Holy Spirit is tantamount to reject Jesus Christ as our Savior. Matt. 12:24–32 John 3:17–18
6. We are to forgive others and Christ forgave us. Matt. 6:14 Mark 11:25 Eph. 4:32 Col. 3:13
7. Personal conflicts in life are inevitable; we are still to forgive those who have sinned against us.
8. Forgiving others and moving on with your life is actually good for your own mental health. Spending days, weeks or even years with bitterness and anger is a terrible way to go through life.
9. Forgiveness of a criminal does not mean that you ignore his criminal acts or that you do not testify against him in court. You forgive him and bear him no ill will or mental attitude sins. However, you allow the courts to make the decision on whether he should be out in the world or not.
10. Lack of forgiveness on the part of believer will bring his spiritual growth to a standstill. Matthew 6:14-15

The complex doctrine is much more extensive than this.

So far, our passage reads: **Consequently, the king said to Joab, "Listen now: I have done this thing. Therefore, go [and] bring back the young man; [bring back] Absalom." So Joab fell before his face onto the ground and he did obeisance [to the king] and he praised the king. Then Joab said, "Today, your servant knows that I have found grace in your sight, my adonai the king when the king did the word of your servant."**

Joab's Human Viewpoint Solution

1. As we have observed, Joab is a mixed bag. There are times when he seems to be the greatest, most honorable general of all times.
2. However, Joab will have three great failures in his life:
 - a. He obeyed David's order to have Uriah the Hittite killed.
 - b. He is petitioning here for Absalom's forgiveness, but without any thought given to justice.
 - c. He will revolt against Solomon and be killed because of his revolt.
3. Joab right now is clearly happy with David's decision. He obviously believes that this is the right thing for nation Israel.
4. Joab probably believes that he has saved nation Israel.
5. However, Absalom's return will not solve any problems. It will set the stage for revolution.
6. We often make mistakes in our analysis of power. We look to the man who makes the final decisions and admire that power. However, often, there are men of great influence behind him, and their influence is profound. For instance, today, our president is Barack Obama and his press secretary is Jay Carney.¹ These two men will be pounded by the press for the things that President Obama says and does (not as bad as a Republican would be pounded, but they still take a lot of tough questioning). However, there are people behind the scenes, perhaps Mrs. Obama, Valerie Jarrett and others of the Obama inner circle who are really the ones who have all of the influence. However, since all policies emanate from the White House, President Obama and Jay Carney take all of the blame, even though some of these policies may have been the ideas of underlings that the President listens to.
7. So, what we have in David's court is, Joab has made the decision; he has the influence, and King David is going to go along with it. Because of his authority, David will take the blame.
8. Instead of determining what is just, Joab has determined what is politically expedient and he has talked David into going along with him.
9. This is a political solution that Joab has come up with. However, the problem is spiritual. We know this because David is not taking justice into account. David is not functioning like a king who is filled with the Word of God.
10. This is an example of why Joab is not next in line to be king.
11. All of this is going to degenerate into revolution and a full-blown civil war.
12. It will take this civil war to snap David back into fellowship; it will pull him out of interlocking systems of arrogance.

We face situations like this all of the time. We have sinned or we are thinking evil, and God has to whack us in the head to get our attention. That is what will have to happen to David.

¹ You can certainly replace these names with whoever is in office today.

Chapter Outline

Charts, Maps and Short Doctrines

And so rises up Joab and so he goes Geshurward and so he brings Absalom [to] Jerusalem.

2Samuel
14:23

Then Joab arose and went to Geshur. He bought Absalom back [to] Jerusalem.

Then Joab arose and went to Geshur. He brought Absalom back to Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.
Masoretic Text (Hebrew)	And so rises up Joab and so he goes Geshur-ward and so he brings Absalom [to] Jerusalem.
Peshitta (Syriac)	So Joab arose and went to Geshur and brought Absalom to Jerusalem.
Septuagint (Greek)	And Joab arose, and went to Geshur, and brought Absalom to Jerusalem.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Joab went to Geshur to get Absalom. But when they came back to Jerusalem,...
Easy English	Then Joab went to the country of Geshur. He brought Absalom back to Jerusalem.
Easy-to-Read Version	Then Joab got up and went to Geshur and brought Absalom to Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible	So, JoAb got up and went to GedSur, and brought AbSalom back to JeruSalem.
Christian Community Bible	Joab went on his way to Geshur to fetch Absalom and bring him to Jerusa lem.
New American Bible	Joab then went off to Geshur and brought Absalom to Jerusalem.
New Jerusalem Bible	Joab then set off, went to Geshur, and brought Absalom back to Jerusalem.
New Simplified Bible	Joab went to Geshur and brought Absalom back to Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So Joab got up and went to Geshur and came back again to Jerusalem with Absalom.
Complete Apostles' Bible	Then Yo'av got up, went to G'shur and brought Avshalom to Yerushalayim.
Ferar-Fenton Bible	J'oab accordingly arose and went to Gheshur, and brought Absalom to Jerusalem.
JPS (Tanakh—1985)	And Joab went at once to Geshur and brought Absalom to Jerusalem.
NET Bible®	So Joab got up and went to Geshur and brought Absalom back to Jerusalem.
NIV, ©2011	Then Joab went to Geshur and brought Absalom back to Jerusalem.
<i>The Scriptures</i> 1998	And Yo' ab? rose up and went to Geshur, and brought Ab?shalom to Yerushalayim.

Literal, almost word-for-word, renderings:

English Standard Version	So Joab arose and went to Geshur and brought Absalom to Jerusalem.
exeGesés companion Bible	And Yah Ab rises and goes to Geshur and brings Abi Shalom to Yeru Shalem.
Syndein	{Verses 23-24: Absalom Remanded to Custody of Joab} So Joab got up and went to Geshur {instant action - Joab was 'enthusiastic' about his mission}, and cause Absalom to be brought back to Jerusalem.
Young's Updated LT	And Joab rises and goes to Geshur, and brings in Absalom to Jerusalem.

The gist of this verse: Joab goes to Geshur and brings Absalom back to Jerusalem.

2Samuel 14:23a

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
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: *Then Joab arose...* The verb here means two things. Joab is prostrate on the ground before David; so, he will have to get up at some point in time, and this indicates that he got up. However, this verb is often used when a person has a purpose or an objective and this indicates that he is ready to move toward that purpose, goal or objective.

2Samuel 14:23b

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
G ^e shûwr (גֶּשׁוּר) [pronounced <i>g^esh-OOR</i>]	<i>to join; a bridge, a land of bridges and is transliterated Geshur</i>	masculine singular proper noun with the directional hê	Strong's #1650 BDB #178

If a word, after a verb of motion, has the hê locale *âh* (ה) ending, it is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. I call it the directional hê for simplicity's sake. Essentially, it answers the question *where?* 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 *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: *...and went to Geshur.* Geshur is northeast of Israel and it is a small country which had a good relationship with Israel. David married the king's daughter, and Absalom and Tamar were his children through this princess. This suggests that David acquired this wife, the mother of Absalom and Tamar, as part of peace agreement (which would have been established before David was king in Jerusalem).

After killing Amnon at his northern ranch, Absalom then went further north and took refuge with his grandfather (2Sam. 13:37). What will follow will suggest that Absalom was immediately accepted by his grandfather and that he possibly had a future in Geshur.

2Samuel 14:23c

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 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 (אָת) [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
'Ăbîyshâlôwm (אָבִישׁלֹוֹם) [pronounced <i>ub-ee-shaw-LOHM</i>]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
An alternate form of this word is 'Ab ^e shâlôwm (אָבֶשׁלֹוֹם) [pronounced <i>ahb^e-shaw-LOHM</i>].			
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y^{oo}-shaw-LAH-yim</i>]	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

Translation: He bought Absalom back [to] Jerusalem. Joab is quite enthusiastic about this, as he has gone to such trouble to get Absalom back.

Bear in mind that Absalom probably was not sitting on a half-throne in Geshur eating grapes and being fanned. After a short time, the king probably gave Absalom some responsibilities. So, after a period of two years, Absalom probably had a good relationship with his grandfather and had developed other relationships there. So, let me suggest that, even though Absalom was glad to return home, particularly to his sister Tamar, he was expecting more than what he got.

Bunting⁶³ suggests that this is a distance of 88 miles from Jerusalem.

And so says the king, “He will turn back unto his house and my faces he will not see.” And so turns back Absalom unto his house and faces of the king he has not seen.

2Samuel
14:24

The king then said, “He will turn back to his [own] house and he will not see my face.” Therefore, Absalom turned back to his house and he did not see the face of the king.

But the king issued the following order: “Absalom will turn back around to his own house and he is not to see my face.” Consequently, Absalom turned back to his house and he did not see the king.

Here is how others have translated this verse:

Ancient texts:

⁶³ Bunting in Bunting's Travels pp. 146, 148. From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:23.

Latin Vulgate	But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.
Masoretic Text (Hebrew)	And so says the king, "He will turn back unto his house and my faces he will not see." And so turns back Absalom unto his house and faces of the king he has not seen.
Peshitta (Syriac)	And the king said, Let him <u>go</u> to his own house, but let him not be seen in my <u>presence</u> . So Absalom <u>went</u> to his own house and did not see the king's face.
Septuagint (Greek)	And the king said, Let him return to his house, and not see my face. And Absalom returned to his house, and saw not the king's face.
Significant differences:	The second verb should be <i>return</i> rather than <i>go</i> (English translation from the Syriac). <i>Presence</i> (Syriac) is a reasonable synonym for <i>face</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	David told Joab, "I don't want to see my son Absalom. Tell him to stay away from me." So Absalom went to his own house without seeing his father.
Contemporary English V.	The king said, "He must go straight to his own house. He must not see my face." So Absalom went straight to his own house and did not see the king.
Easy English	But the king said, 'Absalom must go to his own house. He cannot come to see me.' So, Absalom went to his own house. He did not visit the king.
Easy-to-Read Version	But King David said, "Absalom can go back to his own house. He can't come to see me." So Absalom went back to his own house. Absalom could not go to see the king.
Good News Bible (TEV)	The king, however, gave orders that Absalom should not live in the palace. "I don't want to see him," the king said. So Absalom lived in his own house and did not appear before the king.
<i>The Message</i>	The king said, "He may return to his house, but he is not to see me face to face." So Absalom returned home, but was not permitted to see the king.
New Berkeley Version	Still, the king directed, "Let him turn aside into his house; he is not to see my face." Absalom, accordingly, lived at his own house and did not come into the king's presence.
New Living Translation	But the king gave this order: "Absalom may go to his own house, but he must never come into my presence." So Absalom did not see the king.

Partially literal and partially paraphrased translations:

American English Bible	And the king said, 'Let him return to his home, but I don't want to see his face!' As the result, Absalom returned home, but he wasn't allowed to see the face of the king.
<i>God's Word</i> ™	But the king said, "Absalom should return to his own house. He will not see me." So Absalom returned to his house and didn't see the king.
New American Bible	But the king said, "Let him go off to his own house; he shall not appear before [Appear before: lit., "see the face of," a term from court etiquette; so also in vv. 28, 32.] me." So Absalom went off to his house and did not appear before the king.
NIRV	But the king said, "He must go to his own house. I don't want him to come and see me." So Absalom went to his own house. He didn't go to see the king.
New Jerusalem Bible	The king, however, said, 'Let him retire to his own house; he is not to appear in my presence.' So Absalom retired to his own house and was not received by the king.
Revised English Bible	But the king said, 'Let him go to his own quarters; he shall not come into my presence.' So Absalom repaired to his own quarters and did not enter the king's presence.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said, "He turns-around to his house, but never sees my face." Absalom turned-around into his house, and never saw the king's face.
Bible in Basic English	And the king said, Let him go to his house, but let him not see my face. So Absalom went back to his house and did not see the face of the king.
Complete Jewish Bible	However, the king said, "Let him return to his own house, but he is not to appear in my presence." So Avshalom returned to his own house and did not appear before the king.
Ferar-Fenton Bible	But the king commanded, "Let him reside in his own house, for he shall not see my face." Absalom therefore resided in his own house, and did not see the face of the king.
HCSB	However, the king added, "He may return to his house, but he may not see my face." So Absalom returned to his house, but he did not see the king.
JPS (Tanakh—1985)	But the king said, "Let him go directly to his house and not present himself to me." So Absalom went directly to his house and did not present himself to the king.
NET Bible®	But the king said, "Let him go over [Heb "turn aside."] to his own house. He may not see my face." So Absalom went over [Heb "turned aside."] to his own house; he did not see the king's face.
NIV, ©2011	But the king said, "He must go to his own house; he must not see my face." So Absalom went to his own house and did not see the face of the king.
<i>The Scriptures</i> 1998	And the sovereign said, "Let him return to his own house, but do not let him see my face." And Abshalom went to his own house, and did not see the sovereign's face.

Literal, almost word-for-word, renderings:

Darby Translation	And the king said, Let him turn to his own house, and let him not see my face. And Absalom withdrew to his own house, and saw not the king's face.
English Standard Version	And the king said, "Let him dwell apart in his own house; he is not to come into my presence." So Absalom lived apart in his own house and did not come into the king's presence.
exeGesés companion Bible	And the sovereign says, Have him return to his own house and not see my face. So Abi Shalom returns to his own house and sees not the face of the sovereign:
The Geneva Bible	And the king said, Let him turn to his own house [Covering by this his affection, and showing some part of justice to please the people.], and let him not see my face. So Absalom returned to his own house, and saw not the king's face.
LTHB	And the king said, Let him turn to his house, and he shall not see my face. And Absalom turned to his house, and he did not see the king's face.
New RSV	The king said, 'Let him go to his own house; he is not to come into my presence.' So Absalom went to his own house, and did not come into the king's presence.
Syndein	Then the king commanded, "He will {an order} go back to his own palace. And, he {Absalom} will not see my face." So Absalom returned to his own palace {overtly obeying the king - but we will see in his soul he was bitter}, and did not see the face of the king {so from bitterness, Absalom will remain a criminal. He will remain out of fellowship, revolt against his father, and die the sin unto death}. {Note: A pardon means 'as if he never committed the crime'. If a criminal who is pardoned is to be rehabilitated, society must follow both the letter and spirit of the law. The letter of the law says 'his crimes are to be forgotten' (see Isaiah 43:25). David followed the letter of the law. But David violated the 'spirit of the law'. He pardoned Absalom, but

he did NOT forgive and forget personally. And, this will cause more problems for him in the future.}.
 Young's Updated LT [And the king says, "Let him turn round unto his house, and my face he does not see."](#) And Absalom turns round unto his house, and the face of the king he has not seen.

The gist of this verse: The king orders that Absalom simply return to his house, but not to come into his presence

2Samuel 14:24a

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</i>	3 rd person masculine singular, Qal imperfect	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
çâbab (בָּבַב) [pronounced <i>saw^b-VAH^bV</i>]	<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 masculine singular, Qal imperfect	Strong's #5437 BDB #685
'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)	Strong's #413 BDB #39
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

Translation: [The king then said, "He will turn back to his \[own\] house...](#) We would reasonably assume that David is making a declaration in court concerning Absalom. Joab is probably standing before David, and Absalom is probably out in the foyer waiting to see his father. And David then makes this pronouncement.

The idea here is, David is issuing an order; he is giving a command. What appears to be the case, based upon this verb is, Joab goes and gets Absalom, they come to the palace of David, and Joab goes in to David saying, "Absalom is right outside and he is looking forward to seeing his father again." And then David issues this order. ["He will turn back around to his own house."](#)

We are not given a time frame on this. Because Joab brings back Absalom in v. 23, and because there are a series of wâw consecutives and imperfect verbs in vv. 22–24, that would suggest that this occurs after Absalom returns to Jerusalem. The picture this paints is, Joab returns to Jerusalem with Absalom; they both clean up after

this long journey, and then Joab brings Absalom into the palace. However, Absalom is not allowed into David’s presence and David makes this pronouncement.

This further suggests that David, while Joab was on his mission, thought about this situation; thought about Amnon and thought about Absalom. He was ready to accept Absalom back into the kingdom, but David was not ready to really forgive Absalom. This placed Absalom into a state of limbo, if you will. Absalom was likely accepted and given responsibilities in Geshur. This does not appear to be the case in Jerusalem.

What the Bible is emphasizing is, David has not fully forgiven Absalom; David has not yet pardoned Absalom. Nothing official has occurred to indicate a reconciliation between David and his son Absalom. This leaves Absalom out in some limbo. This suggests that David is still allowing his emotion to rule over him. Joab has attempted a political solution, which solution is not working out. And Absalom is just Absalom, but he has become more arrogant and hungry for power.

Recall that much of what is happening is based upon David’s sin with Bathsheba (and against her husband Uriah). God had to deal with David, and his punishment was spread out over a period of time. While David is in fellowship, this pressure is for spiritual growth. While David is out of fellowship, this pressure is discipline. So far, David has suffered the loss of his first child with Bathsheba, his daughter Tamar was raped, and his son Amnon was killed. The final installment will be the revolution of Absalom, which is what is being set up in this chapter.

2Samuel 14:24b			
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</i>	simple wâw conjunction	No Strong’s # BDB #251
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular) with the 1 st person singular suffix	Strong’s #6440 BDB #815
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
râ’âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7200 BDB #906

Translation: ...and he will not see my face.” So that there is no confusion. David is not just in a bad mood nor is he busy. He says right out that Absalom will not see David at all. “He will not see my face.” Again, this sounds like an order issued by David to Joab and to the rest of his staff. What appears to be the case is, Joab returned with Absalom, they both went to the palace, David received Joab and then gave him this directive: “He will turn back to his [own] house and he will not see my face.”

Barnes⁶⁴ suggests that this half-forgiveness may have been at the urging of Bathsheba, who would thus preserve her son Solomon for the throne. At this point, I would hate to impugn the character of Bathsheba. The Bible seems to put all of this on David’s shoulders; therefore, that is how we ought to read and understand this passage.

⁶⁴ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 2Sam. 14:24.

Clarke writes: *He would not at once restore him to favor, though he had now remitted his crime; so that he should not die for it. It was highly proper to show this detestation of the crime, and respect for justice.*⁶⁵ The problem here is, at least, according to a half dozen commentators,⁶⁶ is that David has given a half-hearted forgiveness.

However, Clarke's comment and the idea that, this is a half-hearted forgiveness does not fully apprehend all that has gone on. The problem here is, there has been no justice. It is David who has been unjust. His killing of Uriah and taking of Bathsheba were heinous actions. His inability to treat his worthless son Amnon with justice is what has set these events into motion. David cannot go through with a just decision because he feels, in my estimation, hypocritical about it. Therefore, the true problem is, there is no respect for justice found in any of David's actions.

Nearly every commentator, including very good ones, say that the problem is, David does not fully forgive Absalom. That explanation does not take this far enough, nor does it help us understand what we are to learn from this passage.

David Does Not Defer to Justice

1. David is a cad, and this has been fully appreciated back in 2Sam. 11–13.
2. He took the wife of one of his soldiers and had sex with her, then, when he found that she was pregnant, he had her husband, a wonderful, loyal soldier (2Sam. 23:39), killed. 2Sam. 11
3. It does not get any lower than that. For a man of God to do this things, he is pretty lost.
 - a. As an aside, David has not lost his salvation; he has simply lost his way. Psalm 51:3
4. However, when David named his sins to God, he recognized that he sinned only against God. Psalm 51:4
5. David also recognized that God had forgiven him. Psalm 51:1–2
6. However, this great man of justice, because of his own personal sins, was unable to execute justice with regards to his sons. Part of David's responsibilities as king was to render judgment as the high court of the land.
7. For whatever reason—personal indulgence, in ability to blame his sons for the weaknesses the learned and inherited from him, or simple maudlin sentimentality—David did not deal with his sons in justice; he dealt with them according to his emotions.
8. Therefore, Amnon can rape Tamar, and David does nothing about it. 2Sam. 13:21
9. Therefore, Absalom can have Amnon killed, and, three years later, he is returned to Jerusalem.
10. What had changed? Nothing! The facts of the case were exactly the same, and yet, for three years, Absalom lived under a self-imposed banishment, and now he was going to come back, but he will not be allowed to see David (2Sam. 13:38 14:24, 28). Then, two years later, after Absalom destroys property belonging to Joab, he will be accepted by David (2Sam. 14:33). What had changed? Not a damned thing!
11. **Application:** your children, your students, your recruits, your employees all expect to see righteousness rewarded and unrighteousness punished. You cannot ignore wrong behavior. You cannot just love them back away from bad behavior.
12. There is only one thing that changes, that can account for David and Absalom's changing relationship: David's personal emotions. His anger against Absalom subsided somewhat, and so Absalom was not allowed back into the kingdom; David's anger against Absalom decreases even more, and David accepts Absalom into the kingdom. David's anger subsides a bit more, and then David accepts Absalom as his son, heir to the throne. The only thing that changed in all of this: David's emotions.
13. When a person in authority responds to those under his authority with emotion and not with justice, he will not be respected.

⁶⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:24.

⁶⁶ A prominent one is J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 240.

Because most believers have read and understand John 3:16 (For God loved the world [of sinners] so much that He gave His one and only Son, so that every person who believes in Him would not [have to] be destroyed, but have never ending life. AUV–NT), we think that God just loves us so, so much, that He must save us from hell. Wrong! Love may be God’s motivation, but it is not why He is able to save us. God can save us because His righteousness and justice were satisfied by the cross (Isa. 53).

Believers, as soon as they are able to take in some solid food, must be taught that God’s justice must be satisfied, or else there is no salvation for us. A perfectly righteous God cannot save us just because He loves us a great deal. That is not enough. God must be just in declaring us righteous. Rom. 3:23–26 1Peter 3:18

Chapter Outline

Charts, Maps and Short Doctrines

You may think, “Well, what can David do, but execute Absalom?” And Absalom killed his scumbag of a brother, Amnon, who needed to be killed. How is this right?

What should David do? David should hold a trial of Amnon—his dead son—and convict him of the crime of raping Tamar, and sentence him to death. He should then declare that Absalom, being the next-of-kin, retroactively had the responsibility to put Amnon to death, which he did. Then David would declare Absalom cleared of all wrongdoing and restore him to the royal family. David would be taking into consideration justice, righteousness, and love.

Do not be confused by this—this is not some sham trial; it is a necessary trial, and Absalom must be there; and Tamar (Absalom’s sister, who was raped) ought to be there. Even if David waited five years or seven years, it would not matter. The idea would be for Absalom to be cleared justly, and to have a clean slate.

We depend upon God to do the same thing. We, as believers, do not want half measures from God. We do not want to be half-forgiven by God or placed into some limbo area like purgatory for a few thousand years. Our forgiveness by God is based upon what Jesus Christ did on our behalf on the cross. The punishment for our sins was laid upon our Lord and He died for these sins. Therefore, God can fully and completely forgive us. It does not matter that we lack worthiness. It does not matter that we lead sorry lives. It does not matter that our sins were great prior to salvation; and that we have done some awful things after salvation. All of these sins were laid upon Jesus Christ, and we are fully pardoned for our sins. Not because we are great people, but because God is gracious and merciful. **Y^ehowah is gracious, and full of compassion; slow to anger, and of great mercy** (Psalm 145:8). **Tear your hearts, not just your clothes, and return to the Y^ehowah your God. For He is gracious and compassionate, slow to anger, rich in faithful love, and He relents from sending disaster [upon us]** (Joel 2:13; HCSB mostly). **They [the Exodus generation] refused to listen and did not remember Your wonders that You performed among them. They became stiff-necked and [they even] appointed a leader to return to their slavery in Egypt. But You are a forgiving God, gracious and compassionate, slow to anger and rich in faithful love, and You did not abandon them** (Neh. 9:17).

There are times I worry about my own salvation. I look at my life, the mistakes which I make, and am concerned with my lack of faithfulness. What ought to give us all confidence in God’s willingness to save us in the end is, He delivered the worthless Exodus generation. Rarely was there a people so stiff-necked as them; and yet, God was faithful and merciful to them. Look at little Israel now, surrounded by enemies, filled with Jews who have not trusted in the Savior Jesus Christ, and yet God has preserved this people, despite their unbelief and despite the great hatred of Satan, who would destroy every Jew instantly, if he could. God is gracious, compassionate and slow to anger. And He found a way to forgive us without compromising His justice. **For Christ, while we were still weak [or, helpless], at the right time, died on behalf of the impious [or, ungodly]. For scarcely [or, only rarely] will anyone die on behalf of a righteous [person]; for perhaps someone even dares [or, might be prepared] to die on behalf of the good [person]. But God demonstrates His own love to us, [in] that us still being sinners [or, while we were still sinners], Christ died on our behalf. Much more then, having been justified [or, declared righteous] now by His blood, we will be saved from the wrath through Him** (Rom. 5:6–9; ALT).

Application: It doesn't matter where you are; it does not matter how much you have failed. If you have put your faith in Jesus Christ, then you are saved. If you are alive and reading this right now, then, no matter how sorry your past has been, God still has a plan for your life. You know this because you are alive.

David needs to exhibit both love and justice. Since our Lord has forgiven him, he cannot forgive in half-measures. It is very likely that a full and complete pardon and kingly forgiveness would have kept Absalom from rebelling against David.

2Samuel 14:24c

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
çâbab (בָּבַב) [pronounced <i>saw^b-VAH^{BV}</i>]	<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 masculine singular, Qal imperfect	Strong's #5437 BDB #685
ʾĀbîyshâlôwm (אָבִישַׁלֹּוֹם) [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
ʾel (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)	Strong's #413 BDB #39
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

Translation: [Therefore, Absalom turned back to his house...](#) The verb suggests that Absalom came home, cleaned himself up after the trip, and then went to David, being first introduced by Joab. David says for Absalom to turn himself around, indicating that he probably came from his house, and David is telling him to go back to his house.

Absalom has no choice here. He can return to Geshur, which he chooses not to do, or he can wait out his father David, for David to pardon him. He appears to choose the latter approach.

2Samuel 14:24d

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</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal perfect	Strong's #7200 BDB #906

Translation: ...and he did not see the face of the king. For some time, Absalom was not able to see King David. At no time does David issue a pardon to Absalom; at no time, does David forgive Absalom. Recognize that God has forgiven David. David had sex with a married woman, and then David had her husband killed. God has forgiven him. Nathan assured David, “You will not die.” (2Sam. 12:13). What Absalom has done is not nearly as bad as what David did, yet David cannot forgive Absalom.

Application: If God can forgive you (and He can and does), then you need to be able to forgive others (Col. 3:13).

Vv. 23–24 read: Then Joab arose and went to Geshur. He bought Absalom back [to] Jerusalem. The king then said, “He will turn back to his [own] house and he will not see my face.” Therefore, Absalom turned back to his house and he did not see the face of the king.

Absalom Lacks a Full Pardon

1. Because David will not see Absalom, this means that he has not fully forgiven Absalom.
2. David is operating on the basis of his feelings still and not on the basis of justice.
3. David has some warm feelings toward Absalom but he also still bears some anger toward Absalom; therefore, David's conflicted feelings allow him to pardon Absalom enough to return, but not enough to come into his presence.
4. David is not looking at this from the perspective of a king, but from the perspective of a hurt and angered father.
5. David cannot put aside his function as king when dealing with Absalom.
6. Therefore, David must put this matter to rest in the courts.
7. Because David is king, he cannot approach this in a half-assed way (which is what he is doing).
8. **Application:** When you have a position of authority, then you must carry out the responsibilities of your position of authority.
9. Two wrongs do not make a right. Half-forgiveness is not justice, it is just human sentimentality.
10. David's approach is going to turn Absalom against him; and is going to turn half of Israel against him.
11. David needs to take this matter to court, beginning with the rape of his daughter Tamar, and take this all the way to Absalom. David needs to deal with all of these offenses within the confines of the Mosaic Law.
12. Retroactively, David needs to assign the punishment of death to Amnon for his rape of Tamar, and then, retroactively, assign the duties of the kinsman-avenger to Absalom. However, Absalom's premature killing of Amnon ought to be dealt with as well. And, for good measure, David's own failure to act needs

Absalom Lacks a Full Pardon

to be taken into consideration as well. Some sort of restitution must be afforded the original victims, which would include Tamar and the people of Amnon's household (as they would have suddenly found themselves being without employment when Amnon was killed). At the very least, the servants of Absalom should be assigned to a city of refuge, which is probably where Absalom should be as well. It is not neat; it is not clean; but everything would be handled in court, as justice would demand.

13. However, because Absalom lacks a full pardon and lacks an exposure to justice at a young age, will continue to go down the path of a criminal, which will lead to revolution against his own father.

Remember, that Absalom is still a young and impressionable young man. If he does not learn justice from his father David, then he will never learn justice.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

God continues to pour pressure upon David because, although he is at a point where he is not chasing skirts anymore, he is not back up to where he ought to be as king. Therefore, we have this chapter and the next few to reveal his shortcomings.

David's Mistakes

1. David is both Absalom's father and the king of Israel. Therefore, David must be both in this situation.
2. As Absalom's father, David needs to teach Absalom justice, grace and humility.
3. Therefore, David should have brought Absalom into court and resolved this case according to the judicial system.
4. As king, David owed this to all of Israel. As has been discussed, David's failure as a man who has become a skirt-chaser and his failure to render justice here are monumental failures which will turn half of Israel against him.
5. This all needs to be dealt with publically in an open court.
6. David, unfortunately, was tricked, in this chapter, into putting civil law over criminal law. That was a mistake. David was still thinking with his emotion and not with Bible doctrine.
7. Instead, David has given into his own feelings and to Joab's urging.
8. The end result is, David half-forgives Absalom; and his forgiveness is not related to justice.
9. Absalom needs to receive a full pardon and full and complete forgiveness; David gives him none of this.
10. Anger and resentment will fester both with Absalom and with the people of Israel. Therefore, when given the right set of circumstances, Absalom will rebel against David and many people will side with Absalom.
11. Absalom's basis for getting people to side with him is David's inability to render a just verdict. 2Sam. 15:1-4
12. David is essentially treating Absalom as a criminal who is in exile within his own kingdom. This will cause the citizens of Israel to have some sympathy toward Absalom.

Because David does not deal with this situation properly, he and all of Israel will suffer because of a revolution that will foment. Only justice can nip revolution in the bud.

[Chapter Outline](#)

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One thing which we ought to be greatly thankful for is, God treats us in justice. God forgives us completely. There is no part of God that says, "If this bird gets out of line, I am going to come down hard on him and send him to the Lake of Fire." We are fully pardoned because Jesus died for our sins and then pronounced righteous those who believe in Him. Rom. 5:12-19 **Therefore, just as sin entered the world through one man, and death through sin, in this way death spread to all men, because all sinned. In fact, sin was in the world before the law, but sin is not charged to one's account when there is no law. Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is a prototype of the Coming One. But the gift**

is not like the trespass. For if by the one man's trespass the many died, how much more have the grace of God and the gift overflowed to the many by the grace of the one man, Jesus Christ. And the gift is not like the one man's sin, because from one sin came the judgment, resulting in condemnation, but from many trespasses came the gift, resulting in justification. Since by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ. So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone. For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous. [HCSB].

Let me explain how God's forgiveness is distorted by people who depend upon God's love, but not upon His justice. Look at your own pitiful spiritual life for a moment. You have made innumerable mistakes, you have fallen asleep in Bible class, you have not kept up with your studies, you have intentionally sinned, and you may have sinned to a point where you have shamed yourself. Now, if your point of contact with God is love, how does this shake out? Jesus died for you on the cross, and yet, your response to Him is your sorry Christian life. At some point, Jesus looks and you and says, "This guy really does not love Me or believe in Me. I am revoking his salvation." Poof. It's gone. However, luckily, God's point of contact with us is justice. We are saved because Jesus Christ died for our sins. Now, He may look down on us and our sorry Christian life and think,⁶⁷ "Oh hell, why on earth did I save Charley Brown?" But, because He paid for all of the sins that we have committed, in the past and in the future, we remain in a state of salvation. We might be under discipline, but we remain saved. That is because we depend upon God's justice and not upon maudlin sentimentality.

Absalom will not see David for another 2 years (2Sam. 14:28).

Chapter Outline

Charts, Maps and Short Doctrines

Absalom's Attractiveness and his Family

And like Absalom, [there] was not a man handsome in all Israel to be praised greatly. From a sole of his foot and as far as a top of his head [there] was not to him a blemish. 2Samuel 14:25

[There] was not in all Israel a man [as] handsome as Absalom, [a man] to be greatly praised. [There] was not a single blemish on him from the sole of his foot to the top of his head.

There was no man in Israel as handsome as Absalom. He was greatly praised for his attractiveness and personable way. There was not to be found on him a single blemish from head to foot.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But in all Israel there was not a man so comely, and so <u>exceedingly beautiful</u> as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.
Masoretic Text (Hebrew)	And like Absalom, [there] was not a man handsome in all Israel to be praised greatly. From a sole of his foot and as far as a top of his head [there] was not to him a blemish.
Peshitta (Syriac)	Now in all Israel there was no man so <u>much praised for</u> his beauty as Absalom; from the sole of his foot to the crown of his head there was no blemish in him.
Septuagint (Greek)	And there was not a man in Israel so very comely as Absalom. From the sole of his foot even to the crown of his head there was no blemish in him.

⁶⁷ I am being anthropomorphic here.

Significant differences: The Hebrew has that no man in all Israel is *praised as greatly* as Absalom. This is *exceedingly beautiful* in the English translation from the Latin; it is combined with *beauty* in the English translation from the Syriac; and missing altogether from the Greek.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	No one in all Israel was as handsome and well-built as Absalom. David and Absalom meet again Nobody in *Israel was as handsome as Absalom. Everyone praised him because he was so handsome. He had nothing wrong with him from the top of his head to the bottom of his feet.
Easy-to-Read Version	People really bragged about how good-looking Absalom was. No man in Israel was as handsome as Absalom. There was not a blemish on Absalom—from his head to his feet.
Good News Bible (TEV)	There was no one in Israel as famous for his good looks as Absalom; he had no defect from head to toe.
<i>The Message</i>	This Absalom! There wasn't a man in all Israel talked about so much for his handsome good looks--and not a blemish on him from head to toe!
New Century Version	Absalom was greatly praised for his handsome appearance. No man in Israel was as handsome as he. No blemish was on him from his head to his foot.
New Life Bible	David Forgives Absalom Now there was no one in Israel as good looking and as much praised as Absalom. There was nothing wrong with him from the bottom of his foot to the top of his head.
New Living Translation	Absalom Reconciled to David Now Absalom was praised as the most handsome man in all Israel. He was flawless from head to foot.

Partially literal and partially paraphrased translations:

American English Bible	Now, there wasn't a man in all IsraEl who was more admired than AbSalom. For, from the sole of his feet to the top of his head, there wasn't a blemish;...
<i>God's Word</i> ™	Now, no one in all Israel was praised for his good looks as much as Absalom was. He had no blemish from head to toe.
New American Bible	In all Israel there was no man more praised for his beauty than Absalom, flawless from the sole of his foot to the crown of his head.
NIRV	In the whole land of Israel there wasn't any man as handsome as Absalom was. That's why everyone praised him. From the top of his head to the bottom of his feet he didn't have any flaws.
New Jerusalem Bible	In all Israel there was no one more praised for his beauty than Absalom; from the sole of his foot to the crown of his head, he could not be faulted.
Revised English Bible	In all Israel no man was so much admired for his beauty as Absalom; from the crown of his head to the sole of his food he was without flaw.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But in all of Israel no man was as beautiful and praised a hundredfold as Absalom. From the sole of his foot unto his pate no blemish was in him.
Bible in Basic English	Now in all Israel there was no one so greatly to be praised for his beautiful form as Absalom: from his feet to the crown of his head he was completely beautiful.
Ferar-Fenton Bible	(B.C. 1025) Absalom and his doings after Being Pardoned for Murdering Amnon. Absalom was, however, the handsomest man in all Israel; very splendid. From the sole of his foot to the crown of his head there was not a defect in him.

Judaica Press Complete T. Now like Absalom there was not a man in all Israel as beautiful, to be as *totally* praiseworthy *for beauty*; from the sole of his feet to the crown of his head, there was no blemish in him.

New Advent Bible But in all Israel there was not a man so comely, and so exceedingly beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

NET Bible® Now in all Israel everyone acknowledged that there was no man as handsome as Absalom [Heb "Like Absalom there was not a handsome man in all Israel to boast exceedingly."]. From the sole of his feet to the top of his head he was perfect in appearance [Heb "there was not in him a blemish."].

Literal, almost word-for-word, renderings:

Concordant Literal Version And like Absalom there was no man [so] fair in all Israel, to praise greatly; from the sole of his foot even unto his crown there was no blemish in him;"...

Context Group Version Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

English Standard Version Now in all Israel there was no one so much to be praised for his handsome appearance as Absalom. From the sole of his foot to the crown of his head there was no blemish in him.

exeGeses companion Bible ...but in all Yisra El there is no man as mightily halaled as Abi Shalom; none become as handsome a man: from the sole of his foot even to his scalp; there is no blemish in him.

LTHB And no man was handsome like Absalom in all Israel, to be so greatly praised. From the sole of his foot to his crown, there was not a blemish in him.

Syndein {Verses 25-26: Results of Pardon Without Forgiveness - the Narcissus Syndrome} Now in all Israel, there was no man so highly praised {halal} for his beauty as Absalom. From the sole of his foot to the top of his head there was no blemish/defect {m'uwm} on him {means Absalom had skin in perfect condition - important to ladies}. {Note: The Narcissus syndrome is when the person is so beautiful . . . and he/she knows it . . . to the point that they become arrogant because of their outer beauty. Physical beauty without soul beauty is a disaster in the making - resulting in self-centeredness and no capacity for love. This verse is telling us Absalom was arrogant because of his physical attractiveness. The beauty of Absalom will end up destroying him (see also Lucifer - for a similar situation). Beauty + humility = virtue (& objectivity); Beauty + arrogance = evil (& subjectivity).}

World English Bible Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

Young's Literal Translation And like Absalom there was no man so fair in all Israel, to praise greatly; from the sole of his foot even unto his crown there was no blemish in him.

The gist of this verse: Absalom was one of the most attractive men in Israel. There was no physical blemish or defect to be found in him.

2Samuel 14:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:25a

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
ʾĀbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 perfect	Strong's #1961 BDB #224
ʾîysh (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); with the definite article	Strong's #376 BDB #35
yâpneh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective; masculine singular construct	Strong's #3303 BDB #421
b ^e (ב) [pronounced b ^{eh}]	<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
kôl (כֹּל) [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
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
hâlâl (לָלַל) [pronounced haw-LAHL]	<i>to praise, to sing, to celebrate; to glory</i>	Piel infinitive construct	Strong's #1984 BDB #237
m ^e ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: [There] was not in all Israel a man [as] handsome as Absalom, [a man] to be greatly praised. Absalom had all of David's good qualities along with others from his mother. He was a very handsome man. The fact that he is praised here suggests that he had a winning personality. There are people who you can meet, and they look extremely attractive, and then they open their mouths and out comes some of the worst blather you have ever heard. Maybe they will talk all about themselves and how proud they are of this or that thing that they have done. And, all of a sudden, they are no longer attractive.

Application: I thought that our president (I write this in 2012) was a very attractive man. I did not have a man crush on him or anything like that, but he certainly did look healthy and attractive. However, when he began to open his mouth and talk about himself in nearly every speech (*I, me, my, mine*); and when he acted as though he knew it all about things with which he had never had any experience with in life, he became much less attractive.⁶⁸ I am sure that there were those who voted for him, that, after seeing his 25th speech or so, began to notice how many times he talked about himself and how boorish that was.

Absalom was not like this. You meet Absalom, and you walk away, not only impressed by his attractiveness, but by his personality, the way that he seemed to listen to you and your problems, and how you interacted with him (this will become clear in the next chapter). He had a great personality; he was a very personable young man, and, therefore, a man who is greatly praised.

2Samuel 14:25b

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
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
regel (לֶגֶר) [pronounced <i>REH-ge</i>]	<i>foot, feet</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ad (עַד) [pronounced <i>gahd</i>]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
qod ^e qôd (דִּוּקָדֶק) [pronounced <i>kod^e-KOHD</i>]	<i>head, crown of head, tope of one's head, hairy part of head</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6936 BDB #869
lô' (אֵל or אול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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
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 with the 3 rd person masculine singular suffix	No Strong's # BDB #88

⁶⁸ There is a rich, real estate mogul in conservative politics who is every bit as bad about this.

2Samuel 14:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môm (מוֹם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548

Gesenius offers a different spelling, but the spelling above is what is found here.

Translation: [There] was not a single blemish on him from the sole of his foot to the top of his head. Physically, Absalom had no blemishes. He had no scars, no discoloration of his skin, no warts, no blemishes. He looked strong and attractive from head to toe.

Gill writes: *[Absalom did not have] any spot, freckle, wart, scurf, or scab; nothing deficient or superfluous in him; no disproportion of parts, nor any disagreeable feature; but an entire symmetry, and perfect comeliness, which made him very respectable.*⁶⁹

There is this thing about balance in the face, along with ratios of distances; and all of this Absalom had.

2Sam. 14:25 [There] was not in all Israel a man [as] handsome as Absalom, [a man] to be greatly praised. [There] was not a single blemish on him from the sole of his foot to the top of his head. The defect was in Absalom's soul, which is what we will study for the next several chapters.

The Bible tells us about this because David, the greatest ruler in all time, will be revolted against. And you may be wondering, how can there be an excellent ruler—possibly the greatest in human history, and yet, the people revolt against him? Absalom, his son, is younger, more handsome, possibly appears more dynamic and more involved with the people, and the people are simply taken in by appearances.

[There] was not in all Israel a man [as] handsome as Absalom, [a man] to be greatly praised. [There] was not a single blemish on him from the sole of his foot to the top of his head.

Why Does the Bible Spend an Entire Verse on Absalom's Attractiveness?

1. There is a great deal of application here. People often get hung up on other people, as friends, as loved ones, or as leaders simply because they are physically attractive.
2. Although Absalom is a very attractive man, he is nearly as self-involved as Amnon was.
3. Absalom stands as a warning to us all not to become so narcissistic as to completely misjudge our own selves and our abilities.
4. The believer is not to confuse physical beauty with any sort of spiritual dynamics or personal superiority. His attractiveness is simply noted, and the negative aspects of his soul will soon follow.
5. Citizens of a country should not mistake physical attractiveness for leadership or experience.
6. It is true humility in the soul (also called **grace orientation**) which prevents a believer from taking too much credit to himself. It is clear that Absalom lacks grace orientation.
7. Saul was also very physically attractive. This teaches us that, personal attractiveness does not a good leader make.
8. In this way, Absalom stands in direct contrast to his own father, of whom, God said, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." (1Sam. 16:7b, ESV).

⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:25.

Also, this is very much in keeping with the idea that this is a play with 4 characters. Often in the script, a character will be carefully described so that we know all about them from the standpoint.

Chapter Outline

Charts, Maps and Short Doctrines

Application: Since we live in a democracy, the worst mistake you can do in any election is to think about the physicality of two opponents and vote for the person who is the most handsome. Women in particular have a problem with this (although this mistake is not exclusive to women). What happens is—and this is commonly known in psychology—is positive attributes are assigned the more attractive people, whether they have these attributes or not. Since television has become a part of our lives, unattractive men are not elected as presidents of our country (an exception to this is Richard Nixon, but then, he ran against Hubert Humphrey).

Absalom, as we will eventually find out, will not live out his years. So he will be remembered in his youth for his youthful attractiveness. He will not live long enough for his beauty to fade.

The attractiveness of Saul, David and Absalom are all mentioned. Interestingly enough, Solomon's attractiveness is never spoken of (that I can think of), even though he did have 1000 wives and mistresses (which could have been a function of his position, but I suspect that he was handsome as well, given his two parents).

Before we move forward, we need to examine the previous 25 verses.

A Summary of 2Samuel 14:1–25

1. Joab has decided that Absalom needs to be brought back to Jerusalem.
2. There are several reasons why he thinks this way:
 - a. David is thinking about Absalom a lot. 2Sam. 14:1
 - b. Absalom is so attractive that he might become a serious contender for the crown. 2Sam. 14:26–27
 - c. In another country, Absalom, with his natural charisma, could possibly lead a foreign army against David.
 - d. The people like Absalom and Joab sees him as possibly the next king.
3. Joab brings in an actress from Tekoa to convince David that he is wrong to leave Absalom in exile.
4. The actress comes in with a false story of her two sons where one has killed the other; and how relatives want this surviving son to be executed. It is implied that these relatives want her husband's inheritance.
5. David agrees to allow her remaining son to live, without hearing any other witnesses on this situation and without applying the passages on the daughters of Zelophehad to the situation (what happens to the land when there is no male heir).
6. David's head is so turned to want to take care of this widow, that he does not consider the criminal allegations against the son. He takes her word entirely as to the circumstances of the killing. David does not apply justice to her situation.
7. This gives the woman from Tekoa what she wants, and she draws the parallels to David and his son Absalom (whom she does not name). However, essentially she says that, keeping Absalom as an exile is against the desire of the people of God (the citizens of Israel).
8. David then asks her, "Who put you up to this? Joab?" She admits that Joab told her to do this.
9. David tells Joab that he can bring Absalom back, but David specifically tells Joab that Absalom is not to come into the palace. In doing this, David is failing at grace and at forgiveness. And bringing Absalom back without addressing the rape of Tamar and the killing of Amnon means that David bypassed justice in dealing with Absalom.
10. Absalom returns and he is an exceedingly attractive man. We will soon find out that he is charismatic as well.

It is important to go back and review all that we have learned.

Chapter Outline

Charts, Maps and Short Doctrines

And in his cutting his head and is from an end of days to days which he cuts him for he was heavy upon him. And he cut him and he weighed out hair of his head two hundred shekels in a stone of the king.

2Samuel
14:26

And when cutting [the hair] of his head—and it is from an end of days to days when he cuts it because it is heavy on him—he cut it and he weighed out the hair of his head [and it is] 200 shekels by the weight of the king.

Because his hair was so heavy on his head, Absalom would from time to time, and it weighed out to be as much as 3 lbs., according to the king's scales.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.
Masoretic Text (Hebrew)	And in his cutting his head and is from an end of days to days which he cuts him for he was heavy upon him. And he cut him and he weighed out hair of his head two hundred shekels in a stone of the king.
Peshitta (Syriac)	And when he had his hair shorn (he used to cut it once a year because it was heavy on him, therefore he cut it), the hair of his head weighed two hundred shekels by the king's weight.
Septuagint (Greek)	And when he cut his hair, (and it was at the beginning of every year that he cut it, because it grew heavy upon him) even when he cut it, he weighed the hair of his head, and it weighed two hundred shekels according to the royal shekel.

Significant differences: In the Hebrew, 3 times the cutting of Absalom's hair is mentioned. This is only found twice in the English translation from the Latin.

Thought-for-thought translations; paraphrases:

Contemporary English V.	He got his hair cut once a year, and when the hair was weighed, it came to about five pounds.
Easy English	Absalom used to cut his hair when it became too heavy. He weighed it by the royal standard. It weighed about two and a half kilos (about five and a half pounds).
Easy-to-Read Version	At the end of every year, Absalom cut the hair from his head and weighed it. The hair weighed about five pounds [Literally, "200 shekels by the king's weight."].
Good News Bible (TEV)	His hair was very thick, and he had to cut it once a year, when it grew too long and heavy. It would weigh about five pounds according to the royal standard of weights.
<i>The Message</i>	When he cut his hair--he always cut it short in the spring because it had grown so heavy--the weight of the hair from his head was over two pounds!
New Life Bible	At the end of every year he would cut the hair from his head, for it was heavy on him. When he cut it, he weighed the hair of his head. It weighed as much as 200 pieces of silver, by the king's weight.

Partially literal and partially paraphrased translations:

American English Bible	...and when it came to cutting his hair, it took so long that it became bothersome. Why, whenever he cut it and set it aside, it weighed as much as two royal coins!
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Beck's American Translation	At the end of every year he used to cut his hair because it felt heavy on him. When he cut off the hair of his head and weighed it, it weighed almost 200 shekels according to the royal weight.
God's Word™	At the end of every year, he used to cut his hair because it became heavy for him. When he cut the hair on his head and weighed it, it weighed five pounds according to the royal standard.
NIRV	He used to cut his hair when it became too heavy for him. Then he would weigh it. It weighed five pounds in keeping with the standard weights that were used in the palace.
New Simplified Bible	From time to time, he used to cut his hair because it became heavy for him. When he cut the hair on his head and weighed it, it weighed five pounds according to the king's standard.
Revised English Bible	When he cut his hair (as had to be done every year, for he found it heavy), it weighed two hundred shekels by the royal standard.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He shaved his head, in the end of the days he shaved it. He shaved it for it was-heavy over him. He weighed the hair of his head: two-hundred shekels by the king's stone.
Bible in Basic English	And when he had his hair cut, <i>which he did at the end of every year, because of the weight of his hair</i> ; the weight of the hair was two hundred shekels by the king's weight.
Complete Jewish Bible	He would cut his hair only once a year, at the end of the year; and the only reason he cut it then was because it weighed him down. He weighed the hair from his head at 200 shekels (using the royal weight) [about five pounds].
HCSB	When he shaved his head--he shaved it every year because <i>his hair</i> got so heavy for him that he had to shave it off--he would weigh the hair from his head and it would be five pounds according to the royal standard.
NET Bible®	When he would shave his head — at the end of every year he used to shave his head, for it grew too long [Heb "for it was heavy upon him."] and he would shave it — he used to weigh the hair of his head at three pounds [Heb "two hundred shekels." The modern equivalent would be about three pounds (1.4 kg).] according to the king's weight.
NIV – UK	Whenever he cut the hair of his head - he used to cut his hair once a year because it became too heavy for him - he would weigh it, and its weight was two hundred shekels [That is, about 2.3 kilograms] by the royal standard.

Literal, almost word-for-word, renderings:

English Standard V. – UK	And when he cut the hair of his head (for at the end of every year he used to cut it; when it was heavy on him, he cut it), he weighed the hair of his head, two hundred shekels [A shekel was about 2/5 of an ounce or 11 grams] by the king's weight.
LTHB	And when he sheared his head (for it was at the end of days of days that he sheared it, because the hair was heavy on him, and he sheared it), he weighed the hair of his head at two hundred shekels by the king's weight.
Syndein	{The Degeneracy of Long Hair in the Male} And when he {Absalom} had a hair cut, (for it was at the end of the year that he cut it {once a year} . . . because it was too heavy for him, therefore he cut it) the weight the hair of his head . . . at 'five pounds'/'two hundred shekels' by the king's scales {scales used for 'tithing' - the Jews income tax - 10% - so probably means a half pound of hair - 10% of five pounds}. {Note: Principal: Long hair on a man is a sign of his rejection of authority and is dishonorable (I Corinthians 11:14). Whereas, long hair on a woman is her glory and it is also a protection of the woman from angels

(1 Corinthians 11:15; 11:10). The exception is the Nazarite vow of Numbers 6:5 (Sampson was a Nazarite - as was John the Baptist/Baptizer/Herald). So here, intended or not, Absalom was 'impressing the people' with how 'spiritual' he was by having long hair.}

World English Bible

When he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels, after the king's weight.

Young's Updated LT

And in his polling his head—and it has been at the end of year by year that he polls it , for it is heavy on him, and he has polled it—he has even weighed out the hair of his head—two hundred shekels by the king's weight.

The gist of this verse:

Absalom had to cut his hair yearly because it was too heavy on him; and when he cut it, it was inordinately heavy.

2Samuel 14:26a

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</i>	simple wâw conjunction	No Strong's # BDB #251
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
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #1548 BDB #164
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'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
rô'sh (רֹאשׁ אוֹ שָׂרָא) [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 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: *And when cutting [the hair] of his head...* The topic has been how handsome and striking Absalom was. Apparently, he grew a huge amount of hair quickly, and God the Holy Spirit chooses to describe this great amount of hair.

2Samuel 14:26b

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</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
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 [of space]</i>	masculine singular construct	Strong's #7093 BDB #893
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 noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced <i>l</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
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 noun	Strong's #3117 BDB #398
Although most understand this to be <i>each year</i> , it is possible that this is just something done periodically.			
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1548 BDB #164

Translation:...—and it is from an end of days to days when he cuts it... The verbiage used here is usually interpreted to indicate a yearly ritual. However, this phrasing could simply indicate that Absalom would go for a long period of time before he had his hair cut.

Absalom liked to grow his hair long, and, apparently, some women found that very attractive, which encouraged him to keep his hair long and flowing for as long as he could.

2Samuel 14:26c

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

2Samuel 14:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person masculine singular, Qal perfect	Strong's #3513 BDB #457
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...because it is heavy on him... Even though Absalom loved how his hair looked, there came a point where it was actually heavy on him, suggesting that he had very thick hair.

This portion of the verse suggests that the weight that appears to be found here—5 or 6 lbs.—is accurate. If Absalom grew a pound of hair, that would certainly not that big of a deal when it comes to weight. However, 5 or 6 lbs. of hair on the head would certainly be described as heavy.

It is reasonable to suggest two things: Absalom was known for his long, thick hair; and was easily recognizable because of it. Secondly, long hair, in Scripture, is generally treated as a rejection of a man's gender role; or an indication of a feminine soul. This would not mean that Absalom has homosexual tendencies, but it suggests that his soul is in rebellion, which inner rebellion will lead to a full-scale rebellion in Israel. A man can be in rebellion by simply being unable to place oneself under authority.

Absalom was not content to wait out his time as the crown prince. He may have had concerns over David's new wife and child, as that appeared to be an exclusive thing, which was unusual for David.

2Samuel 14:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gâlach (גָּלַח) [pronounced gaw-LAKH]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #1548 BDB #164

Translation:...—he cut it... So, when it became too heavy, Absalom would cut his hair.

2Samuel 14:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqal (שָׁקַל) [pronounced shaw-KAHL]	<i>to weigh [out]; to pay out; to grieve</i>	3 rd person masculine singular, Qal imperfect	Strong's #8254 BDB #1053
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sê'âr (שֵׂעָר) [pronounced say-GAWR]	<i>hair, hairs; hair brisling up</i>	masculine singular construct	Strong's #8181 BDB #972
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 3 rd person masculine singular suffix	Strong's #7218 BDB #910
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	<i>two hundred</i>	feminine dual numeral	Strong's #3967 BDB #547
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine plural noun	Strong's #8255 BDB #1053
b ^e (ב) [pronounced b ^{eh}]	<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
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular construct	Strong's #68 BDB #6
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 weighed out the hair of his head [and it is] 200 shekels by the weight of the king. It would never occur to your or I to weigh our hair when it is cut. However, Absalom did, indicating a certain amount of self-involvement which goes beyond the norm.

Most of the translations suggest that Absalom could have as much as 5 or 6 lbs. of hair cut from his head. I don't know if that is possible. It seems like an incredible amount of weight.

However, for moderately thick hair, coming down to the mid-back, we are talking maybe a quarter pound of hair.⁷⁰ Another woman with ankle-length hair claimed that she only had 14 oz. of hair.⁷¹

⁷⁰ From <http://www.bellaonline.com/articles/art27176.asp> accessed July 15, 2012.

⁷¹ From <http://forums.teamestrogen.com/showthread.php?t=16486> accessed July 15, 2012.

Barnes questions this weight of hair: *The exact weight cannot be determined. If these “shekels after the king’s weight” were the same as “shekels of the sanctuary,” the weight would be about 6 lbs., which is incredible; “twenty” shekels is more probable.*⁷²

One option is, as Absalom’s hair grew long, he had to do something with it. Absalom may have added things to his hair in order to keep it from flying all over. If these are semi-permanent ornaments, then they may be included in the weight. Lotions may be added to the hair as well. However, even with a few ornaments to keep his hair in check along with some lotions, it is hard to imagine the hair weighing 5 lbs.

Matthew Henty suggests⁷³ oil and powder were added to one’s hair (Josephus claims that was the fashion of that day), and that the weight was 3 lbs. 2 oz.⁷⁴

Other options would be: the numbers bound here are wrong—but then it is hard to imagine that the weight could be this far off without being noticed. Also, this appears to be in agreement with the Latin, Syriac and Greek. Or, the weight here could just be an exaggeration. However, neither of these approaches strike me as likely.

What I have suggested in the past is that the shekel is not an objective weight, but a weight relative to the thing being weighed. That is, a shekel of hair would weigh considerably less than a shekel of silver. This would explain a number of passages in the Bible.

Some have suggested that this refers to the value of the hair; that is, it sold for 200 shekels.⁷⁵

Clarke goes into **great detail (larger text)** as to how there may have been problems with the correct numbers, what the actual weight ought to be, and the oil and even gold dust which was put in the hair in those days. However, to be frank, I found the explanation to be quite boring, and so have left it out. However, the short explanation is, some of the letters could be misread for others (which would have changed the weight of the hair); and there was other stuff in the hair—not just hair. With these additions, 3 or 4 pounds of hair would have been possible.

Edersheim explains the possible textual error with much more simplicity: *The Hebrew “200 shekels” must depend on a copyist mistake, the lower stroke of 200, having been obliterated, thereby making the numeral 20.*⁷⁶ This seems possible.

R. B. Thieme, Jr.⁷⁷ says that the *king’s scale* would be a tenth of the original, which would agree, number-wise, which Edersheim above. However, he did not go into more detail on this. He did not explain why the king’s scale would be a tenth of the weight.

In any case, Absalom would grow his hair very long; otherwise, there would not be such a big deal here made of him growing such a thick and lengthy mane. R. B. Thieme, Jr. has oft times said⁷⁸ that long hair on a male indicates rejection of authority. This is certainly the case for Absalom. The Bible elsewhere tells us the long hair on a man is a shame to him; something which nature ought to teach us (1Cor. 11:14).

⁷² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 2Sam. 14:26.

⁷³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 14:21–27.

⁷⁴ Jamieson, Fausset and Brown suggest that it may even weigh less. Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 14:26.

⁷⁵ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:26. Also Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 14:26.

⁷⁶ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 552 (footnote).

⁷⁷ R. B. Thieme, Jr.’s 1972 David Series, lesson #631_0356.

⁷⁸ The 1972 David Series, lesson #631_0354 for one.

In the Old Testament, there was the Nazirite Vow, where a man would not cut his hair. However, he also vowed not to drink wine.⁷⁹ Since this doctrine does not apply here, we will not study it. It is covered in Num. 16:1–21 ([HTML](#)) ([PDF](#)).⁸⁰

You will note that all of the discussion about Absalom concern's superficial things: he is very handsome, he is without defect, and he can grow a lot of hair, and he would allow his hair to grow quite long. However, as we will someday find out, that long hair will be his eventual undoing.

Edersheim writes:⁸¹ *Great as Absalom's crime had been, we can readily understand, that popular sympathy would in large measure be on the side of the princely offender. He had been provoked beyond endurance by a dastardly outrage, which the king would not punish because the criminal was his favorite. To the popular, especially the Eastern mind, the avenger of Tamar might appear in the light of a hero rather than of an offender. Besides, Absalom had everything about him to win the multitude. Without any bodily blemish from head to foot, he was by far the finest-looking man in Israel. Common report had it that, when obliged once a year, on account of its thickness, to have his long flowing hair cut, it was put, as a matter of curiosity, in the scales, and found amounting to the almost incredible weight of twenty shekels. How well able he was to ingratiate himself by his manners, the after history sufficiently shows. Such was the man who had been left in banishment these three years, while Amnon had been allowed - so far as the king was concerned - to go unpunished!*

Absalom will lead a revolt against his father; therefore, it would be good for us to know why he is able to do this.

Absalom as a Potential King

1. The Bible speaks of the physicality of some people in its pages. Absalom was clearly very attractive physically.
2. He had no blemishes and no physical defects.
3. He was known for his long, thick hair. As previously mentioned, nature should tell Absalom that this is wrong and that this indicates that he has a problem with authority.
4. No one can have a place of authority if they have not been under authority before. Given the sort of life that Amnon led, it is likely that none of David's sons (up until Solomon) knew what it was like to be under any real authority.
5. Absalom was descended from David, who is king; and from Maacah, who was royalty in Geshur. Therefore, Absalom would have been trained to be royalty—however, this training would have come from his mother and not from David. David's sons, for the most part, received all of their training from their mother. Absalom's mother was royalty, so she trained him to look and act like royalty.
6. Absalom was next in line for the crown (we do not know why David's second son by Abigail is not every named as being in the running).
7. Absalom seems to have many of David's physical characteristics; so the transfer of power would seem logical to the citizens of Israel.
8. Although the Bible does not tell us how many people knew about David, Bathsheba and Uriah; many would have known at least a portion of what happened. As we will later find out, Bathsheba's father was a part of the revolution; so he must have known almost everything about what happened.
9. Because of this, David would have appeared to be very flawed in the eyes of the people.
10. Bear in mind that there were to be many religious gatherings of the men throughout the year. Although we do not have these referenced in the history of David, it is reasonable to suppose that they did occur. So, based upon these gatherings, people outside of Jerusalem would have knowledge of what has occurred inside Jerusalem.
11. Secondly, David did not handle himself well when it came to the sorting out of the Amnon and Tamar

⁷⁹ I am not finding any Biblical evidence for a Nazirite being celibate, although that seems to be an option noted in extra-Biblical literature.

⁸⁰ This is also covered in R. B. Thieme, Jr.'s 1972 David Series, lesson #631_0355.

⁸¹ From <http://www.levendwater.org/books/v5bhot.pdf> accessed July 20, 2012.

Absalom as a Potential King

situation. It was very public that Tamar wandered through the streets of Jerusalem crying with torn and missing clothing after being raped. David should have dealt with Amnon in justice and he did not.

12. Absalom did what needed to be done (in the eyes of the people); he killed that SOB Amnon.
13. Therefore, Absalom is seen as decisive and just; David is seen as wishy washy and unjust.
14. After seeing these things in this light, and without really knowing any of Absalom's weak points, how many of you are now doubting David's greatness as a king?
15. Therefore, a revolution against the greatest king of Israel is quite possible.

Therefore, Absalom, to the people of Israel, was a very attractive candidate.

Chapter Outline

Charts, Maps and Short Doctrines

This is something that most people do not realize: the Word of God speaks about physical beauty, and not always in a negative way.

Physical Beauty and the Word of God

1. The Bible does not ignore the concept of physical beauty and takes note of it with regards to David (2Sam. 16:12), Saul (1Sam. 9:2), Absalom (2Sam. 14:25–26) and Tamar, Absalom's daughter (2Sam. 14:27).
2. However, physical beauty is about 90% genetic, 5% presentation and 5% personal contribution (eating right and exercising). There are a lot of men and women who will never be considered attractive no matter what they do.
3. However, if you are an astute observer of people, you will note that unattractive people are happily married just as often as attractive people are; and that attractive people who have placed too much emphasis on their attractiveness never have a good male-female relationship (because their own attractiveness goes to their head).
4. An interesting phenomenon which I have observed is, some very attractive little children become unattractive adults; and some unattractive children become very attractive adults. They seem to either grow into their features and proportion or out of them. What is happening here is, as a person gets older, the head changes in size, shape and proportion, and what is not a good set of proportions for a 5 year-old may be perfect for a 16 year-old (see [the golden ratio](#) below).
5. No one deserves human beauty; it is the grace of God.
6. Our own mental attitude can turn this blessing into a cursing. People who are arrogant about their own physical beauty will find that it fades.
7. People who overemphasize exterior human beauty will find that this is a losing approach to life and human interaction.
8. The Bible and human beauty:
 - a. 1Samuel 16:7 **But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."** What it means: The world focuses on what people look like on the outside. God focuses on what people look like on the inside. Do you put more time and effort into being pretty on the outside or the inside? As you get older, you will meet Christian girls who spend more time trying to find the perfect outfit, get the perfect tan, find the perfect lip gloss, and have the perfect body. While there's nothing wrong with wanting to look pretty, we need to make sure it's in balance. God would rather see us work on becoming drop-dead gorgeous on the inside. You know, the kind of girl who talks to Him on a regular basis (prayer) and reads her Bible.
 - b. Proverbs 31:3 **Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised.** What it means: Beauty fades with age, so if you are more concerned with your outer appearance, you will be unhappy when the wrinkles come and the number on the scale goes up.

Physical Beauty and the Word of God

In fact, did you know that your body may show the beginning signs of aging as early as age twenty? That is why God wants us to "fear" Him. That doesn't mean to be afraid of Him but rather to be in awe of Him and all that He has done. Let me put it to you this way. If you stand two girls next to each other and one is Miss Teen USA whose beauty is limited to physical beauty, and the other young lady is a more average-looking girl who loves the Lord more than anything, she is the more beautiful girl in the eyes of God.

- c. 1Peter 3:3-4 **Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.** What it means: This does not mean it's wrong to braid your hair or wear nice clothes and jewelry. The verse was written to warn women not to follow the customs of some of the Egyptian women who, during that time period, spent hours and hours working on their hair, makeup, and finding the perfect outfit. God would rather see women work on becoming beautiful on the inside - the kind of beauty that lasts forever.
 - d. 1Timothy 4:8 **Physical exercise has some value, but spiritual exercise is much more important, for it promises a reward in both this life and the next.** What it means: Exercising and staying in shape is a good thing, but God expects us to stay in shape spiritually by reading our Bibles, praying, and going to church on a regular basis. In other words, there will be plenty of people who put their time and effort into staying in shape but who are out of shape spiritually. If they don't know Jesus Christ, their perfect bodies won't get them through the gates of heaven.
9. In other words, the key to beauty is the soul, not the physical body. The Bible is not anti-beauty nor does the Bible speak against a person making themselves attractive; the key is emphasis.
 10. There is nothing in the Bible to indicate that God is anti-beauty either. The key is emphasis.
 11. The Bible is not anti-makeup. For women to spend time making themselves looking attractive, is much appreciated. However, this can certainly be overdone. If you spend 1 or 3 hours getting ready for a date; and no time remains for Bible doctrine, you have made a mistake in your priorities.
 12. We do have easy access to soap, water and deodorant. In a group setting, this is something we need to make use of (e.g., in Bible class). This shows thoughtfulness for others; not arrogance.

The Scripture and explanation comes from:

http://www.focusonthefamily.com/parenting/sexuality/preventing_the_sexualization_of_your_daughter/what_the_bible_says.aspx

Chapter Outline

Charts, Maps and Short Doctrines

God built a particular ratio into nature, which ratio is pleasant to the eyes.

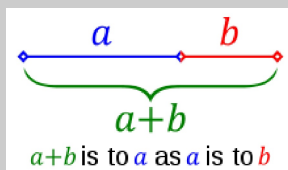
The Golden Ratio = The Beauty Constant = Phi

1. The concept of the golden ratio: $CB/AC = AC/AB$



2. The ratio of AC to BC above is what is known as the golden ratio, or phi [pronounced *fee*] (ϕ).

3. Or: where the golden ratio ϕ is $(a+b)/a$



The Golden Ratio = The Beauty Constant = Phi

4. There are other mathematical ways to calculate phi:

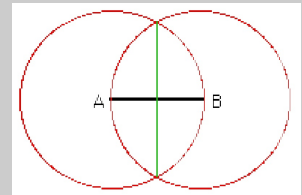
$$\phi = \sqrt{1 + \sqrt{1 + \sqrt{1 + \sqrt{1 + \dots}}}}$$

$$1 + \frac{1}{1 + \frac{1}{1 + \frac{1}{1 + \dots}}}$$

5. $\phi = \frac{(1 + \sqrt{5})}{2} \approx 1.6180339887\dots$

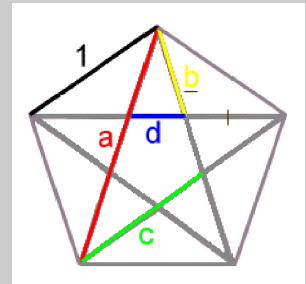
6. The webpage http://en.wikipedia.org/wiki/Golden_ratio gives a number of other ways to calculate the golden ratio.

7. There is also a geometric way of getting phi, where the green line divided by the black line is the golden ratio:



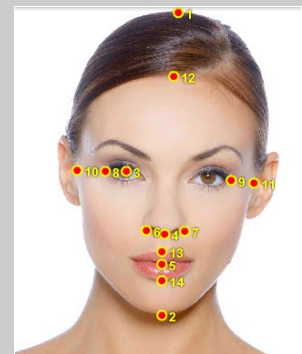
8. More examples:

The length of the black line segment is 1 unit.
 The length of the red line segment, a, is ϕ .
 The length of the yellow line segment, b, is $1/\phi$.
 The length of the green line segment, c, is 1, like the black segment.
 The length of the blue line segment, d, is $(1/\phi)^2$.



9. There are ratios found in the human face and human body which correspond to this ratio which often cause a person to appear more or less attractive to others.

- a. Top-of-head (1) to chin (2)/Width of head (10 to 11)
- b. Top-of-head (1) to pupil (3)/Pupil (3) to lip (5)
- c. Nosetip (4) to chin (2)/Lips (5) to chin (2)
- d. Nostetip (4) to chin (2)/Pupil (3) to nosetip (4)
- e. Width of nose (6 to 7)/Nosetip (4) to lips (5)
- f. Outside distance between eyes (8 to 9)/Hairline (12) to pupil (3)
- g. Length of lips (13 to 14)/Width of nose (6 to 7)



10. It should be obvious that, apart from eating a great deal (or moderately), or plastic surgery, we cannot change these ratios.

11. The golden ratio can be found throughout nature, architecture, photography, etc.

12. The point in all of this is, physical beauty is a gift from God, and some people abuse it as they abuse any other gift from God.

Sources:

<http://plus.maths.org/content/golden-ratio-and-aesthetics>

<http://www.goldennumber.net/math/>

http://en.wikipedia.org/wiki/Golden_ratio

<http://www.maths.surrey.ac.uk/hosted-sites/R.Knott/Fibonacci/phi.html>

<http://web.archive.org/web/20071105084747/http://www.contracosta.cc.ca.us/math/pentagrm.htm>

<http://facethis.blogspot.com/2012/01/perfect-face-golden-ratio-beauty.html> (where you can measure your face and plug it into the web page and they will tell you how you fair, beauty-wise).

All accessed August 3, 2012.

For further study:

<http://web.archive.org/web/20071112052030/http://www.goldenmuseum.com/>

http://photoinf.com/Golden_Mean/Petteri_Sulonen/Space_Figure_Ground.htm

Chapter Outline

Charts, Maps and Short Doctrines

Narcissus and Echo.⁸² Echo was a beautiful woman, called a nymph, which meant *beautiful woman*. She was an outdoors type. She was the daughter of Diana. She fell in love with a very handsome man. She was very conversational. She loved to talk. She offended the head of all the gods and goddesses. The wife of Jupiter was jealous, and made it so that she could only reply. She fell for Narcissus, the son of the river god Aphis. Narcissus saw her from across the mountain, and he said, "Let us join one another" but he only heard "Another." This is the only tragedy which Bob knows about where woman could only respond and not speak. Echo was broken hearted and she faded away, until there was nothing left but her voice, in the caves and mountains and valleys.

Narcissus like to play the field. One by one, he rejected all of the nymphs. He had no capacity for love. A nymph prayed that Narcissus love someone and not have that affection returned. He fell madly in love with his own image at a pool of water. He tried to hold it, but he could not; he talked to it, but it would not answer. He died of unrequited love. He actually was very much in love with himself, the problem of many people.

The Narcissist Syndrome

1. Narcissism is a great deal of self-esteem that one feels generally for nothing a person has actually accomplished. It is both an inflated view of self and a great personal admiration of self.
2. Narcissism is love that is directed towards one's own looks, personality, intelligence and/or accomplishments.
3. Although the Word of God notes physical beauty from time to time (SoS 4:1), the emphasis is to be on the soul of the believer rather than upon physical beauty. 1Sam. 16:7 1Tim. 2:9-10 1Peter 3:1-7
4. Some people are born attractive or they come into this physical attractiveness, and they act as if they deserve it or as if this were something which they are responsible for.
5. As long as your emphasis is upon physical beauty, you cannot have capacity for love. There are many times your opposite number is unattractive; and if that is the basis for your attraction, then you will spend a lot of time "out of love." The truth is, you simply lack the capacity for love.
6. This explains some divorces and remarriages; either the husband or the wife is no longer attracted to their opposite number and they think they can do better.
7. For the narcissist, few people share his high standard of admiration for himself.
8. Often such a person needs to have his good qualities observed and stated by another with equally good taste.
9. The narcissist is often just focused on himself, and he lacks any sort of true empathy. In fact, whereas the narcissist can be very hypersensitive, they rarely have any sensitivity toward the feelings of others.
10. However, some narcissists can feign sympathy and even empathy. This is because your perception of them is often what gives them power over you.

⁸² This description came from R. B. Thieme, Jr., the 1972 David Series, lesson #631_0354.

The Narcissist Syndrome

11. Since beauty is something we are born with, and to whatever limited degree, it is ridiculous to feel superior simply because you judge yourself to be more attractive than Charley Brown or Lucy Van Pelt.
12. Having physical beauty, intelligence or personality will not make you happy; nor do having these things in abundance make you narcissistic. Narcissism comes from the soul.
13. A defective soul will neutralize the benefits of an attractive exterior.
14. Similarly, some people are born with great intelligence. Now this occurs without any effort on the part of the recipient. A person who has great intelligence can exercise and improve his areas of knowledge (just as a very attractive person can improve their appearance with exercise), but there is no inherent value in being intelligent any more than there is in being attractive.
15. A believer who believes himself to be wonderful because of his attractiveness or intelligence can be in **reversionism** or in the **interlocking systems of arrogance**.
16. Absalom was never raised with any authority orientation, so he probably got into the interlocking systems of arrogance through authority arrogance.
17. It is possible that Absalom could have been a great leader; however, his training (from David) was so substandard, he saw himself as a leader out of narcissism and privilege rather than out of duty to country.

This doctrine still needs some more work.

Chapter Outline

Charts, Maps and Short Doctrines

When you consider all of David's failures, it ought to be clear that God did not fall in love with David and God was not won over to David because of his lack of sinfulness. David failed and failed big. God dealt with David harshly (but justly). David understood the discipline, the pressure, and he took it. However, David clearly returned to God's Word after all was said and done. How do we know this? Solomon's writings are very much the result of David's teachings. Prov. 1:1–9 **The proverbs of Solomon, son of David, king of Israel: To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth-- Let the wise hear and increase in learning, and the one who understands obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles. The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction. Hear, my son, your father's instruction, and forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.** Solomon learned from David the Word of God, something which was apparently not true of Amnon or Absalom.

Application: Let me add one more thing: people do not know how well off they really are. People are often stupid about their own circumstances. I write this in 2012, after having gone through one of the greatest periods of prosperity known to the world (from the time of Reagan to nearly the end of George W. Bush's presidency). Still, in the midst of this, people who lived during this era—some of them hate the United States and the free enterprise system. There is no system of statism, socialism or communism out there that they can point to which is better, and yet, a significant number of Americans actually believe that becoming more socialistic is the way to go. So it is possible to live in great prosperity with great potential for individuals, and not be able to see it.

And so are born to Absalom three sons and a daughter, one, and her name [was] Tamar. She [even] she was a woman attractive of appearance. 2Samuel 14:27

Three sons were born to Absalom, and one daughter; her name [was] Tamar. She was a woman [who had a] beautiful appearance and she became the wife of Rehoboam son of Solomon, and she bore to him Abia.

Three sons were born to Absalom and one daughter, whose name was Tamar. She was exquisitely beautiful and she became the wife of Rehoboam son of Solomon, and she bore to him Abia.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And there were born to Absalom three sons: and one daughter, whose name <u>was</u> Tamar, and she was very beautiful.
Masoretic Text (Hebrew)	And so are born to Absalom three sons and a daughter, one, and her name [was] Tamar. She [even] she was a woman attractive of appearance.
Peshitta (Syriac)	And there were born to Absalom three sons and one daughter, whose name <u>was</u> Tamar; she was a beautiful woman.
Septuagint (Greek)	And there were born to Absalom three sons and one daughter, and her name <u>was</u> Tamar. She was a very beautiful woman, <u>and she became the wife of Rehoboam son of Solomon, and she bore to him Abia.</u>
Significant differences:	The English translations from the Greek, Latin and Syriac all have the verb <i>was</i> ; in the Hebrew, that is understood. The Greek has a whole new sentence at the end.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Absalom had three sons. He also had a daughter named Tamar, who grew up to be very beautiful.
<i>The Message</i>	Three sons were born to Absalom, and one daughter. Her name was Tamar--and she was a beauty.
New Berkeley Version	There were born to Absalom three sons [The sons are not named, for they died before reaching maturity (2Sam. 18:18)] and one daughter, named Tamar, who became a woman of beautiful appearance.

Partially literal and partially paraphrased translations:

American English Bible	Now, AbSalom had three sons and one daughter, whose name was Themar. She was a pretty woman, and she married Solomon's son RehoBoam, to whom she gave birth to AbiA.
New American Bible	Absalom had three sons born to him, besides a daughter named Tamar, who was a beautiful woman. 2Sam 18:18.
NIRV	Three sons and a daughter were born to Absalom. The daughter's name was Tamar. She became a beautiful woman.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Absalom was the father of three sons and of one daughter named Tamar, who was very beautiful.
Ferar-Fenton Bible	Absalom had three sons and one daughter born to him, and her name was Thamar. She was a woman of great beauty.
Judaica Press Complete T.	And to Absalom were born three sons and one daughter whose name was Tamar; and she was a woman of beautiful appearance.
NET Bible®	Absalom had [Heb "and there were born."] three sons and one daughter, whose name was Tamar. She was a very attractive woman. The LXX adds here the following words: "And she became a wife to Rehoboam the son of Solomon and bore to him Abia."
NIV, ©2011	Three sons and a daughter were born to Absalom. His daughter's name was Tamar, and she became a beautiful woman.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	And there were born to Absalom three sons, and one daughter, whose name, was Tamar,—she, was a woman beautiful to look upon.
English Standard Version	There were born to Absalom three sons, and one daughter whose name was Tamar. She was a beautiful woman.
exeGesés companion Bible	And three sons are birthed to Abi Shalom and one daughter; her name is Tamar: she is a woman of beautiful visage.
King James 2000 Version	And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.
LTHB	And three sons were born to Absalom, and one daughter. And her name was Tamar; she was a woman of a beautiful form.
Syndein	Incidentally, to Absalom were born three sons and one daughter . . . whose name was Tamar. She was a woman of beautiful appearance {like her Aunt Tamar}. {Note: If Absalom had taken the Nazarite vow and his long hair was evidence of that vow, then he could not touch women! So, Absalom's long hair was a sign of his rejection of authority. Side Note: the names of the three sons are never given. From 2Samuel 18:18 it appears they all died in youth. Tamar was named after her famous aunt who was raped by Amnon (who was then murdered by Absalom).}.
World English Bible	To Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful face.
<i>Young's Literal Translation</i>	And there are born to Absalom three sons, and one daughter, and her name is Tamar; she was a woman of a fair appearance.

The gist of this verse: Absalom fathered three sons and one daughter, who was exceptionally beautiful.

2Samuel 14:27a

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
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to be born; in the participle, being born, receiving birth</i>	3 rd person masculine plural, Niphal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>le</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
'Ăbîyshâlôwm (אָבִישַׁלֹּוֹם) [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
sh ^e lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 14:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun	Strong's #1323 BDB #123
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	feminine singular, numeral adjective	Strong's #259 BDB #25

Translation: [Three sons were born to Absalom, and one daughter;](#)... At this point, we take a step back and look at Absalom's life. We do not know who he married; we do not know if he married a woman from Geshur or whether he was married when he held is bbq, during which he killed Amnon. But, at some point, Absalom married, and having 4 children suggests that this marriage continued over a period of at least 5 years, and probably longer. The reason I mention this is, he will lead a revolution against David, so this helps with determining the time frame of these events.

The three sons probably died in infancy or in their early years, as we read about Absalom: [Now Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king's dale; for he said, I have no son to keep my name in memory: and he called the pillar after his own name; and it is called Absalom's monument, to this day](#) (2Sam. 18:18).

2Samuel 14:27b

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</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8034 BDB #1027
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i>]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071

Interestingly enough, this, when used as a simple noun, is a masculine singular noun; however, as a name, it is considered a feminine singular noun, since it is applied to women.

Translation: [...her name \[was\] Tamar.](#) Absalom admired and loved his sister Tamar, who had been raped by Amnon. When have a girl, it was only natural for him to name her Tamar.

2Samuel 14:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
hâyâh (היא) [pronounced haw-YAW]	<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
îshshâh (אשה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun	Strong's #802 BDB #61
yâpneh (פי) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	feminine singular construct	Strong's #3303 BDB #421
mar ^e eh (מראה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen</i>	masculine singular noun	Strong's #4758 BDB #909

The Greek adds the sentence: καὶ γίνεται γυνὴ Ῥοβαὰμ υἱῷ Σαλωμῶν καὶ τίκει αὐτῷ τὸν Ἀβιά, which is translated *...and she became the wife of Rehoboam son of Solomon, and she bore to him Abia*. As a rule of thumb, it seems highly unlikely that the translators of the LXX would just insert a sentence here or there; so this would have been in the manuscripts that they used, which manuscripts predate anything which we have.

This is mostly an unreadable verse in the Dead Sea Scrolls. It is far more likely for a portion of a verse to drop out than for some nefarious copyist to add a portion of a verse back in.

Of Rehoboam, Fausset writes: *Besides Mahalath and Maacbah, granddaughters of David, and Abihail descended from Jesse, he had 18 wives and 60 concubines; his sons, with worldly wisdom, he dispersed through the fenced cities as their governors, and made Abijah, son of his favorite wife Maachah, his successor on the throne.*⁸³

Translation: *She was a woman [who had a] beautiful appearance and she became the wife of Rehoboam son of Solomon, and she bore to him Abia*. We know that David is quite attractive and so it Absalom (Scripture tells us this). We may reasonably assume that Absalom's mother was also very attractive. Absalom probably married a beautiful woman, although we are not told anything about her. We do know that the daughter they produce is absolutely gorgeous.

More is told to us about Tamar, his daughter; who was very likely influenced by her Aunt Tamar (as anyone would be under these circumstances). The Greek has her marrying Solomon's son, Rehoboam, who would be king over the southern kingdom after Solomon. Rehoboam has a favorite wife named Maachah; whose name is very close to Maacah, Absalom's mother's name. So, there was probably a tie-in there, but this is a very common name in the Bible, for males and females. Barnes suggests⁸⁴ that Tamar was also named Maachah,⁸⁵ making her Rehoboam's favorite wife. He refers to 1Kings 15:1–2 and 2Chron. 11:20–22, passages we will study in the future.

⁸³ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Rehoboam.

⁸⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 14:27.

⁸⁵ If she does not have a dual name (which is not unusual), then the Greek of 2Sam. 14:27 would seem to contradict 1Kings 15:2.

This would make Tamar the mother of Abijah (Abia) (1Chron. 3:10 2Chron. 11:20, 22 Matt. 1:7).⁸⁶ However, 2Chron. 13:1–2 reads: *In the eighteenth year of king Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem and his mother's name was Micaiah the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam.* This possibly suggests that the Tamar of this passage married Uriel of Gibeah had a daughter she named Maachah (Micaiah),⁸⁷ who married Rehoboam and was his favorite wife. So, when we get to 1Kings 15, we will unravel all of these names and who belongs to whom.

Chapter Outline

Charts, Maps and Short Doctrines

Absalom Forces Joab to Take Him to the King

And so lives Absalom in Jerusalem two years of days and faces of the king he has not seen. 2Samuel 14:28 **Absalom lived in Jerusalem for two years of days, but he did not see the face of the king.**

Even though Absalom lived in Jerusalem for two full years, he never saw the face of the king.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Absalom dwelt two years in Jerusalem, and saw not the king's face.
Masoretic Text (Hebrew)	And so lives Absalom in Jerusalem two years of days and faces of the king he has not seen.
Peshitta (Syriac)	So Absalom dwelt two years in Jerusalem, and saw not the king's face.
Septuagint (Greek)	And Absalom remained in Jerusalem two full years, and he saw not the king's face.

Significant differences: Only the Greek appeared to attempts to translate *of days*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Absalom lived in Jerusalem for two years without seeing his father.
Easy English	Absalom lived in Jerusalem for two years. But he did not see the king.
Easy-to-Read Version	Absalom lived in Jerusalem for two full years without being allowed to visit King David.
<i>The Message</i>	Absalom lived in Jerusalem for two years, and not once did he see the king face to face.
New Living Translation	Absalom lived in Jerusalem for two years, but he never got to see the king.

Partially literal and partially paraphrased translations:

American English Bible	Well, AbSalom stayed in JeruSalem for two years, and he never saw the face of the king.
Christian Community Bible	For two years Absalom stayed in Jerusalem but the king did not receive him.
NIRV	Absalom lived in Jerusalem for two years without going to see the king.
New Simplified Bible	Absalom stayed in Jerusalem two years without seeing the king.
Revised English Bible	Absalom lived in Jerusalem for two whole years without entering the king's presence.

⁸⁶ This is actually Clarke's thinking on this matter, but he provides less Scripture to back it up. Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 14:27.

⁸⁷ The NIV Study Bible takes this position. *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 441 (footnote).

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Absalom dwelled days and years in Jerusalem, but never saw the king's face. For two full years Absalom was living in Jerusalem without ever seeing the face of the king.
Complete Jewish Bible HCSB	Avshalom lived two years in Yerushalayim without appearing before the king. Absalom resided in Jerusalem two years but never saw the king.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Absalom dwells in Jerusalem two years of days, and the face of the king he has not seen;...
English Standard Version	So Absalom lived two full years in Jerusalem, without coming into the king's presence.
Syndein	{Verses 28-33: David's Arrogance Hangover} Now Absalom lived two full years in Jerusalem, without seeing the face of the king. {Note: Society recognized Absalom as a law abiding citizen under the king's pardon, but David still refuses to forgive him.}
World English Bible Young's Updated LT	Absalom lived two full years in Jerusalem; and he didn't see the king's face. And Absalom dwells in Jerusalem two years of days, and the face of the king he has not seen.

The gist of this verse: Absalom lived in Jerusalem for two years, and during that time, never saw the king's face.

2Samuel 14:28a

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^{av}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʾĀbîyshâlôwm (אָבוֹלִישׁׁוֹם) [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
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
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i>]	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
sh ^e nâthayim (שְׁנַתַּיִם) [pronounced <i>sh^{eh}-naw-thah-yihm</i>]	<i>two years</i>	feminine dual noun	Strong's #8141 BDB #1040

2Samuel 14:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398

Translation: Absalom lived in Jerusalem for two years of days,... Absalom was never prosecuted for his crime. Essentially, he was given a pardon, but never to his face. So, for two years, he lives in Jerusalem. The phrase *years of days* likely refers to the fact that, this seemed to be a very long time for Absalom. Each day, he expected to see his father's face; and each day ended without this coming to pass. For a young man, two years is a very long time.

2Samuel 14:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence; person; surface	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal perfect	Strong's #7200 BDB #906

This is an exact repeat of v. 24d.

Translation: ...but he did not see the face of the king. During these two years, Absalom never sees the face of the king. So, insofar as David is concerned, Absalom was never fully pardoned. Absalom himself never felt as though his father had fully pardoned him. Every day, he must have asked himself, "Just what am I doing here, in limbo?"

There are some things which are just under the surface here which ought to be discussed.

What are the Hidden Spiritual Lesson in this Narrative about Absalom?

The Narrative of 2Samuel 14

The Spiritual Application

Absalom has sinned—there is no question about that—and he was therefore banished to Geshur.

In much the same way, as sinners, we are banished from the presence of God. Isa. 53:6

What are the Hidden Spiritual Lesson in this Narrative about Absalom?

The Narrative of 2Samuel 14	The Spiritual Application
Joab will act as an intermediary to reconcile the errant son with his father.	Jesus Christ acts as the mediator between God and man. 1Tim. 2:5
Although Absalom is brought back to the kingdom, he is not given an audience with the king.	We have no relationship with God apart from full and complete forgiveness. Rom. 5:6–10

So, even though this is an actual historical incident, which tells us how Absalom was able to return to Jerusalem, there is also a lot going on just beneath the surface.

Chapter Outline

Charts, Maps and Short Doctrines

Guzik writes of Absalom: *Absalom was banished from Israel because he murdered his brother Amnon (2Samuel 13). Yet Absalom felt entirely justified in killing the man who raped his sister. His sense of justification made the bitterness against David more intense.*⁸⁸

David still has a problem, and he will not resolve his relationship to Absalom.

David is Still in Arrogance

1. For a period of five years, David was intractable. He never legally reviewed the case of Amnon, Tamar and Absalom; he never applied justice; he never fully forgave Absalom.
2. David should have been giving this situation some prayer; he should have studied the Word of God to find a solution; and he should have conferred with Nathan the prophet, but he did not. David did none of those things.
3. Therefore, the great judge of the land, King David, did not do his job. This is his responsibility as king, as the supreme judge of the land, and as a father.
4. David will eventually forgive Absalom and it will be based on maudlin sentimentality, after five years have passed.
5. This tells us that David has not yet fully recovered from the interlocking systems of arrogance. He is still not doing his job. He will not face up to this most difficult case and he will not assign the case to anyone else.
6. It is my guess that David was concerned about what he might find, either in the Scripture or by talking to Nathan the prophet. That is, he might not like the outcome.
7. As you have read in this chapter and by many other commentators, the problem is that David did not fully forgive Absalom. This is not the main problem. David will clearly forgive Absalom at the end of this chapter. However, that does not solve anything. David's emotional response to seeing his son Absalom after five years, even though it involves a pardon and full forgiveness (although it might not be stated), David at no time appeals to justice.
8. Therefore, the problem is not a lack of forgiveness—Absalom will get that—the problem is a lack of justice.
9. Since David was unwilling to apply the rule of law to Absalom, we know that he was still trying to shortcut his responsibilities. God does not allow David to shortcut his responsibilities.

This is one of the great lessons that we should get from 2Sam. 14: that when justice is called for, justice must be administered. If you cannot function on the basis of righteousness and justice, then you should never have a position of authority.

⁸⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 14:28–32.

Chapter Outline

Charts, Maps and Short Doctrines

Absalom's soul is filled with mental attitude sins, which sins he allows to fester over the two years he was in Geshur and now for the two years in cools his heels in Jerusalem.

The Pulpit Commentary on the Mental Attitude Sins of Absalom

Mental attitude sins	Commentary
Bitterness	Absalom believed that he did the right thing, and he is bitter toward his father for not recognizing it.
Ingratitude	Ingratitude for the grace that was shown him. He estimated it lightly (knowing little of the fatherly love from which it proceeded), and he only saw what was given him as a means to his own honour and advancement. Nothing is more odious than ingratitude.
Impatience	Impatience, fretfulness, discontent under restraint and chastisement; which a true penitent would have endured humbly and cheerfully; increased as time passed away (two years) and no further sign of royal favour appeared. When God gives you time, use that time.
Presumption	Presumption on account of the privilege already granted to him, but which he repudiated as worthless, unless followed by other privileges, such as became his royal birth and involved his reinstatement in his former dignity. He looked upon himself as rightful heir to the throne. It is possible that Absalom might have suspected a rival in the youthful Solomon (now six or eight years old), and feared the influence of Bathsheba on behalf of her son (what was different was, she seemed to become David's only female companion; or, at the very least, his favorite wife).
Resentment, revenge and contempt	Resentment and revenge for the neglect, contempt, and wrong which (as he conceived) he suffered (v. 29). " See, Joab's field is beside mine, and he has barley there; go and set it on fire " (v. 30). This appears to have been an act of passion rather than of policy. Joab's slackness, in contrast with his former zeal (v. 23), was doubtless due to his desire to make the most of his influence with the king, to constrain Absalom humbly to entreat his intercession, and so to increase his feeling of dependence and obligation; it was only when he perceived that he had to deal with "a character wild, impulsive, and passionate," that he deemed it necessary again to alter his tactics.
Frustration	Joab was no doubt frustrated over this situation. He had enough time in Geshur to begin building a life, and he was uprooted and brought back to Jerusalem. However, rather than enjoying a homecoming welcome, Absalom was essentially ignored by his own father.
Inordinate egotism	Absalom believed that the world revolved around him (which is true of many people). He will destroy the property of his chief advocate, Joab. Imagine that there is one person in your life that advocates for you, and you do that person evil. Absalom was so concerned with his own life, that no one else mattered.

The Pulpit Commentary on the Mental Attitude Sins of Absalom

Mental attitude sins	Commentary
Wilfulness	Wilfulness in seeking the attainment of his ambitious aims. "I will see the king's face." Absalom would get what he wanted when he wanted it. His presence in the court of David was essential to the accomplishment of the daring design upon the crown, which he may have already formed; and he would brook no denial. Possibly his bereavement (2Sam. 14:27–18:18) intensified his determination. ⁸⁹ The strongest yearning of an Israelite's heart was thrown back upon itself, after a short-lived joy, and his feelings towards his own father were turned to bitterness and hate.
Defiance of conviction of guilt	Defiance of conviction of guilt. "If there be any iniquity in me," is what he said to Joab. "The manner in which he sought to obtain forgiveness by force manifested an evident spirit of defiance, by which, with the well known mildness of David's temper, he hoped to attain his object, and in fact did attain it" (Keil). He also doubtless relied on the support of a party of the people, dissatisfied with the king's severity toward him, and favourable to his complete restoration. Even Joab yielded for the present to his imperious and resolute demand.
Heartless formality	Heartless formality. "He bowed himself on his face to the ground before the king: and the king kissed Absalom" (v. 33). He went through the motions, but he no longer respected his father. His heart was not humbled, but lifted up in pride; yet he openly received the pledge of reconciliation; and herein David's blindness and weakness reached their culmination. "He did not kiss the ill will out of the heart of his son" (Krummacher). "When parents and rulers countenance such imperious characters, they will soon experience the most fatal effects." (Here is another meeting of three remarkable men—1Sam. 19:22–24, Joab, Absalom, David.)
Self-righteousness	Absalom believed himself to be right to avenge his sister's rape, and that his father David was wrong to not grant him a full and complete pardon.
Unforgiving	Absalom is angry with his father for not granting him a full and complete pardon and at Joab for not responding to his requests, as we will see (vv. 29–30). Absalom wants full and complete forgiveness, but he is certainly not able to forgive others.

Because Absalom allows these mental attitude sins to fester in his soul, he will eventually act upon them. Overt sins are always preceded by mental attitude sins.

Most of these came from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 14:28. There was some slight editing done and a few additional mental attitude sins were added.

Chapter Outline

Charts, Maps and Short Doctrines

There is no indication that Absalom received any responsibilities related to the king's palace. Most positions would require that he go to the palace now and again or interface with his father, and that did not occur. So he spent two years in Jerusalem, in some sort of limbo, indulging his own mental attitude sins. He allowed bitterness to fester. He wallowed in self-pity. He justified his actions and developed a strong sense of self-righteousness. All of these mental attitude sins festered in Absalom's soul for two years. Whether he conceived revolution at this time or not is unknown. But, what he did not appear to do is, study the Word of God.

⁸⁹ Although we speculate that Absalom lost 3 boys early on, we do not know if this occurs during this period of time.

Application: God often takes believers or unbelievers and gives them time to think about their lives. I have seen this phenomenon occur over and over again for both groups of people, where a person, for whatever reason, appears to be in a period of limbo, and he or she is given the time to take stock of their life. They seem to have, for whatever reason, an inordinate amount of time on their hands. It might be summer vacation when a job cannot be found, a vacation during which time they lack money, an illness, a broken leg; or what appears to be a lengthy period of time to fill between work and sleep. God is always looking to give us some time to review our lives, to think about how we got to this place. For the unbeliever, God wants them to recognize that there is something missing from their lives. For the believer, there is also something missing from their lives—the Word of God. So that most of us find these intervals from time to time, and what we choose to fill this time with often determines the remainder of our lives.

Absalom has two years. What does he do? He allows mental attitude sins to fester within his soul. He might spend time considering revolution against his own father. God gives him this time, and he squanders it. Absalom could turn his entire life around during this time. He certainly must know Nathan the prophet. David certainly had some sort of Bible class occurring at regular intervals. Back during the time of Saul, there was the school of the prophets.

Although it does not appear that David brought the Tabernacle into Jerusalem, he did bring the Ark of the Covenant into Jerusalem, and it is likely that this became the center for some sort of teaching ministry. How can I come to such a conclusion? Remember when the Ark was being brought into Jerusalem, the correct way? David had to study the Word of God in order to know how to transport the Ark. Secondly, there were choirs and an orchestra which presented psalms publically to the people. It would seem silly for this to exist for a very short period of time—say for a few days—and then for it to be disbanded. We know that David consulted with Nathan the prophet from time to time. Samuel had established a school for prophets during the time of Saul. So, all of this suggests that there was some form of teaching which occurred in Jerusalem and throughout Israel, although we are not specifically given any details of it. Had Absalom had positive volition toward the Word of God, someone, in the city of David, it was being presented in some form or another (via the sacrifices, the teaching of the prophets, the doctrinal teaching within the psalms which were sung).

Application: For many new believers, the concept of the glory of God or the centrality of Jesus Christ is confusing. We wonder, “What is His deal? Is God on some kind of an ego trip all the time?” Here is what the glorification of God is all about: Absalom can think about himself, about his possessions, about those who have wronged him (his father), or he can think about God and his relationship to God. This latter choice ought to be Absalom’s focus. This is why the Person and Essence of God must be glorified or exalted, so that the unbeliever or the believer without doctrine can stop concentrating on himself, the details of life or on other people, and focus more upon God and his relationship to God. This is what the glorification of God is all about. This is what honoring God is all about. So that the outsider—the unbeliever and immature believer—has a reason to look toward God.

Application: We are all representatives of God on earth; we are His ambassadors (2Cor. 5:20). Now, let’s say that our lives are filled with a variety of sins—we live a life of debauchery, or, every time someone talks with us, we have a set of complaints that we can hardly wait to share with this, or, whenever we speak, we reveal all of the mental attitude sins which have been festering within us. How does another person view us? Do they look at our lives and see God honored? Is God glorified by what we think, say and do? If you are reading this, you know the importance of salvation through faith in Jesus Christ; you know the importance of Bible doctrine. Does your life reflect this? Does your life honor God? Do people who do business with you feel as though you have treated them fairly and honestly? Do people who interact with you like you? Or, are you so morose that no one can stand to be around you? How do people view you on your job? Do they see you as a slacker, a clock-watcher, a person who lives for the weekends? What you think, what you say and what you do either glorifies God or it does not.

David, or the past 15 or so years, has made a myriad of mistakes. He has given himself over to sexual lust to the point where, he could stoop so low as to commit adultery, despite the fact that he had at least 20 different women that he could have had sex with (his wives and mistresses). Then, with Amnon and Absalom, he has made some grave errors. So how does his son, Absalom, view him? Does he respect his father? Does he see God glorified in what his father has done? Can he see God’s justice and righteousness in David’s actions? The David who

thought about building a house for the Lord is not the David we see today. The David who searched the Scriptures to determine how to move the Ark and to make it a part of Israel's spiritual life again, is not the David that we see today. Not only does this impact his son Absalom, but this will impact all of Israel.

Absalom's tragic flaw is, he has a reasonable amount of honor, but that has morphed into self-righteousness, and that is where his personal shortcomings become most evident.

Bible doctrine was available in some form during the reign of David. Absalom should have searched it out and this would have changed history for him. The problem is, Absalom's eyes are on his own life and on the actions of his father David. His eyes need to be on the Word of God.

Scriptures Upon Which Absalom Should Concentrate

Scripture	Text/Commentary
Psalms 86:5	For You, Lord, are good, and ready to forgive; Abundant in loving kindness to all those who call on You.
Psalms 138:6	For though Y ^e howah is high up, He yet looks after the lowly; But the proud, He knows from afar.
Psalms 32:5	I acknowledged my sin to you. I didn't hide my iniquity. I said, I will confess my transgressions to Y ^e howah, And you forgave the iniquity of my sin.
Psalms 51:17	The sacrifices of God are a broken spirit. A broken and contrite heart, O God, You will not despise.

These verses are suggested at the end of *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 14:28. Most of these psalms were written by David and in existence at this time.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Absalom is on a precipice here, and he can go either way.

Absalom Fails to Rehabilitate Himself

- In being allowed to return to Jerusalem, Absalom had a great many advantages over the average person. Even though his pardon did not come from the heart of David—that is, David was not yet ready to forgive him fully—Absalom still had a legal pardon, which absolved him of all guilt.
- So, apart from a close relationship with his father, Absalom has a clean slate.
- Absalom is young, intelligent, resourceful and personable (at least on a superficial level). He is the king's son and he has servants. He owns a ranch up north. So Absalom has a great many advantages in his life right now. Therefore, there are a lot of things that Absalom can do. However, he chooses the wrong path, again and again. As we will see, Absalom will demonstrate an inability to use his many advantages legitimately; and he will return again and again to the manipulation of people in order to achieve personal gain.
- The only limitations on Absalom's life are: (1) David has not yet fully forgiven him and (2) his future as the man to follow his father as king is uncertain.
- Absalom, for all intents and purposes, is being tested as a young man. He has faced injustice, a vacillating king and father, and an uncertain future. These are not great obstacles that cannot be overcome.
- Absalom does not lack ability, talent or position. So, when it comes to making a success of his life, he has a great many advantages.

Absalom Fails to Rehabilitate Himself

7. However, as we will study over the next few verses, Absalom will enter into criminal arrogance. He will not use faith-rest; he will not wait on God; in fact, we do not even know if Absalom knows Y^ehowah Elohim.
8. As we will see, Absalom will become bitter toward Joab; and, although he will reconcile with his father, he will turn around and lead a revolution against his father—so it is likely that Absalom continues to be bitter against his father.
9. Absalom cannot blame the failure of his father for his own life. He cannot begin to engage in criminal behavior and manipulation simply because he has had a few difficulties in his life. This does not excuse what he does.
10. Absalom's criminal arrogance prevents him from having gratitude to Joab for what he has done.
11. Absalom is unwilling to start all over again and show himself to be worthy of the crown.

Some small portions of this doctrine were inspired by R. B. Thieme, Jr.'s 1972 David Series, lesson #631_0359.

Chapter Outline

Charts, Maps and Short Doctrines

And so sends Absalom unto Joab to send him unto the king. And so he is not willing to come unto him. And so he sends again a second [time] and so he is not willing to come unto him.

2Samuel
14:29

Absalom sent [a message] to Joab to send him [Absalom] to the king. However, he [Joab] was not willing to come to him [Absalom]. Therefore, he sent another [message] a second [message], but he [Joab] was [still] not willing to go to him [Absalom].

Absalom sent a message to Joab asking to be given an audience with the king. However, Joab was not willing to go to Absalom. Therefore, Absalom sent a second message, but Joab was still unwilling to go to Absalom.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him.
Masoretic Text (Hebrew)	And so sends Absalom unto Joab to send him unto the king. And so he is not willing to come unto him. And so he sends again a second [time] and so he is not willing to come unto him.
Peshitta (Syriac)	Therefore Absalom summoned Joab to send him to the king; but he would not come to him; and he sent a second time, but he would not come.
Septuagint (Greek)	And Absalom sent to Joab to bring him in to the king, and he would not come to him. And he sent to him the second time, and he would not come.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	He wanted Joab to talk to David for him. So one day he sent a message asking Joab to come over, but Joab refused. Absalom sent another message, but Joab still refused.
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Easy English	Then Absalom asked to see Joab. He wanted to send Joab to the king. But Joab would not come. So, Absalom asked to see Joab again. And Joab refused again.
Easy-to-Read Version	Absalom sent {messengers} to Joab. {These messengers asked Joab to} send Absalom to the king. But Joab would not come to Absalom. Absalom sent {a message} a second time. But Joab still refused to come.
Good News Bible (TEV)	Then he sent for Joab, to ask him to go to the king for him; but Joab would not come. Again Absalom sent for him, and again Joab refused to come.
<i>The Message</i>	He sent for Joab to get him in to see the king, but Joab still wouldn't budge. He tried a second time and Joab still wouldn't. He sent a second time, but still the general would not come.
New Berkeley Version	Absalom summoned Joab to send him to the king; but Joab would not come to him, He sent a second time, but still the general would not come to him.
New Century Version	Then Absalom sent for Joab so he could send him to the king, but Joab would not come. Absalom sent a message a second time, but Joab still refused to come.
New Living Translation	Then Absalom sent for Joab to ask him to intercede for him, but Joab refused to come. Absalom sent for him a second time, but again Joab refused to come.

Partially literal and partially paraphrased translations:

American English Bible	So he sent for Joab, because he wanted to send him to the king. However, Joab wouldn't come to him. Then he sent for him a second time, but he just didn't want to come.
<i>God's Word™</i>	So Absalom sent for Joab in order to send him to the king, but Joab refused to come. Absalom sent for him a second time, but he still refused to come.
New American Bible	Then he sent a message asking Joab to send him to the king, but Joab would not come to him. Although he asked him a second time, Joab would not come.
New Jerusalem Bible	Absalom then summoned Joab, intending to send him to the king, but Joab would not come to him. He sent for him a second time, but still he would not come.
Revised English Bible	Then he summoned Joab, intending to send a message by him to the king, but Joab refused to come; he sent for him a second time, but he still refused.

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Then Avshalom summoned Yo'av, planning to send him to the king; but he refused to come to him. He summoned him a second time, but he still wouldn't come.
Ferar-Fenton Bible	Then Absalom sent to Joab to introduce him to the king, but he would not go to him. So he sent a second time, but he would not come.
HCSB	Then Absalom sent for Joab in order to send him to the king, but Joab was unwilling to come. So he sent again, a second time, but he still wouldn't come.
JPS (Tanakh—1985)	Then Absalom sent for Joab, in order to send him to the king, but Joab would not come to him. He sent for him a second time, but he would not come.
NET Bible®	Then Absalom sent a message to Joab asking him to send him to the king, but Joab was not willing to come to him. So he sent a second message to him, but he still was not willing to come.

Literal, almost word-for-word, renderings:

English Standard Version	Then Absalom sent for Joab, to send him to the king, but Joab would not come to him. And he sent a second time, but Joab would not come.
exeGeses companion Bible	And Abi Shalom sends for Yah Ab, to send him to the sovereign; but he wills to not come to him: and when he sends again the second time, he wills to not come.

Fred Miller's Revised KJV	Therefore Absalom sent for Joab, to send him to the king; but he would not come to him: and when he sent again the second time, he would not come.
LTHB	And Absalom sent to Joab, to send him to the king. But he was not willing to come to him. And he sent again a second time, and he was not willing to come.
Syndein	Consequently, Absalom sent for Joab, to present him face to face with the king. But he {Joab} refused {'abah -verb of negative volition} to come to him {Absalom}. So he {Absalom} sent again for him a second time . . . but he {Joab} refused to come. {Note: Absalom needs to get back right with David, so that he can use this to start a revolution against David. But Joab now realizes that Absalom is not the man to be the next king and is not supporting Absalom in his efforts.}.
A Voice in the Wilderness	Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come.
Young's Updated LT	And Absalom sends unto Joab, to send him unto the king, and he has not been willing to come unto him; and he sends again a second time, and he has not been willing to come.

The gist of this verse: Twice, Absalom sent Joab a message to get him an audience with David. Both times, Joab was unwilling to go to Absalom.

2Samuel 14:29a

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
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	Strong's #7971 BDB #1018
ʾĀbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾel (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
Yôw'âb (יֹוֹאָב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: Absalom sent [a message] to Joab... So Absalom is at his own home in Jerusalem. His father, the king, has not agreed to see him. He apparently knows that Joab is on his side, and probably realizes what was done in order to get him back into Jerusalem. So Absalom sends a message to Joab.

2Samuel 14:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

2Samuel 14:29b

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>	Qal infinitive construct	Strong's #7971 BDB #1018
'êth (אֵת) [pronounced ayth]	<i>him; untranslated mark of a direct object; occasionally to, toward</i>	affixed to the 3 rd person masculine singular suffix	Strong's #853 BDB #84
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...to send him [Absalom] to the king. Absalom wanted an audience with the king. He wanted to clear whatever problems there were between them, and it is possible that Absalom wanted to insure his natural ascension to the throne by this relationship.

2Samuel 14:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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
'âbâh (אָבָה) [pronounced aw ^b -VAWH]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
<i>'âbâh with the negative means to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bôw' (בֹּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97
'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

Translation: *However, he [Joab] was not willing to come to him [Absalom].* There are two English pronouns here which have to be affixed to people in the narrative. The first is part of a verb, and that refers to Joab. Joab is unwilling to come [go] to him. The second English pronoun is a translation of the 3rd person masculine singular suffix. Now, it is unclear whether Joab did not go to Absalom to see what it was that he wanted (he probably knew) or whether Joab was simply unwilling go to David in order to set up a meeting (assuming that the message was more detailed). I am not sure if either interpretation does damage to the context. Given what occurs in the next verse, it logically means that Joab was not willing to go to speak to Absalom in the first place.

So, Joab was willing to go to great lengths to bring Absalom back to Jerusalem, but King David had made it clear that he was not going to entertain Absalom in his court (v. 24). Therefore, Joab was not going to make any further attempts to get Absalom and David into the same room with one another. This suggests that, Joab was most concerned about Absalom as a potential leader living in a nearby foreign country. It could also suggest, that, Joab figured, he brought Absalom back into Israel; it will be up to David and Absalom to work things out from here.

Gill suggests⁹⁰ that Absalom sent a messenger to Joab and that Joab spoke to King David about this situation again, and David did not seem amenable to a meeting. This seems likely but there is nothing in this passage which would confirm this thought. It is simply possible that Joab, for whatever reason, had determined that David and Absalom, from this point forward, would need to resolve their own differences without involving him.

We are given bare-bones information about David not allowing Absalom to come into his courtroom. Perhaps what he said to Joab in open court was quite forceful. “You have brought Absalom back, he may live here undisturbed in Jerusalem, but I do not want to see him. Furthermore, I do not want anyone coming to me and telling me that I should see my son.” My suggestion here has no more support than Gill’s, and it is just as likely. However, whatever happened, Joab has chosen not to speak to Absalom.

2Samuel 14:29d

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
shâlach (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	Strong’s #7971 BDB #1018
‘ôwd (וַעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong’s #5750 BDB #728
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; feminine form	Strong’s #8145 BDB #1041

Translation: *Therefore, he sent another [message] a second [message]...* So Absalom sends out a second message. Now, if it were me writing this, I would have affixed *again* to this phrase and *a second [time]* to the next phrase. However, the Hebrew seems to associate both of these with this phrase. I would have written, *Therefore, Absalom sent another message to Absalom, but Joab was still unwilling to go to Absalom [or, David?]; or, Therefore, Absalom sent a second message, but Joab was still unwilling to go to Absalom.* However, the Hebrew emphasizes that this is a second message, and does not emphasize that Joab made a second refusal.

⁹⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:29.

2Samuel 14:29e

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
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced <i>l'</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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97

Translation: ...but he [Joab] was [still] not willing to go to him [Absalom]. Again, we do not know if Joab was unwilling to go to Absalom to listen to his appeal or to go to David to make this request. Probably both are true, although I don't know which one is in view here.

This entire verse reads: [Absalom sent \[a message\] to Joab to send him \[Absalom\] to the king. However, he \[Joab\] was not willing to come to him \[Absalom\]. Therefore, he sent another \[message\] a second \[message\], but he \[Joab\] was \[still\] not willing to go to him \[Absalom\].](#) This verse is quite fascinating. We are never told why Joab never responded to Absalom. At the beginning of this chapter, Joab went to great lengths to get Absalom back into Jerusalem, organizing a fairly complex plot involving a woman from Tekoa. However, now that Absalom is back in Jerusalem, Joab will not even speak to him.

This verse suggests that Joab never made any attempt to contact Absalom back.

This certainly causes us to think about why Joab does not speak to Absalom.

Why Joab Will Not Return Absalom's Phone Calls

- Explaining this is going to involve some speculation.
- First of all, Joab is wholly committed to David. We know this for several reasons:
 - David asked Joab to have Uriah the Hittite killed, and he did, despite recognizing that this was evil.
 - The first verse of this chapter reads: [Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.](#) So, what Joab does in this chapter is in support of David more so than in support of Absalom.
 - When Absalom revolts against David, Joab will be with David.
- We are never really told how Joab feels about Absalom. We have surmised that (1) Joab looked at David's other sons and decided Absalom is his best successor; (2) Joab does not want Absalom in a different country where he might turn against David in war; or (3) Joab is simply concerned for David's welfare, and bringing Absalom back into Jerusalem is what Joab perceives that David really wants. The first verse of this chapter seems to be most in line with the 3rd speculation.

Why Joab Will Not Return Absalom's Phone Calls

4. What does *not* appear to have happened is, Absalom contacted Joab from Geshur and said, "I want to return."
5. David has unequivocally told Joab not to bring Absalom to the palace. 2Sam. 14:24
6. It is likely that Absalom said more in his message to Joab than, "Call me." It is likely that he said, "I would see the king. Arrange that." Or words to that effect. It may have even been an order.
7. Joab is responsible to David, not to any of David's sons; so, what the likely scenario is:
 - a. Joab went to David and told him of this message.
 - b. David said, "I don't want to see him."
 - c. Joab asked, "What should I tell him?"
 - d. David responded, "Don't tell him anything."
8. Bear in mind, the sub-points of #7 are speculative. It is even possible that David specifically told Joab *not* to respond to and of Absalom's messages.
9. It is also possible that Absalom's messages were dripping with arrogance. That is, he commanded Joab to come to arrange a meeting; he reminded Joab that he was the king's son. So, what he said could have put Joab off.

Sometimes we need to be content with having a few explanations which make sense, even though we cannot determine which explanation applies.

Chapter Outline

Charts, Maps and Short Doctrines

In any case, Absalom is unhappy with this situation. He wants to see his father, and he perceives that Joab is standing in the way. Therefore, he decides to get Joab's attention.

Absalom was no doubt frustrated. Even his one supposed ally, Joab, would not even come to him when requested. One great weakness that Absalom has is, impatience. His father David was unwilling to deal with Amnon, Absalom's rapist half-brother, properly. However, rather than wait upon God to deal with Amnon, Absalom took matters into his own hands. He could not wait for this to play out. And so he executed Amnon himself. Here, Absalom wants to be reintegrated into the family and probably to reassert his place as a crown prince. Again, his father David is unwilling to fully reinstate Absalom as crown prince. Again, Absalom believes that he needs to take matters into his own hands. Therefore, Absalom's **mental attitude sins** are going to now manifest in untoward action against Joab.

And so he says unto his servants, "Look, a parcel of Joab unto my hand, and to him there, barley fields. Go and set her in the fire." And so set servants of Absalom the parcel in the fire. And come the servants of Joab facing him having torn their garments, and they say, "Set on fire the servants of Absalom the portion in the fire."

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Then he said to his servants, "Look, [there is] a parcel of Joab near me [lit., to my hand], and he has barley fields there [lit., to him there barley fields]. Go and set it on fire." So Absalom's servants set the parcel on fire. Therefore, the servants of Joab went to him, having torn their garments, and they said, "The servants of Absalom set [your] parcel [of land] on fire."

Then Absalom said to his servants, "Look, there is this parcel of Joab near me, and he has planted barley there. Go and set this field on fire." So Absalom's servants did as they were told. Consequently, the servants of Joab went to him saying, "The servants of Absalom set your parcel of land on fire."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He said to his servants: You know the field of Joab <u>near my field</u> , that <u>has</u> a crop of barley: <u>go now</u> and set it on fire. So the servants of Absalom set the <u>corn</u> on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire.
Masoretic Text (Hebrew)	And so he says unto his servants, "Look, a parcel of Joab <u>unto my hand</u> , and to him there, barley fields. Go and set her in the fire." And so set servants of Absalom the parcel in the fire. And come the servants of Joab facing him having torn their garments, and they say, "Set on fire the servants of Absalom the portion in the fire." The latter sentences were in the original Hebrew, according to the Dead Sea Scrolls, but were dropped out of the text in the later Hebrew.
Peshitta (Syriac)	Then <u>Absalom</u> said to his servants, See, there is a field <u>belonging to Joab near mine</u> ; <u>whether it be</u> of wheat or barley, go and set it on fire. And Absalom's servants set <u>Joab's field</u> on fire.
Septuagint (Greek)	And <u>Absalom</u> said to his servants, Behold, Joab's portion in the field is <u>next to mine</u> , and he <u>has barley in it</u> ; go and set it on fire. And the servants of Absalom set the field on fire. And the servants of Joab come to him with their clothes torn, and they said to him, The servants of Absalom have set the field on fire.

Significant differences: The English translation from the Latin does not begin with an *and* (which is proper in the English; not in the Hebrew). Absalom's name occurs in the first sentence in the Greek, and apparently in the Syriac. The Hebrew has *unto my hand*. The idea seems to be that Absalom and Joab have adjoining fields. None of the ancient translations above seem to render this phrase literally, but give its general meaning. This is a problem which all translators face: the meaning of a phrase is different from a word-for-word translation of the phrase, so do you go with the word-for-word translation or try to communicate the meaning instead?

In order to indicate possession, the Hebrew often uses the word *to him a barley field*; in translating, we would instead say, "He has a barley field." The English translations above reflect this approach.

The Latin appears to have added the word *now*. The Syriac appears to add Joab's name to the phrase "And Absalom's servants set Joab's field on fire." The Syriac also leaves out the final couple sentences. This is explained by the fact that later Hebrew manuscripts show these words to be missing from the text.

Thought-for-thought translations; paraphrases:

Common English Bible	So Absalom said to his servants, "Look, Joab's property is next to mine. He has barley there. Go and set it on fire." So Absalom's servants set the property on fire. Then Joab's servants went to Joab with their clothes torn. "Absalom's servants set the property on fire," they said. DSS (4QSamc) LXX; MT lacks Then Joab's servants. said.
Contemporary English V.	Finally, Absalom told his servants, "Joab's barley field is right next to mine. Go set it on fire!" And they did.
Easy English	Then Absalom said to his servants, 'Look, Joab's field is next to my field. He is growing barley (a type of grain) in his field. Go and burn the field.' So, Absalom's servants burned Joab's field.
Easy-to-Read Version	Then Absalom said to his servants, "Look, Joab's field is next to my field. He has barley growing in that field. Go burn the barley."
Good News Bible (TEV)	So Absalom said to his servants, "Look, Joab's field is next to mine, and it has barley growing in it. Go and set fire to it." So they went and set the field on fire.

<i>The Message</i>	So he told his servants, "Listen. Joab's field adjoins mine, and he has a crop of barley in it. Go set fire to it." So Absalom's servants set fire to the field.
New Berkeley Version	Therefore Absalom ordered his servants, "Look at Joab's field that adjoins mine, the one there with his barley; go and set fire to it!" So Absalom's servants set the field on fire.

Partially literal and partially paraphrased translations:

American English Bible	So, AbSalom said to his servants, 'You know that field of JoAb's next to mine, where he's growing barley? Go and burn it!' Then the servants of AbSalom went and burned JoAb's field, and his servants went to him ripping their clothes, and said, 'The servants of AbSalom have burned your portion of the field!'.
Beck's American Translation	So he told his servants: "See, Joab's field is near mine, and he has barley on it. Go and set it on fire." So Absalom's servants set it on fire.
<i>God's Word</i> ™	So Absalom said to his servants, "Look, Joab's field is next to mine. He has barley in it. Go and set it on fire." So Absalom's servants set it on fire. Joab's servants came to him in grief and said, "Absalom's servants have set your field on fire."
New American Bible	He therefore instructed his servants: "You see Joab's field that borders mine, where he has barley. Go, set it on fire." And so Absalom's servants set the field on fire [Judges 15:4-5.]. Joab's farmhands came to him with torn garments and told him, "Absalom's servants set your field on fire."
New Jerusalem Bible	At this, Absalom said to his retainers, 'Look, Joab's field is next to mine and he has barley in it; go and set it on fire.' Absalom's retainers set fire to the field.
New Simplified Bible	Finally, Absalom told his servants: »Joab's barley field is next to mine. Set it on fire!« So they set it on fire.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said to his servants, "See Joab's portion at my hand? His barley there--go and kindle it on fire." Absalom's servants kindled the portion on fire.
Bible in Basic English	So he said to his servants, See, Joab's field is near mine, and he has barley in it; go and put it on fire. And Absalom's servants put the field on fire.
Ferar-Fenton Bible	Consequently, he said to his servants, "You see J'oab's cornfields are alongside mine, and he has sown barley,—go and set it on fire!" And Absalom's servants set it on fire!
JPS (Tanakh—1985)	So [Absalom] said to his servants, "Look, Joab's field is next to mine, and he has barley there. Go and set it on fire." And Absalom's servants set the field on fire.
New Advent Bible	...he said to his servants: You know the field of Joab near my field, that has a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire.
NET Bible®	So he said to his servants, "Look, Joab has a portion of field adjacent to mine and he has some barley there. Go and set it on fire." [The LXX adds here the following words: "And the servants of Absalom burned them up. And the servants of Joab came to him, rending their garments. They said.."] So Absalom's servants set Joab's [The word "Joab's" is not in the Hebrew text, but has been supplied in the translation for stylistic reasons.] portion of the field on fire.
New Heart English Bible	Therefore he said to his servants, "Behold, Joab's field is near mine, and he has barley there. Go and set it on fire." Absalom's servants set the field on fire. [And the servants of Joab came to him with their clothes rent, and they said to him, "The servants of Absalom have set the field on fire."]

Literal, almost word-for-word, renderings:

English Standard Version	Then he said to his servants, "See, Joab's field is next to mine, and he has barley there; go and set it on fire." So Absalom's servants set the field on fire. Septuagint, Dead Sea Scroll add So Joab's servants came to him with their clothes torn, and they said to him, "The servants of Absalom have set your field on fire."
exeGesés companion Bible	And he says to his servants, See, the allotment of Yah Ab is near my hand, and he has barley there; go and burn it on fire. And the servants of Abi Shalom set the allotment on fire:.
The Updated Geneva Bible	Therefore he said unto his servants, See, Joab's field is near mine, and he has barley there; go and set it on fire [The wicked are impatient in their affections, and spare no unlawful means to accomplish them.]. And Absalom's servants set the field on fire.
LTHB	And he said to his servants, Behold, Joab's allotment is beside mine, and he has barley there. Go and set it on fire. And Absalom's servants set the allotment on fire.
Syndein	{Absalom Proves He is Still a Criminal At Heart} Then he {Absalom} said to his servants, "Observe that Joab's field/property adjoins mine, and that he has a crop of barley there. Go and set it {the barley in the field} on fire. Therefore, the Absalom's servants set the 'crop of barley' on fire. {Note: An attack on personal property is an attack on God's Laws for Establishment (same with any attack on personal freedoms). This applies to both the criminal and/or the Federal Government - an attack on freedoms and free enterprise is evil. Maltreatment from others (David) does NOT justify maltreatment to others (Joab)}.
Updated Bible Version 2.11	Therefore he said to his slaves, See, Joab's field is near mine, and he has barley there; go and set it on fire. And Absalom's slaves set the field on fire.
Young's Updated LT	And he says unto his servants, "See, the portion of Joab is by the side of mine, and he has barley there; go, and burn it with fire;" and the servants of Absalom burn the portion with fire.

The gist of this verse: Absalom gathers his servants and orders them to burn Joab's field, and they do what he tells them to do. Joab's servants come and tell him about it.

2Samuel 14:30a

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
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (ל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
râ'âh (ראה) [pronounced raw-AWH]	look, see, behold, view, see here, listen up	2 nd person masculine plural, Qal imperative	Strong's #7200 BDB #906

2Samuel 14:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chel ^e qâh (חֶלְקָה) [pronounced <i>chela-KAW</i>]	<i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>	feminine singular construct	Strong's #2513 BDB #324
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'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
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388

Translation: Then he said to his servants, “Look, [there is] a parcel of Joab near me [lit., to my hand],... It is apparent from this narrative that Absalom has no patience. He wants what he wants when he wants it. He is not willing to wait a few years for his father to contact him and forgive him. Some of this may be because he wants to be seen by everyone as the heir apparent. So Absalom gets an idea as to how to get Joab's attention. There is a field of Joab's close to Absalom's. This suggests that Absalom and Joab live in town, but that they have fields that they farm outside of town.

2Samuel 14:30b

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</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
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
s ^e ôwrîym (שֵׂאוּרִים) [pronounced <i>seh-goh-REEM</i>]	<i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i>	feminine plural noun	Strong's #8184 BDB #972

Translation: ...and he has barley fields there [lit., to him there barley fields]. Some of Absalom's servants may know where Joab's field is; and some may know it by the barley that is grown there. This suggests that Absalom has been thinking about this scheme for awhile. He has been wondering, *how can I get Joab's attention?* And then, while out looking over his own farm, he came up with this idea. What occurs to Absalom is a criminal act.

2Samuel 14:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hālak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
yātsath (יָצַת) [pronounced yaw-TSAHTH]	<i>to set on fire, to cause to burn, to kindle a fire in anything</i>	2 nd person masculine plural, Hiphil imperative; with the 3 rd person feminine singular suffix	Strong's #3341 BDB #428

For whatever reason, the Pulpit Commentary⁹¹ reads: The Hebrew has, *Go, and I will set it on fire*. Absalom represents himself as doing in his own person what his servants were to be his instruments in accomplishing. Owen has the 2nd person masculine plural, as we would expect. The versions, however, agree with the Massorites in substituting the easy phrase in the text. But few languages are so indifferent to persons and numbers as the Hebrew.

Only the Pulpit Commentary makes this statement, so my guess is, they are probably wrong.

b ^e (ב) [pronounced b ^{eh}]	<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
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: *Go and set it on fire.*" Absalom may have seemed even noble when we first met him, but now, he is a petulant child. There is a great deal of work put into farming, and Absalom simply wants Joab's attention, so he tells his servants to set his field on fire. A number of things come to mind, such as parking oneself out in front of Joab's house and waiting for him to come out, but Absalom is probably too proud to do that.

Gill suggests⁹² that this would be near harvest time in March or April, when the barley fields would have been dry and capable of being burned. This would have been at the beginning of the barley harvest.

Think about this for a moment: Absalom is out there looking over his field and his crops. Joab has a field nearby. Does it stand to reason that, at some point in time, Joab may come on out to view his own field? So, with a little more patience, Absalom might be able to confront Joab directly. After all, if Joab is in town, and not out fighting a war—which seems to be the case here—then Joab probably has more free time than usual. So, it would be reasonable for him to possibly visit his own field as Absalom does.

The problem is, Absalom is thinking like a criminal and not like a law-abiding citizen. He is thinking like a man who wants to manipulate others on a chessboard, which is typical criminal thinking.⁹³ He should have gratitude toward Joab, and he has none. Arrogance precludes gratitude. Absalom, who has a great many advantages in life,

⁹¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 14:30.

⁹² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:30.

⁹³ From <http://www.criminology.fsu.edu/crimtheory/samenow.htm> accessed August 4, 2012. The writer, C.T. Genre, seems to be simply summing up many of the studies which have been done; here: Harris, 1984:227.

appears to be eaten up with bitterness. In examining his future behavior, it will appear that he will interlock with many gates in the arrogance complex.

Application: We all have reasons to be bitter. We have all been treated poorly and even unjustly. There is not enough time to run around and solve these problems to your own satisfaction. You will never be able to right all the (real or imagined) wrongs done against you. You will never be able to counter all of the rumors and false allegations that are out there.⁹⁴

And, there is certainly nothing which would stop Absalom from going personally to Joab's home and speaking to him. So, Absalom has a variety of options. Setting this field on fire is a bit extreme.

Samson did the same thing to the Philistines in Judges 15:4–5 ([HTML](#)) ([PDF](#)).

You will note a pattern here. Joab is frustrated with the system and with how slowly things are moving. When his father David did not try Amnon for raping Tamar, Absalom took matters into his own hands. He waited for two years and then he had his servants do the actual dirty work of killing Amnon. This time, Absalom has waited another two years and his father David never forgives him, never properly absolves him of Amnon's killing; and Joab, his only ally high up in the palace, will not return his calls. So he is frustrated and he takes matters into his own hands. Again, he commits a criminal act. This seems to be a default position for him.

2Samuel 14:30d

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
yâtsath (יָצַתְהוּ) [pronounced yaw-TSAHTH]	<i>to set on fire, to cause to burn, to kindle a fire in anything</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3341 BDB #428
'ebed (עֲבָדִים) [pronounced GE ^B -ved]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
'Ăbîyshâlôwm (אָבִישָׁלוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
'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
chel ^e qâh (חֶלֶקְאָה) [pronounced chela-KAW]	<i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>	feminine singular noun with the definite article	Strong's #2513 BDB #324
b ^e (ב) [pronounced b ^{eh}]	<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

⁹⁴ Just last night, I found out a very juicy (and completely false) rumor about me that had been circulated about by former students of mine. Now, do I hunt down all of the students who have participated in spreading this rumor and explain to them that it is completely and totally false? There are not enough hours in the day.

2Samuel 14:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: *So Absalom's servants set the parcel on fire.* You will recall that it is Absalom's servants who killed Amnon, on Absalom's command (2Sam. 13:28). So they are ready to obey any of his commands, even if these commands break the law. The idea is, Absalom is next in line to be king, he was not prosecuted for killing Amnon, so whatever he says goes.

Absalom thinks like a criminal rather than like the heir of the king.

Absalom, Joab and Absalom's Criminal Behavior

1. Joab, in this chapter, has gone to bat for Absalom. This does not mean that he really likes Absalom; it does not mean that Joab has the interests of Absalom at heart; but he apparently believed that returning Absalom to Jerusalem was good for David and good for the nation.
2. Joab and Absalom are first cousins, although Joab is apparently older than Absalom (by at least 10 years, as a guess).
3. In Absalom's life, the person who has been in his corner has been first Tamar and then Joab.
4. Therefore, when Absalom burns down Joab's field, that is a despicable criminal act against the one person that Absalom could probably count on in an emergency.
5. Criminals lack humility, gratitude and patience. They do not want to legitimately work for something. They are often impulsive and act in a way that is not appropriate for the circumstances (they have no sense of proportion).
6. Absalom demonstrates all of these characteristics in burning down Joab's field.
7. Absalom considered his situation and believed that burning Joab's field was best for Absalom.
8. No matter what you do on behalf of a criminal, if they feel slighted by you, then they will turn against you and treat you as if you were their enemy.

Some of these points are similar to points made by R. B. Thieme, Jr. in his 1972 David series, lesson #631_0362.

Chapter Outline

Charts, Maps and Short Doctrines

We all face injustice in our lives. Every time I think about this, I recall being accused of cheating on a take-home test by a teacher who was an atheist and knew I was a Christian. I had always wondered if that played into it. I barely knew the person I was supposed to have cheated with; we had never exchanged notes or studied together, but it was a small class, so we all knew one another slightly. But I tried all of my legitimate options and realized my only remaining option was to retake a similar test (which meant spending another full day preparing for it). In retrospect, it seems like a pretty minor thing, but I recall being upset about it. It was a situation where I was right and the professor was wrong, and I was surprised that, in life, he would get his way despite that.

Absalom is facing what he believes to be an injustice. He did what he had to do with Amnon—something his father did not have the guts to do—and he felt deserving of the crown of Israel, even though he had done nothing in his life, insofar as we know, to really prepare for being king. Society had forgiven Absalom for killing Amnon; in fact, many people understood what he did and admired him for doing it (this is part of the reason that his revolution got some serious traction).

Absalom's only true option was to take this time period and get to know Who and What God is. To turn his eyes from people and to focus upon God. However, as has been mentioned, we do not even know if Absalom believes in Jesus Christ (Y^ehowah Elohim in his era).

Although Absalom did not get the careful training that David should have provided to him, God gave Absalom time to reflect on his life and his actions.

Absalom's Lack of Growth

1. Absalom, in his young life, had faced a myriad of circumstances: his father did not properly train him, his half-brother raped his own sister, his father David did not seek justice on behalf of his sister.
2. People process circumstances in a variety of way.
3. God gave Absalom 7 years to think things through, at a very critical time in his own life.
4. During these 7 years, Absalom was going from being a teen to a young adult.
5. This was his time to take in all that happened to him and decide what he was going to be in his life. This was a formative period of time.
6. Instead, Absalom spend 2 years plotting out the murder of his half-brother Amnon; 3 years in exile, and then 2 years in Jerusalem without contact with his father.
7. This is a lot of time for introspection; and it is enough time to pursue the Word of God, if he so desired. However, Absalom did none of that.
8. Although Absalom had many superficial characteristics which would designate him as a leader, he lacked personal character. He lacked what God saw in David (1Sam. 16:7).
9. Absalom's choice to burn down Joab's field indicates the route he would choose.
10. The one man he ought to be grateful to—Joab—Absalom abuses.
11. Where Absalom ought to be showing gratitude, he does evil to instead.
12. A person who is arrogant has no capacity for gratitude. Arrogance is unable to recognize when someone has gone to bat for you.
13. Therefore, over the past 7 years, Absalom has not grown spiritually; he has retrogressed.
14. Whereas, introspection for some people would have caused them to turn their lives around; Absalom, instead, chose criminality.

We do not know if Absalom was a believer or not.

Chapter Outline

Charts, Maps and Short Doctrines

We have all been mistreated in our lives. I lost one job due to an injustice perpetrated by several people. However, during this same time, I had a number of people on my side, who tried to warn me, who were concerned for the situation. Had I walked away in bitterness, I might have retained bitterness for all who were there. However, I knew that I had to forgive those who did me wrong, and have gratitude toward those who supported me. It was God's time for me to leave, and over the years, I had found out, when God wanted me to move on, then that was the right time to move on.

Joseph, in the book of Genesis, had been sold into slavery by his brothers, and spent a great deal of time as a servant and in jail as a result of their actions. However, Joseph told his brothers, "You meant it to me for evil, but God meant it for good." (Gen. 50:20).

Application: We will all face injustice and mistreatment; how we respond to this injustice or mistreatment is key. Recall that we are being watched by angels. However, we need to be able to say with Job, "Though He slay me, yet will I trust Him." (Job 13:15).

Some tremendous studies have been done in the previous century on the criminal mind. They actually think differently than we do; and a number of common approaches to life have become clear by these studies.

Characteristics of the Criminal Mind

Author	Opinion
Luke Frank	<i>[Criminal] Psychopaths are individuals - male, female; young and old - who exhibit a host of the following behavioral characteristics: glibness and superficial charm; a grandiose sense of self-worth; pathological lying; cunning and manipulative behavior; lack of empathy, remorse, or guilt; a failure to accept responsibility; and promiscuous behavior. Other characteristics include: a need for stimulation/proneness to boredom; poor behavioral control; a lack of realistic, long-term goals; impulsivity and irresponsibility; juvenile delinquency; short-term marital relationships; and criminal versatility.⁹⁵</i>
Yochelson & Samenow	Several commonalities [of criminals were found]...: school held no interest to them; work was for “suckers” (Yochelson & Samenow, 1976, pg 17); they cast blame upon others; as youth they sought out other individuals with a desire to do the forbidden; antisocial activity began at early ages; and, a history of theft, assault and sexual violation was found in nearly every case. ⁹⁶
Yochelson & Samenow	The criminal is very fearful; The criminal must cut off both internal and external deterrents in order to commit crime; The criminal is a predator who pursues power and control; The criminal demands to be identified as the “unique number one person” in all that he does, having never learned to fully function independent of others; The criminal feels “put down” and becomes angry when he does not get his own way, making him more relentless in pursuit of his goals using stealth or force to accomplish them; and, Except in the planning of a crime, the criminal fails to think long range. ⁹⁷
Yochelson & Samenow	At an early age, the criminal-to-be makes a series of decisions. Even in poverty, the majority of his peers are law-abiding, and he still makes choices which are against that which is right. He scorns such social institutions as the school, the church and the law. To be a responsible child in school means nothing to him. Crime does not come to the criminal-to-be, he goes to it. He views himself as one-of-a-kind. He needs to be #1 and a unique #1. Throughout his life, the criminal is a sprinter and not a long-distance runner. Success at school or work does not satisfy him. The criminal never develops an accurate understanding of what family is, honesty is, etc. Lying is a way of life and lies of omission are more frequent than lies of commission. He breaks promises and never regards a promise as a promise, but as a stepping stone. He does not see things from another’s viewpoint. He sees himself as living with his freedom. He puts others through worry and difficulties at their expense.
Yochelson & Samenow	Criminals fear being put down by other people. Any inconvenience is considered a personal affront. The zero state is when the criminal goes to an extreme thinking. He is either a colossus or a nothing. When a non-criminal loses his temper, he does not disassociate from reality. The criminal approach to life is achievement at the expense of others. The world is his to deal with as he pleases. He expects the world to conform to his wants, even when apprehended and incarcerated.

⁹⁵ From <http://research.unm.edu/quantum09/criminalminds.cfm> accessed August 4, 2012.

⁹⁶ From www.criminology.fsu.edu/crimtheory/drafts/Yochelson_draft.doc accessed August 4, 2012. This is a college paper written by Dawn Henderson on Yochelson and Samenow; and she cites Yochelson & Samenow, 1978, pg 17.

⁹⁷ From www.criminology.fsu.edu/crimtheory/drafts/Yochelson_draft.doc accessed August 4, 2012. This is a college paper written by Dawn Henderson on Yochelson and Samenow; and she cites Yochelson & Samenow, 1978, pg 127.

Characteristics of the Criminal Mind	
Author	Opinion
Yochelson & Samenow	<p>He does not have long-range functions. Everything is short-term. If necessary, the criminal endures some hardships and difficulties in crime, but refuses any hardships related to responsible living. Others plead with him to change, and he puts the burden on them in order to convince him to change. If he miscalculates, he blames others. He is not a fact-finder, except when it involves a crime, and often not even then. He is fragmented in his thinking. He seems to be fearless and cowardly both.</p>
Yochelson & Samenow	<p>He is subjective in the extreme. Whatever he wants to do he considers right. What society calls crime, the criminal regards as his work. He may even strive to prove to others he is right and others are wrong. When he talks, others think they can understand him, but the criminal has his own language. He avoids points of view that might rehabilitate him. Liberals ignore the volition of the criminal. Criminals have taken advantage of the rehabilitation programs. They exploit some of these. If they do not have enough excused before psychotherapy, they have plenty afterwards.</p>
Yochelson & Samenow	<p>The criminal will take all of the favors, and then turn on his benefactor like an animal. The agent of change must deal with the inner man of the criminal and deal with his vulnerable time. At most, he has made token efforts when he is dissatisfied with self when the change agent needs to become involved. These states do not last. It is putting on new clothes over old ones. No one is never rehabilitated apart from their own free will. He must be taken from total irresponsibility to total integrity. Their view of him is presented and what he ought to be is also presented. That is the information and he is allowed to determine which way he jumps. We do not try to persuade him to change. It is his choice and it is his life. The criminal looks at this kook, a criminal psychiatry, and thinks, "If this is normal, I am fine the way I am." The criminal must desire change for its own sake. It requires effort and doing what one wants to do and refraining from that which you do not. We all have to do things in life that we don't want to do.⁹⁸</p>
C.T. Genre	<p>In general, the criminal saw the world in "chess-board" terms, as people were there pawns to manipulate at will for their own personal gain (Harris,1984:227). The anti-social behavior developed when the offenders were young, some as young as age four (Nott,1977:*). The criminal, early in life, consciously removed himself from the rules of society. The conventional activities and interests of his peers were abhorred by the fledgling criminal (Samenow,1978:17). Fighting, lying, and stealing were very frequent activities by the young criminal. Notably, the criminal is pro-active in his approach of rejection to others (Samenow,1978:17). Consequently, he is the first to establish polarity between himself and others (Samenow,1984:49).⁹⁹</p>

⁹⁸ These 4 paragraphs come from R. B. Thieme, Jr.'s summary of his reading in the Criminal Personality by Yochelson and Samenow; from the 1972 David Series, lesson #631_0365.

⁹⁹ From <http://www.criminology.fsu.edu/crimtheory/samenow.htm> accessed August 4, 2012. The writer, C.T. Genre, seems to be simply summing up many of the studies which have been done.

Characteristics of the Criminal Mind

Author	Opinion
C.T. Genre	The criminal shies away from affection (Nott,1977:*) he is very restless, dissatisfied, and irritable (Samenow,1984:26) he perfunctorily engages in civil communication only to prevent others from being suspicious of his behavior (Nott,1977:*) he considers requests from teachers, parents, and others as impositions (Samenow,1984:47) he continually sets himself apart from others he is enamored with living a life of excitement, at whatever expense (Samenow,1981:6) he habitually experiences anger as a way of life (Samenow,1984:172) he lacks empathy he feels no obligation to anyone except his own interests he has no understanding of responsible decision making, having prejudged situations (Samenow,1998:68) he has a daily struggle with "Murphy's Law". That is, when something is bound to go wrong, it probably will. Criminals cannot cope with this obstacle well (Samenow,1998:69). ¹⁰⁰

Of these sources, <http://www.criminology.fsu.edu/crimtheory/samenow.htm> is a good short summary of Samenow's (and I presume Yochelson's) work on the criminal personality.

It ought to be clear that Absalom falls into many of these various categories.

Chapter Outline

Charts, Maps and Short Doctrines

R. B. Thieme, Jr. spends a great deal of time on the criminal personality in the 1972 David series, lesson #336, which is highly recommended, taking much of his information directly from *The Criminal Personality: A Profile for Change* by Samuel Yochelson and Stanton E. Samenow.

Now let's take the lists above and compare them to the behavior that Absalom is involved in.

How Absalom is Revealed to Have a Criminal Mind

1. Absalom will use superficial charm to convince citizens of Israel that he would make a better judge of the people than David would.
2. Even though his father is king, Absalom believes that he ought to be king. That is a grandiose feeling of self-worth.
3. Absalom setting up Amnon involved a bit of lying. While this is not pathological lying, it is certainly using lying to gain an objective.
4. Absalom uses cunning and manipulative behavior, both to get Amnon up to his ranch and to lead the people against David.
5. When Absalom burns down Joab's field and when he rapes David's wives, he shows a complete lack of empathy for all those involved. It gets Absalom what he wants, and that is all that is important.
6. At no time does Absalom express any remorse or guilt for killing Amnon, deceiving his father, for burning down Joab's field.
7. Absalom has sex with all of David's women who were left back in Jerusalem; this indicates promiscuous behavior.
8. Absalom was unable to wait things out; he could not wait out the justice of God for Amnon's judgment and

¹⁰⁰ From <http://www.criminology.fsu.edu/crimtheory/samenow.htm> accessed August 4, 2012. The writer, C.T. Genre, seems to be simply summing up many of the studies which have been done.

How Absalom is Revealed to Have a Criminal Mind

- he could not wait on David's death to become king.
9. The burning of Joab's field indicates poor behavior control.
 10. Absalom did not think out the revolution, taking control of Israel, and the war that would break out. His long term goals were unrealistic.
 11. The burning of Joab's field was impulsive behavior.
 12. Absalom reveals criminal versatility, going from murder to arson.
 13. There is no indication that, as the king's son, Absalom took any interest in education, training, the Bible, the army or anything which required personal effort. In other words, he had little interest in school or work.
 14. Absalom has to see himself as a unique, #1 person; and all of his criminal activity required that he get other people involved.
 15. Absalom was excellent when planning out a crime; but his other long-range ideas were non-existent, insofar as we know.
 16. Absalom seemed to very much view life as a chessboard, and he moved the various pieces around through his authority or through manipulation to get what he wants.
 17. Quite obviously, Absalom would not confine himself to the rules of society.

As you can see, we can simply take those lists of criminal thinking and behavior, and most of it applies to Absalom. Isn't it amazing how we can take the Bible, one of these simple stories, and match it up with criminal personality research which is done 3000 years later? It amazes me how we can find over and over again in the Bible that which applies to us today.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Up to this point, many of us have sympathized with Absalom; and when his servants killed a drunken Amnon because Amnon raped Absalom's sister, many of us thought, *good riddance*. But now, it is clear that Absalom has a criminal soul.

Absalom the Criminal

1. Absalom is an adult now and responsible for his actions. We can certainly point to the half-assed job that David did in raising Absalom as a contributing factor. However, I have seen kids from the same family, where one goes bad and another is fine.
2. Although Absalom did not have the guidance from David as Solomon will have, as the king's son, he had access to the Holy Scriptures and access to various forms of Bible teaching (although we are not given specifics on this).
3. You will note that, at no time, does Absalom call upon God, invoke God's name, or become troubled over his own actions. So Absalom is out there on his own, without a clear set of standards to guide him.
4. Absalom had his half-brother Amnon killed for raping Tamar, Absalom's sister. For many of us, Amnon was such a low-life piece of self-centered garbage that, his death was not troubling to us.
5. However, Absalom knew enough to flee to Geshur and was under a self-imposed exile for three years. He did not even try to justify himself to David, his father.
6. With v. 30, Absalom commits a criminal act. Whereas we could excuse him, to some degree, with reference to Amnon; there is no excuse at this point. He destroys Joab's private property merely to get Joab's attention. "Here, look at me; think about me!"
7. At this point, we know there is a problem.
8. Absalom is unable to recognize legitimate authority, in part, because he believes he was given a raw deal. Therefore, he possibly suffers from authority arrogance. In **authority arrogance**, the individual fails to make the most difficult transition of temporal life, which is going from the authority in the home to freedom in life. The home is organized humility. The parents' authority is enforced humility, and the child's response to enforced humility produces genuine humility. Rejection of overt authority in life results in

Absalom the Criminal

- rejection of inward authority of the soul, and that destroys your own self-discipline. It is very likely that Absalom received little authority orientation in the home, as he was raised by his mother. Because mothers tend to be too emotionally involved in the lives of their sons, they are unable to think in terms of authority orientation. They are unable to enforce the kind of dispassionate discipline a child needs.
9. Looking into the future, we know that Absalom will lead a revolution against his father David. There are two aspects to a revolution: crusader arrogance and criminal arrogance.
 10. **Criminal arrogance** seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. Believers are susceptible to this kind of arrogance just as unbelievers are.
 11. **Crusader arrogance** is the self-righteousness arrogance that tries to straighten the world from its error and mistakes. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.
 12. At some point, these two gates for Absalom will interlock with **conspiracy arrogance**. Conspiracy arrogance results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
 13. It is possible that Absalom is in the interlocking systems of arrogance by means of any of these four gates, which has then interlocked with the other three.
 14. This may help to explain interlocking systems of arrogance to you: when a person abstains from drugs altogether, it is highly unlikely he will develop an addiction to heroin. However, when a person smokes marijuana, he becomes more susceptible to using other drugs, including LSD, peyote, speed, and heroin. Going in the marijuana gate often causes a person to interlock with another drug gate, and they use a drug that, prior to marijuana usage, they would have never considered before.
 15. Remember, that Absalom conspired for two years of how to take down Amnon. He played it very cool and not even King David suspected what he was doing. He has had two years in Jerusalem and three years in exile and by now Absalom may have devised a plan to overthrow his father in a revolution.
 16. All revolutions require criminals and crusaders. We are observing this in the **Arab Spring**. The criminals are the **Muslim Brotherhood** and the other evil, trans-national Islamic organizations. However, they get the crusaders involved, those young people texting to one another, posting on facebook, those who organize rallies and marches on their cellphones and on the internet.
 17. We do not know where Absalom is, in his thinking and planning; but he clearly commits a criminal act here, which suggests that he is in the interlocking systems of arrogance by means of criminal arrogance.

In the next chapter, Absalom will shore up support among people who will make up the crusaders while he develops a conspiracy to overthrow his own father, the king.

The gate which is not mentioned above, but could be the key to Absalom's wrong turns in life is **negative volition arrogance**. Negative volition is resistance to Bible doctrine on the one hand, or indifference to Bible doctrine on the other hand, based on arrogant preoccupation with self. Arrogance preoccupation with self has many aspects, such as a personality conflict with the teacher of doctrine, or self-pity in interaction with people in the congregation. In this state, you are not antagonistic to doctrine, but simply distracted from it by your own status quo of arrogance. For the believer, this is the most damaging arrogance of them all.

All of the various gates of the interlocking systems of arrogance can be found here: **Interlocking Systems of Arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Absalom never had his day in court; David never gave him that, so he never was given this opportunity to speak in his own behalf. This was an injustice done to him by his father. However, this does not give him the right to treat Joab shabbily. This does not make it okay for him to treat Joab unjustly.

Application: A criminal might try to point to various things in his life, as representative of what he is the way he is; but, at best, he is simply justifying himself for his evil behavior. At worst, he is simply conning you to gain an advantage.

Burning down Joab's field was a very bad idea on the part of Absalom. He has completely misunderstood his political alliances in Jerusalem. Joab was his advocate; Joab was on his side. For Absalom to destroy Joab's field was a gross miscalculation. As we have studied, it is possible that when Joab spoke to David about Absalom's messages, David simply told him not to respond.

What did Absalom need at this point in time? Patience.

In the text, it is clear that a copyist went from the word fire, to the word fire, and skipped the two sentences in between. These sentences are preserved in the Greek and Latin and by the Dead Sea Scrolls. Although I am pretty certain that the Dead Sea Scrolls are in Hebrew, I do not have access to them, except in their translated form. Therefore, I go to the Greek text in order to get close to what the original text said.

2Samuel 14:30e Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
paraginomai (παραγίνομαι) [pronounced <i>pah-ahg-EEN-ohm-ai</i>]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person plural, present middle indicative	Strong's #3854
hoi (οί) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	plural definite article; masculine singular nominative plural	Strong's #3588
doulos (δοῦλος) [pronounced <i>DEW-loss</i>]	<i>1a) a slave; 1b) metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men; 1c) devoted to another to the disregard of one's own interests; 2) a servant, attendant</i>	masculine plural noun	Strong's #1401
Iōab (Ιωαβ) [pronounced <i>ee-oh-AHB</i>]	<i>Joab</i>	indeclinable proper noun	Strong's #none
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him</i>	3 rd person masculine singular pronoun, accusative case	Strong's #846

2Samuel 14:30e Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διερρηχότες	possibly <i>torn, ripped</i>	masculine, perfect active participle	Strong's #none
<p>This is not a verb from the New Testament; there is the related verb <i>hrêgnumi</i> ῥήγνυμι [pronounced <i>Hrayg-noo-me</i>], which means <i>to tear to pieces; to let break forth, to turn loose</i>. This is affixed to the preposition <i>diá</i> (διά) [pronounced <i>dee-AH</i>], which means <i>through</i>. Strong's #1223. The unbound Bible on the internet¹⁰¹ is quite helpful here, but it does not give the meaning for this word.</p>			
τα (τά) [pronounced <i>taw</i>]	<i>the; this that</i>	neuter plural definite article; nominative case	Strong's #3588
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	1) <i>a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter plural noun:	Strong's #2440
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural pronoun; ablative/genitive case	Strong's #846

Translation: *Therefore, the servants of Joab went to him, having torn their garments,...* The servants of Joab possibly come into their field the next morning (assuming that Absalom's servants set fire to it that night); and all of their work has gone up in smoke. This may represent months of work. They are so distraught, that they tear their garments, as they would for a person dying. Then they go to Joab to tell him.

2Samuel 14:30f Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγῳ (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st aorist active indicative; 3 rd person plural	Strong's #3004
<p>This appears to be possibly and early form of <i>lêgô</i> and, strictly speaking, is not the same word. Here, it is spelled <i>ειπαν</i>.</p>			
ενεπυρισαν	possibly <i>to set on fire</i>	3 rd person plural, aorist active indicative	No Strong's #

This Greek word, without the two prepositions, appears to be related to words that mean *to burn*; note the similarity to *pyro*, which we take from the Greek to mean something related to fire.

¹⁰¹ The link is <http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm>

2Samuel 14:30f Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	plural definite article; masculine singular nominative plural	Strong's #3588
doulos (δούλος) [pronounced <i>DEW-loss</i>]	<i>1a) a slave; 1b) metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men; 1c) devoted to another to the disregard of one's own interests; 2) a servant, attendant</i>	masculine plural noun	Strong's #1401
Abessalôm (αβεσσαλωμ) [pronounced <i>ahb-ehs-sah-lohm</i>]	transliterated <i>Absalom</i>	proper singular noun	Strong's #none
tên (τὴν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
meris (μερίς) [pronounced <i>mehr-ECE</i>]	<i>1) a part as distinct from the whole; 2) an assigned part, a portion, share</i>	feminine singular accusative noun	Strong's #3310
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pur (πῦρ) [pronounced <i>pur</i>]	<i>fire</i>	neuter singular noun; locative, dative, instrumental case	Strong's #4442

Translation: ...and they said, "The servants of Absalom set [your] parcel [of land] on fire." They go to Joab and tell him that Absalom's servants set his field on fire.

The entire verse reads: Then he [Absalom] said to his servants, "Look, [there is] a parcel of Joab near me [lit., to my hand], and he has barley fields there [lit., to him there barley fields]. Go and set it on fire." So Absalom's servants set the parcel on fire. Therefore, the servants of Joab went to him, having torn their garments, and they said, "The servants of Absalom set [your] parcel [of land] on fire." Life is filled with frustrations and annoyances. Absalom is certainly annoyed that his father does not appear to recognize him and his cousin Joab does not return his calls. Absalom takes the approach, "I will not be ignored."

And so rises up Joab and so he goes unto Absalom the house-ward, and so he says unto him, "For why have set your servants the field which [is] to me in the fire?"

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Consequently, Joab rose up and went to Absalom at [his] house and said to him, "Why did your servants set my field on fire?"

Consequently, Joab rose up and went to Absalom at his house, and demand of him, "Why did your servants burn down my field?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then Joab arose, and came to Absalom to his house, and said: Why have your servants set my corn on fire?
Masoretic Text (Hebrew)	And so rises up Joab and so he goes unto Absalom the house-ward, and so he says unto him, "For why have set your servants the field which [is] to me in the fire?"
Peshitta (Syriac)	Then Joab arose and came to <u>Absalom's house</u> and said to <u>Absalom</u> , Why have your servants set my field on fire?
Septuagint (Greek)	And Joab arose, and came to Absalom into the house, and said to him, Why have your servants set my field on fire?

Significant differences: The English translation from the Syriac has *Absalom's house*; but there is no such genitive relationship in the Hebrew. Absalom's name occurs twice in the English translation from the Syriac, but only once in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	So Joab went straight to Absalom's house and said to him, "Why have your servants set my property on fire?"
Contemporary English V.	Joab went to Absalom's house and demanded, "Why did your servants set my field on fire?"
Good News Bible (TEV)	Joab went to Absalom's house and demanded, "Why did your servants set fire to my field?"
<i>The Message</i>	That got him moving--Joab came to Absalom at home and said, "Why did your servants set my field on fire?"
New Berkeley Version	Joab leaped to his feet, and when he had come to Absalom in his house, he protested to him, "Why have your servants set fire to my field?"

Partially literal and partially paraphrased translations:

<i>God's Word</i> ™	Then Joab immediately went to Absalom at his home. "Why did your servants set my field on fire?" he asked.
NIRV	Joab finally went to Absalom's house. He said to Absalom, "Why did your servants set my field on fire?"
New Jerusalem Bible	Joab then stirred himself, went to Absalom in his house and asked, 'Why have your retainers set my field on fire?'
Revised English Bible	Joab promptly came to Absalom in his own quarters and demanded, 'Why have your servants set fire to my field?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Joab rose and came to Absalom's house, and said to him, "Why did your servants kindle my portion on fire?"
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Ferar-Fenton Bible	Then J'oab moved and came to Absalom's house, and asked him; "Why have your ordered your servants to fire my standing crops?"
JPS (Tanakh—1985)	Joab came at once to Absalom's house and said to him, "Why did your servants set fire to my field?"
The Scriptures 1998	Then Yo' ab? rose up and came to the house of Ab?shalom, and said to him, "Why have your servants set my field on fire?"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Joab rises and comes unto Absalom in the house, and said unto him, `Why have your servants burned the portion that I have with fire?
Emphasized Bible	Then rose Joab, and went unto Absalom, in his house,—and said unto him, Wherefore, have thy servants set the portion that pertaineth to me, on fire?
English Standard Version	Then Joab arose and went to Absalom at his house and said to him, "Why have your servants set my field on fire?"
exeGesés companion Bible	...and Yah Ab rises and comes to Abi Shalom - to his house and says to him, Your servants, why burn they my allotment on fire?.
NASB	Then Joab arose, came to Absalom at his house and said to him, "Why have your servants set my field [Lit portion] on fire?"
Syndein	{Coercion and Manipulation of Joab} Then Joab 'went into action'/got up {quwm}, and went to Absalom . . . at his palace/house, and said unto him {a confrontation}, "Why have your servants set my field on fire? {Note: Absalom flunked the injustice test. David wronged him to pardon him but only a half-forgiveness over the last two years. So Absalom fails and bitterness sends him into the arrogance complex.}.
Young's Updated LT	And Joab rises and comes unto Absalom in the house, and says unto him, "Why have your servants burned the portion that I have with fire?"

The gist of this verse: Joab immediately went to Absalom and asked him why the heck he burned his field down.

When you are mad at someone, there are two ways that you speak to them: quickly, leaving some words out, yelling at them; or slowly, all of your diction correct, as if you are a volcano about to explode, but, for the moment, everything is okay. Joab spoke to Absalom in the second way, using the sign of the direct object, the relative pronoun, the directional preposition which often expresses respect or courtesy. However, Joab is simply controlling his anger; but you can be certain that Absalom understand this by the tone and measured words of Joab.

2Samuel 14:31a			
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
qûwm (קוּם) [pronounced koom]	<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

2Samuel 14:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôw'âb (יָוֵאָב) [pronounced YOH-aw ^b v]	<i>Yah is father</i> and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: [Consequently, Joab rose up...](#) The last time in this chapter when Joab rose up, it was to go to get Absalom after his scheme with David had worked out. This verb indicates that he is rising up with a purpose or an objective in mind. It is not the Joab is sitting on the couch munching on some fritos, and he decides to get up; but that he is burning mad, and he sets out with a purpose, whether or not he was sitting down is not really in view here, despite the literal meaning of the verb.

2Samuel 14:31b

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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'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
'Ăbîyshâlôwm (אֲבוֹלִישָׁלוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

Translation: [...and went to Absalom at \[his\] house...](#) Although I have thrown in the word *his* as if this were a suffix here, it actually is not. However, the Hebrew suggests that Joab goes to Absalom's house, so the word *his* is appropriate. You will note that all of the "nearly literal translations" listed above did essentially the same thing.

2Samuel 14:31c

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</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

2Samuel 14:31c

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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh 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> .			
yâtsath (יָצַתְהוּ) [pronounced yaw-TSAHTH]	<i>to set on fire, to cause to burn, to kindle a fire in anything</i>	3 rd person masculine plural, Hiphil perfect	Strong's #3341 BDB #428
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'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
chel ^e qâh (חֶלְקָהּ) [pronounced chela-KAW]	<i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>	feminine singular noun with the definite article	Strong's #2513 BDB #324
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
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
b ^e (ב) [pronounced b ^{eh}]	<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
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and said to him, “Why did your servants set my field on fire?” The way that this is expressed is actually drawn out; no words are missing. So Joab is expressing the kind of anger which is like a volcano, about to erupt; it has not yet erupted.

Joab certainly knows that Absalom has been trying to get his attention and to get him and to get Absalom a face to face with David. However, Joab also knows David, is in the palace with him often, and knows David's clear and unambiguous command, that he was not willing to see Absalom face to face. What Absalom did was completely out of proportion to his own personal problem.

There is something else which is going on here as well—Joab is more or less on vacation. He has been at war fighting for the freedom of the people of Israel year after year after year. We have studied this, and every time there was a war, Joab was there, often commanding the armies of David. Here's Absalom, and Absalom didn't sign up to be in Israel's army. Absalom has not earned himself a military commission. Absalom is an adult, he is from David's stock, and yet, he has no idea about the difficulties and sacrifices of going to war to preserve the freedom of Israel. Absalom did not even kill Amnon himself; he had his servants kill Amnon, after he was drunk. So, whereas we may have had a moderately exalted opinion of Absalom because he stuck up for his sister (which David should have done), he did not even get his own hands dirty; he did not attempt to appeal David's inaction in the court system and petition to be the avenger of blood. So, we should never give Absalom too much credit for simply committing a vengeful act (actually, having others commit a vengeful act).

So, here is Joab, at home, at ease, enjoying his life, enjoying the freedom that he has fought for, and now this draft-dodger Absalom burns down his field. Joab was the one person clearly in Absalom's corner and this is what Absalom does to him. Joab is quite mad. However, as a soldier, he knows how to think under pressure; he knows not to ever let his emotions get the best of him. This is why Joab is the veteran of many wars and yet, is still alive.

As an aside, Matthew Henry suggests¹⁰² that Joab might be a bit afraid of Absalom after this action. Although the Scripture is not specific here, let me tell you, Joab is not afraid of Absalom. Joab has faced some of the most difficult, violent and vicious men in battle. Absalom is arrogant, self-centered and childish. He expects things when he wants them, and acts out when he does not get what he wants. Absalom is still acting like a child. He may have been a teen when his sister was raped, but 7 years have gone by since then. Absalom is in his mid-20's now (going by the [Davidic timeline](#)) and he has lived on his own for a few years (more or less) in Geshur. So, I am quite confident that Joab is not even slightly afraid of Absalom, and restrains himself because (1) he is not at war and (2) this is a child of David's whom David loves.

The better question is, *why isn't Absalom afraid?* Essentially for the reasons cited and implied above: (1) Joab has been on his side; Joab brought him back from Geshur. (2) Although Joab is a man of war, he would not strike down a citizen. (3) Joab would not strike down David's favorite son. (4) Finally, being in his middle 20's, Absalom has little fear of death.

And since I mentioned one commentator, let me mention another who swung and missed: Matthew Poole wrote,¹⁰³ *This high-handed proceeding forced Joab to pay the wished for visit. But, while we cannot acquit Absalom of petulance, we must not regard his act as one of angry revenge; had it been so, Joab would have openly resented it, and he was quite capable of making even the heir apparent feel his anger. It was probably intended as a rough practical joke, which taught Joab better manners, and which he must laugh at, though with inward displeasure.* Joab is not inwardly laughing. This is not a practical joke. This is Joab's measure of grain for the year; this would be for his family, his servants and possibly his flocks. If you had a freezer filled with beef, and someone opened the lid and unplugged it, the last thing you would be thinking, 24 hours later, is practical joke. You would not be laughing about it on the inside or on the outside.

¹⁰² He wrote [Joab was] perhaps frightened at the surprising boldness and fury of Absalom, and apprehensive that he had made an interest in the people strong enough to bear him out in doing the most daring things, else he would never have done this. Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 14:18–33.

¹⁰³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 14:31 (Edited).

And so says Absalom unto Joab, “Behold, I have sent to you to say, ‘Come here and I will send you unto the king to say, “For why have I come from Geshur? He was good to me still I [am] there.” ’ And now I will see faces of the king and if there [is] in me iniquity and he has killed me.”

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Consequently, Absalom said to Joab, “Listen, I have sent [a message] to you, saying, ‘Come here that I may send you to the king to say, “Why have I come [here] from Geshur? It would be better for me [if] I [am] still there.” ’ Therefore, I will see the face of the king and if there [is] [any] iniquity in me, then he will execute me.”

Consequently, Absalom said to Joab, “Listen, I have already sent a message to you requesting that you come to me so that I can send you to the king with a message saying, ‘Why have I come here from Geshur? It would have been better for me if I am still there.’ Therefore, let me see the face of the king, and if there is any iniquity in me, then he can have me executed.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Absalom answered Joab: I sent to you <u>beseeking you to come to me</u> , that I might send you to the king, to say to him: Wherefore am I come from Gessur? It had been better for me to be there: I beseech you therefore that I may see the face of the king: and if he <u>be mindful</u> of my iniquity, let him kill me.
Masoretic Text (Hebrew)	And so says Absalom unto Joab, “Behold, I have sent to you to say, ‘Come here and I will send you unto the king to say, “For why have I come from Geshur? He was good to me still I [am] there.” ’ And now I will see faces of the king and if there [is] in me iniquity and he has killed me.”
Peshitta (Syriac)	And Absalom answered Joab, Behold, I sent to you, saying, Come here, that I may send you to the king, to ask why I have come from Geshur. It was better for me while I was there; now I want to appear before the king and if there is any iniquity in me, let him kill me.
Septuagint (Greek)	And Absalom said to Joab, Behold, I sent to you, saying, Come here, and I will send you to the king, saying, Why did I come out of Geshur? It would have been better for me to have remained there. And now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.
Significant differences:	The English translation from the Latin lacks the <i>behold</i> . The Latin seems to have partially changed the quote within a quote by changing the person. Those several quotes within quotes are difficult to unravel anyway. The English translation from the Latin also has <i>be mindful of</i> , which is not found in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Absalom answered, "You didn't pay any attention when I sent for you. I want you to ask my father why he told me to come back from Geshur. I was better off there. I want to see my father now! If I'm guilty, let him kill me."
Easy English	Absalom said to Joab, `I sent a message to you. I said, "Come here. I want to send you to the king. I want you to ask him why he has brought me from Geshur. It would be better for me if I was still there." Now I want to go and see the king. If I have *sinned then let the king kill me!"
Easy-to-Read Version	Absalom said to Joab, "I sent a message to you. I asked you to come here. I wanted to send you to the king. I wanted you to ask him why he asked me to come home from Geshur. {I can't see him, so} it would have been better for me to stay in Geshur. Now let me see the king. If I have sinned, then he can kill me!"

Good News Bible (TEV)	Absalom answered, "Because you wouldn't come when I sent for you. I wanted you to go to the king and ask for me: 'Why did I leave Geshur and come here? It would have been better for me to have stayed there.'" And Absalom went on, "I want you to arrange for me to see the king, and if I'm guilty, then let him put me to death."
<i>The Message</i>	Absalom answered him, "Listen, I sent for you saying, 'Come, and soon. I want to send you to the king to ask, "What's the point of my coming back from Geshur? I'd be better off still there!" Let me see the king face to face. If he finds me guilty, then he can put me to death.'"
New Living Translation	And Absalom replied, "Because I wanted you to ask the king why he brought me back from Geshur if he didn't intend to see me. I might as well have stayed there. Let me see the king; if he finds me guilty of anything, then let him kill me."

Partially literal and partially paraphrased translations:

American English Bible	And Absalom replied, 'Look, I called for you and asked you to come here, because I wanted to send you to the king and ask, <i>Why did you bring me from Geshur? Things were good for me there. And look, I haven't seen the face of the king! Now, if I'm unrighteous, then just kill me.</i> '
Beck's American Translation	"I sent someone to you," Absalom answered Joab, "to tell you to come here because I wanted to send you to the king to ask him, 'Why did I come from Geshur? It would be better for me if I were still there. Let me see the face of the king now! If I'm guilty of anything, you should kill me.' "
<i>God's Word</i> ™	Absalom answered Joab, "I sent someone to tell you to come here because I wanted to send you to the king to ask him why I had to come from Geshur. It would be better for me if I were still there. Let me see the king now! If I'm guilty of a sin, he should kill me."
NIRV	Absalom said to Joab, "I sent a message to you. It said, 'Come here. I want to send you to the king. I want you to ask him for me, "Why did you bring me back from Geshur? I would be better off if I were still there!" ' Now then, I want to go and see the king. If I'm guilty of doing anything wrong, let him put me to death."
New Simplified Bible	Absalom answered: »You did not pay any attention when I sent for you. I want you to ask my father why he told me to come back from Geshur. I was better off there. I want to see my father now! If I am guilty, let him kill me.«
Revised English Bible	Absalom answered, 'I had sent for you to come here, so that I could ask you to give the king this message from me: "Why did I leave Geshur? It would be better for me if I were still there. Let me now come into your majesty's presence and, if I have done any wrong, put me to death.' "

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Absalom said to Joab, "Behold, I sent to you saying, Come here, to send you to the king to say, 'Why did I come from Geshur? It was still better for me there.' Now let me see the king's face. If iniquity exists in me, I die."
Bible in Basic English	And Absalom's answer was, See, I sent to you saying, Come here, so that I may send you to the king to say, Why have I come back from Geshur? it would be better for me to be there still: let me now see the king's face, and if there is any sin in me, let him put me to death.
Ferar-Fenton Bible	And Absalom answered Joab, "Because I sent to you, saying, 'Come here, and I will send you to the king, to ask, "Why have I been brought from Geshur? It would be as well for me to be there yet.' " So now I wish to see the face of the king, and if there is a fault in me, let me be put to death."
HCSB	"Look," Absalom explained to Joab, "I sent for you and said, 'Come here. I want to send you to the king to ask: Why have I come back from Geshur? I'd be better off if I were still there.' So now, let me see the king. If I am guilty, let him kill me."

JPS (Tanakh—1985)	Absalom replied to Joab, "I sent for you to come here; I wanted to send you to the king to say [on my behalf]: 'Why did I leave Geshur? I would be better off if I were still there. Now let me appear before the king; and if I am guilty of anything, let him put me to death!' "
NET Bible®	Absalom said to Joab, "Look, I sent a message to you saying, 'Come here so that I can send you to the king with this message [Heb "saying."]: "Why have I come from Geshur? It would be better for me if I were still there." ' Let me now see the face of the king. If I am at fault, let him put me to death!"
NIV, ©2011	Absalom said to Joab, "Look, I sent word to you and said, 'Come here so I can send you to the king to ask, "Why have I come from Geshur? It would be better for me if I were still there!" Now then, I want to see the king's face, and if I am guilty of anything, let him put me to death."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Absalom answered Joab, I sent to you, saying, Come here, that I may send you to the king to ask, Why have I come from Geshur? It would be better for me to be there still. Now therefore [Joab], let me see the king, and if there is iniquity and guilt in me, let him kill me.
Darby Translation	And Absalom said to Joab, Behold, I sent to thee, saying, Come hither, that I may send thee to the king, to say, Why am I come from Geshur? it would have been better for me to be there still. And now let me see the king's face; and if there be iniquity in me, let him slay me.
English Standard Version	Absalom answered Joab, "Behold, I sent word to you, 'Come here, that I may send you to the king, to ask, "Why have I come from Geshur? It would be better for me to be there still." Now therefore let me go into the presence of the king, and if there is guilt in me, let him put me to death."
exeGesés companion Bible	And Abi Shalom says to Yah Ab, Behold, I send to you, saying, Come here, that I may send you to the sovereign, to say, Why come I from Geshur? It had been good for me to still be there: and now have me see the face of the sovereign; and if there be perversity in me, may he deathify me.
The Updated Geneva Bible	And Absalom answered Joab, "Behold, I sent unto you, saying, 'Come here, that I may send you to the king, to say, "Wherefore am I come from Geshur?" ' [It had been] good for me [to have been] there still: now therefore let me see the king's face; and if there be [any] iniquity in me [If I have offended by revenging my sister's dishonour: thus the wicked justify themselves in their evil.], let him kill me."
Green's Literal Translation	And Absalom said to Joab, Behold, I sent to you, saying, Come here, and I will send you to the king to say, Why have I come from Geshur? It was good for me to be there still. And now, let me see the king's face, and if there is guilt in me, then you shall cause me to die.
Syndein	{Secondary Manipulation} Then Absalom replied to Joab, "Now look . . . I sent for you, saying, "Come here . . . that I may send you to the king, to inquire . . . Why have I {Absalom} come from Geshur? 'It would have been better for me if I were still there {literally 'It would have been good for me to have been there still}'. Now, therefore, let me see the king's face; and if there is guilt in me, then let him {David} put me {Absalom} to death." {Note: Absalom is pointing out there is no 'guilt' after pardon for that past crime. Absalom knew David was not about to execute him after he had pardoned him! So, this is a fake 'offer'. He just needs to get back in good with David so he can lead a

revolt against him. Joab was not intimidated. But he yielded to reason - Absalom was right in what he was saying.}

World English Bible

Absalom answered Joab, Behold, I sent to you, saying, Come here, that I may send you to the king, to say, Why am I come from Geshur? it were better for me to be there still. Now therefore let me see the king's face; and if there be iniquity in me, let him kill me.

Young's Updated LT

And Absalom says unto Joab, "Lo, I sent unto you, saying, Come here, and I send you unto the king to say, Why have I come in from Geshur? —good for me while I am there—and now, let me see the king's face, and if there is in me iniquity then you have put me to death."

The gist of this verse:

Absalom explains himself to Joab. He had summoned Joab in order to get a message to the king, asking, "Why am I even here; I would have been better off in Geshur." He then demands to see the king's face, and to be put to death if he is guilty of anything

2Samuel 14:32a

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	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ābîyshâlôwm (אבִּישַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	my father is peace and is transliterated Absalom	masculine singular proper noun	Strong's #53 BDB #5
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôw'âb (יֹאבִי) [pronounced YOH-aw ^b]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222

Translation: *Consequently, Absalom said to Joab,...* Absalom is going to sound quite reasonable, but you will notice that everything revolves around him. Everything is about him. Everyone else is just a piece to be moved about the chessboard.¹⁰⁴

And, despite the reasonable request here, bear in mind that Absalom has this audience because he burned down Joab's field. Today, the equivalent might be to blow up a person's car in order to get their attention.

¹⁰⁴ Even before inserting the information from Yochelson and Samenow, I made this observation about Absalom, the king's son with the criminal mind.

2Samuel 14:32b

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
shâlach (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>	1 st person singular, Qal perfect	Strong's #7971 BDB #1018
'el (אֵל) [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 2 nd person masculine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation:...“Listen, I have sent [a message] to you, saying,... Absalom tells Joab, “Now listen, I’ve already sent a message to you.” In fact, Absalom has sent two messages to Joab.

Absalom made a great miscalculation with regards to Joab. Joab was his ally and by setting his field on fire in order to be noticed, Absalom had cut off from himself a friend in the palace. However, Absalom was impatient.

Because of this act, Joab sees Absalom for who he truly is. When Absalom rebels against David, Joab will take decisive action and kill him (2Sam. 18:15).

2Samuel 14:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced <i>boh</i>]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97
hênnâh (הִנֵּנָה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (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>	1 st person singular, Qal imperfect with the voluntative hê	Strong's #7971 BDB #1018

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

2Samuel 14:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אָתְ) [pronounced <i>ayth</i>]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to</i> , <i>toward</i>	affixed to the 2 nd person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto</i> ; <i>into</i> , <i>among</i> , <i>in</i> ; <i>toward</i> , <i>to</i> ; <i>against</i> ; <i>concerning</i> , <i>regarding</i> ; <i>besides</i> , <i>together with</i> ; <i>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</i> , <i>ruler</i> , <i>prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation:... 'Come here that I may send you to the king... Absalom had sent two messages to Joab. The first message probably read, "Come here, so that I may have an audience with the king." The second was more lengthy, and quoted in part here. "Come here and I will send you to the king with a message." Absalom might then explain what the message would be.

Clearly, Absalom's messages and desires were fine. There is nothing in his request which is wrong or problematic. The problem is, Absalom burned down Joab's field. That cannot make up for by the reasonableness of his request.

2Samuel 14:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i>]	<i>to</i> , <i>for</i> , <i>towards</i> , <i>in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say</i> , <i>to speak</i> , <i>to utter</i> ; <i>to say [to oneself]</i> , <i>to think</i>	Qal infinitive construct	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to</i> , <i>for</i> , <i>towards</i> , <i>in regards to</i> , <i>with reference to</i> , <i>as to</i> , <i>with regards to</i> , <i>belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what</i> , <i>how</i> , <i>why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why</i> , <i>for what reason</i> , <i>to what purpose</i> , <i>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</i> , <i>because that</i> .			
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in</i> , <i>to come</i> , <i>to go in</i> , <i>to go</i> , <i>to enter</i> , <i>to advance</i>	1 st person singular, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced <i>min</i>]	<i>from</i> , <i>off</i> , <i>out from</i> , <i>of</i> , <i>out of</i> , <i>away from</i> , <i>on account of</i> , <i>since</i> , <i>than</i> , <i>more than</i>	preposition of separation	Strong's #4480 BDB #577

2Samuel 14:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
G ^e shûwr (גֶּשׁוּר) [pronounced g ^e sh-OOR]	<i>to join; a bridge, a land of bridges and is transliterated Geshur</i>	masculine singular proper noun with the directional hê	Strong's #1650 BDB #178

If a word, after a verb of motion, has the hê locale *âh* (ה) ending, it is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. I call it the directional hê for simplicity's sake. Essentially, it answers the question *where?* 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 *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...to say, "Why have I come [here] from Geshur? This is the content of the message that Absalom wanted Joab to carry to the king. Absalom wanted Joab to go to the king and speak on his behalf, and ask, "Why did I come here from Geshur? What is the point of my being here?" Again, this is not an unreasonable message, and Absalom's thinking was, Joab would be willing to speak on his behalf and Joab could get a hearing with the king, no matter what. So, Absalom's desire was fine and reasonable. His method of getting Joab's attention was completely wrong and showed a completely disregard for Joab's personal property.

Gill:¹⁰⁵ *Why did the king send for me? Why did not he let me alone where I was? To what purpose am I brought here, since I am not admitted to court?*

2Samuel 14:32e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭôwb (טוֹב) [pronounced tow ^b v]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373
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
ôwd (וַיִּוֹד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

¹⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 14:32 (slightly edited).

Translation: *It would be better for me [if] I [am] still there.*” Then Absalom says it would be better off for him to still be in Geshur. Obviously, David and Joab did not know what Absalom had going on there; and, perhaps it was very little. It was most common for a young man to under the guidance of his own parents rather than the parents of his mother. However, it is possible that the King of Geshur helped Absalom along and was possibly giving him work and responsibilities. It is possible that his maternal grandfather was developing plans for Absalom.

However, on the other hand, it is possible that Absalom’s maternal grandfather was a perceptive man and noticed serious flaws in Absalom. That part of the story, we do not know. However, the Bible never indicates that this grandfather ever sent for Absalom again.

Whatever the case, it is likely that Absalom could come and go to the palace in Geshur; it is likely he could gain an audience with his grandfather. These are things which he did not get from his father David.

We have another occurrence of this with the Exodus generation. Moses led them out of the desert, and on several occasions, they complained of their circumstances and how much more they wanted to be back in Egypt (Ex. 14:12 16:3 17:3); despite their prayers directly to God about the horrible conditions under which they served the Egyptians (Ex. 2:23).

As you will notice with other translations, they continue with the remainder of this verse as though part of the message sent to Joab. It is possible that it was and it is possible that Absalom simply said this directly to Joab right then and there (which is how I have interpreted this passage).

2Samuel 14:32f

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</i>	simple wâw conjunction	No Strong’s # BDB #251
‘attâh (אתָּ) [pronounced <i>gahT-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</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
râ’âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal imperfect	Strong’s #7200 BDB #906
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815
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: *Therefore, I will see the face of the king...* Again, it is all about Absalom. I will see the face of the king. He does not use the voluntative hê here, which would have softened this to, “Allow me to see the face of the king.” Nor does Absalom use the particle of entreaty, “Let me please see the face of the king.” He uses the Qal imperfect, which is what he expects to happen in the near future. This is not quite a command, but very close to it.

“This is what I want; this is what I will get; and if you ignore, I will burn down your field.” is Absalom’s approach.

Again, the line from a movie, “I will not be ignored.”

2Samuel 14:32g

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</i>	simple wâw conjunction	No Strong’s # BDB #251
’îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong’s #518 BDB #49
The particle ’îm (אִם) 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).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ¹⁰⁶			
When following an oath, either stated or implied, ’îm, by itself, functions as an emphatic negative.			
yêsh (יֵשׁ) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be</i> (without reference to number or tense); there [is, are]; <i>to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong’s #3426 BDB #441
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 with the 1 st person singular suffix	No Strong’s # BDB #88
’âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong’s #5771 BDB #730
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong’s #4191 BDB #559

Translation: ...and if there [is] [any] iniquity in me, then he will execute me.” Absalom knows that his father David will not have him executed. If that were the case, it would have been done by now. So Absalom can boldly assert, “If the king finds any iniquity in me, then let him have me executed.” Absalom knows that this is not going to happen. It sounds as if he is willingly putting his life into David’s hands, but the risk of Absalom being hurt by his father is about 0.00001.

¹⁰⁶ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

An updated translation of this message by Keil and Delitzsch:¹⁰⁷ “See, I have sent to you, to say to you, Come here, and I will send you to the king, to say to him, Why have I come from Geshur? It would be better for me that I were there still. And now I will see the king’s face; and if there is any iniquity in me, let him put me to death.”

The entire verse reads: Consequently, Absalom said to Joab, “Listen, I have sent [a message] to you, saying, ‘Come here that I may send you to the king to say, “Why have I come [here] from Geshur? It would be better for me [if] I [am] still there.’” Therefore, I will see the face of the king and if there [is] [any] iniquity in me, then he will execute me.” Absalom has Joab’s attention because he burned down Joab’s barley field before it could be harvested. He tells Joab that it would be better for him to simply have remained in Geshur. Therefore, he wants a face to face meeting with the king, even if it results in his death (and Absalom knows that he will not die).

In fact, it is very likely that Absalom had predetermined what his excuse would be, and worked this all out in his mind prior to speaking to Joab. Very likely, the final few words here were designed for maximum effect, because they sounded good to him. He knew David would not execute him. He knew his father well enough to know that.

R. B. Thieme, Jr. introduced¹⁰⁸ me to a new term here: That is stercoraceous , which means *covered with dung*. Although Bob applied this to something else, he was likely thinking of Absalom’s statement here.

Here’s one of the many things which has not generally been observed.

Absalom’s Wicked Brilliance

1. This criminal act of burning down Joab’s field was something that Absalom should have been punished for.
2. However, what Absalom says here seemed to preclude him being punished. “If my father believes that I have done so much wrong, then let him execute me!”
3. Burning down Joab’s field was not an offense that he would be executed for. However, in sounding as if he was willing to take his medicine for killing Amnon, Absalom actually got out of the consequences of restoring Joab’s field to him.
4. Absalom figured out a way to avoid responsibility for burning Joab’s field by sounding as if he was willing to take responsibility for a greater crime, the killing of his own half-brother.
5. However, that essentially took his punishment for burning down Joab’s field off the table.
6. Absalom also knew that Joab would not harm him, as he is the king’s son.

Criminals who are brilliant are often able to come up with slick statements like this in order to manipulate the person they are speaking to.

Chapter Outline

Charts, Maps and Short Doctrines

Application: Absalom is acting out, he is being self-centered, and he is thinking short term. Given his situation, what he does not want is for Joab to turn against him. This is a bad choice for Absalom, looking into his long-term situation. The application is simple: do not turn your allies against you; do not act in a self-centered, petulant way.

Absalom is capable of initiative, as we see here, and as we will see by his behavior outside the courthouse. He needs to combine this initiative with some intelligent thoughts. What can he do to be noticed favorably by his father? What business or endeavor can he become engaged in that might catch his father’s eye?

As has been mentioned earlier, Absalom needs doctrine to guide him. He needs to be able to be guided. It is obvious that his actions, based upon his self-centeredness and emotions, are wrong and misguided.

¹⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 14:31–33 (a moderate amount of editing was done).

¹⁰⁸ R. B. Thieme, Jr.’s 1972 David Series, lesson #631_0363.

And so comes Joab unto the king and so he makes known to him and so he [the king] calls unto Absalom. And so he comes unto the king and so he bows to him upon his nostrils earthward to faces of the king. And so kisses the king to him.

2Samuel
14:33

So Joab went to the king and made known to him [Absalom's request], so the king [lit., *he*] summoned Absalom. Therefore, he came to the king and bowed his face down to the ground before the king. Also, the king kissed him.

So Joab went to the king to make known Absalom's request. Therefore the king summoned Absalom and Absalom came to him and bowed before him. Also, the king kissed him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So Joab going in to the king, told him <i>all</i> ; and Absalom was called for, and, he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.
Masoretic Text (Hebrew)	And so comes Joab unto the king and so he makes known to him and so he [the king] calls unto Absalom. And so he comes unto the king and so he bows to him upon his nostrils earthward to faces of the king. And so kisses the king to him.
Peshitta (Syriac)	So Joab came to the king and told him <u>the words of</u> Absalom; and he called for Absalom, and Absalom came in before the king and bowed himself on his face to the ground before the king; and the king kissed Absalom.
Septuagint (Greek)	And Joab went in to the king, and brought him <u>word</u> . And he called Absalom, and he went in to the king, and bowed down before him, and fell upon his face to the ground, even in the presence of the king; and the king kissed Absalom.
Significant differences:	Although there is no word for <i>all</i> in the Hebrew, it is not unreasonable to add into the English translation from the Latin. The same can be said for <i>all the words</i> found in the English translation from the Syriac. The word, <i>word</i> found in the English translation from the Greek is actually part of the translation from the Greek verb.

Thought-for-thought translations; paraphrases:

Common English Bible	Joab went to the king and reported this to him. Then the king called for Absalom, and Absalom came to the king. He bowed low out of respect, nose to the ground before the king. Then the king kissed Absalom.
Contemporary English V.	Joab went to David and told him what Absalom had said. David sent for Absalom, and Absalom came. He bowed very low, and David leaned over and kissed him.
Easy English	So Joab went to the king and told him. The king sent for Absalom. Absalom went in. He bent down in front of the king and put his face on the ground. The king kissed Absalom.
Easy-to-Read Version	Then Joab came to the king and told him {what Absalom said}. The king called for Absalom. Absalom came to the king and bowed low on the ground before the king. The king kissed Absalom.
Good News Bible (TEV)	So Joab went to King David and told him what Absalom had said. The king sent for Absalom, who went to him and bowed down to the ground in front of him. The king welcomed him with a kiss.
<i>The Message</i>	Joab went to the king and told him what was going on. Absalom was then summoned--he came and bowed deeply in reverence before him. And the king kissed Absalom.

New Life Bible Then Joab went to the king and told him. And he called for Absalom. So he came to the king and put his face to the ground in front of him. And the king kissed Absalom.

Partially literal and partially paraphrased translations:

American English Bible So, Joab went to the king and spoke to him, then he called for Absalom and he went in to the king, bowed before him, and fell with his face to the ground before him. Then the king kissed Absalom.

Christian Community Bible Joab went to the king and brought him the message. So the king called for Absalom who appeared before the king, bowing low with his face to the ground. And the king embraced Absalom.

God's Word™ Joab went to the king and told him this. The king then called for Absalom, who came to the king and bowed down with his face touching the ground. And the king kissed Absalom.

New American Bible Joab went to the king and reported this. The king then called Absalom; he came to him and in homage fell on his face to the ground before the king. Then the king kissed Absalom.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English So Joab went to the king and said these words to him: and when the king had sent for him, Absalom came, and went down on his face on the earth before the king: and the king gave him a kiss.

Complete Jewish Bible Yo'av went to the king and told him; and when he had called for Avshalom, he went to the king and prostrated himself with his face to the ground before the king. Then the king kissed Avshalom.

Ferar-Fenton Bible J'oab consequently went to the king and informed him, and he invited Absalom who went to the king and bowed to him, with his face earthward to the face of the king, and the king was reconciled to Absalom.

New Advent Bible So Joab going in to the king, told him all: and Absalom was called for, and, he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

NET Bible® So Joab went to the king and informed him. The king [Heb "he." Joab, acting on behalf of the king, may be the implied subject.] summoned Absalom, and he came to the king. Absalom [Heb "he"; the referent (Absalom) has been specified in the translation for clarity.] bowed down before the king with his face toward the ground and the king kissed him [Heb "Absalom." For stylistic reasons the name has been replaced by the pronoun ("him") in the translation.].

The Scriptures 1998 Yo' ab? then went to the sovereign and informed him. And he called for Ab?shalom, and he came to the sovereign and bowed himself on his face to the ground before the sovereign. Then the sovereign kissed Ab?shalom.

Literal, almost word-for-word, renderings:

The Amplified Bible So Joab came to the king and told him. And when David had called for Absalom, he came to him and bowed himself on his face to the ground before the king; and [David] kissed Absalom.

Concordant Literal Version And Joab comes unto the king, and declares [it] to him, and he calls unto Absalom, and he comes unto the king, and bows himself to him, on his face, to the earth, before the king, and the king gives a kiss to Absalom.

English Standard Version Then Joab went to the king and told him, and he summoned Absalom. So he came to the king and bowed himself on his face to the ground before the king, and the king kissed Absalom.

exeGesés companion Bible **And Yah Ab comes to the sovereign and tells him: and he calls for Abi Shalom, and he comes to the sovereign and prostrates himself on his nostrils to the earth at the face of the sovereign: and the sovereign kisses Abi Shalom.**

Syndein **As a result, Joab went to the king, and told him about this matter {because Joab thought David was wrong in not seeing Absalom after the pardon}. Therefore, he {David} summoned into his presence Absalom. {David was convinced by Joab's argument that he had been wrong} And, he {Absalom} came to the king, and 'bowed his face into the ground {shachah} before the king. Finally, the king {David - lifted him up and} kissed Absalom. {Note: This kiss is equivalent to our custom of a handshake today. When David kissed Absalom, he publicly acknowledged that he forgave him. However, the people will think that David has now made Absalom the heir-apparent. Absalom will use the authority of David to start a revolution against David.}**

World English Bible **So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.**

Young's Updated LT **And Joab comes unto the king, and declares it to him, and he calls unto Absalom, and he comes unto the king, and bows himself to him, on his face, to the earth, before the king, and the king gives a kiss to Absalom.**

The gist of this verse: Joab goes to the king and relays Absalom's message to him. The king summons Absalom; Absalom does obeisance, and the king gives Absalom his blessing.

2Samuel 14:33a			
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	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Yôw'âb (יֹאבִי) [pronounced YOH-aw'v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: So Joab went to the king... Obviously, not an easy thing for Joab to do, after having his field burned; but he decided to put this matter into the king's hands. So Joab goes to David.

Both Joab and Absalom know that David would have Joab's head if he harmed Absalom.

2Samuel 14:33b

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 singular, Hiphil imperfect	Strong's #5046 BDB #616
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: ...and made known to him [Absalom's request],... All that happened, Absalom made known to David. It is likely that he told David about the burned barley field. If this is the case, then David was quite indulgent toward Absalom. We would like to see David say, "What the hell did you do to Absalom's field? You will harvest your crop and deliver it over to him." But we have no such recording of this occurring. Given David's over-indulgence of his children, it is likely that David did not require Absalom to restore Joab's field to him.

With David and his wives, we have a perfect analogy to divorce today and support from the state for the divorced wife. David supported his many wives and mistresses and paid for his children's food, shelter and education. However, David was a lousy father who indulged his children. It was apparent that, with his first set of children, he was never there for them, to guide them as children. As a result, this defective son, Absalom, is his best heir from the first set of children.

Application: Parents cannot, even when separated or divorced, indulge their children in order to gain their favor. You may be the best parent ever when it comes to paying child support; but you are a lousy parent if you indulge your children under these circumstances. David's children have all been indulged, until we get to Solomon. Solomon is going to be the only son (apart from his brothers) who will amount to anything.¹⁰⁹ David took time to train Solomon, and the result was the book of Proverbs.

2Samuel 14:33c

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' (אָרַק) [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

¹⁰⁹ It is possible that the rest of David's children through Bathsheba were successful adults; but the Bible tells us nothing about them, except that Nathan is in the maternal line of Jesus Christ.

2Samuel 14:33c

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)	Strong's #413 BDB #39
'Ăbîyshâlôwm (אבִּישָׁלוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

Translation: ...so the king [lit., he] summoned Absalom. Because of Joab's report, the king summons Absalom. Very likely, David would have sent Joab to Absalom, and Joab would have told Absalom that he has been summoned to the palace. There may have been a time frame associated with it as well.

2Samuel 14:33d

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
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'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)	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: Therefore, he came to the king... This is what Absalom wanted. He wanted to see his father and to gain approval. However, by this time, Absalom was thinking ahead to becoming king himself. This will become clear in the next chapter. So, by this time, his father the king may be nothing more than a chess piece to be manipulated and moved about.

2Samuel 14:33e

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
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<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

2Samuel 14:33e

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 masculine singular suffix	No Strong's # BDB #510
ʿal (עַל) [pronounced ʿah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
ʾaphayim (אִפַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 3 rd person feminine singular suffix	Strong's #639 BDB #60
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
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 pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
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 bowed his face down to the ground before the king. Absalom does what is expected of him; he bows down before the king. You may recall this same language being used of the woman from Tekoa coming in to speak with David at the beginning of this chapter. She also *does obeisance to him*. However, such language is not found here in the text. This may have been a calculated approach on the part of Absalom, who was going to allow his father to make all of the conciliatory moves. Absalom does the least of what is expect of him, which is to bow before the king.

In all fairness, the lack of obeisance could simply indicate that Absalom is a part of the royal family.

2Samuel 14:33f

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

2Samuel 14:33f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāshaq (נָשַׁק) [pronounced naw-SHAHK]	<i>to kiss, to touch, to have close contact with</i>	3 rd person masculine singular, Qal imperfect	Strong's #5401 BDB #676
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (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

Translation: Also, the king kissed him. David kissing Absalom was equivalent to giving Absalom his blessing. The kiss indicated that all was forgiven (Gen. 33:4 45:15 Luke 15:20). There is no legal cloud over Absalom from this point on. If Absalom had committed a crime in the eyes of the king, then the king would have taken Absalom into custody and then executed him. Instead, he kissed Absalom. So Absalom is apparently restored to his place in the royal family, if not as the prince-in-waiting.

Whatever the case, we do not learn of the conversation between Absalom and David. God the Holy Spirit did not see that as beneficial to us. Why? This would be a conversation between a reprobate and his over-indulgent father. Neither person would be expressing any divine viewpoint.

David does not appear to require Absalom to restore Joab's field to him; he does not appear to hold court and absolve Absalom of guilt, as the kinsman-avenger. Everything here seems to be based upon maudlin sentimentality, which is love without justice and righteousness.

Application: If you are in a position of authority, whether it is over your own children, a classroom, a platoon or whatever, you must temper your love with justice and righteousness. You cannot simply give in due to sentimentality.

Application: It ought to be noted that our point of reference with God is His justice. We are forgiven because His just requirements have been met—not by us, but by our Lord. God does not deal with us in maudlin sentimentality; He deals with us in terms of justice. This is what David should have required, but justice never entered the picture.

Remember, nothing substantive has changed between David and Absalom up to this point. Absalom simply walked into David's palace, prostrated himself before the King, and the King kissed him. It is all formality and emotion (which is the problem with some churches). There is nothing of truth; there is nothing of justice. Therefore, why would God the Holy Spirit record what either man has to say? No truth, no justice; no need for us to know what they said.

Justice and righteousness are key to our relationship with God; and these should be key to the relationship between David and Absalom. If Absalom is to have any future as a king or as involved with the court, then justice must be a part of his thinking. However, David's first group of sons and daughters will not have any of this.

There is one more issue to be considered. Absalom has spent a great deal of time immersed in mental attitude sins. For much of the two years after his sister was raped, Absalom quietly plotted Amnon's death. No doubt, he felt absolute disgust when it came to his half-brother Absalom. After killing Amnon, Absalom fled to Geshur. Although we know nothing about these three years, what did Absalom think about? No doubt, he had to spend

time thinking about Amnon, the rape of Tamar, the legal inaction of his father David. That may or may not have been an occasion for Absalom to allow mental attitude sins against his father to fester. As we will see in 2Sam. 15, the key to Absalom’s campaign against David is David’s function as judge over the kingdom of Israel, that he is not doing an adequate job. So, it is reasonable to assume that Absalom thought about his sister’s case against Amnon, and about how that was never properly adjudicated. However, most damaging of all to Absalom’s soul are these two years where he is brought back to Jerusalem, apparently for no reason, and his own father would not see him—his own father who would not judge the case against Amnon. So, there must have been many times when Absalom was angry and bitter towards David. On top of this, Absalom tried to get Joab to send a simple message to David, and, he could not even get Joab to respond to him.

Application: You cannot simply sit and stew over a situation. You will be treated unjustly, people will steal from you, and people will be unkind to you. You cannot brood over these things, get angry, design elaborate plots against them (whether you plan to carry them out or not), nor should you allow your soul to become entrenched in bitterness. Even if there is a time of reconciliation, your mental attitude sins will have invaded and destroyed your soul like a cancer.

It may appear that, on the surface, everything is copacetic, but it’s not. Absalom has been filled with mental attitude sins for 7 years, and you cannot allow your soul to become permeated with mental attitude sins without consequence. They do not just disappear; they do not leave the soul unaffected.

Let me give you an example, which is familiar to every man who has ever had an argument with his girl friend or wife: what is often characteristic of these arguments is, she brings up every wrong thing that you have ever done, dating back 10 years ago, and she throws it in your face. That indicates a festering of mental attitude sins. That indicates a soul-cancer caused by mental attitude sins. See the **Doctrine of Mental Attitude Sins (HTML)** (**PDF**) (**WPD**). It further indicates that she has never forgiven you for any of your past transgressions.

When we get to the next chapter, it will be clear the Absalom is involved in conspiring against his own father. This was something that Absalom was good at doing. He wanted to kill Amnon, his half-brother, so he conspired for over a year, and knew exactly how to kill him and to get away with his crime. When people commit a sin and it appears to work (it gets them what they want), they will often repeat that sin. Since David never held Absalom accountable for his crimes in any way, Absalom continued on this pathway.

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www.kukis.org		Exegetical Studies in Samuel	

Addendum

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

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.**

**HOW ABSALOM MURDERED AMNON, WHO HAD FORCED HIS OWN SISTER; AND HOW HE WAS
BANISHED AND AFTERWARDS RECALLED BY DAVID.**

4. Now David had a design to send to Absalom, not that he should come to be punished, but that he might be with him, for the effects of his anger were abated by length of time. It was Joab, the captain of his host, that chiefly persuaded him so to do; for he suborned an ordinary woman, that was stricken in age, to go to the king in mourning apparel, who said thus to him: - That two of her sons, in a coarse way, had some difference between them, and that in the progress of that difference they came to an open quarrel, and that one was smitten by the other, and was dead; and she desired him to interpose in this case, and to do her the favor to save this her son from her kindred, who were very zealous to have him that had slain his brother put to death, that so she might not be further deprived of the hopes she had of being taken care of in her old age by him; and that if he would hinder this slaughter of her son by those that wished for it, he would do her a great favor, because the kindred would not be restrained from their purpose by any thing else than by the fear of him. And when the king had given his consent to what the woman had begged of him, she made this reply to him: - "I owe you thanks for your benignity to me in pitying my old age, and preventing the loss of my only remaining child; but in order to assure me of this your kindness, be first reconciled to your own son, and cease to be angry with him; for how will I persuade myself that you have really bestowed this favor upon me, while you thyself continue after the like manner in your wrath to your own son? for it is a foolish thing to add willfully another to your dead son, while the death of the other was brought about without your consent." And now the king perceived that this pretended story was a subornation derived from Joab, and was of his contrivance; and when, upon inquiry of the old woman, he understood it to be so in reality, he called for Joab, and told him he had obtained what he requested according to his own mind; and he bid him bring Absalom back, for he was not now displeased, but had already ceased to be angry with him. So Joab bowed himself down to the king, and took his words kindly, and went immediately to Geshur, and took Absalom with him, and came to Jerusalem.

5. However, the king sent a message to his son beforehand, as he was coming, and commanded him to retire to his own house, for he was not yet in such a disposition as to think fit at present to see him. Accordingly, upon the father's command, he avoided coming into his presence, and contented himself with the respects paid him by his own family only. Now his beauty was not impaired, either by the grief he had been under, or by the want of such care as was proper to be taken of a king's son, for he still surpassed and excelled all men in the tallness of his body, and was more eminent [in a fine appearance] than those that dieted the most luxuriously; and indeed such was the thickness of the hair of his head, that it was with difficulty that he was polled every eighth day; and his hair weighed two hundred shekels (15) which are five pounds. However, he dwelt in Jerusalem two years, and became the father of three sons, and one daughter; which daughter was of very great beauty, and which Rehoboam, the son of Solomon, took to wife afterward, and had by her a son named Abijah. But Absalom sent to Joab, and desired him to pacify his father entirely towards him; and to beseech him to give him leave to come to him to see him, and speak with him. But when Joab neglected so to do, he sent some of his own servants, and set fire to the field adjoining to him; which, when Joab understood, he came to Absalom, and accused him of what he had done; and asked him the reason why he did so. To which Absalom replied, that "I have found out this stratagem that might bring you to us, while you have taken no care to perform the injunction I laid upon you, which was this, to reconcile my father to me; and I really beg it of you, now you are here, to pacify my father as to me, since I esteem my coming hither to be more grievous than my banishment, while my father's wrath against me continues." Hereby Joab was persuaded, and pitied the distress that Absalom was in, and became an intercessor with the king for him. And when he had discoursed with his father, he soon brought him to that amicable disposition towards Absalom, that he presently sent for him to come to him; and when he had cast himself down upon the ground, and had begged for the forgiveness of his offenses, the king raised him up, and promised him to forget what he had formerly done.

I must admit, I love the way the Edersheim turns a phrase.

Edersheim Summarizes 2Samuel 14

Whether knowledge of this popular sympathy or other motives had induced Joab's interference, there seems no doubt that he had repeatedly interceded for Absalom; 8 until at last he felt fully assured that "the heart of the king was against 9 Absalom" (14:1).

In these circumstances Joab resorted to a not uncommon Eastern device. At Tekoah, about two hours south of Bethlehem, lived "a wise woman," specially capable of aiding Joab in a work which, as we judge, also commanded her sympathy. Arrayed in mourning, she appeared before the king to claim his interference and protection. Her two sons - so she said - had quarreled; and as no one was present to interpose, the one had killed the other. And now the whole family sought to slay the murderer!

True, he was guilty - but what mattered the "avenging of blood" to her, when thereby she would lose her only remaining son, and so her family become extinct? Would the death of the one bring back the life of the other - "gather up the water that was spilt"? Was it needful that she should be deprived of both her sons? Thus urged, the king promised his interference on her behalf. But this was only the introduction to what the woman really wished to say. First, she pleaded, that if it were wrong thus to arrest the avenging of blood, she would readily take the guilt upon herself (ver. 9). Following up this plea, she next sought and obtained the king's assurance upon oath, that there should be no further "destroying" merely for the sake of avenging blood (ver. 11). Evidently the king had now yielded in principle what Joab had so long sought. It only remained to make clever application of the king's concession. This the woman did; and, while still holding by the figment of her story (vers. 16, 17), she plied the king with such considerations, as that he was always acting in a public capacity; that lost life could not be restored; that pardon was God like, since He "does not take away a soul, but devises thoughts not to drive away one driven away;"¹⁰ and, lastly, that, to her and to all, the king was like the Angel of the Covenant, whose "word" was ever "for rest."

David could have no further difficulty in understanding the real meaning of the woman's mission. Accordingly, Joab obtained permission to bring back Absalom, but with this condition, that he was not to appear in the royal presence. We regard it as evidence of the prince's continued disfavor, that Joab afterwards twice refused to come to him, or to take a message to the king. It was a grave mistake to leave such a proud, violent spirit to brood for two years over supposed wrongs. Absalom now acted towards Joab like one wholly reckless - and the message which Joab finally undertook to deliver was in the same spirit. At last a reconciliation took place between the king and his son - but only outwardly, not really, for already Absalom had other schemes in view.

Once more we notice here the consequences of David's fatal weakness, as manifest in his irresolution and half-measures. Morally paralyzed, so to speak, in consequence of his own guilt, his position sensibly and increasingly weakened in popular estimation, that series of disasters, which had formed the burden of God's predicted judgments, now followed in the natural sequence of events. If even before his return from Geshur Absalom had been a kind of popular hero, his presence for two years in Jerusalem in semi-banishment must have increased the general sympathy. Whatever his enemies might say against him, he was a splendid man - every inch a prince, brave, warm-hearted, and true to those whom he loved - witness even the circumstance, told about Jerusalem, that he had called that beautiful child, his only daughter, after his poor dishonored sister (2 Samuel 14:27), while, unlike an Oriental, he cared not to bring his sons prominently forward.

Daring he was - witness his setting Joab's barley on fire; but an Eastern populace would readily forgive, rather like in a prince, what might almost be called errors on the side of virtue.

From: <http://www.levendwater.org/books/v5bhot.pdf> accessed July 20, 2012.

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 14

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Joab Fetches the Woman From Tekoa in a Plot to Return Absalom to Jerusalem

And Joab, the son of Zeruiah, perceived that the heart of King David [lit., *the king*] [was] upon [possibly, *against*] Absalom.

And Joab, the son of Zeruiah, David's sister, perceived that David was thinking fondly about Absalom [or possibly, *David's thinking was still against Absalom*].

Then Joab sent [servants] to Tekoa and he took from there a skillful woman. He said to her, "Pretend to mourn, I request of you, and put on garments of mourning, if you would. Do not anoint [yourself] with oils. You will be like a woman who is mourning many days on account of [one] dying. You will go to the king and you will speak to him these words." Then Joab told her what to say [lit., *and so he places words in her mouth*].

Joab then sent servants to Tekoa and he took a skilled actress from there. He said to her, "Pretend to mourn, I request of you, and put on mourning garments, if you would. Do not put on oils or perfume; you will be like a woman who has been mourning for many days because of one who has died. You will go to the king and say these things to him." Then Joab told her exactly what to say.

The Request of the Tekoan Woman

So the woman, the Tekoaite, spoke [possibly, *went*] to the king. So she falls on her face upon the ground and she does obeisance [to him]. Then she said, "Help [me], O king."

So the Tekoaite woman went to the king. She first fell upon the ground on her face and did obeisance to King David. She then pleaded, "Please help me, O king."

The king said to her, "What [is] [the problem] to you?"

The king said to her, "What is your problem?"

And she said, "Indeed, I [am] a woman, a widow—my man has died. Your handmaid [had] two sons and they both struggled in the field, but [there was] no one to stand between them [lit., *no savior between them*]. Consequently, one struck him, the [other] one, and he caused him to die. Now, listen, my family has risen up against your handmaid, and they said, 'Give over the one who struck his brother and we will kill him on account of the soul of his brother whom he killed. Moreover, we will annihilate the heir [of your husband].' Consequently, they will extinguish my coal that remains, to not leave to my husband [his] name nor a remnant [of him] on the face of the earth."

And she answered, "Indeed, I am a widow; my husband has died. Your maidservant had two sons who got in a fight in the field, but there was no one who stand between them. Consequently, one of them struck the other and caused him to die. Please listen: my family has risen up against your maidservant demanding, 'Give over the one who struck his brother and we will execute him on behalf of his dead brother. Moreover, we will completely wipe out your husband's estate.' Consequently, they would destroy the only remaining heir, so that my husband would not have a name or a remnant of him preserved on this earth."

So the king said unto the woman, "Go to your home and I [even] I will issue orders concerning you."

Then the king answered the woman, "Go to your home and I will issue orders concerning you."

The Woman Reveals Her Hidden Agenda

And the woman, the Tekoaite, said unto the king, "Upon me, my lord [lit., *adonai*] and king, the iniquity, and upon my father's house [as well]. The king and his throne [shall remain] free from guilt."

And the woman from Tekoa said to the king, "Let the iniquity be upon me and my father's house, my lord the king; and let the king and his throne be free from any guilt."

A Complete Translation of 2Samuel 14

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So the king said, “[Regarding] anyone speaking to you—bring him to me and he will not continue to violate you any more.” stopped here	So the king said, “Regarding anyone who might be speaking harshly to you—just bring him to me and I will see to it that he will not continue to violate you.” [or, “If anyone has a problem with my ruling, have him speak to me directly.”]
She then said, “Please, the king will remember Y ^e howah your Elohim from making great the kinsman-redeemer of blood to destroy that they not destroy my son.”	She then said, “Please, let the king invoke Jehovah your God to not amplify the avenger of blood so that they do not kill my son.”
And he said, “[As] Y ^e howah lives, a hair of your son will not fall to the ground.”	And he answered, “As Jehovah lives, I will see to it that not a hair of your son falls to the ground.”
Then the woman said, “Let your handmaid speak a word unto my adonai the king.”	Then she said, “Let your handmaid speak just one more thing to my lord the king.”
And he said, “Speak.”	And he replied, “Speak.”
And the woman then said, “Why have you thought like this against the people of Elohim: that the king renders this decision about guilt for the king does not bring back his banished [son]? For dying, we die; and as the waters spilled upon the earth that cannot be [re-]gathered Elohim does not lift up the soul [again]. Therefore, He has devised a plan to not banish from him the one who is banished.	And the woman then said, “Why have you devised a similar decision against the people of God? You have rendered this decision about guilt but you do not bring back the son you have banished? In dying, we all die. Just as the waters spilled upon the earth cannot be regathered, so God does not lift up the soul again in life. Therefore, He also devises a plan to bring back the one who is banished.
And now I have come to speak unto the king my adonai this matter, that the people make me afraid. And so your handmaid thought, I might please speak unto the king, [to see] if the king would perform the word of his female servant. For [perhaps] the king will listen to deliver his female servant from the hand of the man [who seeks] to destroy both me and my son from the inheritance of Elohim.	And now I have come to speak to the king, my lord, these words, that I was afraid of the people. And your handmade thought, perhaps I might speak to the king to see if he would perform the request of his female servant. For perhaps the king will listen to his female servant and save her from the man who seeks to destroy my and my son’s claim to the inheritance of God.
So your female servant thought, now the word [or, <i>decision</i>] of my adonai the king will be for a rest, because my adonai the king [can] hear [and discern] good and evil [or, <i>right and wrong</i>] like an angel of Elohim. Furthermore, Y ^e howah your Elohim is with you.”	So your female servant decided, I will find rest in the decision of my lord the king because my lord the king is able to hear and discern what is right and wrong, just like an angel of God. Furthermore, Jehovah your God is with you.”
Joab’s Hand in This Testimony to the Court is Revealed	
The king responded and said to the woman, “Please do not conceal the thing from me which I am asking you.”	The king responded and said to the woman, “Please do not hide from me what I am about to ask you.”
And the woman said, “Please, my adonai the king will speak.”	And the woman replied, “Please, my lord the king, ask me.”

A Complete Translation of 2Samuel 14

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then the king said, “[Is] the hand of Joab with you in all this?”	Then the king said, “Is the hand of Joab with you in all this?”
And the woman answered and said, “[As] your soul lives, my adonai the king, no man [can] go to the right or go to the left from all which my adonai the king has said; because your servant Joab—he commanded me, and he put these words in the mouth of your handmaid.	And the woman answered, “As your soul lives, my lord the king, no one can veer away from all which my lord the king has said, for your servant Joab did indeed command me and he indeed told your handmaid what to say.
For your servant Joab has done this thing in order to change the surface of [this] matter. Furthermore, my adonai [has] intelligence just like the wisdom of an angel of Elohim, to know all that [is] in the land.”	For your servant Joab has done this thing in order to cast this matter in a different light. Furthermore, my lord is intelligent to know all that is going on in his realm, as if he were an angel of God.”
The King Orders Joab to Bring Absalom Back; but Absalom is Not to See the King’s Face	
Consequently, the king said to Joab, “Listen now: I have done this thing. Therefore, go [and] bring back the young man; [bring back] Absalom.”	Consequently, the king said to Joab, “Now listen to me: I have done what you wanted; therefore, go and bring back the young man; bring back Absalom.
So Joab fell before his face onto the ground and he did obeisance [to the king] and he praised the king. Then Joab said, “Today, your servant knows that I have found grace in your sight, my adonai the king when the king did the word of your servant.”	So Joab fell to the ground before David’s face, doing obeisance to the king and praising the king. Then Joab said, “Today, your servant realizes that I have found grace in your sight, my lord the king, because you have granted me my request.”
Then Joab arose and went to Geshur. He bought Absalom back [to] Jerusalem. The king then said, “He will turn back to his [own] house and he will not see my face.” Therefore, Absalom turned back to his house and he did not see the face of the king.	Then Joab arose and went to Geshur. He brought Absalom back to Jerusalem. But the king issued the following order: “Absalom will turn back around to his own house and he is not to see my face.” Consequently, Absalom turned back to his house and he did not see the king.
Absalom’s Bio	
[There] was not in all Israel a man [as] handsome as Absalom, [a man] to be greatly praised. [There] was not a single blemish on him from the sole of his foot to the top of his head. And when cutting [the hair] of his head—and it is from an end of days to days when he cuts it because it is heavy on him—he cut it and he weighed out the hair of his head [and it is] 200 shekels by the weight of the king.	There was no man in Israel as handsome as Absalom. He was greatly praised for his attractiveness and personable way. There was not to be found on him a single blemish from head to foot. Because his hair was so heavy on his head, Absalom would from time to time, and it weighed out to be as much as 3 lbs., according to the king’s scales.
Three sons were born to Absalom, and one daughter; her name [was] Tamar. She was a woman [who had a] beautiful appearance and she became the wife of Rehoboam son of Solomon, and she bore to him Abia.	Three sons were born to Absalom and one daughter, whose name was Tamar. She was exquisitely beautiful and she became the wife of Rehoboam son of Solomon, and she bore to him Abia.
Absalom Sets Joab’s Field on Fire in Order to Get an Audience with the King	

A Complete Translation of 2Samuel 14	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Absalom lived in Jerusalem for two years of days, but he did not see the face of the king. Absalom sent [a message] to Joab to send him [Absalom] to the king. However, he [Joab] was not willing to come to him [Absalom]. Therefore, he sent another [message] a second [message], but he [Joab] was [still] not willing to go to him [Absalom].	Even though Absalom lived in Jerusalem for two full years, he never saw the face of the king. Absalom sent a message to Joab asking to be given an audience with the king. However, Joab was not willing to go to Absalom. Therefore, Absalom sent a second message, but Joab was still unwilling to go to Absalom.
Then he said to his servants, "Look, [there is] a parcel of Joab near me [lit., to my hand], and he has barley fields there [lit., to him there barley fields]. Go and set it on fire." So Absalom's servants set the parcel on fire.	Then Absalom said to his servants, "Look, there is this parcel of Joab near me, and he has planted barley there. Go and set this field on fire." So Absalom's servants did as they were told.
Therefore, the servants of Joab went to him, having torn their garments, and they said, "The servants of Absalom set [your] parcel [of land] on fire."	Consequently, the servants of Joab went to him saying, "The servants of Absalom set your parcel of land on fire."
Consequently, Joab rose up and went to Absalom at [his] house and said to him, "Why did your servants set my field on fire?"	Consequently, Joab rose up and went to Absalom at his house, and demand of him, "Why did your servants burn down my field?"
Consequently, Absalom said to Joab, "Listen, I have sent [a message] to you, saying, 'Come here that I may send you to the king to say, "Why have I come [here] from Geshur? It would be better for me [if] I [am] still there.'" Therefore, I will see the face of the king and if there [is] [any] iniquity in me, then he will execute me."	Consequently, Absalom said to Joab, "Listen, I have already sent a message to you requesting that you come to me so that I can send you to the king with a message saying, 'Why have I come here from Geshur? It would have been better for me if I am still there.' Therefore, let me see the face of the king, and if there is any iniquity in me, then he can have me executed."
So Joab went to the king and made known to him [Absalom's request], so the king [lit., he] summoned Absalom. Therefore, he came to the king and bowed his face down to the ground before the king. Also, the king kissed Him.	So Joab went to the king to make known Absalom's request. Therefore the king summoned Absalom and Absalom came to him and bowed before him. Also, the king kissed him.

Chapter Outline

Charts, Maps and Short Doctrines

At this time, David has a family of older children, by several wives, and a family a younger children by Bathsheba. Joab made some decisions concerning Joab because he assumed that Absalom was the only reasonable person to follow David. The distinguishing factor will be, David gave doctrine to Solomon (and, presumably to his other children by Bathsheba), but he apparently did not teach the older children. As a result, the older generation of David's children will be failures; and the younger generation will be successful. The older generation lacked doctrine and parental training; the younger generation had doctrine and parental training. Joab's mistake appears to be that he did not take this into consideration.

The following Psalms would be appropriately studied at this time: It does not appear that there are any psalms which are appropriate examined with 2Sam. 14. Part of the problem is, David is running on pure emotion here, and therefore, is incapable of writing a psalm. As people, we are given emotions to enjoy and appreciate life; but our emotions should not run our lives.

At this point in David’s life, he appears to still be in interlocking systems of arrogance. He did not deal with Absalom in a just way (and Absalom’s life could have been spared in all of this). David could have tried Amnon after the fact; dealt with Absalom’s act as the blood avenger, and given Absalom a sentence which was not necessarily one of death. However, Absalom and the court of Israel had to hear David’s sentence, and it needed to be based upon the Mosaic Law. David could not simply say, “Oh hell, I miss Absalom too; he can return; he just can’t come see me yet.” This tells us that David’s decision has nothing to do with justice and everything to do with emotion.

God will have to deal with David. In order for David’s life to have any meaning or direction, God has to get David back on the right path. Now, this is a choice David will make himself—God does not make that choice for him—but God certainly encourages David by applying pressure upon him. As a result, Absalom will conspire against David and lead a revolt against his own father. God allows this, because this is pressure which will force David to depend upon God, to look toward the Word of God, and to make good decisions.

Let me give you a sports analogy. The Dallas Cowboys have been behind by 5 for the last quarter of the game, and it comes down to the final play and the final 10 seconds. There is one solution only, and that is a touchdown. This places the quarterback and the receiver under tremendous pressure. However, in many situations, this is where some men shine, and their training and their determination pay off. And this is where there are seconds on the clock, and there is this perfect pass that goes right into the hands of the receiver, who then takes it across the goal line. David will need to be put under this kind of pressure, so that he can end his life as a great king, and not as a man who was simply given to maudlin sentimentality.

R. B. Thieme, Jr. covered this chapter in lessons #322–363 of his **1972 David Series**.

Chapter Outline		Charts, Maps and Short Doctrines	
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
Introduction	Text	Addendum	
www.kukis.org		Exegetical Studies in Samuel	