

# 2SAMUEL 16

2Samuel 16:1–23

David Outside of Jerusalem; Absalom in 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.

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

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 16 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Commentary on v. 6: David, when it came to taking the reign of Israel, did it with humility and he never lost the concept of spiritual authority which was over him.

Ronald Regan said: "It isn't so much that liberals are ignorant. It's just that they know so many things that aren't so." This describes Shimei's (lack of) understanding of David and King Saul—so much of what he thinks is true, just isn't.

And Absalom said to Hushai, Is this your loyalty to your friend? Why have you not gone with your friend? (2Sam. 16:17).

Now the counsel of Ahithophel, which he gave in those days, was as if one had inquired at the Word of God. So was all the counsel of Ahithophel both with David and with Absalom (2Sam. 16:23).

## Outline of Chapter 16:

### Introduction

- |           |   |
|-----------|---|
| vv. 1–4   | <b>Mephibosheth's Servant, Ziba, Comes to David</b>                   |
| vv. 5–14  | <b>Benjamite Shimei Curses David</b>                                  |
| vv. 15–19 | <b>Absalom Interrogates Hushai, David's Friend</b>                    |
| vv. 20–23 | <b>Ahithophel's First Counsel to Absalom: Rape David's Mistresses</b> |

**Addendum**

**Charts, Maps and Short Doctrines:**

Introduction	<a href="#">The Principals of 2Samuel 16</a>
Introduction	<a href="#">The Prequel of 2Samuel 16</a>
Introduction	<a href="#">The Abbreviated Davidic Timeline</a>
Introduction	<a href="#">A Synopsis of 2Samuel 16</a>
Introduction	<a href="#">Alternative Outlines</a>
v. 1	<a href="#">Who is Ziba?</a>
v. 1	<a href="#">Smith on Mephibosheth</a>
v. 3	<a href="#">Who is Lying? Ziba or Mephibosheth?</a>
v. 4	<a href="#">How Could David Have Been Fooled by Ziba?</a>
v. 4	<a href="#">David’s Decision Concerning Ziba—a New Approach</a>
v. 5	<a href="#">The Village of Bahurim</a>
v. 6	<a href="#">David’s Honor with Respect to King Saul</a>
v. 6	<a href="#">Shimei heaves stones at David (graphic)</a>
v. 8	<a href="#">Deaths in the House of Saul</a>
v. 13	<a href="#">The People David Met Along the Way</a>
v. 15	<a href="#">Links to the Doctrine of Iconoclastic Arrogance</a>
v. 20	<a href="#">The Vocabulary of Revolution</a>
v. 21	<a href="#">The Advice of Ahithophel</a>
v. 21	<a href="#">Taking Ahithophel’s Advice—the Advantage to Absalom</a>
v. 21	<a href="#">Taking Ahithophel’s Advice Part II—the Advantage to Ahithophel</a>
v. 21	<a href="#">The Principle of the Man Behind the Man</a>
Addendum	<a href="#">What We Learn from 2Samuel 16</a>
Addendum	<a href="#">Josephus’ History of this Time Period</a>
Addendum	<a href="#">Edersheim Summarizes 2Samuel 16</a>
Addendum	<a href="#">A Complete Translation of 2Samuel 16</a>

<a href="#">Chapter Outline</a>	<a href="#">Charts, Maps and Short Doctrines</a>	
<a href="#">Forward</a>	<a href="#">Doctrines Covered and Alluded to</a>	<a href="#">Chapters of the Bible Alluded To</a>
<a href="#">Psalms Appropriately Exegeted with this Chapter</a>	<a href="#">Other Chapters of the Bible Appropriately Exegeted with this Chapter</a>	<a href="#">Definition of Terms</a>
<a href="#">Introduction</a>	<a href="#">Text</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Samuel</a>	

<b>Pre-Introduction Links</b>		
<a href="#">Doctrines Covered and Alluded To</a>	<a href="#">Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter</a>	<a href="#">Definition of Terms</a>

Doctrines Covered	Doctrines Alluded To	
		<a href="#">Revolution</a>

**Chapters of the Bible Alluded To**

**Psalms Appropriately Exegeted with this Chapter**

**Other Chapters of the Bible Appropriately Exegeted with this Chapter**

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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**

<b>Arrogance Complex (Also known as the interlocking systems of arrogance)</b>	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. We have simple examples of this in life. A person might begin to smoke marijuana, which is illegal. Some time later, he may become involved in anti-authority actions, extreme liberal philosophy and politics, and break more and greater laws. He may involve himself with a woman with the same weaknesses, and they become involved in sexual arrogance together (his norms and standards being wiped out by his changing mores). He enters in the gate of smoking marijuana which makes him vulnerable to a number of other clusters of sins.
<b>Emotional Revolt</b>	The emotional revolt of the soul is the condition of the soul when the soul's self-consciousness makes decisions because it has yielded itself to a strong emotional state.
<b>Iconoclastic arrogance</b>	Iconoclastic arrogance is idolizing a person, which person is then mentally destroyed by the admirer's own disillusionment.
<b>Rebound (Restoration to fellowship with God)</b>	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).

Some of these definitions are taken from  
[http://gracebiblechurchwichita.org/?page\\_id=1556](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 16

**Introduction:** 2Sam. 16 introduces a number of related vignettes. Mephibosheth, the lame son of Jonathan, has been honored and protected by King David for several decades now. His servant, Ziba, will come to David and bring David a great many supplies. Ziba will tell David (and this appears to be a lie) that Mephibosheth likes what is going on in Jerusalem, and he did not come out to meet David, because he thought he might have his family restored as the ruling family of Israel. We will later come to find, in another chapter, that this story of Ziba's seems to be a fabrication.

As David continues moving away from Jerusalem, Shimei comes out to yell and curse at David and to throw rocks at him. We understand through Shimei just how irrational hatred can be; and how the low-information citizen of Israel might be reacting to all that is happening. At no time does Shimei appreciate the kind of danger he has placed himself in; nor does he recognize the graciousness of David, who could have easily killed him.

Then we change scenery, and view Absalom's triumphal ride into Jerusalem. In the crowd, Absalom will pick out Hushai, a brilliant strategist who has been an advisor and close friend of his father's. Absalom interrogates Hushai to find out why he is there, in the crowd greeting Absalom; and Hushai convinces him that Absalom has his support.

Then, we suddenly find out that Absalom, despite all of his scheming, really has no idea what to do. He walks into Jerusalem, David is gone, he has been proclaimed king, and he has to figure out. "What do I do next?" He asks the men around him, who would have been high-ranking soldiers and advisors. Ahithophel, his #1 advisor, suggests that he rape David's mistresses who are left behind.

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

The Principals of 2Samuel 16	
Characters	Biographical Material
<b>King David</b>	King David has removed himself from Jerusalem, when there was the cry over all Israel that Absalom, his son, was now king in Hebron (a messenger came to David and told him that the men's hearts in Israel was for Absalom). David, to clear his head and not to cause a lot of bloodshed in Jerusalem, is now moving in a north easterly direction, from Jerusalem to the Jordan River where it can be crossed.
<b>Ziba</b>	Ziba was King Saul's servant; and when King Saul was killed, Ziba struck out on his own and was apparently quite successful (very likely, he took a lot of wealth from the Sauline family). David, showing grace to Mephibosheth, Saul's lame grandson, put Ziba under him as Mephibosheth's servant. Ziba will come to David with supplies and a story about his master Mephibosheth.
<b>Shimei</b>	Shimei ben Gera is a relative of King Saul's and he is angry at David, claiming that David is a man of blood. When David comes near him, Shimei begins to throw rocks and curse David.
<b>Abishai</b>	David's nephew, Abishai, is one of David's greatest soldiers, and he will ask permission from David to take off Shimei's head.
<b>Joab</b>	Although Joab is not specifically named in this chapter, he is clearly with Abishai, his brother, on the matter to removed Shimei's head (see 2Sam. 16:10).

## The Principals of 2Samuel 16

Characters	Biographical Material
<b>Absalom</b>	Absalom is David's son, who killed his half-brother Amnon when David did not punish Amnon for raping Tamar, Absalom's sister. After being in exile, Absalom is brought back to Jerusalem, where he foments revolution against his father, the king. In this chapter, he will have his pre-victory ride into Jerusalem.
<b>Hushai</b>	Hushai is a brilliant strategist—an older man—who came to David while David was leaving Jerusalem, and was willing to go with David. David directed him to return to Jerusalem and to go into deep cover there, and to infiltrate Absalom's administration. In this chapter, Absalom will interrogate Hushai.
<b>Ahithophel</b>	<p>Ahithophel is Bathsheba's grandfather, and he never got over David taking Bathsheba and having her husband killed. Therefore, Ahithophel became an enthusiastic supporter of Absalom. Ahithophel will offer his first recorded piece of advice to Absalom; and it will become apparent to Ahithophel that Absalom is not the great leader that he purports himself to be.</p> <p>R. B. Thieme, Jr. suggests the Ahithophel is involved in <b>iconoclastic arrogance</b>, which he covers in great detail in the 1972 David Series #631_0429–430 (both the concept of iconoclastic arrogance as well as Ahithophel's involvement in it).</p>

This and the previous chapter are actually quite fascinating. We follow David on his exit from Jerusalem as he meets and interacts with a number of very different people. Then we see Absalom entering into Jerusalem and some of the people he interacts with.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of 2Samuel 16

David is still suffering the affects of his dalliance with Bathsheba. Absalom has fomented revolution against him, thus forcing David out of Jerusalem (which David chose to do rather than to wage a bloody battle in the city of Jerusalem). [2Samuel 11 \(HTML\)](#) ([PDF](#)) [2Samuel 13 \(HTML\)](#) ([PDF](#)) [2Samuel 14 \(HTML\)](#) ([PDF](#))

David has gathered his allies in war, leaving Jerusalem with them; and Absalom has begun to gather allies and advisors around him, and will be marching into Jerusalem from Hebron in this chapter. [2Samuel 15 \(HTML\)](#) ([PDF](#)) ([WPD](#))

This is one of the most fascinating narratives in the Word of God.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

This timeline is simply a shortened version of the [David Timeline \(HTML\)](#) ([PDF](#)), with a few principle events of David's life recorded, along with the events of this chapter. Bracketed dates are derived from the Scripture, based upon author's original premises.

## The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
[1085 B.C.]	1040 B.C.	[1055 B.C.]	Ruth 4:22	David is born.
1062 B.C.		1029 B.C.	1Sam. 17	David defeats Goliath.
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 <b>David was 30 years old when he began to reign. He reigned 40 years.</b>
1048 B.C. (c. 1004 B.C.)	1003 B.C.	1018 B.C.	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
1040 B.C.			2Sam. 9:1–13	Jonathan's son (and Saul's grandson) is honored by David. His former servant, Ziba, is reassigned to him by David.
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.
1024 B.C.	979–961 B.C. (?)	994–993 B.C.	2Sam. 15	Absalom rebels against David and David goes into exile. 2Sam. 15:6–10 <b>And in this way Absalom did to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel. And it happened at the end of 40 (4?) years, Absalom said to the king, Please let me go and pay my vow which I have vowed to Jehovah in Hebron. For your servant vowed a vow while I lived at Geshur in Syria, saying, If Jehovah will indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said to him, Go in peace. And he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the ram's horn, then you shall say, Absalom reigns in Hebron! Many have said that this reading is corrupt and ought to be 4 years.</b> <sup>1</sup>
			2Sam. 16:1–14	David's relationship with the two factions of Israel.
1023 B.C.			2Sam. 16:15–17:23	David gains the upper hand over Absalom by means of intrigue and deception.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

<sup>1</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:7. Barnes and Clarke concur.

## A Synopsis of 2Samuel 16

In some ways, 2Sam. 16 continues David's march out of Jerusalem, where he runs into 2 more people. However, whereas he ran into many allies in 2Sam. 15, he will run into his opposition in this chapter. In the second half of this chapter, occurring coterminously with David's trek toward the Jordan River, Absalom will enter into Jerusalem with his allies, advisors and army.

David has gone over the summit of the Mount of Olives and he meets Ziba, the servant of Mephibosheth, and Ziba has a number of supplies which he has gathered together for David. David asks him about his master's son, Mephibosheth (actually, Saul's grandson), and Ziba lets it be known that Mephibosheth has remained in Jerusalem to take back the crown for the family of Saul in all of the confusion. This appears to be a lie, but David does not catch it. David makes a snap decision, promising to give Ziba all of Mephibosheth's estate. Vv. 1–4

Then David comes to Bahurim, where a very angry relative of Saul's comes out, cursing at David and throwing rocks at him. Abishai, David's nephew, offers to remove Shimei's head—which action would not slow down David's force march one whit—but David refuses to give him the order, suggesting possibly that Shimei is cursing because God told him to curse. Vv. 5–14

Then we go to Absalom, and his march into the city of Jerusalem. He is with Ahithophel, his top advisor, and he comes across Hushai, a great strategist, who is also known to be David's friend. Absalom personally interrogates him, and seems to come to the conclusion that Hushai is no one to worry about. Vv. 15–19

Then suddenly, Absalom's brain seems to stall, and he asks for direction; asks what he should do next. Ahithophel suggests that he rape David's mistresses in the sight of all Israel, which advice Absalom takes. Ahithophel's advice is considered the gold standard, both to David and to Absalom. Vv. 20–23

John Gill<sup>2</sup> also gives a good synopsis:

In this chapter is an account of Ziba, the servant of Mephibosheth, getting his inheritance by misrepresentation of him, and by presents to David (2Sam. 16:1); and of Shimei's cursing David as he passed along, which David bore patiently, and would not suffer others to avenge it on him (2Sam. 16:5); and of Hushai's offer of his service to Absalom, who admitted him to be of his privy council (2Sam. 16:15); and of the counsel which Ahithophel gave (2Sam. 15:20).

### Chapter Outline

### Charts, Maps and Short Doctrines

There are not many dramatic differences in the outlines for this chapter, as it quite naturally divides well into two sections, which are also naturally subdivided.

## Alternative Outlines

### Adam Clark<sup>3</sup>

- 1) Ziba, servant of Mephibosheth, meets David with provisions, and by false insinuations obtains the grant of his masters property. 2Sam. 16:1–4
- 2) Shimei abuses and curses David, who restrains Abishai from slaying him, 2Sam. 16:5–14.
- 3) Hushai makes a feigned tender of his services to Absalom. 2Sam. 16:15–19
- 4) Absalom calls a council and Ahithophel advises him to go in to his father's concubines. 2Sam. 16:20–22
- 5) Character of Ahithophel as a counselor. 2Sam. 16:23

<sup>2</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16 introduction. .

<sup>3</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16 introduction.



## Alternative Outlines

### Matthew Henry<sup>4</sup>

In the close of the foregoing chapter we left David flying from Jerusalem, and Absalom entering into it; in this chapter:

- I. We are to follow David in his melancholy flight; and there we find him,
  1. Cheated by Ziba (2Sam. 16:1–4).
  2. Cursed by Shimei, which he bears with wonderful patience (2Sam. 16:5–14).
- II. We are to meet Absalom in his triumphant entry; and there we find him,
  1. Cheated by Hushai (2Sam. 16:15–19).
  2. Counsell'd by Ahithophel to go in unto his father's concubines (2Sam. 16:20–23).

As you see, there are unremarkable differences between the division of these passages.

### Chapter Outline

### Charts, Maps and Short Doctrines

In this chapter, we continue to see David in a much different light; where he is a man on the run, and yet still making a number of executive decisions. We will follow David all the way from the downward slope of the Mount of Olives to the fords of the wilderness, which is the Jordan River crossing.

Parallel to this will be Absalom entering into Jerusalem, as the defacto king, and then being unable to present a clear vision as to his direction after entering this city.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

## Mephibosheth's Servant, Ziba, Comes to David

Slavishly literal:

Moderately literal:

**And David had passed over a little from the top and, behold, Ziba, a boy of Mephibosheth, to meet him. And a pair of donkeys saddled up and upon them two hundred a bread and a hundred grape clusters [or, cakes] and a hundred harvest fruits and a skin of wine.**

2Samuel  
16:1

**When David had passed over a little from the summit, behold, Ziba, Mephibosheth's young servant [came] to meet him. And [with him was] a pair of donkeys saddled up and upon them 200 [loaves of] bread, 100 grape clusters [or, *raisin/fig cakes*], 100 harvest vegetables [and fruits] and a skin container of wine.**

**When David had passed over a little beyond the summit, Ziba, Mephibosheth's young servant, came up to meet him. He had with him a yoking of donkeys who had been saddle up and they were carrying food supplies for David's army: 200 loaves of bread, 100 raisin cakes, 100 harvest fruits and vegetables, and a skin container of wine.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>5</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W.

<sup>4</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 16 introduction.

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



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.

#### Ancient texts:

Latin Vulgate

And when David was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

Masoretic Text (Hebrew)

And David had passed over a little from the top and, behold, Ziba, a boy of Mephiboseth, to meet him. And a pair of donkeys saddled up and upon them two hundred a bread and a hundred grape clusters [or, *cakes*] and a hundred harvest fruits and a skin of wine.

Peshitta (Syriac)

AND when David had passed a little beyond the place where he used to worship, behold, Ziba the servant of Mephiboseth came to meet him, with a couple of asses, laden with two hundred loaves of bread and a hundred bunches of raisins and a hundred cakes of figs and a skin of wine.

Septuagint (Greek)

And David passed on a little way from Ros; and behold, Ziba the servant of Memphiboseth came to meet him; and he had a couple of donkeys saddled, and

upon them two hundred loaves, and a hundred cakes of raisins, and a hundred cakes of dates, and a bottle of wine.

Significant differences: The hundred harvest fruits agree with the Dead Sea Scrolls (not shown above); but the Latin, Syriac and Greek all have a *hundred date (or, fig) cakes*.

### Thought-for-thought translations; paraphrases:

Contemporary English V. David had started down the other side of the Mount of Olives, when he was met by Ziba, the chief servant of Mephibosheth. Ziba had two donkeys that were carrying two hundred loaves of bread, a hundred handfuls of raisins, a hundred figs, and some wine.

Easy English

#### David and Ziba

David had just passed the top of the hill. Ziba, who was Mephibosheth's servant, met David. Ziba had a row of \*donkeys. There were saddles on the \*donkeys. The \*donkeys carried 200 loaves of bread and 100 round packs of raisins (a type of dried fruit). They also had 100 packs of figs (fruit) and a leather bag full of wine.

Good News Bible (TEV)

When David had gone a little beyond the top of the hill, he was suddenly met by Ziba, the servant of Mephibosheth, who had with him a couple of donkeys loaded with two hundred loaves of bread, a hundred bunches of raisins, a hundred bunches of fresh fruit, and a leather bag full of wine.

*The Message*

Shortly after David passed the crest of the hill, Mephibosheth's steward Ziba met him with a string of pack animals, saddled and loaded with a hundred loaves of bread, a hundred raisin cakes, a hundred baskets of fresh fruit, and a skin of wine.

New Century Version

#### Ziba Meets David

When David had passed a short way over the top of the Mount of Olives, Ziba, Mephibosheth's servant, met him. Ziba had a row of donkeys loaded with two hundred loaves of bread, one hundred cakes of raisins, one hundred cakes of figs, and leather bags full of wine.

New Life Bible

When David had gone a short way past the mountain top, Mephibosheth's servant Ziba met him with two donkeys ready for traveling. On them were 200 loaves of bread, 100 vines of dried grapes, 100 summer fruits, and a bottle of wine.

New Living Translation

#### David and Ziba

When David had gone a little beyond the summit of the Mount of Olives, Ziba, the servant of Mephibosheth [Mephibosheth is another name for Merib-baal.], was waiting there for him. He had two donkeys loaded with 200 loaves of bread, 100 clusters of raisins, 100 bunches of summer fruit, and a wineskin full of wine.

The Voice

After David *and his people* passed over the crest of the Mount of Olives, the exiles met Ziba, who served *Saul's son* Mephibosheth. Ziba led a couple of donkeys carrying goods: 200 loaves of bread, 100 clumps of raisins, 100 summer fruits, and a wineskin.

### Partially literal and partially paraphrased translations:

American English Bible

Well, after David had traveled a short distance from Ros, {Look!} Ziba (Mephibosheth's servant) came to meet him with a pair of saddled burros, two hundred loaves of bread, a bushel of raisins, a hundred clusters of dried fruit, and a skin flask of wine.

Beck's American Translation

When David had come a little over the top of the mount, Ziba, Mephibosheth's servant, met him with a couple of donkeys that were saddled and loaded with 200 loaves of bread, 100 clusters of raisins, 200 portions of summer fruit, and a skin of wine.

God's Word™	When David had gone over the top of the Mount of Olives, Ziba, Mephibosheth's servant, met him with a pair of saddled donkeys. They were loaded with 200 loaves of bread, 100 bunches of raisins, 100 pieces of ripened fruit, and a full wineskin.
New American Bible (R.E.)	<i>David and Ziba.</i> David went a little beyond the top and Ziba, the servant of Meribbaal, was there to meet him with saddled donkeys laden with two hundred loaves of bread, an ephah of cakes of pressed raisins, an ephah of summer fruits, and a skin of wine.
NIRV	<b>Ziba Lies to David</b> David went just beyond the top of the Mount of Olives. Ziba was waiting there to meet him. He was Mephibosheth's manager. He had several donkeys with saddles on them. They were carrying 200 loaves of bread and 100 raisin cakes. They were also carrying 100 fig cakes and a bottle of wine. The bottle was made out of animal skin.
New Jerusalem Bible	When David had passed a little beyond the summit, Meribbaal's retainer, Ziba, met him with a pair of donkeys, saddled and laden with two hundred loaves of bread, a hundred bunches of raisins, a hundred of the season's fruits, and a skin of wine.
Revised English Bible	When David had moved on a little from the top of the ridge, he was met by Ziba the servant of Mephibosheth, who had with him a pair of donkeys saddled and loaded with two hundred loaves of bread, a hundred clusters of raisins, a hundred bunches of summer fruit, and a skin of wine.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	David passed a little from the peak and beheld Ziba the lad of Mephibosheth greeting him with a team of asses bound with two-hundred bread, a hundred raisin-clusters, a hundred of the summer-harvest, and a vessel of wine.
Bible in Basic English	And when David had gone a little way past the top of the slope, Ziba, the servant of Mephibosheth, came to him, with two asses on which were two hundred cakes of bread and a hundred stems of dry grapes and a hundred summer fruits and a skin of wine.
The Expanded Bible	<b>Ziba Meets David</b> When David had passed a short way ·over the top of the Mount of Olives [L?beyond the summit], Ziba, Mephibosheth's [ <sup>C</sup> Jonathan's son and Saul's grandson; 4:4] servant, met him. Ziba had a ·row [string; or couple] of donkeys loaded with two hundred loaves of bread, one hundred ·cakes [or clusters] of raisins, one hundred ·cakes of figs [ <sup>L</sup> bunches of summer fruits], and ·leather bags full [skins] of wine.
Ferar-Fenton Bible	When David passed a little beyond the hill-tops, there came Ziba, the steward of Mefibosheth, to meet him with a troop of asses loaded, and upon them two hundred loaves of bread, a hundred cakes of raisins, a hundred bundles of vegetables, and a skin of wine.
HCSB	When David had gone a little beyond the summit, Ziba, Mephibosheth's servant, was right there to meet him. He had a pair of saddled donkeys loaded with 200 loaves of bread, 100 clusters of raisins, 100 bunches of summer fruit, and a skin of wine.
New Advent Bible	When David passed a little way beyond the top of the hill, there was Siba, the servant of Miphiboseth, coming to meet them. He had two asses with him, laden with two hundred loaves, and a hundred bunches of raisins, and a hundred cakes of figs, and a skin of wine.
NET Bible®	<i>David Receives Gifts from Ziba</i> When David had gone a short way beyond the summit, Ziba the servant of Mephibosheth was there to meet him. He had a couple of donkeys that were saddled, and on them were two hundred loaves of bread, a hundred raisin cakes, a hundred baskets of summer fruit [Heb "a hundred summer fruit."], and a container of wine. 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.

NIV – UK

**David and Ziba**

When David had gone a short distance beyond the summit, there was Ziba, the steward of Mephibosheth, waiting to meet him. He had a string of donkeys saddled and loaded with two hundred loaves of bread, a hundred cakes of raisins, a hundred cakes of figs and a skin of wine.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

When David had gone a little past the summit, there was Tziva, the servant of M'fivoshet, who met him with a pair of donkeys saddled and on them 200 loaves of bread, 100 bunches of raisins, 100 pieces of summer fruit and a skin of wine.

exeGesex companion Bible

**DAVID AND SIBA**

And David is a little past the top,  
and behold, Siba the lad of Mephi Bosheth meets him  
with a pair of harnessed he burros;  
and on them two hundred bread  
and a hundred raisincakes  
and a hundred summer fruits  
and a bag of wine.

Hebrew Names Version

When David was a little past the top [of the ascent], behold, Tziva the servant of Mefivoshet met him, with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a bottle of wine.

Judaica Press Complete T.

And David was a little past the top (of the mount), and behold, Ziba the servant of Mephibosheth (came) toward him, with a pair of saddled asses, and upon them (were) two hundred (loaves) of bread, and a hundred clusters of raisins, and a hundred summer fruit, and a flask of wine.

Orthodox Jewish Bible

And when Dovid was a little past the top of the hill, hinei, Tziva the na'ar of Mephivoshet met him, with a couple of chamorim saddled, and upon them 200 lechem, and 100 bunches of tzimmukim, and 100 kayitz, and a skin of yayin.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*

When David was a little past the top [of Olivet], behold, Ziba, the servant of Mephibosheth, met him with a couple of donkeys saddled, and upon them 200 loaves of bread, 100 bunches of raisins, 100 summer fruits, and a skin of wine.

Darby Translation

And when David was a little past the summit, behold, Ziba, Mephibosheth's servant, met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and a hundred raisin-cakes, and a hundred cakes of summer fruits, and a flask of wine.

English Standard V. – UK

**David and Ziba**

When David had passed a little beyond the summit, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, bearing two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine.

The Geneva Bible

And when David was a little past the top [of the hill] [Which was the hill of olives,], behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

NASB

**Ziba, a False Servant**

Now when David had passed a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys, and on them were two hundred loaves of bread, a hundred clusters of raisins, a hundred summer fruits, and a jug of wine.

New King James Version

**Mephibosheth's Servant**

When David was a little past the top of the mountain, there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred loaves of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine.

Syndein/Thieme<sup>6</sup>

{Note: 17 years have passed since we saw Mephibosheth last in chapter 9. Ziba, who lost everything, is scheming to get it back.} {Verses 1-4: Opportunist Ziba At It Again}

And when David was a little past the top of the hill, {David and his men were fleeing and Ziba knew where David would be and wants to 'help' David - and lies about Mephibosheth} behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

World English Bible

When David was a little past the top of the ascent, behold, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a bottle of wine.

Young's Literal Translation

And David hath passed on a little from the top, and lo, Ziba, servant of Mephibosheth—to meet him, and a couple of asses saddled, and upon them two hundred loaves, and a hundred bunches of raisins, and a hundred of summer-fruit, and a bottle of wine.

**The gist of this verse:**

After crossing over the mountain, the king runs into Ziba, Mephibosheth's servant; and he has donkeys, food and wine with him.

**2Samuel 16:1a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
‘âbar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5674 BDB #716
m <sup>e</sup> aṭṭ (מְעַט) [pronounced <i>m<sup>e</sup>-GAHT</i> ]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589

<sup>6</sup> I don't find vv. 1–14 in my notes on the David Series by R. B. Thieme, Jr. However, what we find on the Syndein/Thieme translation certainly appears to be Bob's work. It is possible that Bob covered this in his 1963 Dispensations set.



## 2Samuel 16:1a

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
rō'sh (שָׂרָא אוֹ שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the definite article	Strong's #7218 BDB #910

**Translation:** *When David had passed over a little from the summit...* What has happened as David crossed over the east mountain outside of Jerusalem (the Mount of Olives), there have been a great many significant things occur. One of these things was his quick prayer and God's immediate answer to that prayer.

At this point, David has passed over the summit of the mountain, and is heading down the east side of the Mount of Olives. In 2Sam. 15:30, David was ascending the mountain; in 2Sam. 15:32, David was at the summit, and now he is heading down on the other side. This suggests that much or all of this section on David is in chronological order.

## 2Samuel 16:1b

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

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader.

Tsîybâ' (הַבֵּיטָא) [pronounced <i>tsee-BAW</i> ]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong's #6717 BDB #850
na'ar (נָעַר) [pronounced <i>NAH-ġahr</i> ]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular construct	Strong's #5288 & #5289 BDB #654
M <sup>e</sup> phîybôsheth (תְּשׁוּבִימָה) [pronounced <i>mehf-ee-BOH-shehth</i> ]	<i>dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol; transliterated Mephibosheth</i>	masculine singular proper noun	Strong's #4648 BDB #937
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 16:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7122 & #7125 BDB #896

**Translation:** ...**behold, Ziba, Mephibosheth's young servant [came] to meet him.** Mephibosheth is Saul's lame son whom David honored and took care off. We had not heard anything from him for awhile now. He would be a middle-aged or an older adult. He is not a kid.

He has a servant named Ziba, and Ziba comes up to meet David. We have to be careful at this point, because we never know who exactly to believe. What would seem logical is that Mephibosheth sent Ziba to David to get some supplies to him. However, that is not what Ziba says is happening, as we will see.

Dimly, in the back of your mind, you may recall that we have studied Ziba. This is what we know about him so far:

### Who is Ziba?

1. Ziba is found in 3 passages of the Old Testament: 2Sam. 9 16:1–4 19:17–30. We are only going to see what has occurred in the past.
2. David, once he had become king, had several things that he wanted to do. Many kings consider their power and their possible adversaries and they kill all potential adversaries. It would have been customary for David to find anyone remaining in the house of Saul to kill them. David, instead, sought out anyone from the house of Saul to show grace to. 2Sam. 9:1
3. Ziba was apparently a well-known servant from the house of Saul, and David summoned him to see if there was anyone he could show grace to. Ziba suggests Mephibosheth (also known as Merib-baal), who is the crippled son of Jonathan. 2Sam. 9:2–3
4. David calls for Mephibosheth, and, interestingly enough, Ziba, Saul's servant, was not looking after him, but Mephibosheth was being kept elsewhere. 2Sam. 9:4–8
5. David restores the estate of Saul to Mephibosheth and places all of Ziba's household under Mephibosheth. 2Sam. 9:9–10a
6. Ziba has 15 sons and 20 servants, all of whom become the servants of Mephibosheth. For Ziba to have been so prosperous, there is the likelihood that he was able to secure a portion of Saul's estate after Saul died in battle. 2Sam. 9:10b–12
7. So Mephibosheth was restored to his father's estate, and he was a dinner guest of the king from that day forward. 2Sam. 9:10, 13
8. Here is some of the sub-text of that chapter: Ziba should have been looking after Mephibosheth. He did not remain a faithful servant to Saul. Saul's death did not remove Ziba's responsibilities.
9. David put Ziba under the command of Mephibosheth, and brought Mephibosheth up to a position of royalty.

The full story can be found here: [2Samuel 9 \(HTML\)](#) ([PDF](#)).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Smith gives a good overall view of Mephibosheth.



## Smith on Mephibosheth

*The son of Jonathan, grandson of Saul, and nephew of Mephibosheth, who is also called Merib-baal (1Chron. 8:34). His life seems to have been, from beginning to end, one of trial and discomfort. When his father and grandfather were slain on Gilboa, he was an infant, but five years old. At this age, he met with an accident which deprived him, for life, of the use of both feet. 2Sam. 4:4. After this, he is found a home with Machir ben-Ammiel, a powerful Gadite, who brought him up, and while here, was married.*

*Later on, David invited him to Jerusalem, and there treated him, and his son, Micha, with the greatest kindness. From this time forward, he resided at Jerusalem. Of Mephibosheth's behavior during the rebellion of Absalom, we possess two accounts — his own (2Sam. 13:24–30), and that of Ziba (2Sam. 16:1–4). They are naturally, at variance with each other. In consequence of the story of Ziba, he was rewarded by the possessions of his master.*

*Mephibosheth's story -- which however, he had not the opportunity of telling, until several days later, when he met David returning to his kingdom, at the western bank of Jordan -- was very different from Ziba's. That David did not disbelieve it, is shown by his revoking the judgment, he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall there any man be put to death this day?" is the keynote of the whole proceeding.*

Although we will discuss this in more detail when David speaks to Mephibosheth, David will determine that the best thing to do is to separate Ziba and Mephibosheth from one another. However, if you read ahead and are concerned that maybe Mephibosheth got the worst of the deal, having to split up everything 50-50 with Ziba; it appears that most of the wealth came from Ziba, originally.

Taken from Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Mephibosheth. Some slight editing.

### Chapter Outline

### Charts, Maps and Short Doctrines

Gnana Robinson, whom I often quote to show how mixed up an interpretation can be, gets this scene exactly right: *Ziba...now comes to meet David with a large supply of food and drink. This is apparently a bid to discredit Mephibosheth in the eyes of David, in that Mephibosheth did not come himself to meet the king, and to win the king's favor for himself. Ziba ascribes a sinister motive to Mephibosheth's absence, alleging that latter to have expressed his intention to get back "the kingdom of [his] father."*<sup>7</sup>

We already know that Ziba is an opportunist. Whereas, he should have been faithful to his master Saul and seen after Mephibosheth, he appears to have absconded with a substantial amount of the Sauline fortune. Although the Bible does not tell us this specifically, we do know that Ziba did not take care of Mephibosheth and that he somehow ended up with 15 sons and 20 servants. That is a big jump to go from being a servant to having that many children and servants.

It ought not to be a shock that Ziba appears to be using this revolution for his own benefit, just as he used the Philistine attack on King Saul for his own benefit. It is even possible—although the Bible does not tell us this—that Mephibosheth himself sent Ziba out with these supplies for David.<sup>8</sup>

Bear in mind that Mephibosheth is lame; so his coming out to speak to David is quite difficult for him to do. It would be perfectly logical for him to think of his friend David and have his servant Ziba take these things to David.

<sup>7</sup> Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; pp. 235–236.

<sup>8</sup> I noticed that the Pulpit Commentary makes a similar assertion. *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 16:1.

Some people have an ability to take historically disastrous situations and exploit them for their own personal benefit. Ziba already did this when the Philistines attacked and defeated King Saul; so it is not a great leap to think that he may attempt to use the Absalom revolution to break free of Mephibosheth and to possibly even take the wealth of Mephibosheth.

### 2Samuel 16:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsemed (צמד) [pronounced <i>TZEH-med</i> ]	<i>a couple, a pair; a yoke of</i>	masculine singular construct	Strong's #6776 BDB #855
chāmôwr (חמור) [pronounced <i>khuh-MOHR</i> ]	<i>ass, male donkey, he-ass, burrow</i>	masculine plural noun	Strong's #2543 BDB #331
châbash (בָּשָׁב) [pronounced <i>khaw-BAHSH</i> ]	<i>those being bound around, up]; being wrapped [a turban, scarf] around; beint bound [by allegiance; law, rule]; joining; restraining; saddled [up with]; those governing</i>	masculine plural, Qal active participle	Strong's #2280 BDB #289

**Translation:** *And [with him was] a pair of donkeys saddled up...* Ziba shows up with a pair of donkeys loaded up with foodstuffs. This could be a *yoke of donkeys*; and they both could be supporting some sort of platform upon which all of this stuff is. Obviously, in the ancient world, they had this figured out.

This tells us that Jerusalem is still somewhat chaotic and Ziba does not feel as though he is risking anything to come to David. As we will find out at the end of this chapter, Absalom is going to spend a couple of days raping David's mistresses.

### 2Samuel 16:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752
mâ'thayim (מאתיים) [pronounced <i>maw-thah-YIM</i> ]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 16:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
tsimmûwqîym (צִמּוּקִים) [pronounced tzim-moo- KEEM]	raisin clusters, a bunch of raisins, clusters of dried grapes; cakes of grapes	masculine plural noun	Strong's #6778 BDB #856
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
qayitz (קַיִץ) [pronounced KAH-yits]	summer; harvest of fruits; summer-fruit, fruits, ripe fruit	masculine singular noun	Strong's #7019 BDB #884
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nêbel (נֵבֶל) [pronounced NAY <sup>b</sup> -vel]	skin-bottle, skin, flask, vessel, earthen jar, pitcher, container; musical instrument (lyre, harp)	masculine singular construct; 1 <sup>st</sup> meaning	Strong's #5035 BDB #614
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406

**Translation:** ...and upon them 200 [loaves of] bread, 100 grape clusters [or, raisin/fig cakes], 100 harvest vegetables [and fruits] and a skin container of wine. We have the food here which Ziba brings—200 loaves of bread, 100 raisin cakes, 100 summer fruits, and a large container of wine. This would be helpful for starting out any small army. David had to leave Jerusalem suddenly, so he did not go out shopping for supplies first. There is no doubt that David and his soldiers did bring along some foodstuffs; however, he and his soldiers left Jerusalem quickly to avoid a full-scale war within the city limits.

Bear in mind that Ziba has a large family, but he is under the supervision of Mephibosheth. So, although it is possible that Ziba, entirely on his own, could have put this package together, it would have been difficult to do, and to keep it hidden from Mephibosheth. 200 loaves of bread is a lot of break to bake and take.

The grape clusters here are possibly fig cakes, which are raisins, figs and or dates pressed together into cakes, designed for long journeys. This provision would make good sense for a long journey through the desert-wilderness.

Clark and Treasury of Scriptural Knowledge both suggests that the summer produce are *pumpkins, cucumbers, or watermelons*.<sup>9</sup> These would be ideal types of produce to carry on a trip in the fall heat, as they have such a high water content.

<sup>9</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16:1. *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 16:1.

Clark describes the making of the wineskin in the ancient world: *The hide is pulled off the animal without ripping up; the places where the legs, etc., were are sewed up, and then the skin appears one large bag. This is properly the Scripture and Eastern bottle.*<sup>10</sup>

Ziba appears to be pretty smart about the big picture. He is clearly aligning himself with David here, although probably no one back in Jerusalem related to Absalom knows about this. He sees David as coming out on top, so he needs to ingratiate himself to David.

The Pulpit Commentary makes this observation: *Ziba knew what David had done for Mephibosheth, (2Sam. 9:1–10) how generous was the king's heart, how he would appreciate fidelity in the time of trouble and scorn ungrateful conduct, how his associates in trial would approve any favour conferred on the loyal at the cost of the disloyal, and how it was within the prerogative of a monarch to confiscate the property of a traitor. Avarice is a careful student of human nature and of the usages of the world. Its success often depends on quickness of discernment, and a practical application of the knowledge of men and things to the purposes of a base, greedy heart. A good and generous man may be as quick in discernment, and may in the intercourse of life gather as much knowledge of human nature, but he differs from the avaricious man in that he scorns to turn all this to the sole promotion of purely selfish interests.*<sup>11</sup>

And so says the king unto Ziba, “What [are] these to you?” And so says Ziba, “The donkeys [are] for a house of the king to ride; and the bread and the harvest fruit to eat the young men; and the wine to drink the faint in the desert-wilderness.”

2Samuel  
16:2

The king asked [lit., *said*] Ziba, “What [are] these things you [have brought]?” Ziba answered [lit., *said*], “The donkeys [are] for the king's household to ride; the bread and harvested fruit [are for] the young men to eat; and the wine [is for] the weary to drink in the wilderness.”

The king asked Ziba, “What are these things you have brought?” Ziba answered, “The donkeys are for the king's family to ride; the bread and harvested fruit are for the young men to eat; and the wine is for the weary to drink in the wilderness.”

Here is how others have translated this verse:

#### Ancient texts:

##### Latin Vulgate

And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert.

##### Masoretic Text (Hebrew)

And so says the king unto Ziba, “What [are] these to you?” And so says Ziba, “The donkeys [are] for a house of the king to ride; and the bread and the harvest fruit to eat the young men; and the wine to drink the faint in the desert-wilderness.”

##### Peshitta (Syriac)

And the king said to Ziba, Where did you get these? Ziba said to him, The asses are to carry the burden of the kings household; and the bread and fig cakes are for the young men to eat, and the wine, that those who faint in the wilderness may drink.

##### Septuagint (Greek)

And the king said to Ziba, What do you mean to do with these? And Ziba said, The donkeys are for the household of the king to sit on, and the loaves and the dates

<sup>10</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:18.

<sup>11</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 16:1.

are for the young men to eat, and the wine is for them that are faint in the wilderness to drink.

Significant differences: The Syriac begins with a slightly different question than the others. Although there are three food items in all the ancient texts, v. 2 only lists the bread and one other of these food items in all the ancient texts.

### Thought-for-thought translations; paraphrases:

Common English Bible	"What is all this for?" the king asked Ziba. "The donkeys are for the royal family to ride," Ziba explained. "The bread and summer fruit are for the young people to eat, and the wine is for those who get exhausted in the wilderness."
Contemporary English V.	"What's all this?" David asked. Ziba said, "The donkeys are for your family to ride. The bread and fruit are for the people to eat, and the wine is for them to drink in the desert when they are tired out."
Easy English	The king said to Ziba, 'Why have you brought these here?' Ziba answered, 'Your family can ride on the *donkeys. The men can eat the bread and the fruit. People may become tired in the desert. So they can drink the wine and feel better.'
Easy-to-Read Version Good News Bible (TEV)	King David said to Ziba, "What are these things for?" King David asked him, "What are you going to do with all that?" Ziba answered, "The donkeys are for Your Majesty's family to ride, the bread and the fruit are for the men to eat, and the wine is for them to drink when they get tired in the wilderness."
<i>The Message</i>	The king said to Ziba, "What's all this?" "The donkeys," said Ziba, "are for the king's household to ride, the bread and fruit are for the servants to eat, and the wine is for drinking, especially for those overcome by fatigue in the wilderness."
New Berkeley Version	"What do you plan with those?" the king asked Ziba. Ziba replied, "The donkeys are for the king's household to ride on, the bread and fruit for the attendants to eat, and the wine to serve as drink for those who faint in the desert."
New Life Bible	The king said to Ziba, "Why do you have these?" And Ziba said, "The donkeys are for those of the king's house to travel on. The bread and summer fruit are for the young men to eat. And the wine drink is for whoever is weak in the desert."
The Voice	<b>David</b> (to Ziba, seeing that Mephibosheth wasn't with him): <sup>2</sup> Why have you brought these things? <b>Ziba</b> : The donkeys are for members of the king's family to ride. The bread and summer fruit are for your young men, and the wine is for those who grow weak in the wilderness.

### Partially literal and partially paraphrased translations:

American English Bible	<sup>2</sup> And the king asked Ziba, 'What's this for?' And Ziba said, 'The animals are for the house of the king to ride; <sup>3</sup> the bread and the dried fruit are for your servants to eat; and the wine is for those who get weak [as they travel] in the desert.'
NIRV	The king asked Ziba, "Why have you brought all of these things?" Ziba answered, "The donkeys are for the king's family to ride on. The bread and fruit are for the people to eat. The wine will make those who get tired in the desert feel like new again."
New Jerusalem Bible	The king said to Ziba, 'What are you going to do with that?' 'The donkeys', Ziba replied, 'are for the king's family to ride, the bread and the fruit for the soldiers to eat, the wine is for drinking by those who get exhausted in the desert.'



New Simplified Bible	»What is all this?« David asked. Ziba said: »The donkeys are for your family to ride. The bread and fruit are for the people to eat. The wine is for them to drink in the desert when they are tired out.«
Revised English Bible	The king asked, 'What are you doing with these?' Ziba answered, 'The donkeys are for the king's family to ride on, the bread and the summer fruit are for his servants to eat, and the wine for anyone who becomes exhausted in the wilderness.'
Today's NIV	The king asked Ziba, "Why have you brought these?" Ziba answered, "The donkeys are for the king's household to ride on, the bread and fruit are for the men to eat, and the wine is to refresh those who become exhausted in the wilderness."

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said to Ziba, "What are these for?" Ziba said, "The asses are for the king's house to ride, the bread and summer-harvest for the lads to eat, and the wine as drink for the tired in the wilderness."
Bible in Basic English	And David said to Ziba, What is your reason for this? And Ziba said, The asses are for the use of the king's people, and the bread and the fruit are food for the young men; and the wine is for drink for those who are overcome by weariness in the waste land.
The Expanded Bible	The king asked Ziba, "What are these things for?" Ziba answered, "The donkeys are for your ·family [household] to ride. The bread and ·cakes of figs [-summer fruit] are for the ·servants [men; soldiers] to eat. And the wine is for anyone to drink who might become ·weak [exhausted; faint] in the ·desert [wilderness]."
Ferar-Fenton Bible	But the king asked Ziba, "Whence have you come?" When Ziba answered, "The asses are for the family of the king to ride, and the bread and raisins for your attendants to eat, and the wine to drink if exhausted in the desert."
New Advent Bible	When the king asked what he did with all these, Siba answered, I brought the asses to be ridden by the king's courtiers, the bread and fruit for thy servants to eat, the wine to revive such as are faint in the desert.
NET Bible®	The king asked Ziba, "Why did you bring these things?" [Heb "What are these to you?"] Ziba replied, "The donkeys are for the king's family to ride on, the loaves of bread [The translation follows the Qere and many medieval Hebrew MSS in reading וְהַלֶּחֶם (vehallekhem, "and the bread") rather than וְלֶחֶם (ulehallekhem, "and to the bread") of the Kethib. The syntax of the Masoretic Text (MT) is confused here by the needless repetition of the preposition, probably taken from the preceding word.] and the summer fruit are for the attendants to eat, and the wine is for those who get exhausted in the desert [The Hebrew text adds "to drink."]."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king said to Tziva, "What do you mean by these?" Tziva replied, "The donkeys are for the king's household to ride on; the bread and summer fruit are for the young men to eat; and the wine is for those who collapse in the desert to drink.
exeGesés companion Bible	And the sovereign says to Siba, What mean you by these? And Siba says, The he burros are for the house of the sovereign to ride on; and the bread and summer fruit for the lads to eat; and the wine, for such as are weary in the wilderness to drink.

Orthodox Jewish Bible	And HaMelech said unto Tziva, What meanest thou by these? And Tziva said, The chamorim are for the Bais HaMelech to ride on; and the lechem and kayitz for the ne'arim to eat; and the yayin, that such as be faint in the midbar may drink.
The Scriptures 1998	And the sovereign said to Tsiḇ, "Why do you have these?" And Tsiḇ said, "The donkeys are for the sovereign's household to ride on, and the bread and summer fruit for the young men to eat, and the wine for the wearied to drink in the wilderness."

### Literal, almost word-for-word, renderings:

English Standard Version	And the king said to Ziba, "Why have you brought these?" Ziba answered, "The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink."
The Geneva Bible	And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses [be] for the kings household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. Commonly there are no viler traitors than they, who under the pretence of friendship accuse others.
Green's Literal Translation	And the king said to Ziba, What <i>are</i> these to you? And Ziba said, The asses <i>are</i> for the king's household to ride on, and the bread and the summer fruit for the young men to eat; and the wine for the wearied to drink in the wilderness.
World English Bible	The king said to Ziba, What do you mean by these? Ziba said, The donkeys are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as are faint in the wilderness may drink.
Young's Updated LT	And the king says unto Ziba, "What—these to you?" and Ziba says, "The asses for the household of the king to ride on, and the bread and the summer-fruit for the young men to eat, and the wine for the wearied to drink in the wilderness."

**The gist of this verse:** The king asks Ziba who are these supplies for; and Ziba tells the king that he brought them for the king and for his people.

## 2Samuel 16:2a

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
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
Tsîybâ' (צִיבָא) [pronounced <i>tsee-BAW</i> ]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong's #6717 BDB #850



**Translation:** *The king asked* [lit., *said*] *Ziba*,... This verse begins quite formally. The king speaks to Ziba, asking him about the things which he has brought. The preposition used is one of respect.

Throughout this chapter, in verse after verse after verse, David is called the king. Scripture is inspired by God the Holy Spirit; therefore, it is reasonable to assume the God the Holy Spirit is telling us, again and again, that David is the true king; David is the king recognized by God (we saw this in 2Sam. 15 as well). He may be temporarily deposed and Absalom may be marching into Jerusalem to take control, but God views David as king. More than that: God is on David's side.

**Application:** As a young folksinger, Bob Dylan wrote and sang a song called **“With God on our side.”** He, along with many of his generation, came to what they thought was their unique realization that a lot of bad stuff happens in war and that war is not very nice; and he was speaking negatively of the United States (as do all of those influenced by communist propaganda), that we go to war as if God is on our side, when that just isn't true. Much as this might irritate Dylan, God has been on the side of the United States for a very long time. God has been very gracious to us and has preserved us as a nation and has blessed us. Furthermore, we have defeated our enemies in war because *God is on our side*.

**Application:** Dylan, like many people, never understood our treatment of the Germans and the Japanese after World War II. We, as a nation, did that which was never done before in human history, insofar as I know—we forgave our enemies almost immediately, and we made every attempt to turn them from being our enemies to being our allies. We sent missionaries and Bibles into many of these lands—in fact, we flooded Asia with the gospel message of Jesus Christ (which is why South Korea is the great country that it is today).

**Application:** Bob Dylan protested the idea that the Germans killed 6 million Jews, but now, because we forgave them, God is on their side. The Germans were soundly defeated in WWII. Their army was pulverized and those guilty of killing Jews to prison camps were tried and executed. What was done to the Jews was very wrong and Satanic—there is no question about that. But then we are left with the question—what do we do to our enemies that we have defeated in war? Half of Berlin was given over to communism, which put those Germans under communist slavery for many decades until the Berlin wall came down (which Ronald Reagan called for in one of the greatest **speeches** in human history). But the vicious barbarism and antisemitism that was evident in 1930's and early 40's Germany has been absent from that land for decades now.

### 2Samuel 16:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
'ēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
lāmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...*“What [are] these things you [have brought]?”* David points to the things which Ziba has brought, and he asks what they are for; why they were brought. David does not make any assumptions that Ziba has brought all of this for him and his army. He is not self-centered and the world does not revolve around him. Therefore, he does not immediately relate everything around him to himself.

**Application:** Part of the natural and certainly part of the spiritual maturity process is coming to a point where you realize that the world does not revolve around you. Where you understand that not everything is about you or directly related to you. David here makes no assumptions.

## 2Samuel 16:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wəh]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Tsīybā' (הַבֵּיצָ) [pronounced tsee-BAW]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong's #6717 BDB #850
chāmōwr (חֲמוֹרִים) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine plural noun with the definite article	Strong's #2543 BDB #331
lāmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek <sup>e</sup> (לְמֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lāmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râkab (בָּכַר) [pronounced raw-KAH <sup>B</sup> V]	<i>to mount, to mount and ride [sit], to ride; to ride in a chariot</i>	Qal infinitive construct	Strong's #7392 BDB #938

**Translation:** *Ziba answered* [lit., *said*], “*The donkeys [are] for the king's household to ride;...* Normally, the text is far more formal than this. Often it would read, *and so Ziba answered and said unto the king*; but it does not say that; Ziba simply starts talking. Although we know that he is answering David, that is not put into this verse, and this suggests several things: (1) What Ziba is going to say is by rote; he memorized exactly what he was going to say, and when given the chance, he simply spouts off what he had memorized to say. (2) Ziba is not addressing David, but David and those around him. In the latter case, this could have been denoted simply with the lāmed preposition and the 2<sup>nd</sup> person masculine plural suffix. However, that was not used. Considering the sentence structure which we find, it seems that Ziba is reciting these things by rote.

If this is by rote, then that suggests one of two things: someone told Ziba exactly what to say or Ziba has been practicing exactly what to say on the ride up there. When David gives him the proper opening, he blurts it all out.

There are two donkeys; and donkeys were often used for royalty. From the little reading I have done, camels run, for an distance, a little faster than donkeys (25 mph as versus 20 mph); but donkeys have the advantage in many ways: it is easier to get on and off a donkey and a donkey probably has greater endurance than a camel in a lengthy run. It is also likely that a donkey is more mobile and flexible and can more easily veer this way or that.

A donkey can also deal with a change of terrain more easily than a camel can. Therefore, for these reasons, royalty would ride donkeys.

So, Ziba says that the donkeys are for David's family—whatever family members might be there.

### 2Samuel 16:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qayitz (קַיִץ) [pronounced <i>KAH-yits</i> ]	<i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i>	masculine singular noun with the definite article	Strong's #7019 BDB #884
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
na'ar (נָעַר) [pronounced <i>NAH-gahr</i> ]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

**Translation:** ...the bread and harvested fruit [are for] the young men to eat;... The large amount of foodstuffs are for the young men. Ziba is called a young man in this chapter, and he refers to those of David's army in the same way.

You will note that he left out the cluster of grapes. Two possibilities here: they were either dropped out of the text or Ziba, in his nervousness, left them out, despite memorizing what it is he was going to say. *Why would Ziba feel nervous*, you may ask. It is possible that he is going to lie right to David's face, so that intention is making him nervous.

One item was left out of all the ancient texts.

### 2Samuel 16:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 16:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun with the definite article	Strong's #3196 BDB #406
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתוּהוּ) [pronounced shaw-THAW]	to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit	Qal infinitive construct	Strong's #8354 BDB #1059
yâ'êph (יָעִיף) [pronounced yaw-GĀF]	faint, weary, tired, worn-out, exhausted	masculine singular, adjective used as a substantive; with the definite article	Strong's #3287 BDB #419
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun with the definite article	Strong's #4057 BDB #184

**Translation:** ...and the wine [is for] the weary to drink in the wilderness.” A container of wine can only be so large, so this is for those who feel faint when crossing the desert wilderness area. Alcohol, in small dosages, can act as a stimulant.

What would seem logical is, his master, Mephibosheth, realizing what is going on, had his servants prepare all of these things. Remember, Ziba cannot just bake 200 loaves of bread on the sly. Nor can he even get away with baking some on one day and some on another. There is not enough time for this. Less than a day has elapsed since David began heading up hill. Preparing this much food takes time and manpower; so that this is not necessarily something that Ziba on his own could whip together. Therefore, what seems logical is, Mephibosheth put all of his servants on this project, to prepare some food for David and his army, and put this in the hands of Ziba to deliver to David.

Now, since Ziba has such a large household, and even though he and his household are placed under the command of Mephibosheth, it is possible that he could have done all of this without Mephibosheth knowing. It would have been difficult to conceal, but possible for him to do. However, it seems much more logical that Mephibosheth would have ordered that this be done, and then put Ziba in charge of getting this to David.

Spoiler alert: this is not what Ziba will tell David.

**And so says the king, “And where [is] a son of your adonai?” And so says Ziba unto the king, “Behold, remaining in Jerusalem, for he had said, ‘The day they cause to return to me a house of Israel with a kingdom of my father.’”**

2Samuel  
16:3

**The king asked [lit., said], “Where [is] the son of your lord?” And Ziba answered [lit., said to] the king, “Look, [he] is remaining in Jerusalem, for he said, ‘Today they will cause to return to me the house of Israel along with the kingdom of my father.’”**

**The king then asked him, “Where is the son of your lord?” Ziba answered him, “Listen, he is staying back in Jerusalem, for he announced, ‘Today they will give back to me the house of Israel along with the kingdom of my father.’ ”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To day, will the house of Israel restore me the kingdom of my father.
Masoretic Text (Hebrew)	And so says the king, “And where [is] a son of your adonai?” And so says Ziba unto the king, “Behold, remaining in Jerusalem, for he had said, ‘The day they cause to return to me a house of Israel with a kingdom of my father.’ ”
Peshitta (Syriac)	And the king said to him, Where is your masters son? Ziba said to him, Behold he remains at Jerusalem; for he said, Today shall the house of Israel restore to me the kingdom of Saul my father.
Septuagint (Greek)	And the king said, And where is the son of your master? And Ziba said to the king, Behold, he remains in Jerusalem; for he said, Today shall the house of Israel restore to me the kingdom of my father.

Significant differences: None.

#### **Thought-for-thought translations; paraphrases:**

Contemporary English V.	"And where is Mephibosheth?" David asked. Ziba answered, "He stayed in Jerusalem, because he thinks the people of Israel want him to rule the kingdom of his grandfather Saul."
Easy English	Then the king asked, `Where is Mephibosheth, the grandson of your master Saul?' Ziba said, `He is staying in Jerusalem. He thinks, "Today the *Israelites will return my grandfather's *kingdom to me." '
Easy-to-Read Version	Then the king asked, “And where is Mephibosheth [Literally, "your master’s grandson.]"?”
Good News Bible (TEV)	"Where is Mephibosheth, the grandson of your master Saul?" the king asked him. "He is staying in Jerusalem," Ziba answered, "because he is convinced that the Israelites will now restore to him the kingdom of his grandfather Saul."
New Berkeley Version	“But where,” asked the king, “is the son of your master [Mephibosheth, the grandson of Ziba’s former master, Saul, through Jonathan.]"?” Ziba answered the king, “Ha, he is staying in Jerusalem, because he said, ‘Today the people of Israel will restore to me the royal power of my father.’ ”
The Voice	<b>David:</b> <sup>3</sup> Where is your master's descendant? <b>Ziba:</b> He is still in Jerusalem. He says, "Now the people of Israel will give me back my grandfather's kingdom."

#### **Partially literal and partially paraphrased translations:**

American English Bible	Then the king asked, 'And where is your lord's son?' And Ziba replied, '{Look!} He's sitting in JeruSalem; for, he said, <i>Today the kingdom of IsraEl will return to the house of my father.</i> '
New American Bible (R.E.)	Then the king said, "And where is your lord's son?" Ziba answered the king, "He is staying in Jerusalem, for he said, `Today the house of Israel will restore to me my father's kingdom.'" 2Sam. 19:26-27
NIRV	Then the king asked, "Where is your master's grandson Mephibosheth?"



Ziba said to him, "He's staying in Jerusalem. He thinks, 'Today the people of Israel will give me back my grandfather Saul's kingdom.'" The king asked, 'Where is your master's grandson?' 'He is staying in Jerusalem,' said Ziba, 'for he thought that the Israelites might now restore to him his grandfather's kingdom.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The king said, "Where *is* your lord's son?" Ziba said to the king, "He dwells here in Jerusalem, for he said, 'Today the house of Israel *will* return to me the realm of my father."

The Expanded Bible The king asked, "Where is Mephibosheth [<sup>L</sup>your master's son/grandson]?" Ziba answered him, "Mephibosheth is staying in Jerusalem because he thinks, 'Today the Israelites will give [<sup>L</sup>restore] my father's kingdom back to me!'"

Ferar-Fenton Bible Then the king asked, "Where is your prince's son?"  
And Ziba replied to the king, "He has gone back to Jerusalem, for he said, 'The House of Israel will now restore me to the kingship of my father.' "

NET Bible® The king asked, "Where is your master's grandson [Heb "son.]"? Ziba replied to the king, "He remains in Jerusalem, for he said, 'Today the house of Israel will give back to me my grandfather's [Heb "my father's."] kingdom.'"

NIV – UK The king then asked, 'Where is your master's grandson?' Ziba said to him, 'He is staying in Jerusalem, because he thinks, "Today the Israelites will restore to me my grandfather's kingdom."'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The king asked, "Where is your master's [grand]son?" Tziva answered the king, "He's staying in Yerushalayim, because he said, 'Today the house of Isra'el will restore my father's kingship to me.'"

exeGesés companion Bible And the sovereign says,  
Where is the son of your adoni?  
And Siba says to the sovereign,  
Behold, he settles at Yeru Shalem:  
for he says, Today the house of Yisra El  
restores to me the sovereigndom of my father.

JPS (Tanakh—1985) "And where is your master's son?" the king asked. "He is staying in Jerusalem," Ziba replied to the king, "for he thinks that the House of Israel will now give him back the throne of his grandfather."

Orthodox Jewish Bible And HaMelech said, And where is the ben adoneicha [i.e., Sa'ul grandson Mephivoshet]? And Tziva said unto HaMelech, Hinei, he abideth at Yerushalayim; for he said, Today shall Bais Yisroel restore to me the mamlechet avi.

### Literal, almost word-for-word, renderings:

*The Amplified Bible* The king said, And where is your master's son [grandson Mephibosheth]? Ziba said to the king, Behold, he remains in Jerusalem, for he said, Today the house of Israel will give me back the kingdom of my father [grandfather Saul].

Concordant Literal Version And the king said, 'And where [is] the son of your lord?' and Ziba said unto the king, 'Lo, he is abiding in Jerusalem, for he said, To-day do the house of Israel give back to me the kingdom of my father.

Context Group Version And the king said, And where is your master's son? And Ziba said to the king, Look, he stays at Jerusalem; for he said, Today will the house of Israel restore to me the kingdom of my father.

New RSV	The king said, 'And where is your master's son?' Ziba said to the king, 'He remains in Jerusalem; for he said, "Today the house of Israel will give me back my grandfather's kingdom."
Syndein/Thieme	And the king shouted, "And where is your master's grandson {Mephibosheth}?" And Ziba said unto the king, "Behold, he is remaining at Jerusalem. For he said, "Today shall the house of Israel will restore the kingdom of my father to me." {David is under pressure and misses the obvious lie. The revolution is to put Absalom in power . . . not to put Mephibosheth in power!}.
World English Bible	The king said, Where is your master's son? Ziba said to the king, Behold, he abides at Jerusalem; for he said, Today will the house of Israel restore me the kingdom of my father.
Young's Updated LT	And the king says, "And where is the son of your lord?" And Ziba says unto the king, "Lo, he is abiding in Jerusalem, for he said, Today do the house of Israel give back to me the kingdom of my father."

**The gist of this verse:** The king asks Ziba where Mephibosheth, his inherited master, is. Ziba says that he is in Jerusalem, expecting that, in the chaos, to have the royal throne returned to him and his family.

### 2Samuel 16:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ayyêh (איה) [pronounced <i>ahy-YAY</i> ]	<i>where</i>	interrogative adverb	Strong's #346 BDB #32
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'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 <i>Adonai, adonai</i></i>	masculine plural noun with the 2 <sup>nd</sup> person masculine 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*].



**Translation:** The king asked [lit., *said*], “Where [is] the son of your lord?” Saul was originally Ziba’s lord. David put Ziba back under Mephibosheth. Ziba was Saul’s servant, and it is reasonable that he remain the servant of Saul’s grandson, Mephibosheth (Mephibosheth is Jonathan’s son). The word *bên* can refer to a descendant.

Given the circumstances, it appears as if David would have expected Mephibosheth to have traveled to him, despite the fact that Mephibosheth is lame. We do not have any details in this regard, but if Mephibosheth was able to attend the royal dinner each night, then he was able to locomote between his home and the palace of the king (2Sam. 9:13). The extent of his lameness is never revealed to us; nor is the compensation for this lameness explained. However, if he was able to get to the king’s dinner and if the king expected to see him here, this suggests that Mephibosheth was able to get around.

However, this could be David simply asking what hand did Mephibosheth have in all of this. After all, Ziba has said nothing about his master yet.

### 2Samuel 16:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Tsîybâ’ (הביצ) [pronounced <i>tsee-BAW</i> ]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong’s #6717 BDB #850
’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 <sup>e</sup> (למלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
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
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader.			
yâshab (בשי) [pronounced <i>yaw-SHAH<sup>PV</sup></i> ]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong’s #3427 BDB #442
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

## 2Samuel 16:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> rûwshâlayim (מִלְשׁוּרַיִם) [pronounced y <sup>oo</sup> -shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

**Translation:** *And Ziba answered* [lit., *said to*] *the king*, “*Look, [he] is remaining in Jerusalem,*... It is at this point where we will begin to wonder about Ziba and Mephibosheth. Mephibosheth should be quite grateful to David for all that had been done for him in grace, which will appear to be the case when we get to 2Sam. 19.

## 2Samuel 16:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> 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>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

## 2Samuel 16:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
mam <sup>o</sup> lākūwth (מַמְלָכָוּת) [pronounced mahm <sup>o</sup> -law-KOOTH],	kingdom, dominion	feminine singular construct	Strong's #4468 BDB #575
'āb (אָב)[pronounced aw <sup>b</sup> v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3

**Translation:** ...for he said, 'Today they will cause to return to me the house of Israel along with the kingdom of my father.' What Ziba says here is quite fascinating—David is leaving Jerusalem because Absalom has rebelled against him. Absalom is coming into the city. Somehow, Mephibosheth has calculated (according to Ziba) that the kingdom is going to be given to him in all of this chaos. This suggests one of two things—and David does not appear to really consider these things—either Mephibosheth is delusional or Ziba is lying. From what we can tell, David appears to take all that is happening at face value. What Ziba tells him, he believes.

The entire verse reads: *The king then asked him, "Where is the son of your lord?" Ziba answered him, "Listen, he is staying back in Jerusalem, for he announced, 'Today they will give back to me the house of Israel along with the kingdom of my father.'*

Jamieson, Fausset and Brown: *Such a hope [as Mephibosheth is said to have expressed] might naturally arise at this period of civil distraction, that the family of David would destroy themselves by their mutual broils, and the people reinstate the old dynasty. Therefore, there was an air of plausibility in Ziba's story. Many, on whom the king had conferred favors, were now deserting him. No wonder, therefore, that in the excitement of momentary feeling, believing, on the report of a slanderer, Mephibosheth to be among the number, he pronounced a rash and unrighteous judgment by which a great injury was inflicted on the character and interests of a devoted friend.*<sup>12</sup>

**Application:** If you are an honest person, then this appears to be a mistake that honest people make—they assume that what other people tell them is true. As a business person, you should always be honest, but then, you have to bear in mind that some people will simply lie.

The inspiration of the Bible does not mean that everything found in the Bible is true. That is, what Ziba says here is really what Ziba said; but that does not mean that Ziba was speaking the truth to David.

Given David's loyalty to Mephibosheth, and given his physical condition, it is much more likely that Mephibosheth arranged for this gift to be brought to David; and highly unlikely that he believed that he could restore the Sauline line once again. This does appear to be inline with what Mephibosheth later tells David: *Mephibosheth answered, "My lord, O king, my servant deceived me: for your servant said, 'I will saddle me a donkey, that I may ride thereon, and go with the king;' because your servant is lame."* (2Sam. 19:26). Although the Bible does not clearly tell us who is lying and who is telling the truth, from what we know of Ziba and Mephibosheth, what Ziba says about Mephibosheth sounds unlikely; and what Mephibosheth says in 2Sam. 19 sounds very likely.

<sup>12</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 16:3 (some editing).

Clark writes of this: *What a base wretch was Ziba! And how unfounded was this accusation against the peaceable, loyal and innocent Mephibosheth!*<sup>13</sup>

We are able to sit back, take in additional Scripture, and then determine who is lying at this point.

### Who is Lying? Ziba or Mephibosheth?

1. To remind you, Ziba was Saul's servant, but after Saul was killed, Ziba seemed to fall into a bucket of money. Mephibosheth, Saul's grandson, seemed to be shuttled off to some place that was beneath royalty.
2. Now let's look at their testimony in the passages:
3. Ziba's story: *When David had passed over a little from the summit, behold, Ziba, Mephibosheth's young servant [came] to meet him. And [with him was] a pair of donkeys saddled up and upon them 200 [loaves of] bread, 100 grape clusters [or, raisin/fig cakes], 100 harvest vegetables [and fruits] and a skin container of wine. The king asked [lit., said] Ziba, "What [are] these things you [have brought]?" Ziba answered [lit., said], "The donkeys [are] for the king's household to ride; the bread and harvested fruit [are for] the young men to eat; and the wine [is for] the weary to drink in the wilderness." The king asked [lit., said], "Where [is] the son of your lord?" And Ziba answered [lit., said to] the king, "Look, [he] is remaining in Jerusalem, for he said, 'Today they will cause to return to me the house of Israel along with the kingdom of my father.' "*
4. David later questions Mephibosheth about this: *And when he came to Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?" He answered, "My lord, O king, my servant deceived me, for your servant [Mephibosheth] said to him [Ziba], 'I will saddle a donkey for myself, that I may ride on it and go with the king.' For your servant is lame. He has slandered your servant to my lord the king. But my lord the king is like the angel of God; do therefore what seems good to you. For all my father's house were but men doomed to death before my lord the king, but you set your servant among those who eat at your table. What further right have I, then, to cry to the king?" (2Sam. 19:25–28; ESV).* Interestingly enough, Mephibosheth does not mention or take credit for the supplies which Ziba brought to David. He does not even approach this from the point of view, "Listen, David, all those supplies you received were my idea; all of my servants prepared them." Instead, he simply throws himself at the mercy of the king's court. However, if one puts 2 and 2 together, how would Ziba coming to David be necessary unless it was to bring David supplies?
  - 1) If the purpose of Mephibosheth was simply to join the king, then sending Ziba instead makes little sense.
  - 2) If Mephibosheth both wanted to join the king and to bring the supplies, then Ziba could have convinced him not to go, but that he (Ziba) would still bring the supplies to David.
5. Although Mephibosheth is lame, he is able to attend David's dinners. However, making a long ride over the Mount of Olives would have been difficult for him.
6. It is quite logical that Mephibosheth would gather these things up for David and send them to him. It is less logical that Ziba would, as David took him away from his estate and put Mephibosheth over him.
7. There is not the smallest chance that, in all of the chaos, people would rise up and call for Mephibosheth to be king over them. If Mephibosheth was even slightly tethered to reality, then such a pipe dream—even if he had it—had no probability of coming to pass.
8. Keil and Delitzsch<sup>1</sup> write: *A cripple like Mephibosheth, lame in both feet, who had never put in any claim to the throne before, could not possibly have got the idea now that the people of Israel, who had just chosen Absalom as king, would give the throne of Saul to such a cripple as he was.*
9. Therefore, it is likely that Ziba would be looking to change his status; and less likely that Mephibosheth would have been jealous or angry at David.
10. We already know that Ziba has taken advantage of a national crisis before. Ziba went from being Saul's slave to a very successful life almost overnight. Again, although the Bible does not tell us that Ziba did anything wrong, it is possible that he, as Saul's main servant, kept a lot of Saul's wealth.
11. Therefore, it seems like Ziba probably used this national crisis to his own benefit again. Apparently, Ziba

<sup>13</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16:3.

## Who is Lying? Ziba or Mephibosheth?

subscribed to the political school of thought vocalized by **Rahm Emanuel**: “You never want a serious crisis go to waste. And what I mean by that it's an opportunity to do things you think you could not do before.”

Given the two people, Ziba and Mephibosheth, what we know about them, and how they have acted in the past, we may reasonably assume that Ziba is the one lying to David.

<sup>1</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:1–4.

### Chapter Outline

### Charts, Maps and Short Doctrines

The Pulpit Commentary makes an interesting comment at this juncture: *Ziba deserves [some] credit in that he attached himself to a ruined man; but his motive was not love to David, but selfish calculation.*<sup>14</sup> That is, Ziba was smart enough to know which horse to bet on. However, this could have simply been Ziba recognizing a chance at being opportunistic. This in no way keeps him from ingratiating himself to Absalom, if such an opportunity presents itself.

File this verse under, “Good leaders sometimes make lousy decisions.”

**And so says the king to Ziba, “Behold to you all that [was] to Mephibosheth.” And so says Ziba, “I have prostrated myself; I find grace in your [two] eyes, my adonai the king.”**

2Samuel  
16:4

**The king then said to Ziba, “Listen, all that [belonged] to Mephibosheth [is now] yours.” Ziba said, “I have prostrated myself; I have found grace in your sight, my adonai the king.”**

**The king then said to Ziba, “Listen, all that used to belong to Mephibosheth is now yours.” Ziba responded, saying, “I bow before you; I have found grace in your sight, my lord the king.”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And the king said to Siba: I give you all that belonged to Miphiboseth. And Siba said: I beseech you let me find grace before you, my lord, O king.

Masoretic Text (Hebrew)

And so says the king to Ziba, “Behold to you all that [was] to Mephibosheth.” And so says Ziba, “I have prostrated myself; I find grace in your [two] eyes, my adonai the king.”

Peshitta (Syriac)

Then David said to Ziba, Behold, all that belonged to Mephibosheth is given to you. And Ziba said to him, I have plenty, and I have found grace in your sight, my lord, O king.

Septuagint (Greek)

And the king said to Ziba, Behold, all Memphibosheth's property is yours. And Ziba bowed down and said, My lord, O king, let me find grace in your eyes.

Significant differences:

Although the English translations of the Greek, Latin and Syriac of what David says are slightly different from the Hebrew, the same sentiments are expressed. In the Latin and Syriac, Ziba does not speak of bowing down before David; and, in the Greek, it appears that Ziba does bow before David, but without saying anything about it.

<sup>14</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 16:3 (slightly edited).



**Thought-for-thought translations; paraphrases:**

Common English Bible	"Look here," the king said to Ziba. "Everything that belonged to Mephibosheth now belongs to you."
Easy English	Ziba said, "I bow out of respect! Please think well of me, my master and king." Then the king said to Ziba, 'I now give to you everything that belonged to Mephibosheth.'
Easy-to-Read Version	Ziba said, 'I am your servant. I hope that I will always please you, my master and king.'
<i>The Message</i>	Then the king said to Ziba, "{Because of that,} I now give you everything that belonged to Mephibosheth."
New Berkeley Version	"Everything that belonged to Mephibosheth," said the king, "is now yours." Ziba said, "How can I ever thank you? I'll be forever in your debt, my master and king; may you always look on me with such kindness!"
New Living Translation	The king, in return, told Ziba, "Well then, all that Mephibosheth had is now yours." [Too hasty a decision, for it later appears that Ziba was lying and that Mephibosheth's loyalty to David never wavered (2Sam. 19:24–28)] "I prostrate myself before you, O my master and king," said, Ziba. "Let me find favor in your eyes!"
The Voice	"In that case," the king told Ziba, "I give you everything Mephibosheth owns." "I bow before you," Ziba replied. "May I always be pleasing to you, my lord the king." <b>David:</b> <sup>4</sup> Then all that belonged to Mephibosheth is yours now. <b>Ziba</b> (bowing): I am your servant. May my lord and king look kindly on me.

**Partially literal and partially paraphrased translations:**

American English Bible	Then the king said, '{Look!} I am giving you everything that is Mephibosheth's.'
<i>God's Word</i> <sup>TM</sup>	And as he bowed, Ziba said, 'May I find favor in your eyes, O my lord the king.'
New American Bible	The king told Ziba, "In that case everything that belonged to Mephibosheth now belongs to you." "I sincerely thank you," said Ziba. "I hope to remain in your good graces, Your Majesty."
NIRV	The king therefore said to Ziba, "So! Everything Meribbaal had is yours." Then Ziba said: "I pay you homage, my lord the king. May I find favor with you!"
New Jerusalem Bible	Then the king said to Ziba, "Everything that belonged to Mephibosheth belongs to you now."
Revised English Bible	"You are my king and master," Ziba said. "I make myself low in front of you. I bow down to you. May you be pleased with me."
	Then the king said to Ziba, 'Everything owned by Meribbaal is yours.' Ziba said, 'I prostrate myself! May I be worthy of your favour, my lord king!'
	The king said to Ziba, 'You shall have everything that belongs to Mephibosheth.'
	Ziba said, 'I am your humble servant, sir; may I always find Favour with your majesty.'

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	The king said to Ziba, "Behold! You <i>are</i> all that Mephibosheth <i>had</i> !" Ziba said, "I bow to find grace in your eyes, my lord and king."
The Expanded Bible	Then the king said to Ziba, "All right. Everything that belonged to Mephibosheth, I now give to you!"
Ferrar-Fenton Bible	Ziba said, "I ·bow to you [prostrate myself]. ·I hope I will always be able to please you [·May I find favor in your sight/eyes, my lord the king]."
	The king consequently said to Ziba, "Attend! All belonging to Mephibosheth I give to you!" And Ziba replied, "I bow to you, for I have found favour in the eyes of the king!"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	The king said to Tziva, "Everything that belongs to M'fivoshet is now yours." Tziva answered, "I bow down before you; may I find favor in your sight, my lord, king."
exeGesés companion Bible	Then the sovereign says to Siba, Behold, you are all to Mephi Bosheth. And Siba says, I prostrate to you to find charism in your eyes, my adoni, O sovereign.
Judaica Press Complete T.	The king said to Ziba, "Then all that belongs to Mephibosheth is now yours!" And Ziba replied, "I bow low. Your Majesty is most gracious to me."
Orthodox Jewish Bible	Then said HaMelech to Tziva, Hinei, thine are all that pertained unto Mephivoshet. Tziva said, I humbly prostrate myself. May I find chen in thy sight, adoni, O Melech.

**Literal, almost word-for-word, renderings:**

English Standard Version	Then the king said to Ziba, "Behold, all that belonged to Mephibosheth is now yours." And Ziba said, "I pay homage; let me ever find favor in your sight, my lord the king.
Green's Literal Translation	And the king said to Ziba, Behold, all that Mephibosheth has is yours. And Ziba said, I bow myself; may I find favor in your eyes, my lord, O king.
Syndein/Thieme	{David Taken in By Lie - Hasty and Erroneous Decision} Then said the king to Ziba, "Behold, all that pertained to Mephibosheth is yours." {once again Ziba has connived to gain control the property of king Saul} And Ziba said, "I humbly beseech you that I may find grace in your sight, my lord, O king."
Webster's updated Bible	Then said the king to Ziba, Behold, your [are] all that [pertained] to Mephibosheth. And Ziba said, I humbly beseech you [that] I may find grace in your sight, my lord, O king.
World English Bible	Then said the king to Ziba, Behold, all that pertains to Mephibosheth is yours. Ziba said, I do obeisance; let me find favor in your sight, my lord, O king.
Young's Updated LT	And the king says to Ziba, "Lo, your are all that Mephiboshes hath;" and Ziba says, "I have bowed myself—I find grace in your eyes, my lord, O king."

**The gist of this verse:** David gives to Ziba all that was Mephibosheth's; and Ziba says that he bows before him in respect.

**2Samuel 16:4a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572



## 2Samuel 16:4a

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
Tsîybâ' (הַבַּיַט) [pronounced <i>tsee-BAW</i> ]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong's #6717 BDB #850
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
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
M <sup>o</sup> phîybôsheth (מְפִיבֹשֶׁת) [pronounced <i>mehf-ee-BOH-shehth</i> ]	<i>dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol; transliterated Mephibosheth</i>	masculine singular proper noun	Strong's #4648 BDB #937

**Translation:** The king then said to Ziba, “Listen, all that [belonged] to Mephibosheth [is now] yours.” David makes a snap decision here, which is predicated upon his return to Jerusalem. David takes what Ziba says at face value. He believes him. He simply assumes that Ziba would not lie to him. So, David performs a reversal of fortune and says, “All that belonged to Mephibosheth is now yours.”

Just so there is no misunderstanding, Ziba cannot simply go back to Jerusalem, look his master in the eye and say, “Your stuff now belongs to me.” In order for that to take place, David has to be king again. An order like this from David stands and is real, but only applicable if he is defacto king. However, for the time being, that is good enough for Ziba.

**Application:** Even great men can make mistakes; even great kings can make wrong calls. David, based upon the information given to him by Ziba, makes a judgment call, and a wrong one. It is not enforceable until David returns as king; but he has limited information, and he makes a decision. It is the nature of people—no one makes perfect calls on every situation. When discussing the issues with some liberals, they will point out this or that thing which Reagan did wrong—and he made a great many mistakes as president. However, overall, he was one of the greatest presidents in the 20<sup>th</sup> century, and easily the best president in my lifetime. It is simply impossible for any president to not make mistakes.

## 2Samuel 16:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Tsîybâ' (הִבִּיט) [pronounced <i>tsee-BAW</i> ]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong's #6717 BDB #850
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>	1 <sup>st</sup> person singular, Hithpael perfect	Strong's #7812 BDB #1005

**Translation:** Ziba said, "I have prostrated myself;... Interestingly enough, the text does not say that Ziba prostrates himself before David; it says that *he* says he prostrates himself. So, he says this, but he does not necessarily do it.

Let me speculate that here, they are out on the open ground, and prostrating himself would put Ziba down onto the dirt; and perhaps the palace of David was a cleaner place, where one could prostrate themselves without being covered with dust.

This is actually a very slick narrative clue in this passage as to Ziba's credibility. He said, "I have prostrated myself..." when he really didn't prostrate himself. Just as he does not show David, the king, the proper respect here; he did not show David the proper respect in telling David the truth. He lies about prostrating himself before David; and he lies about Mephibosheth, his master.

David, however, did not get this.

## 2Samuel 16:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #4672 BDB #592
chên (חֵן) [pronounced <i>khayn</i> ]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

## 2Samuel 16:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
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> .			
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 <sup>st</sup> 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 (יַיִם) [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 <sup>st</sup> person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i> ).			
There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAH</i> ] (note the difference of the vowel ending), it always means <i>my lords</i> . (2) Jehovah calls Himself ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read <i>Yehowah</i> and 8 ancient Isaiah manuscripts read <i>Yehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Yehowah</i> , which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if every manuscript read <i>Adonai</i> , then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i> ).			
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...I have found grace in your sight, my adonai the king." Ziba speaks the vocabulary that David is used to. He recognizes that he has discovered grace in David's sight. The idea here is, he is saying that David has looked him over and has decided that he is deserving of grace.

For some, this is troubling. Ziba went to David, perhaps even on Mephibosheth's orders, to deliver these provisions to him; but when he shows up, Ziba turns things around, and lies to David, in hopes of taking his estate back. What appears to be the case is, Ziba had managed to take many of the riches of the Sauline kingdom, and, at the same time, pawn off Mephibosheth on someone else.

Vv. 3–4 read: The king then asked him, "Where is the son of your lord?" Ziba answered him, "Listen, he is staying back in Jerusalem, for he announced, 'Today they will give back to me the house of Israel along with the kingdom of my father.'" The king then said to Ziba, "Listen, all that used to belong to Mephibosheth is now yours." Ziba responded, saying, "I bow before you; I have found grace in your sight, my lord the king."

This logically brings us to...

### How Could David Have Been Fooled by Ziba?

1. David is focused on his situation and what God has in store for him.
2. David does not know if he will return to Jerusalem as king.
3. Because David takes no vengeance against Shimei, later in this chapter, and because he attributes what Shimei says as possibly coming from God, David realizes that he might be leaving his post as king by the decree of God.
4. This does not mean that David has given up; he has already set up a spy network in Jerusalem.
5. David has hundreds of people with him. As their leader, David has to concern himself with their needs.
6. In other words, David has a lot of his mind. He does not have time to review the potential motives of Ziba.
7. Furthermore, in most respects, David is an honest man; so when someone does him a kindness and gives him a story, David is likely to believe it.
8. Therefore, David has simply accepted with Ziba has told him, uncritically, not evaluated his statement or evaluating what he knows of Ziba and Mephibosheth.
9. Keil and Delitzsch<sup>1</sup> write: *It is true that Ziba's defamation was very improbable; nevertheless, in the general confusion of affairs, it was not altogether an inconceivable thing that the oppressed party of Saul might avail themselves of this opportunity to make an attempt to restore the power of that house, which many greatly preferred to that of David, under the name of Mephibosheth.*
10. No doubt, there was some emotion involved in David's decision. He went out of his way to grow grace to Mephibosheth, and now, Mephibosheth is taking this opportunity to betray David? If David thought about this, and became angry, then he is out of fellowship and making a decision based upon a cluster of mental attitude sins directed toward Mephibosheth.
11. Finally, David will made a judgment, but this judgment is no good unless David is king in Jerusalem. That is, Ziba cannot go back home to Mephibosheth and tell him, "You've got to move out; David said so."

**Application:** All kings, prime ministers and presidents, no matter how good they are, make bad decisions from time to time. It is inevitable. Furthermore, when a believer is out of fellowship, then he will inevitably make bad decisions.

<sup>1</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:1–4 (slightly edited).

#### Chapter Outline

#### Charts, Maps and Short Doctrines

Matthew Henry: *Princes cannot help it, but they will be sometimes (as our law speaks) deceived in their grants; but they ought to use all means possible to discover the truth and to guard against malicious designing men, who would impose upon them, as Ziba did upon David. Having by his wiles gained his point, Ziba secretly laughed at the king's credulity, congratulated himself on his success, and departed, with a great compliment upon the king, that he valued his favour more than Mephibosheth's estate: "Let me find grace in thy sight, O king! and I have enough." Great men ought always to be suspicious of flatterers, and remember that nature has given them two ears, that they may hear both sides.*<sup>15</sup>

Clarke comes to this conclusion: *This conduct of David was very rash; he spoiled an honorable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions, and these sometimes make even a wise man mad. Nothing should be done rashly; he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action, and never keep a clear conscience.*<sup>16</sup>

<sup>15</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 16:1–4 (slightly edited).

<sup>16</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16:4.

Poole expresses a similar sentiment: *[David issues] a rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biased by Ziba's great and seasonable kindness, And he might think that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved.*<sup>17</sup>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Let me offer up another possibility here: maybe David is not completely certain of this decision, but he does not have time, as a king on the run, to investigate Ziba's claims more thoroughly. This is a different approach than I have read anywhere else.

### David's Decision Concerning Ziba—a New Approach

1. David cannot possibly make a good decision concerning Ziba at this time. David is on the run, Ziba is going to return to Jerusalem, and David, since he is not the defacto king, cannot enforce any decision that he makes.
2. Ziba cannot go back to Mephibosheth and say, "Look, David says I get it all, so I am kicking you to the curb." Since Absalom is the defacto king, what David says cannot be enforced unless David is back in power.
3. So, David makes a provisional decision, but he does not tell Ziba that this is what he is doing.
4. So, Ziba has a potential decision in his favor, to be later enforced (or so he thinks), when David is returned to power.
5. Therefore, Ziba will not have to go to Absalom and see if he can get a favorable decision there.
6. This way, even if Ziba is lying, he will support David's return. Mephibosheth, based upon his relationship with David, should support David's return to power.
7. So, when David tells Ziba, "Look, I am going to give everything to you;" Ziba is satisfied, and he will return to Mephibosheth and not make any trouble, awaiting for David's return to power.
8. When David returns to power, he can get the other side of this story (which he cannot get at this time, as Absalom is forcing him out of the city).
9. If David tells Ziba, "Look, I need to talk to Mephibosheth about this first before making a decision;" then Ziba, in David's absence from Jerusalem, will go to Absalom and try to work some kind of a deal; or he will simply kill Mephibosheth and take all that he has.
10. When David tells Ziba, "I am giving all of Mephibosheth's possessions to you;" Ziba will then cool his heels, wait for David's return, and then look to David *at that time* to take all of Mephibosheth's stuff. This is the most favorable decision that can be made in his favor.
11. However, at that time, David can (and will) interview Mephibosheth as well, and adjust his decision.
12. In this way, David is able to keep Ziba under control, even though David is not in Jerusalem.

I frankly do not know if this is David's thinking. If it is; it is brilliant. If not, then he just makes a bad decision here which he can fix when he becomes the defacto king once again. This little drama will be continued when we get to **2Samuel 19** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, let it be known, at this time, that Mephibosheth will clearly have been David's supporter all of this time when Absalom occupies Jerusalem (see 2Sam. 19:24).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Benjamite Shimei Curses David

<sup>17</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 16:4. John Wesley appears to use the exact same words in John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 16:4. It appears that Wesley did his commentary after Poole did between 1754 and 1765.



And comes in the king David as far as Bahurim and, behold, from there, a man is coming out, from the family of the house of Saul and his name [is] Shimei ben Gera. Coming out, [he] came out and cursing.

2Samuel  
16:5

King David advanced as far as Bahurim and, he observe that, from there, a man comes out. [He is] from the family of the house of Saul and his name [is] Shimei ben Gera. Coming out, he came out cursing [David].

David advanced as far as Bahurim and he observed a man coming out from that city. It turns out that this man was from the family of the house of Saul and his name was Shimea, son of Gera. He came out to David, cursing him.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out he cursed as he went on.
Masoretic Text (Hebrew)	And comes in the king David as far as Bahurim and, behold, from there, a man is coming out, from the family of the house of Saul and his name [is] Shimei ben Gera. Coming out, [he] came out and cursing.
Peshitta (Syriac)	And when King David came to Beth-hurim, behold, there came out from there a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came forth and cursed David;...
Septuagint (Greek)	And King David came to Bahurim; and behold, there came out from there a man of the family of the house of Saul, and his name was Shimei, the son of Gera. He came forth and cursed as he went,...

Significant differences: No significant differences in the meanings.

#### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Shimei curses David</b> When King David came to Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei; he was Gera's son. He was cursing as he came out.
Contemporary English V.	David was near the town of Bahurim when a man came out and started cursing him. The man was Shimei the son of Gera, and he was one of Saul's distant relatives.
Easy English	<b>David and Shimei</b> King David approached the village called Bahurim. A man from Saul's family came out from the village. His name was Shimei, the son of Gera. He was insulting David as he came out.
Easy-to-Read Version	David came to Bahurim. A man from Saul's family came out from Bahurim. This man's name was Shimei son of Gera. Shimei came out saying bad things to David. And he kept saying bad things again and again.
<i>The Message</i>	When the king got to Bahurim, a man appeared who had connections with Saul's family. His name was Shimei son of Gera. As he followed along he shouted insults...
New Berkeley Version	When King David came to Bahurim, there was a man named Shimei the son of Gera, who belonged to the family of Saul's house, coming out of that place, shouting curses as he came.
New Living Translation	When King David came to Bahurim, there came out a man of the family of Saul. His name was Shimei, the son of Gera. He did not stop speaking bad things as he came.

The Voice *They traveled on. When David reached Bahurim, one of Saul's family, Shimei, the son of Gera, came out of his house and cursed David constantly there in the road,...*

### Partially literal and partially paraphrased translations:

American English Bible Well, when King David got to BaUrim, {Look!} there came a man who was related to the house of Saul, whose name was ShiMei (the son of Gera). he came there cursing and throwing stones at David and all his servants. A portion of v. 6 included for context.

God's Word™ When King David came to Bahurim, a man who was a distant cousin of Saul came out cursing. His name was Shimei, son of Gera.

New American Bible (R.E.) *David and Shimei.*  
As King David was approaching Bahurim, there was a man coming out; he was of the same clan as the house of Saul, and his name was Shimei, son of Gera. He kept cursing as he came out,... 2Sam. 3:16; 19:17, 22-23 1Kings 2:8.

NIRV **Shimei Calls Down Curses on David**  
King David approached Bahurim. As he did, a man came out toward him. The man was from the same family group that Saul was from. His name was Shimei. He was the son of Gera. As he came out of the town, he called down curses on David.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And when King David came to Bahurim, a man of Saul's family named Shimei, the son of Gera, came out from there, calling curses after him.

The Expanded Bible **Shimei Curses David**  
As King David came to Bahurim, a man came out and cursed him [cursing at them]. He was from Saul's family group [the clan of the house of Saul], and his name was Shimei son of Gera.

Ferar-Fenton Bible From there David proceeded to Bakhurim, and a man of the clan of the family of Saul came out from it, whose name was Shemai-ben-Gerah, who advanced cursing, and throwing stones at David,... A portion of v. 6 included for context.

HCSB When King David got to Bahurim, a man belonging to the family of the house of Saul was just coming out. His name was Shimei son of Gera, and he was yelling curses as he approached.

NET Bible® *Shimei Curses David and His Men*  
Then King David reached [Heb "came to." The form of the verb in the MT is odd. Some prefer to read וַיַּבֹּא (vayyavo'), preterite with vav consecutive) rather than וָא (uva'), apparently perfect with vav), but this is probably an instance where the narrative offline vÿqatal construction introduces a new scene.] Bahurim. There a man from Saul's extended family named Shimei son of Gera came out, yelling curses as he approached [Heb "And look, from there a man was coming out from the clan of the house of Saul and his name was Shimei son of Gera, continually going out and cursing."].

NIV – UK **Shimei curses David**  
As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible <sup>5</sup> When King David arrived at Bachurim, there came out from there a man from Sha'ul's family named Shim'i the son of Gera; and he came out pronouncing curses <sup>6</sup> and throwing stones at David and all King David's servants; even though all the

people, including his bodyguard, surrounded him right and left. V. 6 was included for context.

exeGesés companion Bible	<u>SHIMI ABASES DAVID</u> And sovereign David comes to Bachurim; and behold, there goes a man of the family of the house of Shaul; his name is Shimi the son of Gera: he goes and abases as he goes:...
JPS (Tanakh—1985)	As King David was approaching Bahurim, a member of Saul's clain—a man named Shimei son of Gera—came out from there, hurling insults as he came.
Orthodox Jewish Bible	When Dovid HaMelech came to Bachurim, hinei, from there came out an ish of the mishpakhat Bais Sha'ul; shmo Shimei Ben Gera; and he, cursing continuously, came.
<i>The Scriptures</i> 1998	And when Sovereign Dawid came to Baḥurim he saw a man from the clan of the house of Sha'ul, whose name was Shim'i son of Gëra, coming from there. He came out, cursing as he came.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	And king David has come in unto Bahurim, and lo, thence a man is coming out, of the family of the house of Saul, and his name [is] Shimei, son of Gera, he comes out, coming out and reviling;...
English Standard Version	When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually.
The Geneva Bible	And when king David came to Bahurim [Which was a city in the tribe of Benjamin], behold, thence came out a man of the family of the house of Saul, whose name [was] Shimei, the son of Gera: he came forth, and cursed still as he came.
Green's Literal Translation	And King David came to Bahurim. And, behold, a man was coming out from there, of the family of the house of Saul; and his name was Shimei, the son of Gera. He came out, and he came cursing.
New King James Version	<b>Shimei Curses David</b> Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name was Shimei the son of Gera, coming from there. He came out, cursing continuously as he came.
Syndein/Thieme	And when king David was coming to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei . . . the son of Gera. He came forth, and hurling insults as he came.
World English Bible	When king David came to Bahurim, behold, a man of the family of the house of Saul came out, whose name was Shimei, the son of Gera. He came out, and cursed still as he came.
Young's Updated LT	And king David has come in unto Bahurim, and lo, there [is] a man is coming out, of the family of the house of Saul, and his name is Shimei, son of Gera, he comes out, coming out and reviling.
<b>The gist of this verse:</b>	Shimei, a man from the tribe of Saul, comes out and curses David, as David comes near to Bahurim.

## 2Samuel 16:5a

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>	wāw consecutive	No Strong's # BDB #253
bōw' (בּוֹ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition	Strong's #5704 BDB #723
Bachûrîym (בְּחֻרִים) [pronounced <i>bahk-oo-REEM</i> ]	<i>young men; young men's village; and is transliterated Bahurim</i>	proper singular noun; location	Strong's #980 BDB #104

**Translation:** [King David advanced as far as Bahurim...](#) We find out so much about David and the people of Israel as we simply move forward with David, and he runs into one person after another; and, in each case, David has to make a judgment call. Sometimes he calls it perfectly, as with Hushai the Archite; and sometimes, David screws it up, as he did with Ziba. However, this is what a king does—he makes judgment calls, and not all of them are going to be 100% on the money. Even though David is a great king, he is also human, and, although he wants to do the right thing as king (with the exception of the time of Bathsheba), he does not always end up doing the right thing.

**Application:** Even great leaders, from time to time, are going to make mistakes or do something that, in retrospect, was the wrong move. You cannot continue to castigate someone for the rest of their lives for a bad judgment call. A great leader will have his ups and his downs (as do bad leaders, as a matter of fact), and we need to be able to look at many leaders with a wide-angled lens and make a determination based upon their overall performance.

**Application:** When evaluating a leader, we look at the principles that he espoused, the principles which he actually lived by, how close his policy matched his principles, and if he left the country in better shape than when he was given it.

The Bible is very clear about David; it never sugar-coats his life. When he screws up, we hear about it. When he makes a good or a bad judgment call, it is recorded. One of the things that is remarkable about the Bible is, no one in the Bible is made out to be this marvelous do-nothing-wrong saint. Everyone in the Bible, no matter how revered, makes mistakes, sins, and makes bad judgment calls. No one is romanticized to the point where they no longer seem human.

This flawed human nature is fundamental to Scripture. We are all flawed creatures; we all have the sin nature, the distorter of the soul, residing within us, as a part of our genetic makeup. We cannot look back on Noah, Abraham, Joseph, Moses, David, Solomon or anyone else and say, "Now, that was a saint!" (Inferring from Biblical

text that they were pretty darned closed to perfection). In every case, there are glaring errors or sins which are recorded.

There is one exception to this: Jesus Christ. Although man is said to have sinned and fallen short of the glory of God, the Bible testifies in several places as to the sinlessness of Jesus. He had to be sinless in order to die for our sins. And what is our final evidence of this—as everyone of us doubts our own salvation from time to time—is that God raised Him from the dead. God the Father approved of the work of God the Son; which ought to give us great relief as believers in Him.

There are those who claim that Jesus was mythologized. That is, He was a pretty darned good teacher, the Jews were looking for the Messiah, so, bam, let's make Him the Messiah. And so, over hundreds of years, He become known as the Messiah, but as a result of time and a changing of the story. This is simply a false narrative. Usually, for some tale to grow and to reach super-human proportions, many centuries need to pass. Each succeeding generation needs to look back more and more fondly about Jesus than the preceding generation; until there is that point in which He is thought to be sinless perfection. However, this was the view of Jesus which was at the very beginning, by all of His disciples. Our manuscripts of the Bible go back to the 1<sup>st</sup> century (for pieces of a chapter); and back to subsequent centuries, so that we have evidence that no one changed the Bible. No one recorded a bad story about Jesus, which was later removed or recast in a different light. Our oldest and our newest manuscripts are in agreement. The church fathers, going back to the first few centuries, are in agreement with this; and these men, making theological points, quote this or that passage of Scripture. All of these are consistent, whether taken from the 2<sup>nd</sup> century or taken from the 10<sup>th</sup> century. In other words, there is not even the slightest evidence that the Person and work of Jesus was ever changed, even slightly. Manuscript after manuscript after manuscript testifies to this (there are about 26,000 full and partial ancient manuscripts of the New Testament in existence today).

We have gone this far: [King David advanced as far as Bahurim...](#)

### The Village of Bahurim

1. I find it fascinating to see how this or that city or this or that geographical area fits into the scheme of the Bible.
2. Smith tells us that Behurim, which means *low ground*, is a *village apparently on or close to the road leading up from the Jordan valley to Jerusalem, and near the south boundary of Benjamin*.<sup>1</sup> ISBE concurs, writing: *[It is] a place in the territory of Benjamin which lay on an old road from Jerusalem to Jericho followed by David in his flight from Absalom*.<sup>2</sup> Barnes places it similarly: *It seems to have been situated in the southern border of the tribe of Benjamin, and on the route from Jerusalem to the Jordan fords, since Phaltiel came from Mahanaim (2Sam. 2:8)*.<sup>3</sup> It is clearly a city of Benjamin from 2Sam. 3:16 19:16. From the Pulpit Commentary: *Lieut. Conder, following a Jewish tradition, identifies it with Almit, a village about four miles northeast of Jerusalem*.<sup>6</sup>
3. We find this village named 5 or 6 times in the Old Testament. 2Sam. 3:16 16:5, 17:18 19:16 1Kings 2:8 1Chron. 11:33
4. According to Clarke, it is called Almon in Joshua 21:18 and Alemeth in 16:60. Clarke explains *Bahurim signifies youths, and Almuth youth; so the names are of the same import*.<sup>4</sup> it is apparently called Alemath in the targum.<sup>5</sup>
5. David had a wife, Michel, given to him by Saul (she was Saul's younger daughter). When David left Saul's periphery for his own safety, Saul gave his daughter away to another man. When making peace with Abner, the former commander for Ish-bosheth, Saul's son, David required that he send Michel to him. As she came to David, her husband followed her, crying, all the way to Bahurim. 2Sam. 3:13–16
6. In our passage, this man who is related to Saul will come out of the village of Bahurim and curse David. 2Sam. 16:5–12
7. The sons of the priests, when carrying information for David, will hide in a well in a courtyard of a house in Bahurim. 2Sam. 17:15–21
8. Interestingly enough, this man who curses David, will apologize for what he said in 2Sam. 19:16–20.
9. Even more interesting, David, who spared Shimei when he was alive, advised Solomon—essentially while



## The Village of Bahurim

David was on his own deathbed—to consider Shimei carefully, and execute him if need be (1Kings 2:8–9). Solomon will lay some conditions upon Shimei, which Shimei disobeys, and is executed for (1Kings 2:36–46).

10. One of David's mighty men was raised in Bahurim. 1Chron. 11:33

<sup>1</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Bahurim. Fausset says, instead, that Bahurim means *youths* and it is a city east of Jerusalem (Benjamin is north of Jerusalem).

<sup>2</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Bahurim.

<sup>3</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 3:16.

<sup>4</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16:5.

<sup>5</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16:5.

<sup>6</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 16:5.

### Chapter Outline

### Charts, Maps and Short Doctrines

## 2Samuel 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader.</p>			
<p>When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p>			
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 of place	Strong's #8033 BDB #1027
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)	Strong's #376 BDB #35
yâtsâ' (אָצֵי) [pronounced <i>yaw-TZAWH</i> ]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle	Strong's #3318 BDB #422

**Translation:** ...and, he observed that, from there, a man comes out. At this point, when seeing the interjection hinnêh (הִנֵּה) [pronounced *hin-NAY*] in many narratives, I have come to the conclusion that this is equivalent to the

idea that someone in the narrative observes something occurring. In this case, this man comes out walking determinedly toward David.

So David is leaving Jerusalem, with a lot on his mind; but, as he travels by Bahurim, he notices a man coming out toward him.

### 2Samuel 16:5c

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
mish <sup>e</sup> 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 construct	Strong's #4940 BDB #1046
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
Shâ'ûwl (שׂוֹאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** [He is] from the family of the house of Saul... Apparently, at some point in time, background information on this man is gathered. He is related to Saul insofar as he is a Benjamite. No doubt, this man may have cursed more than we find in this chapter, and revealed that he is related to Saul; and it is possible that some of David's men interviewed him. When someone is mad, you can sometimes get them to say things they shouldn't. "Yeah, and just who is calling David and low-down so-and-so?" "Shimei, from the family of the house of Saul." Or, David told one of his men to make note of this man, where he lives, to possibly go back to to learn his background. In some way, Shimei's name and background was determined—whether at this point in time or at a later date, we are not told.

David has a couple of choices here. The easy choice would be to let one of his men go over and take off his head, which might relieve some of the frustration of David and some of his people. However, David will not do that. But, knowing his name had to come from somewhere, so some effort had to be made in order to get his name—either at the time of this incident or later on. David has to determine if Shimei is an idiot or someone who is a true revolutionary threat; because if he comes back into power, he may have to concern himself with Shimei.

So, whereas, David made a snap decision about Ziba, he has since been restored to fellowship via **rebound** and, regarding Shimei, David will be careful to do the right thing.

### 2Samuel 16:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027

## 2Samuel 16:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shim <sup>e</sup> îy (שִׁמְעִי) [pronounced shim <sup>e</sup> -ĠEE]	hear me and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Gêrâ' (גֵּרָא) [pronounced gay-RAW]	a grain; transliterated <i>Gera</i>	masculine singular, proper noun	Strong's #1617 BDB #173

**Translation:** ...and his name [is] Shimei ben Gera. His name was also determined. This means *Shimei the son of Gera*. We do not know how any of the book of Samuel was recorded. Did David have a man who specialized in putting things into the public record, record these incidents as they occurred? Or did David look back, months or years later, and record these incidents? We do not know. But someone at some point determined who Shimei was and that he was from the family of Saul.

Concerning the family name *Gera*, Barnes writes: *Ehud "the Benjamite" was of the family or house of Gera (2Sam. 16:5), the son of Bela, Benjamin's first-born, born before Jacob's descent into Egypt (Gen. 46:21), and then included among "the sons of Benjamin." The genealogy in 1Chron. 8:6 intimates that Ehud (apparently written Abihud in Judges 3:3) became the head of a separate house.*<sup>18</sup> This, or *Gera* was the name of Shimei's father or grandfather.

## 2Samuel 16:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	Qal infinitive absolute	Strong's #3318 BDB #422

When a verb is doubled, this is the Hebrew mode of expressing intensity, repetition, or emphasis.

The **infinitive absolute** has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.<sup>19</sup>

w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qâlal (קָלַל) [pronounced kaw-LAL]	cursing, execrating; seeing as despicable; making despicable	Piel participle	Strong's #7043 BDB #886

<sup>18</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Judges 3:15.

<sup>19</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

**Translation:** *Coming out, he came out cursing [David].* This man does something which we have not observed before now. He verbally abuses David. He has felt, apparently for a longtime, that David was a lousy king, and now he has the chance to vent his anger. Probably this is something you would like to do?

How David will handle this man is fascinating. He will more or less ignore him here, but take note of who he is. Then David, when Shimei comes to him asking forgiveness, forgives him. However, when dying, he will tell his son Solomon to keep an eye on this guy, because he might simply be the kind of person who is chronically unhappy with leadership—the sort of man who would foment revolution—and David tells his son to deal with him properly.

Barnes suggests that Cush the Benjamite in Psalm 7 inscription is another name for Shimei, which would reasonably place Psalm 7 with this chapter of 2Samuel.<sup>20</sup> However, there is nothing in that psalm which unequivocally ties it to this portion of 2Samuel.

**And so he stones in the stones David and all servants of the king David and all the people and all his mighty men from his right hand and from his left hand.**

2Samuel  
16:6

**Shimei [lit., he] threw stones [at] David and [at] all the servants of King David; even [though] all the people and all his mighty men [were] on his right hand and on his left hand.**

**Shimei threw stones at David and at David's servants. He took on all the people with David, including David's mighty men to his left and to his right.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors <u>walked</u> on the right, and on the left side of the king.
Masoretic Text (Hebrew)	And so he stones in the stones David and all servants of the king David and all the people and all his mighty men from his right hand and from his left hand.
Peshitta (Syriac)	And he threw stones at him and at all his servants and at all his people and at all his servants who were on his right hand and on his left.
Septuagint (Greek)	...and cast stones at David, and at all the servants of King David. And all the people and all the mighty men were on the right and left hand of the king.

Significant differences: The Peshitta leaves out the proper noun *David*. The English translation from the Latin has the verb *walked*. Nothing which is particularly significant.

#### Thought-for-thought translations; paraphrases:

Common English Bible	He threw rocks at David and at all of King David's servants, even though the entire army and all the warriors were on either side of him.
Contemporary English V.	He threw stones at David, at his soldiers, and at everyone else, including the bodyguards who walked on each side of David.
Easy English	Then Shimei threw stones at David and at all his officials. But all the soldiers and all David's strong men gathered round David.
Easy-to-Read Version	Shimei began throwing stones at David and his officers. But the people and the soldiers gathered around David—they were all around him.
Good News Bible (TEV)	Shimei started throwing stones at David and his officials, even though David was surrounded by his men and his bodyguards.

<sup>20</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 16:5.

The Message	...and threw rocks right and left at David and his company, servants and soldiers alike.
New Life Bible	He threw stones at David, and at all the servants of King David. And all the people and all the strong men were at his right and at his left.
New Living Translation	He threw stones at the king and the king's officers and all the mighty warriors who surrounded him.
The Voice	...throwing stones at him and at his servants even though David's soldiers were all around, <i>supporting him</i> .

### Partially literal and partially paraphrased translations:

American English Bible	...and throwing stones at David and all his servants.
Christian Community Bible	Well, all the people (and all the mighty ones) were walking on either side of the king. He threw stones at David and his officers although the king's men and warriors flanked the king on the right and left.
God's Word™	He threw stones at David and David's servants, although all the people and all the warriors were shielding David.
New American Bible (R.E.)	...and throwing stones at David and at all King David's officers, even though all the soldiers, including the royal guard, were on David's right and on his left.
New Century Version	He threw stones at David and his officers, but the people and soldiers gathered all around David.
NIRV	He threw stones at David and all of his officials. He did it even though all of the troops and the special guard were there. They were to the right and left of David.
New Jerusalem Bible	...and threw stones at David and at all King David's retinue, even though the whole army and all the champions formed an escort round the king on either side.
New Simplified Bible	Shimei threw stones at David and his officials. This was in spite of the fact that his men and his bodyguards surrounded David.
Revised English Bible	He showered stones right and left on David and on all the king's servants and on everyone, soldiers and people alike.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He executed a stoning of David and all the servants of King David: all the people and all the mighty right and left.
Bible in Basic English	And he sent stones at David and at all the king's servants and at all the people and at all the men of war by his side, on the right hand and on the left.
The Expanded Bible	He threw stones at David and his officers [officials; <sup>L</sup> servants], but the people and soldiers gathered all around David [ <sup>L</sup> to his right and left].
Ferar-Fenton Bible	...and throwing stones at David and at all of David's officers, and at the people, and the guards on the right and left of him.
New Advent Bible	<sup>5</sup> But, as David reached Bahurim, a man of Saul's kindred came out to meet him, one Semei, son of Gera, and ever he cursed as he went, <sup>6</sup> and threw stones after David, and his servants that walked to left and right of him, plain folk and warriors alike. V. 5 included for context.
NET Bible®	He threw stones at David and all of King David's servants, as well as all the people and the soldiers who were on his right and on his left.
NIV – UK	He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left.

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...and he stoned stones at David and at all the servants of sovereign David: and all the people and all the mighty
--------------------------	--



	on his right and on his left.
JPS (Tanakh—1985)	He threw stones at David and all King David's courtiers, while all the troops and all the warriors were at his right and his left.
Orthodox Jewish Bible	And he cast avanim (stones) at Dovid, and at all the avadim of Dovid HaMelech; and at kol haAm and at all the Gibborim that were on his right and on his left.

**Literal, almost word-for-word, renderings:**

English Standard Version	And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left.
The Geneva Bible	And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men [were] on his right hand and on his left [That is, round about him.].
Green's Literal Translation	And he stoned David with stones and all the servants of King David, and all the people, and all the mighty men on his right and on his left.
New RSV	He threw stones at David and at all the servants of King David; now all the people and all the warriors were on his right and on his left.
Syndein/Thieme	And he threw stones at David, and at all the staff of king David. And all the troops and all the warriors/'mighty men' were on his right hand and on his left.
World English Bible	He cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.
Young's Updated LT	And he stoned David with stones, and all the servants of king David, and all the people, and all the mighty men on his right and on his left.

**The gist of this verse:** Shimei began to throw stones at David and at those who are with him.

If you read through the translations above, there are two interpretations: (1) Shimei just came out and was indiscriminately throwing stones at David and at those around him. Or, (2) Shimei threw stones at David, despite the fact that he was surrounded by his warriors. The Hebrew actually straightens out this interpretation for us.

## 2Samuel 16:6a

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
çâqal (צָקַל) [pronounced saw-KAHL]	<i>to throw [pelt with] stones, to free [clear away, remove] from stones [a vineyard, a highway]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5619 BDB #709
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -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 plural noun with the definite article	Strong's #68 BDB #6
'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

## 2Samuel 16:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֲבָד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant; underling; subject</i>	masculine plural construct	Strong's #5650 BDB #713
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** Shimei [lit., *he*] **threw stones [at] David and [at] all the servants of King David;...** To me, this is quite fascinating—this is how those who do not like the United States or do not like Israel behave. It is not unusual for them to get up and throw stones. Today, often they throw stones, and then **complain** if the same exact force is not used back against them.

You will note the (generally) untranslated sign of the direct object before David and before *all his servants*; this tells us that Shimei was just throwing stones at them, not really caring whether they his David or any of his men. You should also note that the untranslated sign of the direct object is not found with the groups named next.

## 2Samuel 16:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
'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

## 2Samuel 16:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
gibbôwr (גִּבּוֹרִים) [pronounced <i>gib-BOAR</i> ]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
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
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i> ]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3225 BDB #411

This word can be associated with blessing or prosperity.

w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
s <sup>e</sup> mô'î (שְׂמֹאל) [pronounced <i>s<sup>e</sup>MOHL</i> ]	<i>the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the definite article	Strong's #8040 BDB #969

There is an alternate spelling of this word: s<sup>e</sup>mô'wl (שְׂמֹאל) [pronounced *s<sup>e</sup>MOHL*].

**Translation:** ...even [though] all the people and all his mighty men [were] on his right hand and on his left hand. The sentence structure here is quite unusual. We would have expected to see the mark of the direct object precede each of these groups of words, just as they are found in v. 6a. Here, for whatever reason, they are missing; although it appears as though those named above are the recipients of the rocks thrown by Shimei. Given that, the wâw conjunction probably would be best translated *even*. So these are not new groups not mentioned above; this is simply being more explicit as to who is in that group that Shimei is stoning.

This also suggests that Shimei is throwing stones despite the fact that David is surrounded by a group of very tough men. One must recognize that this does take a little nerve, although Shimei seems to be not understanding that David has shown grace to the house of Saul and that David did not, in any way, seek to undermine or overthrow Saul. So despite this guy's nerve, he is sorely lacking in facts.

This man is a low-information citizen; he knows very little about his king, and has no reason to be upset with David.

### David's Honor with Respect to King Saul

1. No one from the house of Saul ought to be angry with David. Now, to be specific, this man is probably a Benjamite perhaps with some marriage ties to Saul. He is not in Saul's direct line.

## David's Honor with Respect to King Saul

2. When David was a soldier under Saul, he obeyed him and showed him great deference. David obeyed orders and was Saul's greatest generals.
3. Saul, due to his lust for power, and because he felt threatened by David, became less rational as time went on. He got to a point where he was trying to kill David—in fact, he made attempts to kill David on several occasions. He threw javelins at David, he sent his own men to kill David, and he went out with his army to search out David to kill him. So, this was an ongoing threat to David's life.
4. At no time did David raise his hand against Saul. Twice David was given the chance to kill Saul, and he did not. Anyone would have rationalized it this way: "This man is out to kill me, and he will kill me if he gets the chance. God has chosen me to be king over Israel. Right beneath my feet is Saul, and he can be easily killed. If I kill him, the threat is removed, and I become king. Win-win." Any man in David's position would have killed Saul, rationalizing that. Furthermore, David had trusted men under his command telling him, "God has delivered Saul into your hands." Yet David did not kill Saul.
5. God killed Saul, using the Philistines in a Philistine attack against Israel. Saul spent so much time squandering his resources on chasing David, that his army was not ready for an attack by the Philistines. Therefore, King Saul and his sons were soundly defeated in battle. He and his sons were killed in battle by Philistines hands.
6. David, once he became king, looked for ways to show grace to Saul's house; and he saw that Mephibosheth, Jonathan's son, was taken care of.
7. Therefore, no Benjamite ought to think negatively of David.
8. Essentially, what we have here is the low-information citizen. No one from the camp of Benjamin who knows what happened can fault David for what he has done.
9. David is so much different from American politicians today, who will, essentially say anything about their opponents, true or not, if they think they can win their office. They are completely moved by power—the lust for power so fills their entire being, that they will do anything to get it. Slam a former friend, lie about an opposition candidate—they will do it. Although I was a personal supporter of Mitt Romney for president in 2012, in the primaries, he viciously and unfairly attacked his Republican primary opponents, which brought him down many notches in my eyes. This approach caused me to lose a great deal of respect for him. David, when it came to taking the reign of Israel, did it with humility and he never lost the concept of spiritual authority which was over him.
- 10.

All of these incidents are covered in 1Sam. 16–31 ([HTML](#)) ([PDF](#)).

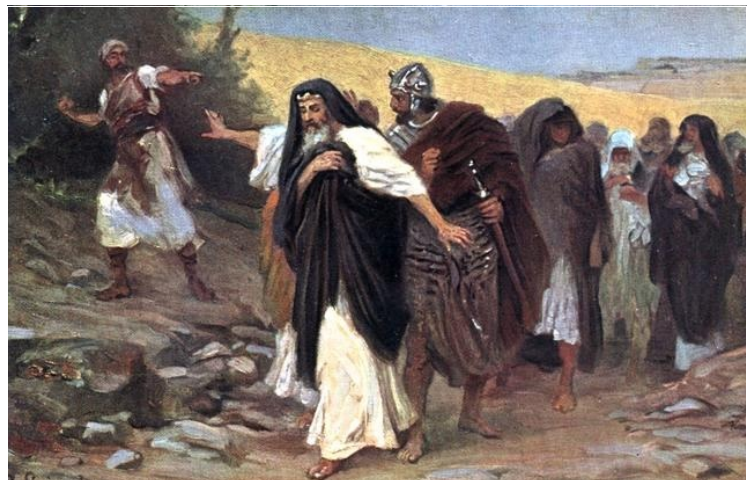
### Chapter Outline

### Charts, Maps and Short Doctrines

It is quite sad that this man, Shimei, obviously is a man who has a lot of nerve. He is either very stupid or quite fearless or both. But he has allowed his emotions to control him. He does not have enough information about David; he has allowed himself to be swayed by a lack of facts or by distorted facts, and he is allowing his emotions to guide him into an unrelenting fervor.

**Shimei heaves stones at David;** taken from [biblestudyoutlines.org](http://biblestudyoutlines.org).

**Application:** Shimei is the perfect example of the low-information, liberal voter today. Liberals hear about a situation that makes them feel sad, and they vote so that someone else's money is used to fix that





situation. Or they vote purely on emotion. The other day, I heard a woman on NPR talking about the gun violence (in New Town, I believe), and she **said**, "I hate guns. If I could snap my finger and get rid of all the guns, I would. I think they're evil. ... People are making money off them, and people are dying. And at some point, when we see what we see, I don't really care what the other side of the argument is. I don't care. I just don't want to see another 3-year-old come in and be shot in the head." This was a very intelligent woman, a doctor, who had seen many children come into her ER shot with guns, and it affected her deeply. Therefore, her reaction was visceral and unthinking. She looks at young children killed by gun wounds, and, as far as she is concerned, there is no other side to this argument. The problem is, she believes that by restricting the rights of citizens within the law will somehow change the ability of criminals to get guns. She can only act on emotion, which describes many liberals today.

Shimei perfectly illustrates the **emotional revolt** going on within the soul of the low-information citizen. Shimei is acting irrationally to the point of possibly taking his life into his own hands. His emotions are out of control and he is in a highly suggestible state, controlled by the old sin nature (if he is a believer in the first place).

**And thus said Shimei in his cursing, "Go out, go out, [you] man of the bloods." and "[You] man of Belial [i.e., worthlessness].**

2Samuel  
16:7

**Shimei said this while cursing: "Get out of here [lit., go out, go out], [you] man of violence [lit., you man of blood];" and "[You are a] worthless human being.**

**In between curses, Shimei execrated David, saying, "Get out of here, you man of violence; you are a worthless human being.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And thus said Semei when he cursed <u>the king</u> : Come out, come out, thou man of blood, and thou man of Belial.
Masoretic Text (Hebrew)	And thus said Shimei in his cursing, "Go out, go out, [you] man of the bloods." and "[You] man of Belial [i.e., <i>worthlessness</i> ]."
Peshitta (Syriac)	And thus said Shimei <u>to David</u> when he cursed <u>him</u> , Get out, get out, you bloody man, you wicked man;...
Septuagint (Greek)	And thus Shimei said when he cursed <u>him</u> , Go out, go out, you bloody man, and man of sin.

Significant differences: The English translation from the Greek, Latin and Syriac all have some sort of object for Shimei's cursing. It is not unusual to translate *man of Belial* as a *man of sin*, a *man of worthlessness* or a *wicked man*.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	This is what Shimei said as he cursed David: "Get out of here! Get out of here! You are a murderer! You are despicable!
Easy English	Shimei insulted David as he said, `Go away. Go away. You are a murderer and a wicked man!
Easy-to-Read Version	Shimei cursed David. He said, "Get out, get out, you no-good murderer [Literally, "man of blood.""]!
Good News Bible (TEV)	Shimei cursed him and said, "Get out! Get out! Murderer! Criminal!
<i>The Message</i>	To the accompaniment of curses he shouted, "Get lost, get lost, you butcher, you hellhound!



New Life Bible	Shimei said as he said bad things, "Get out! Get out, you man of blood, you man of no worth!
The Voice	<b>Shimei</b> (shouting abuse): <sup>7</sup> Go on! Get out, you man of blood! You worthless man!

### Partially literal and partially paraphrased translations:

American English Bible	And ShiMei shouted, as he was cursing, 'Get out of here you murderer; you criminal; for, Jehovah has brought all the blood of the house of Saul on you for taking his place as the ruler. A portion of v. 8 included for context.
Christian Community Bible	Shimei said as he cursed, "Go away! Go away! You bloodthirsty good-for-nothing!
New American Bible	Shimei was saying as he cursed: "Away, away, you murderous and wicked man!
Revised English Bible	With curses Shimei shouted: 'Get out, get out, you murderous scoundrel!

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The Expanded Bible	Shimei said thus as he cursed: "  Proceed   you man of blood, you worthless man! Shimei cursed David, saying, "Get out, get out, you ·murderer [-man of blood], you ·troublemaker [scoundrel].
Ferar-Fenton Bible	Shemai also shouted aloud thus: — "Get off! Get off! You man of blood! You blackguard!
New Advent Bible NET Bible®	Go thy ways, cried Semei, cursing the king, go thy ways, murderer and upstart! As he yelled curses, Shimei said, "Leave! Leave! You man of bloodshed, you wicked man [Heb "man of worthlessness." ]!

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Shim'i cursed, he said, "Get out of here! Get out of here, you killer, you good-for-nothing!
Context Group Version	And as Shimi abases, he says thus: Go, go, you bloody man and you man of Beli Yaal:...
Orthodox Jewish Bible	And thus said Shimei when he cursed, Come out, come out, thou ish hadamim and thou ish habeliyya'al;...

### Literal, almost word-for-word, renderings:

<i>Updated Emphasized Bible</i>	And, thus, said Shimei, when he cursed,—Out! Out! Man of bloodshed, and man of the Abandoned One!
Green's Literal Translation	And Shimei said this in his cursing, Go out! Go out, O man of blood, O worthless man!
New King James Version	Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue!
New RSV Syndein/Thieme	Shimei shouted while he cursed, `Out! Out! Murderer! Scoundrel! And these are the insults that Shimei hurled, "Come out, come out, you criminal/'bloody man', and you villain/'man of Belial'."
Third Millennium Bible	And thus said Shimei when he cursed, "Come out, come out, thou bloody man and thou man of Belial!
World English Bible	Thus said Shimei when he cursed, Be gone, be gone, you man of blood, and base fellow:...
<i>Young's Literal Translation</i>	And thus said Shimei in his reviling, "Go out, go out, O man of blood, and man of worthlessness!

**The gist of this verse:** Shimei is cursing and calling David names.

## 2Samuel 16:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôh (כֹּה) [pronounced <i>koh</i> ]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
Shim <sup>e</sup> y (שִׁמְעִי) [pronounced <i>shim<sup>e</sup>-GEE</i> ]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
qâlal (קָלַל) [pronounced <i>kaw-LAL</i> ]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7043 BDB #886

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

**Translation:** *Shimei said this while cursing:...* The way that this is set up in the Hebrew is, Shimei is cursing and he is talking at the same time. So he calls out some expletives and then he says a few things which are printable. It ought to be obvious that this man has lost complete control of his emotions. He is angry; he is filled with mental attitude sins against David; and what he does here is of no benefit to anyone.

## 2Samuel 16:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>go [come] out, go [come] forth; rise [up]</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>go [come] out, go [come] forth; rise [up]</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3318 BDB #422
'iysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
dâmîym (דָּמִיִּם) [pronounced <i>daw-MEEM</i> ]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun with the definite article	Strong's #1818 BDB #196

**Translation:**...“Get out of here [lit., *go out, go out*], [you] man of violence [lit., *you man of blood*];”... He repeats *go out*; which is not very stirring for the average reader of English. Suffice to say, he is asking David to leave, while swearing at him at the same time. He is clearly filled with anger and mental attitude sins. He accuses David of violence, whereas David has only used violence against the enemies of Israel (with the exception of Uriah the Hittite). A citizen ought to be appreciative of what David has done for the country with regards to protecting it; however, there are many who are not.

**Application:** One of the most pathetic things in the history of the United States was Americans cursing and hating the Vietnam veterans who simply put their lives on the line to protect America. This was an awful blot in American history. No matter what side of the Vietnam controversy you are on, you cannot blame the soldiers, who were (and are) men of great honor and integrity. I personally know some leftists today who think that the United States military ought to be pared down to the intent that our military is weakened. Somehow, this is supposed to keep us out of “bad” wars. The end result will be that, we end up getting involved in more wars because our president does not have the military strength to deter other countries. Ronald Reagan built up our army so that no one wanted to mix it up with us.

David had been an honorable soldier and an honorable king, apart from Bathsheba and Uriah incident. Therefore, Shimei had no reason to cuss David out.

So far in this verse, we have: **Shimei said this while cursing:** “Get out of here [lit., *go out, go out*], [you] man of violence [lit., *you man of blood*];...” Shimei blames David for the deaths of Abner and Ishbosheth; and even perhaps Saul and his sons, as will be made clear in the next verse.

Many people make a big deal out of the following verse, where David is seen as a man of blood by God: **And David said to Solomon,** “My son, as for me, it was in my mind to build a house to the name of Jehovah my God. But the Word of Jehovah came to me, saying, ‘You have shed much blood and have made great wars. You shall not build a house to My name because you have shed much blood on the earth in My sight.’” (1Chron. 22:7–8) David represents Jesus Christ in his 1<sup>st</sup> and 2<sup>nd</sup> advent; and when Jesus returns, He will kill millions of people (Rev. 14:20). In the Millennium, Jesus Christ will preside of a peaceful 1000 years of perfect environment. So, Solomon, who presided over Israel during a great time of peace is best suited to represent Jesus Christ in the Millennium. The House (Temple) of Solomon is a permanent structure, illustrating the 1000 year reign of Jesus Christ. So, it is not that David killed too many of the enemy in war—because Jesus will do the same thing—but that David is simply being matched up with the 1<sup>st</sup> and 2<sup>nd</sup> advents and Solomon is being matched up with the millennial reign of our Lord.

### 2Samuel 16:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾiysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
b <sup>e</sup> ʾiyyaʾal (לַעֲיִלָּב) [pronounced <i>b<sup>e</sup>lee-YAH-ǵahl</i> ]	<i>without value, lacking character, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated <i>Belial</i></i>	masculine singular noun with the definite article; pausal form	Strong's #1100 BDB #116

**Translation:** ...and “[You are a] worthless human being.” I have translated *man* as *human being*, to give a little updating to this translation.

The entire verse reads: In between curses, Shimei execrated David, saying, “Get out of here, you man of violence; you are a worthless human being.” Bear in mind that, to most of David’s soldiers, Shimei is a flea, a bug, a nuisance. They are ready to squash him in a moment. David could have treated his worthless life cavalierly, but he does not.

---

It is at this point, I am reminded of something that Ronald Regan said: "It isn't so much that liberals are ignorant. It's just that they know so many things that aren't so." This describes Shimei’s understand of David and King Saul—so much of what he thinks is true, just isn’t.

**Has caused to return Y<sup>e</sup>howah all bloods of a house of Saul, who you have reigned instead of him. And so gives Y<sup>e</sup>howah the kingdom into a hand of Absalom your son and, behold you, in your evil for a man of bloods you [are].”**

2Samuel  
16:8

**Y<sup>e</sup>howah has returned [to you] all the blood of the house of Saul, in whose stead you have reigned. Therefore, Y<sup>e</sup>howah has given the kingdom into the hand of Absalom your son, and look at you, [trapped] in your [own] evil, for you [are] a man of violence [lit., bloods].”**

**Jehovah has returned to you all of the bloodshed committed against the family of Saul, in whose stead you have reigned. Therefore, Jehovah has given your kingdom into the control of Absalom, you son, and look at you—you are trapped in your own evil, because you are a man of violence.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	The Lord has repaid you for all the blood of the house of Saul: because you have usurped the kingdom in his stead, and the Lord has given the kingdom into the hand of Absalom your son: and behold your evils <u>press</u> upon you, because you are a man of blood.
Masoretic Text (Hebrew)	Has caused to return Y <sup>e</sup> howah all bloods of a house of Saul, who you have reigned instead of him. And so gives Y <sup>e</sup> howah the kingdom into a hand of Absalom your son and, behold you, in your evil for a man of bloods you [are].”
Peshitta (Syriac)	The LORD has requited upon you all the blood of the house of Saul, in whose stead you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son; and, behold, you have been <u>requited</u> for your evil, because you are a bloody man.
Septuagint (Greek)	The Lord has returned upon you all the blood of the house of Saul, because you have reigned in his place; and the Lord has given the kingdom into the hand of Absalom your son: and behold, you <u>are taken</u> in your mischief, because you are a bloody man.
Significant differences:	In the final phrase that includes the word <i>evil</i> , the verb is implied, which explains the variety of verbs in the English translations of the Greek, Syriac and Latin.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	The LORD has paid you back for all the blood of Saul's family, in whose place you rule, and the LORD has handed the kingdom over to your son Absalom. You are in this trouble because you are a murderer!"
----------------------	--

Contemporary English V.	...the LORD is paying you back for killing so many in Saul's family. You stole his kingdom, but now the LORD has given it to your son Absalom. You're a murderer, and that's why you're in such big trouble!"
Easy English	The *Lord is punishing you because you killed so many people in Saul's family. You became the king instead of Saul. Now the *Lord has given your *kingdom to your son Absalom. This has ruined you. You are a murderer.'
Easy-to-Read Version	The Lord is punishing you. Why? Because you killed people in Saul's family. You stole Saul's place as king. But now the same bad things are happening to you. The Lord has given the kingdom to your son Absalom. Why? Because you are a murderer."
Good News Bible (TEV)	You took Saul's kingdom, and now the LORD is punishing you for murdering so many of Saul's family. The LORD has given the kingdom to your son Absalom, and you are ruined, you murderer!"
<i>The Message</i>	GOD has paid you back for all your dirty work in the family of Saul and for stealing his kingdom. GOD has given the kingdom to your son Absalom. Look at you now--ruined! And good riddance, you pathetic old man!"
New Berkeley Version	The LORD as brought back on your head all the blood of the house of Saul, whose place as king you took. The LORD has given the kingship over into the hands of your son Absalom. Look at you now in your calamity! For you are a man guilty of blood [Referring to the seven descendants of Saul whom David had allowed to be killed by the Gibeonites at the time of the famine (2Sam. 21:1-9)]!"
New Life Bible	The Lord has punished you for all the blood of the family of Saul, in whose place you have ruled! The Lord has given the nation to your son Absalom! Your trouble is upon you, because you are a man of blood!"
New Living Translation	"The Lord is paying you back for all the bloodshed in Saul's clan. You stole his throne, and now the Lord has given it to your son Absalom. At last you will taste some of your own medicine, for you are a murderer!"
The Voice	<b>Shimei</b> (shouting abuse): <sup>7</sup> Go on! Get out, you man of blood! You worthless man! <sup>8</sup> The Eternal One has finally punished you for taking the kingdom from Saul, for shedding the blood of his family and subjects and reigning in his place. That's why the Eternal One has taken the kingdom from your bloody hands and given it into the hands of your son Absalom. V. 7 included for context.

### Partially literal and partially paraphrased translations:

American English Bible	...for, Jehovah has brought all the blood of the house of Saul on you for taking his place as the ruler. And now He has given the kingdom into the hand of your son AbSalom. So, you've received some of your own badness, because you're a murderer!"
Beck's American Translation	The LORD pays you back for all the slaughter of the family of Saul whom you succeeded as king. The LORD is giving the kingdom to your son Absalom, and now you're in trouble because you're a bloody man."
Christian Community Bible	Yah weh has brought down on your head all the blood of the family of Saul. You became king in his place, but God has now placed the kingdom in the hands of your son Absalom. Ruin has come upon you be cause you are a bloodthirsty man."
<i>God's Word</i> <sup>TM</sup>	The LORD is paying you back for all the blood you spilled in the family of Saul, whom you succeeded as king. The LORD is giving the kingship to your son Absalom. Now you're in trouble because you're a bloodthirsty man."
New American Bible (R.E.)	The LORD has paid you back for all the blood shed from the family of Saul [(This) probably refers to the episode recounted in 21:1-14.], whom you replaced as king, and the LORD has handed over the kingdom to your son Absalom. And now look at you: you suffer ruin because you are a man of blood."



New Century Version	The LORD is punishing you for the people in Saul's family you killed! You took Saul's place as king, but now the LORD has given the kingdom to your son Absalom! Now you are ruined because you are a murderer!"
NIRV	You spilled the blood of a lot of people in Saul's family. You took over his kingdom. Now the Lord is paying you back. He has handed the kingdom over to your son Absalom. You have been destroyed because you are a murderer!"
New Jerusalem Bible	Yahweh has paid you back for all the spilt blood of the House of Saul whose sovereignty you have usurped; and Yahweh has transferred the sovereign power to Absalom your son. Now your wickedness has overtaken you, man of blood that you are.'

### Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	The Lord is ·punishing [repaying] you for ·the people in Saul's family you killed [·all the bloodshed of the house of Saul]! You ·took [reigned in] Saul's place as king, but now the Lord has given the kingdom to your son Absalom! Now you are ·ruined [caught in your own evil] because you are a ·murderer [·man of blood]!"
Ferar-Fenton Bible	The EVER-LIVING has turned upon you all the blood of the family of Saul, whom you reign instead of! And the EVER-LIVING has given the kingship to the hand of Absalom your son! Look at your miseries, for you are a man of blood!"
HCSB	The LORD has paid you back for all the blood of the house of Saul in whose place you rule, and the LORD has handed the kingdom over to your son Absalom. Look, you are in trouble because you're a murderer!"
New Advent Bible	Now the Lord has avenged the blood of Saul's race, by handing over the kingdom thou didst usurp to thy son Absalom; no wonder if calamity comes home to thee, murderer as thou art!
NET Bible®	The Lord has punished you for [Heb "has brought back upon you."] all the spilled blood of the house of Saul, in whose place you rule. Now the Lord has given the kingdom into the hand of your son Absalom. Disaster has overtaken you, for you are a man of bloodshed!"
NIV – UK	The LORD has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The LORD has given the kingdom into the hands of your son Absalom. You have come to ruin because you are a murderer!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI has brought back on you all the blood of the house of Sha'ul. You usurped his kingship, but ADONAI has handed over the kingdom to Avshalom your son. Now your own evil has overtaken you, because you are a man of blood!"
exeGesés companion Bible	Yah Veh returns on you all the blood of the house of Shaul in whose stead you reign; and Yah Veh gives the sovereigndom into the hand of Abi Shalom your son: and behold, you are in your evil, because you are a man of blood.
Orthodox Jewish Bible	Hashem hath returned upon thee all the dahm of the Bais Sha'ul, in whose place thou hast reigned; and Hashem hath delivered the meluchah (kingdom) into the yad Avshalom binecha; and, behold, thou art taken in thy ra'ah, because thou art an ish damim.

### Literal, almost word-for-word, renderings:

English Standard Version	The LORD has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood."
The Geneva Bible	The LORD has returned upon you all the blood [Reproaching him, as though by his means Ishbosheth and Abner were slain.] of the house of Saul, in whose stead you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son: and, behold, you [are taken] in your mischief, because you [are] a bloody man.
Green's Literal Translation	Jehovah has turned back on you all the blood of the house of Saul, in whose place you have reigned. And Jehovah shall give the kingdom into the hand of your son Absalom. And, behold, you <i>are taken</i> in your mischief, for you <i>are</i> a man of blood.
New RSV	The LORD has avenged on all of you the blood of the house of Saul, in whose place you have reigned; and the LORD has given the kingdom into the hand of your son Absalom. See, disaster has overtaken you; for you are a man of blood.'
Syndein/Thieme	Jehovah/God is paying you back for all your crimes against the family of Saul, whose throne you seized. And Jehovah/God is handing over the throne to your son Absalom. You are in trouble because you are a criminal/'bloody man'.
World English Bible	Yahweh has returned on you all the blood of the house of Saul, in whose place you have reigned; and Yahweh has delivered the kingdom into the hand of Absalom your son; and, behold, you are <i>taken</i> in your own mischief, because you are a man of blood.
Young's Updated LT	Jehovah has turned back on you all the blood of the house of Saul, in whose stead you have reigned, and Jehovah does give the kingdom in to the hand of Absalom your son; and lo, you are in your evil, for a man of blood you are ."

**The gist of this verse:** Shimei blames all of the deaths of the house of Saul on David. He says this is why God is giving Absalom the throne.

### 2Samuel 16:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (בוש) [pronounced shoo <sup>b</sup> 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>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
‘al (לע) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kôl (לכ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

## 2Samuel 16:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâmîym (דָּמִיִּם) [pronounced daw- MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural construct	Strong's #1818 BDB #196
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Shâ'ûwl (שׂוֹאֵל) [pronounced shaw-OOL]	<i>which is transliterated Saul; it means asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** *Y<sup>e</sup>howah has returned [to you] all the blood of the house of Saul,...* Here, Shimei blames David for Saul's killing; and other killings done against the house of Saul. However, David is not responsible for these. David never raised his sword against Saul or the house of Saul. There were some bloody skirmishes between Ishbosheth's army and David's, but when Ish-bosheth (of Saul's house) was murdered, David put the murderers to death (2Sam. 4). So David cannot be blamed for any of the bloodshed incurred by the house of Saul. However, this man, Shimei, cannot be persuaded of anything.

Saul and his sons died by the hand of the Philistines. They would not have had Saul continued to execute his duties as king, to keep his army up and to keep them on a constant alert against the Philistines rather than against David. David was out of Israel when Saul died because of Saul. David and many great warriors would in Philistine territory when the Philistines attacked Saul. Had Saul kept up two divisions, one under Jonathan and one under David; and have allowed David to rack up enemy kills instead of being jealous of enemy kills, the Philistine attack against Saul would probably not have happened. Or, if it did, Saul would have had armies fully prepared for it. Saul, instead, squandered his energy resources on chasing after David, causing a split in his own family because of it.

Clearly, Shimei is the epitome of the low-information citizen. He did not have all of the facts; he probably had almost nothing by way of facts—yet he had a strong opinion about David. We are clued into this so that we can see why some of the people of Israel rebelled against David.

**Application:** We have such things which occur today. The liberal rallying cry in the mid to late 2000's was, "*Bush lied; people died.*" This expressed the notion that President George Bush knew that Saddam Hussein did not have any weapons of mass destruction, but lied and said that he did, so that Bush could start a war in Iraq. Goofy reasons were given: oil, avenging his father, Cheney is a warmonger and wants weapons producers to prosper. Now all of that is absolutely foolish. Had any of these lefties bothered to check the facts, Saddam was thought to have such weapons long before Bush was on the scene. I have a magazine article from 1998 where a person on Saddam's inner circle claimed that he had such weapons and that we would never find them. Now, there are a lot of legitimate things to discuss—how should we go into Iraq, what should be done there, how far should we have taken the attack if at all—but this was obscured by a meaningless slogan, along with dozens of Democrats who denounced the war after voting in favor of it. My point is, even in this information age, people still choose to revel in falsehoods and slogans. That describes Shimei.

**Application:** I admit to occasionally arguing on facebook and elsewhere with people I barely know; and it is like arguing with Shimei. Laying down the facts before Shimei would be unfruitful. He is angry, his soul is filled with mental attitude sins, and no amount of explanation would calm this man. This is how you can have people today (I write this in 2013) who still make a big deal out of President Bush inheriting a surplus and turning it into a deficit, and yet, have no problem with President Obama's trillion dollar deficits. It is logical to oppose the deficits of both men; it is logical to oppose the Obama deficit but not the Bush deficit, but it is entirely illogical to complain about

the Bush deficit and then to accept the Obama deficit without complaint. My point is, David is not being avenged by God for deaths in the house of Saul; but Shimei could not be convinced of this.

So far, vv. 7–8a read: *In between curses, Shimei execrated David, saying, “Get out of here, you man of violence; you are a worthless human being. Jehovah has returned to you all of the bloodshed committed against the family of Saul,…”* Let’s take a look at all of the deaths in the house of Saul.

### Deaths in the House of Saul

1. Saul and his sons were all killed when at war with the Philistines. Saul, by going to a medium, was responsible for his own death. God placed him under the sin unto death for that. 1Chron. 10:13
2. Saul’s sons died because they remained in association with him. Although Jonathan had some angry arguments with his father, he stayed with his father, which was a mistake. There is blessing by association and cursing by association.
3. Although David, for a short time, was in league with the Philistines, he did not participate in the war with them against Israel (although he almost got roped into doing that—1Sam. 29).
4. Abner was Saul’s top general and Saul’s son Ishbosheth were not killed in this battle with the Philistines.
5. When the grip of the Philistines lessened over central Israel, Abner essentially put Ishbosheth into power in northern and central Israel by supporting him. 2Sam. 2:8–10
6. During this time, Abner faces the sons of Zeruah and he killed Asahel. Asahel’s brothers, Joab and Abishai held this against Abner, and killed him at their first opportunity, even then he was allying himself with David. David did not know about Joab and Abishai’s plot to kill Abner. 2Sam. 2:18–23 3:6–8, 12, 21, 25–28
7. Without Abner, Ishbosheth was weak. The heads of roving bands of marauders killed Ishbosheth, and went to David for a reward. David had them executed. 2Sam. 4:1–12
8. So David had nothing to do with any of the deaths of those in Saul’s house.

Therefore, Shimei calling David a man of violence and alleging that God was punishing David for the deaths which occurred in the house of Saul was completely wrong.

Now, David was responsible for the death of Uriah (2Sam. 11:15–17 12:9 Psalm 51:4), but Shimei does not speak about that.

### Chapter Outline

### Charts, Maps and Short Doctrines

### 2Samuel 16:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
mālak <sup>e</sup> (מָלַךְ) [pronounced maw-LAHK <sup>e</sup> ]	<i>to reign, to become king or queen</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong’s #4427 BDB #573
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #8478 BDB #1065

**Translation:** ...in whose stead you have reigned. The Hebrew here is a little scrambled, for what we are used to in the English; but the translation pretty much captures what is being said here, although it is not as carefully translated word-for-word.

Shimei's complain to David and his men: **Y<sup>e</sup>howah has returned [to you] all the blood of the house of Saul, in whose stead you have reigned.** David does rule over Israel instead of Saul, but this is not due to an insurrection against Saul. David bided his time and let God deal with Saul.

One of the things which is generally true of the informed mature believer is, he can **correctly interpret contemporary history**. Shimei could not have it more wrong. David is facing some difficulties and they are of his making, but they have nothing—absolutely nothing—to do with the late King Saul. And yet that is the thrust of Shimei's anger; those are his talking points.

The mature believer would understand history, the trends of history and the concept of divine establishment. Therefore, he can take what is in the Bible and relate it to what is occurring today. In most cases, societal trends are going in the wrong direction; in most cases, the voice of the people is the voice of the cosmic system (which is quite the opposite of Vox populi, vox Dei<sup>21</sup>).

One of the things which I recall from listening to R. B. Thieme, Jr. at Berachah Church is, he kept going on and on about Rhodesia and South Africa and how these are nations which conformed to the laws of divine establishment (this was circa 1970). At the same time, every source of news that I was exposed to condemned these nations for their apartheid actions, as if this were the most horrible thing that could ever occur. Since then, these nations were taken over by the majority Black population; and one of them has been under a despotic ruler for decades and the other is filled with crime. Although both of these nations represent great wealth in Africa, none of this has really helped out the poor of the country, no matter who is in charge.

So, the minds of many brilliant newscasters whose life was wrapped up in world events all favored the destruction of apartheid and majority Black rule; and essentially one man, R. B. Thieme, Jr., a man with doctrine in his soul, was able to evaluate the situation there and be one of the very few voices calling for the status quo instead.

Like many liberal projects, when the liberal pressure against apartheid finally worked, and there was a change of leadership in both nations, liberals quietly moved onto other causes, while these nations became far more oppressed than they had been under apartheid rule.

## 2Samuel 16:8c

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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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

<sup>21</sup> Or, "The voice of the people [is] the voice of God"



## 2Samuel 16:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> iûwkâh (מְלוּכָה) [pronounced m <sup>e</sup> loo-KAW]	<i>kingdom, kingship, kingly office, royal; monarchy, royalty</i>	feminine singular noun with the definite article	Strong's #4410 BDB #574
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>by the hand of</i> ; <i>in [under] the power [control] of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through, by, by means of</i> ; <i>before, in the sight of</i> .			
'Ăbîyshâlôwm (אָבִישַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119

**Translation:** Therefore, Y<sup>e</sup>howah has given the kingdom into the hand of Absalom your son,... This is an example of a man without Bible doctrine in his soul misinterpreting history. This happens all of the time. I was brought up in moderately liberal schools, and I was taught that FDR essentially took us out of the Great Depression, and that Herbert Hoover put us there in the first place. That is a misinterpretation of history by leftist ideologues. I was also taught that the founders of this country were deists; that they believed that God created the earth, and then wandered off somewhere, leaving it to us to take care of everything (i.e., that God was no longer an interested party). This was wholly and totally false. Many of the men who crafted our constitution believed that there was divine intervention; that God was a part of the process of writing the constitution. There were so many misinterpretations of history that I was taught in both high school and college, like the reason for the first War for Independence was taxation without representation and that the fundamental reason for the War between the States was slavery. Whether these were intentionally incorrectly taught or whether this was dumbed down for me as a student I do not know. But, over and over again, I was taught a liberal interpretation of history—most of which was absolutely false.

This is Shimei's problem—he has mistaken views of how to interpret both Saul and David's reigns as kings. He is confused about how the transition took place. He is unable to properly interpret the history of Israel as it goes down around him; and therefore, he has this unreasonable hatred towards David.

**Application:** This is the problem with many liberals today—particularly those who absolutely hate various conservatives. Their hate has been cultivated and nourished by means of a false interpretation of contemporary history, as well as by an intentional misrepresentation of the fact.

Shimei has not even the slightest clue of who David is or how he is related to the former King Saul. He does not really care. He has his anger; and he is ruled by his anger; and that is all he wants.

## 2Samuel 16:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader.			
Here, with the suffix, I believe that this is best translated, <i>look at you; take note of your own actions; look at what is happening around you.</i>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
râ'âh (רָעָה) [pronounced <i>raw-ĠAW</i> ]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7451 BDB #949

**Translation:** ...and look at you, [trapped] in your [own] evil,... I have gotten somewhat frustrated with the common translations of hinnêh (הִנֵּה) [pronounced *hin-NAY*], which means *lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out.* Strong's #2009 (and #518, 2006) BDB #243. I think that with the 2<sup>nd</sup> person masculine singular suffix, this ought to be rendered *look at you; take note of your own actions; look at what is happening around you.* So, to Shimei, all of this is obvious. He is a supporter of the late King Saul and his family; David is in power; and now David is heading for the hills, so to speak. So Shimei takes this all in that tells David that he is in the mess he is in because he is evil.

Shimei completely misunderstands David and he completely misinterprets contemporary history.

Do you see how this parallels today's politics? I write this in 2013, and conservatives and Republicans are demonized over and over again as not just wrong but **evil**. This man accuses David of being evil. He says that all that is happening to David right now is because of his evil ways.

## 2Samuel 16:8e

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
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35

## 2Samuel 16:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâmîym (דָּמִיִּם) [pronounced daw- MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun; pausal form	Strong's #859 BDB #61

**Translation:** ...for you [are] a man of violence [lit., bloods]. Again, Shimei accuses David of being a man of violence. However, as previously mentioned, on two occasions, David could have killed Saul, but he did not, because Saul was in power. As long as Saul was in power, David was not going to remove him from this office.

**Application:** Personally, I believe that President Barack Obama is the worst president in my lifetime—worse than Jimmy Carter. However, I would certainly not support an effort to assassinate him. He is the president that our people deserve. In a democracy, we have elected him, and we deserve the kinds of policies that he is putting into place, no matter how misguided and destructive that they are.

David believed the same thing to be true of King Saul. He reigned in Israel because God placed him there, and he had popular acclaim. Saul went far afield of doing what is right, but this is not David's responsibility to correct it. David could not, when Saul is put before him on a silver platter, kill him. That would be wrong. However, this Shimei essentially accuses David of just that, simply because Shimei does not understand how to interpret contemporary history. A believer with doctrine is able to correctly interpret contemporary history. Unbelievers who lack the concepts of divine establishment and immature believers who do not understand the laws of divine establishment are unable to correctly interpret the trends of contemporary history.

**Application:** I am reminded of a girl which I had an association with, and she was very liberal and, in her view, the world—particularly the United States—was getting better and better. She was particularly enthusiastic about gay marriage and the inroads that has made as of 2013. She is the perfect example of a person being unable to correctly interpret contemporary events.

---

**And so says Abishai ben Zeruiah unto the king, "To why curses the dog the dying one the this my adonai the king? Let me go over, please and let me remove his head."** 2Samuel 16:9 **Abishai ben Zeruiah said to the king, "Why does this dead dog curse my adonai the king? Let me go over, now, and let me remove his head."**

**Abishai the son of Zeruiah (David's sister) said to the king, "What is wrong with this dead dog who curses my lord the king? Let me go on over to him and remove his head."**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate

And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

Masoretic Text (Hebrew)

And so says Abishai ben Zeruiah unto the king, "To why curses the dog the dying one the this my adonai the king? Let me go over, please and let me remove his head."

Peshitta (Syriac)	Then Abishai the son of Zorih said to David, Why should this dead dog curse my lord the king? Let me go over and take off his head.
Septuagint (Greek)	Then Abishai the son of Zeruah said to the king, Why does this dead dog curse my lord the king? Let me go over now and take off his head!
Significant differences:	The English translations from the Greek, Latin and Syriac lack the particle of entreaty. However, the word <i>let</i> in the Syriac and Greek appear to make up for that.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	Abishai said, "Your Majesty, this man is as useless as a dead dog! He shouldn't be allowed to curse you. Let me go over and chop off his head."
Easy English	Then Abishai, the son of Zeruah, spoke to the king. Abishai said, 'This man is as bad as a dead dog. He should not insult my master the king. Let me go over there and cut his head off.'
Easy-to-Read Version	Abishai son of Zeruah said to the king, "Why should this dead dog curse you, my lord the king? Let me go over and cut off Shimei's head."
New Life Bible	Zeruah's son Abishai said to the king, "Why should this dead dog speak against my lord the king? Let me go now and cut off his head."
The Voice	Abishai, Zeruah's son, <i>was offended and amazed.</i> <b>Abishai:</b> Why should you let this worthless dog curse you, my king? Say the word, and I'll chop his head off.

### Partially literal and partially paraphrased translations:

American English Bible	And AbiShai (the son of Zerujah) said to the king, 'Why does my lord the king put up with the cursing of this dead dog? Allow me to go over and remove his head.'
God's Word™	Abishai, Zeruah's son, asked the king, "Why should this dead dog curse you, Your Majesty? Let me go over there and tear off his head."
New American Bible	Abishai, son of Zeruah, said to the king: "Why should this dead dog curse my lord the king? Let me go over, please, and lop off his head."
New American Bible (R.E.)	Abishai, son of Zeruah, said to the king: "Why should this dead dog curse my lord the king? Let me go over and take off his head." 2Sam. 19:22; 1Sam. 24:15; 26:6.
NIRV	Then Abishai, the son of Zeruah, spoke to the king. He said, "King David, why should we let this dead dog call down curses on you? Let me go over there. I'll cut off his head."

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abishai the son of Zeruah said to the king, "Why does this dead dog curse my lord the king? Please pass me to turn his head."
Ferar-Fenton Bible	Abishai-ben-Zeruah, consequently asked the king, "Why should this dead dog bark at your Majesty the king? Let me run over and cut off his head."
New Advent Bible	At this Abisai, son of Sarvia, protested to the king, Why must this hangdog fellow be allowed to curse my lord the king? Let me go and cut the head from his body!

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avishai the son of Tz'ruyah said to the king, "Why allow this dead dog to curse my lord the king? Just let me go over and remove his head!"
exeGeses companion Bible	And Abi Shai the son of Seruyah says to the sovereign, This dead dog - why abases he my adoni the sovereign?

Orthodox Jewish Bible	Pass me over, I pray you, and I twist off his head.
<i>The Scriptures</i> 1998	Then said Avishai Ben Tzeruyah unto HaMelech, Why should this kelev hamet (dead dog) curse adoni HaMelech? Let me go over, now and cut off his rosh. And Abishai son of Tseruyah said to the sovereign, "Why should this dead dog curse my master the sovereign? Please, let me pass over and take off his head!"

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Then said [David's nephew] Abishai son of Zeruih to the king, Why should this dead dog curse my lord the king? Let me go over and take off his head.
Context Group Version	Then said Abishai the son of Zeruih to the king, Why should this dead scavenger { lit. dog; on the same order as a rat in the ancient Middle East } curse my lord the king? Let me go over, I beg of you, and take off his head.
Syndein/Thieme	Then Abishai, the son of Zeruih, said unto the king, {Zeruih is David's sister so Abishai is his nephew and a great general} "Why let that 'dead dog' {idiom} abuse/curse my lord the king? Let me go over, please/'I pray you', and cut off his head."
World English Bible	Then said Abishai the son of Zeruih to the king, "Why should this dead dog curse my lord the king? Please let me go over and take off his head."
Young's Updated LT	And Abishai son of Zeruih says unto the king, "Why does this dead dog revile my lord the king? let me pass over, I pray you, and I turn aside his head."

**The gist of this verse:** Abishai, David's nephew, offers to behead this man for his impertinence.

**2Samuel 16:9a**

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 (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
'Ăbîyshay (אִישׁׁיָשַׁי) [pronounced <i>ub-<sup>v</sup>ee-SHAH-ee</i> ]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts <sup>e</sup> rûwyâh (צְרוּיָהּ) [pronounced <i>tz<sup>e</sup>roo-YAW</i> ]	<i>balsam; transliterated Zeruih</i>	feminine singular proper noun	Strong's #6870 BDB #863
'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
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572



**Translation:** [Abishai ben Zeruiah said to the king](#),... Zeruiah is David's sister, and she had 3 boys who became great soldiers under David. She was a great woman and a great mother, who apparently raised these boys for a portion of time on her own. We don't have any soldiers named Charlie ben David. None of David's sons became military men. Although David was a great and honorable king and believer, he was a lousy father (until he raised his second generation of sons). And none of his wives raised their children for the military.

## 2Samuel 16:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 (מַה) [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> .			
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
keleb (כֶּלֶב) [pronounced KEH-le <sup>b</sup> v]	<i>dog</i>	masculine singular noun with the definite article	Strong's #3611 BDB #476
mûwth (מוּת) [pronounced mooth]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal passive participle with the definite article	Strong's #4191 BDB #559
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
'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
'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 <sup>st</sup> 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 (יַיִם) [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 1<sup>st</sup> person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

## 2Samuel 16:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנָי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read <i>Y<sup>e</sup>howah</i> and 8 ancient Isaiah manuscripts read <i>Y<sup>e</sup>howah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y<sup>e</sup>howah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even If <i>every</i> manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p>			
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:...**“Why does this dead dog curse my adonai the king? Abishai is speaking of Shimei, the low-information citizen, calling him a *dead dog*, which is a great insult to him. He is asking, *where does this guy get off cursing you?* David goes by with a small army and this impertinent little so-and-so has stepped out of his house and he is throwing rocks and yelling at David. Just who does he think he is? Calling him a *dead dog* is a great insult in the ancient world.

Concerning the dog; what we find here, using *dog* as somewhat of a curse upon Shimei, does not mean that this is the divine viewpoint of dogs as we know them in the 21<sup>st</sup> century. For many of us, dogs are companions and even protection. However, we always must interpret the Bible in the time that it was written, according to the culture of that day. Dogs then were angry and vicious scavengers. Imagine accidentally walking into the protected space of a pit bull today—your opinion of that pit bull might be quite low as your try to exit his area. That is how Israelites felt about dogs in general.

Barnes: *The wild dogs of the East, which still abound in every town, are the natural objects of contempt and dislike.*<sup>22</sup> Gill describes the dead dog as *being useless, detestable, and abominable.*<sup>23</sup>

## 2Samuel 16:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăbar (אָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person singular, Qal imperfect with the voluntative hê	Strong's #5674 BDB #716
<p>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>.</p>			
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

<sup>22</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 9:8.

<sup>23</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16:9.

## 2Samuel 16:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 <sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çûwr (וּרָ) [pronounced <i>soor</i> ]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from</i>	1 <sup>st</sup> person singular, Hiphil imperfect; with the voluntative hê	Strong's #5493 (and #5494) BDB #693
All of the Hiphil meanings for this verb are <i>to cause to turn aside, to cause to depart, to remove, to take away, to put away, to depose; to put aside, to leave undone, to retract, to reject, to abolish</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
rô'sh (רֹשׁ) [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 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910

**Translation:** *Let me go over, now, and let me remove his head.*" The verb here means *to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over*. The suggests that there is a ravine, possibly filled with water, between the road and the area where Shimei was. It is very likely that they had drainage ditches then, much the way we have them today.

Abishai asks for permission, using the voluntative hê, to stroll on over to Shimei and to take off his head. This was not some sort of saying; Abishai would have taken his sword and clean removed Shimei's head. Not only is Shimei stupid about David, he is stupid about what he is doing here. A far lesser man than David—given all that has happened—would have said, "Go ahead; let's see what he has to say after his head comes off." But that is not how David reacts. David reveals a tremendous amount of calm and self-control.

**Application:** Try to imagine yourself in charge, and you have a small army, willing to do anything you desire. And out comes some jackass whom you cannot stand—do you see what a tremendous temptation this would be, to just say the word, "Okay;" and this guy is gone. Surely you have people at work or in school or in the armed forces that you must associate with; and with a snap of your fingers, those you do not get along with could be gone—I would not be surprised if you are coming up with a long list of names right now, using your imagination. I can come up with 2 right off the bat; and when I was working as a teacher, there were 3 I could instantly have named. David, with the power over this man's life, let's it go. He will keep this man in his mind, but he will not harm him.

And so says the king, "What to me and to you [all], sons of Zeruiah? For he curses and for Y<sup>e</sup>howah has said to him, 'Curse David.' And who will say, 'Why have you done so?' "

2Samuel  
16:10

The king replied, "What [is this] to me or to you, sons of Zeruiah? Let him alone, for he curses because Y<sup>e</sup>howah has said to him, 'Curse David.' Therefore, who can say, 'Why have you done this [lit., *so, thus*]?' "

The king replied, "What is this to me or to you, sons of Zeruiah? Leave him be. Perhaps he curses because Jehovah has said to him, 'Curse David.' Therefore, who can say, 'Why are you doing this?' "

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the king said: What have I to do with you, ye sons of Sarvia? <u>Let him alone</u> and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?
Masoretic Text (Hebrew)	And so says the king, "What to me and to you [all], sons of Zeruiah? For he curses and for Y <sup>e</sup> howah has said to him, 'Curse David.' And who will say, 'Why have you done so?' "
Peshitta (Syriac)	And King David said to him, What is it to me and to you, O sons of Zoriah? Let him curse, it is the LORD who has told him to curse David. Therefore who can say to me, Why has this happened?
Septuagint (Greek)	And the king said, What have I to do with you, you sons of Zeruiah? <u>Let him alone</u> , and so let him curse, for the Lord has told him to curse David: and who shall say, Why have you done thus?
Significant differences:	The English translation of the Latin and the Greek have the additional phrase, <i>let him alone</i> . It would be reasonable to assume that this phrase is in the original text. You may ask, <i>what about the Dead Sea Scrolls</i> ? Only one or two words from this verse has been preserved in the Dead Sea Scrolls.

#### Thought-for-thought translations; paraphrases:

Common English Bible	But the king said, "My problems aren't yours, you sons of Zeruiah. If he is cursing because the Lord told him to curse David, then who is to question, 'Why are you doing this?'"
Contemporary English V.	David replied, "What will I ever do with you and your brother Joab? If Shimei is cursing me because the LORD has told him to, then who are you to tell him to stop?"
Easy English	But the king said, 'Sons of Zeruiah, this is not your affair. He may be insulting me because the *Lord told him to. If so, nobody should ask him why he does it.'
Easy-to-Read Version	But the king answered, "What can I do, sons of Zeruiah? Sure, Shimei is cursing me. But the Lord told him to curse me."
Good News Bible (TEV)	"This is none of your business," the king said to Abishai and his brother Joab. "If he curses me because the LORD told him to, who has the right to ask why he does it?"
<i>The Message</i>	But the king said, "Why are you sons of Zeruiah always interfering and getting in the way? If he's cursing, it's because GOD told him, 'Curse David.' So who dares raise questions?"
New Century Version	But the king answered, "This does not concern you, sons of Zeruiah! If he is cursing me because the Lord told him to, who can question him?"
New Life Bible	But the king said, "What have I to do with you, O sons of Zeruiah? If he speaks against me, and if the Lord has told him, 'Speak against David,' then who should say, 'Why have you done so?' "

New Living Translation	"No!" the king said. "Who asked your opinion, you sons of Zeruiah! If the Lord has told him to curse me, who are you to stop him?"
The Voice	<b>David</b> (to Abishai): <sup>10</sup> <i>Why should this matter to you? What do we, sons of Zeruiah, have in common? If he insults me because the Eternal has told him to, who are we to ask him why he does it?</i>

### Partially literal and partially paraphrased translations:

American English Bible	And the king said to AbiShai: 'What difference does it make to me and to you sons of ZeruJah? Leave him alone and let him curse, because Jehovah told him to curse David. So, there's no reason to ask him why he's doing this.'
Beck's American Translation	"What has this to do with you, you sons of Zeruiah?" the king said. "Let him curse. If the LORD has told him, 'Curse David,' should anyone ask, 'Why do you do that?'"
Christian Community Bible	But the king said, "Why should I listen to you, sons of Zeruiah? If Yahweh has ordered him to curse me, who shall ask him why he acts like this?"
God's Word™	But the king said, "You don't think like me at all, sons of Zeruiah. Let him curse. If the LORD has told him, 'Curse David,' should anyone ask, 'Why do you do that?'"
New American Bible (R.E.)	But the king replied: "What business is it of mine or of yours, sons of Zeruiah, that he curses? Suppose the LORD has told him to curse David; who then will dare to say, 'Why are you doing this?'" 2Sam. 15:25-26; 19:23.
NIRV	But the king said, "You and Joab are sons of Zeruiah. What do you and I have in common? Maybe the Lord said to him, 'Call down curses on David.' If he did, who can ask him, 'Why are you doing this?'"
New Jerusalem Bible	But the king replied, 'What concern is my business to you, sons of Zeruiah? Let him curse! If Yahweh has said to him, "Curse David!" what right has anyone to say, "Why have you done so?"'
New Simplified Bible	»What business is this of yours?« The king said to Abishai and his brother Joab. »If Jehovah told him to curse me who am I to stop him?«
Today's NIV	But the king said, "What does this have to do with you, you sons of Zeruiah? If he is cursing because the LORD said to him, 'Curse David,' who can ask, 'Why do you do this?'"

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said, "What <i>do</i> I do with you, you sons of Zeruiah? He cursed, for Yahweh said to him, 'Curse David.' Who says, 'Why <i>did</i> you do so?'"
Bible in Basic English	And the king said, What have I to do with you, you sons of Zeruiah? Let him go on cursing, for the Lord has said, Put a curse on David, and who then may say, Why have you done so?
The Expanded Bible	But the king answered, "·This does not concern you [ <sup>L</sup> What have I to do with you], sons of Zeruiah! If ·he is cursing me because the Lord told him to [ <sup>L</sup> the Lord has told him, "Curse David"], who can ·question him [ <sup>L</sup> say, "Why have you done so"]?"
Ferar-Fenton Bible	But the king replied, "What does it matter to me and you, son of Zeruiah, what he cries, or what the EVER-LIVING tells him, to call David? And what he says—have I not done it?"
HCSB	The king replied, "Sons of Zeruiah, do we agree on anything? He curses <i>me</i> this way because the LORD told him, 'Curse David!' Therefore, who can say, 'Why did you do that?'"
New Advent Bible	What, sons of Sarvia, David replied, will you never give me any rest? Let him curse as he will; the Lord has bidden him curse David, and who shall call him to question for doing it?
NET Bible®	But the king said, "What do we have in common [Heb "What to me and to you?"], you sons of Zeruiah? If he curses because the Lord has said to him, 'Curse David!', who can say to him, 'Why have you done this?'"



NIV – UK But the king said, `What does this have to do with you, you sons of Zeruiah? If he is cursing because the Lord said to him, "Curse David," who can ask, "Why do you do this?"'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The king said, "Do you sons of Tz'ruyah and I have anything in common? Let him curse. If ADONAI tells him, 'Curse David,' who has the right to ask, 'Why are you doing it?'"

exeGesés companion Bible And the sovereign says,  
What have I to do with you, you sons of Seruyah?  
he abases thus because Yah Veh says to him,  
Abase David.  
Who then is to say, Why work you so?

JPS (Tanakh—1985) But the king said, "What has this to do with you [Lit., "What have I and yhou.'], you sons of Zeruiah? He is abusing [me] only because the LORD told him to abuse David; and who is to say, 'Why did You do that?' "

Judaica Press Complete T. And the king said, "What is it between me and you, sons of Zeruiah? So let him curse, because the Lord has *surely* said to him, 'Curse David'; who then shall *have the right* to say, 'Why have you done so?'"

Orthodox Jewish Bible And HaMelech said, What have I to do with you, ye Bnei Tzeruyah? So let him curse, because Hashem hath said unto him, Curse Dovid. Who shall then say, why hast thou done so?

*The Scriptures* 1998 And the sovereign said, "What have I to do with you, you sons of Tseruyah? For let him curse, even because יהוה has said to him, 'Curse Dawid.' And who should say, 'Why did you do that?' "

### Literal, almost word-for-word, renderings:

Context Group Version And the king said, What have I to do with you { pl }, you { pl } sons of Zeruiah? Because he curses, and because YHWH has said to him, Curse David; who then shall say, Why have you done so?

English Standard Version But the king said, "What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, 'Curse David,' who then shall say, 'Why have you done so?'"

The updated Geneva Bible And the king said, What have I to do with you, you sons of Zeruiah? so let him curse, because the LORD has said unto him, Curse David. Who will then say, Wherefore have you done so? David felt that this was the judgment of God for his sin, and therefore humbles himself to his rod.

Green's Literal Translation And the king said, What have I to do with you, sons of Zeruiah? For let him curse, even because Jehovah has said to him, Curse David. And who shall say, Why have you done so?.

New King James Version But the king said, "What have I to do with you, you sons of Zeruiah? So let him curse, because the Lord has said to him, `Curse David.' Who then shall say, `Why have you done so?'"

New RSV But the king said, `What have I to do with you, you sons of Zeruiah? If he is cursing because the Lord has said to him, "Curse David", who then shall say, "Why have you done so?" '

Syndein/Thieme But the king said, "What has this to do with you, you sons of Zeruiah? He is abusing/cursing me, because Jehovah/God told him to abuse David. And who is to say, 'Why did You do that?' "

World English Bible The king said, What have I to do with you, you sons of Zeruiah? Because he curses, and because Yahweh has said to him, Curse David; who then shall say, Why have you done so?.

Young's Updated LT

And the king says, "What—to me and to you, O sons of Zeruiah? For—let him revile; even because Jehovah has said to him, Revile David; and who says, Wherefore have You done so?"

**The gist of this verse:** David essentially tells the sons of Zeruiah to let this man alone.

You will note that there were a number of translations referred to above; that is sometimes indicative of a verse that is difficult to interpret. However, we should be able to understand this one.

### 2Samuel 16:10a

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
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, *to ask, to answer, to reply*; depending upon the context.

melek <sup>e</sup> (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</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

Keil and Delitzsch: The formula "what to me and you?" signifies that a person did not wish to have anything in common with the feelings and views of another (see also 1Kings 17:18; Joshua 22:24).<sup>24</sup> The speaker is saying, "Your perspective on this matter is wrong." See also 2Sam. 19:22 Matt. 8:29 John 2:4.

Poole explains: *to wit, in this matter I ask not your advice, nor will I follow it; nor do I desire you should at all concern yourselves in it, but wholly leave it to me, to do what I think fit.*<sup>25</sup>

bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
------------------------------------	------------------------	----------------------------	----------------------------

<sup>24</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:9–10.

<sup>25</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 16:10.

## 2Samuel 16:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ts <sup>e</sup> rûwyâh (הַיֹּרֵחַ) [pronounced tz <sup>e</sup> roo-YAW]	<i>balsam</i> ; transliterated <i>Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863

**Translation:** The king replied, “What [is this] to me or to you, sons of Zeruiah? The king’s answer is quite fascinating, and it took me off my game for a moment. David needs to calm the sons of Zeruiah. They will be involved in killing soon enough. The phrase *what to me and you*, indicates that the two persons (or sets of people) involved are not seeing this situation from the same perspective. Keil and Delitzsch say that this signifies that a person did not wish to have anything in common with the feelings and views of another (see also 1Kings 17:18; Joshua 22:24).<sup>26</sup> The speaker is saying, “Your perspective on this matter is wrong.” See also Matt. 8:29 John 2:4.

The king literally says, “What to me and to you, sons of Zeruiah;” which indicates that both Joab and Abishai wanted to walk over to this guy and take off his head. Even though Joab has not been named at this point, the plural *sons of Zeruiah* suggests that he is with David, on this march out of Jerusalem, and that, when his brother Abishai said, “Let me take off his head;” that Joab chimed in. Perhaps he said, “I am the eldest and I outrank General Abishai; allow me to do it.” These young men were quite rugged, had been involved with war for decades, and were quite callous. This would not have slowed down their march and it would have shut this idiot up.

You or I would have taken this personally. Someone comes up to me and is throwing stones, yelling, “Screw you, Gary;” and I would tend to take that approach to human interaction very personally. David does not. He is saying, “What does this have to do with us?” It is not the sort of reaction one would expect from someone who is being cursed. But David is saying, “Listen, this has nothing to do with us.”

And Zeruiah’s sons are looking at David and thinking, “What? Are you freaking kidding me?” And they are thinking, “It would take me 30 seconds to walk on over there and take off this idiot’s head.” But they don’t. David has stopped them in their tracks. “Listen, boys, this has got nothing to do with us.”

## 2Samuel 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Both the Latin and Greek insert <i>Let him alone</i> at this point.			
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâlal (לָלַק) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

<sup>26</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:9–10.

## 2Samuel 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
The kerî reading <sup>27</sup> is:			
kôh (כֹּה) [pronounced <i>koh</i> ]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
qâlal (לָלַל) [pronounced <i>kaw-LAL</i> ]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
This is translation, <b>Hence, he curses, for Y<sup>e</sup>howah...</b> This is somewhat smoother than what we have in the Chethib reading, which is in the lighter portion of the table. However, the reading before us can be reasonably translated without doing damage to the Hebrew text.			
Although Owen usually alerts me to such alternate readings, I was unaware of this one until I got to the Keil and Delitzsch commentary. It helps to explain why I struggled with these words in particular when it came to translating this passage. <sup>28</sup>			
It may be instructive to see what Keil and Delitzsch wrote concerning this:			
For יהי לוֹ לְלַלְקוֹ יְהוָה (Chethib), the Masoretes give us the Kerî, הַכ לְלַלְקוֹ יְהוָה, “so let him curse, for Jehovah,” etc. This thought lies at the foundation of the rendering adopted by the LXX, who have inserted, by way of explanation, καὶ ἄφετε αὐτὸν καὶ: <b>so let him go, and so may he curse</b> . The Vulgate is just the same: dimittite eum ut maledicat. This interpolation is taken from 2Sam. 16:11, and, like the Kerî, is nothing more than a conjecture, which was adopted simply because כִּי was taken as a causal particle, and then offence was taken at יהוה. But כִּי signifies if, quando, in this passage, and the ו before the following יָמוּ introduces the apodosis. <sup>29</sup>			

<sup>27</sup> I am taking this from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:9–10.

<sup>28</sup> It is easy to figure out if I am struggling with a translation, as there will be an expanded set of definitions included for this or that word in the Hebrew exegesis.

<sup>29</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:9–10. That is rather thick, don't you think?

## 2Samuel 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>With regards to the Keri and Chethib readings, George Morris from the Concise Bible Dictionary<sup>30</sup> explains:</p> <p>These terms refer to the various readings appended to the printed Hebrew Bible. The keri (or qeri) are placed in the notes, and signify "to be read," instead of what is in the text, which latter is called chethib (or kethib), "written." A small circle or star is placed in the text to call attention to the alteration, and where one word is substituted for another the word to be read is printed in the notes, without points, the points that belong to it being given in the text, though they do not belong to the word there printed. The total number of these alterations has been calculated to amount to 1353.</p> <p>Several different accounts have been given as to the origin of these various readings, some endeavoring to trace them back to Moses; others, to Ezra; and others to the Sanhedrim; so that there seems no reliable clue to their authority. The great bulk of the alterations are corrections of errors made by mistaking one letter for another, or similar faults of the copyist; but there are some variations of importance, and what may seem strange is that in the A.V. in some instances the keri is adopted and in others the chethib, without its being stated why. What influenced the selection is now unknown. For instance there are above a dozen places in which the keri; substitutes וּלְ, the personal pronoun, for לֹא, the negative particle, which greatly alters the sense. A few of these are adopted in the A.V. as Job 13:15; Psalm 100:3; Isa. 63:9. May we not be assured that even in this God has guarded His own Book, and especially the version most widely circulated-the English Bible?</p> <p>What ought to be clear is that these alternate readings almost never affect the overall meaning of the text. On a similar note, I deal with about 50 different English translations. Unless there are a set of doctrines that the translator is trying to sell (e.g., the Watchtower translation of the Bible), one can arrive at the same set of fundamental doctrines, whether using the imaginative CEV or New Living Bible translations or deriving these doctrines from the more accurate NASB or the NKJV. In fact, I have developed a newfound respect for the <i>thought-for-thought</i> translations over the past decade.</p>			
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lamed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #7043 BDB #886
ʾeth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

<sup>30</sup> From <http://bibletruthpublishers.com/keri-and-chethib/george-morrish/concise-bible-dictionary-k/la82365> accessed March 29, 2013.



**Translation:** *Let him alone, for he curses because Y<sup>e</sup>howah has said to him, 'Curse David.'* As you will note in the Hebrew exegesis above, the Greek and Latin both insert *Let him alone*. The Greek translated from manuscripts which go back to at least 200 years before Christ, if not further. Although the Latin used later manuscripts, those manuscripts still predate those which we have access to today. Most of the time, when there is an extra phrase in the Greek and the Latin, it is likely that was a part of the original Hebrew text.

"Look here," David is saying, "This guy is just cursing. Perhaps God has come to him and told him to curse me." This guy is a little removed from reality, because there is David right there with a bunch of soldiers, any of whom would love to put a sword through this man's vocal cords, and David tells them, "Look, maybe God told him to curse me; he is obviously off on his own."

David has had God speak to him through many people—generally through prophets and priests. David did not have God come to him directly and say, "Listen, David, you need to do this and you need to stop doing that." But David was sensitive toward God's authority, and, even though he was king of the land, when Nathan came to him and told him of the evil he did, David recognized the truth of his words.

By the way, this was one of the keys to David's greatness. He understood the importance of the Word of God and when God spoke to a prophet, David was able to put his own authority aside and place himself under the authority of that prophet speaking to him. These prophets would have had much less power than David and varying influence, depending upon the population at that given time. However, David could (1) recognize the Word of God when being taught; (2) he therefore knew which men God spoke to and through; and (3) David submitted himself to the words of these prophets. How many presidents do you know that, upon hearing the Word of God taught properly in church, might change their mind about this or that or change their position on a particular issue? David was willing to; David could be corrected by a prophet and set in a new direction by a prophet.

Does David actually believe that God is speaking to him through Shimei? Probably not. But, God speaks to us and guides us in a number of ways. No doubt you have been wronged or maligned before, and there is the proper Christian response—we do not haul off and slug the person who offends us, but we turn the other cheek (however, the same response is not proper when our lives or the lives of our family are threatened). The normal believer is wronged and slandered almost innumerable times in his life—however this does not mean that your life has been ruined. God has a plan and a timetable, and many times, the cursings of others are used by God for your advantage. That is, God is able to use the evil that men work against us to our advantage, for our spiritual growth, and for moving us along in His plan. We saw this with Joseph and his brothers (Gen. 37:18–20, 26–28 50:20). Similarly, God used the negative volition of the pharaoh of Egypt to further His purposes in the first dozen chapters of Exodus. Ideally speaking, if you have been a believer for over 5 years, you have seen the same thing in your own life. You will be wrongly treated; you will face injustice; and many times, it is just what was needed to guide you and/or to glorify God. As Psalm 76:10a reads: *Surely the wrath of man praises You.*

*McGee: David was a great man, my friend. He had committed an awful sin, but he is like a wonderful piece of statuary with just one flaw in it. That is the way many Christians are today. Did you ever meet one who did not have a flaw? We all have flaws in our lives. Thank God that He will not throw us overboard because of the flaws.<sup>31</sup>*

We don't really know much about Shimei, except that this man is no imminent threat. He is a civilian. He may be hostile to David, but he is still a civilian. If he came charging with a sword, that would be another thing; but David is going to let this go.

**Application:** This man is a citizen and not a part of the revolution. He is annoying, but he is not a part of this war that Absalom has begun. It is clear by his support for Saul that he is not a revolutionary. All he is saying here is, "I support Absalom, because you destroyed King Saul and his line." The man of war ought to avoid making civilians a part of the war, if at all possible—even if they do not have the support of them. This is a more difficult call in an amorphous war, which has become a part of warfare since the Vietnam War (I don't know about the

<sup>31</sup> J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 254 (slightly edited).

Korean War); and civilians are employed by Islamic revolutionaries in today's wars (they do nothing to distinguish themselves from civilians; and they incorporate civilians into their wars whenever possible). But the general principle is this: *If a civilian has a beef, the armed forces are to let him have a beef; the armed forces should not be in the business of killing civilians, if at all possible.*

As mentioned before, Shimei is the low-information citizen; what he thinks he knows is not true. Should David try to convince him? David does not for at least two reasons: (1) David is on the move, and he cannot allowed himself to slowed down. He needs to determined what he is going to do, and, if Absalom makes war against him, then David needs to pick the battlefield. (2) Do you think that David could have convinced Shimei of anything? Shimei is angry and irrational. He is threatening an army where anyone in that army could have gone over and killed him without breaking into a sweat. This tells us that he is out-of-control angry. So David teaches this man by example—David allows this man to live. As Guzik points out, *Ironically, if David was the kind of man Shimei said he was, Shimei would be dead.*<sup>32</sup>

However, let me add one more thing: David does apparently take note of this man's name, and David does not forget men like this, even on his deathbed (see 1Kings 2). David knew that a man like this could be a revolutionist; a man like this could defy kingly authority. Therefore, David will make note of this man (and perhaps hundreds more), and he will give his son Solomon instructions concerning him on his deathbed. What a mind David had! I can't recall who I had lunch with last week, and David remembers this man after meeting him two times, and David stores information about this man for decades; and he gives his son advice as to how to deal with Shimei and men like him. At this point in time, Shimei was not a real threat to David; although, his anger and irrationality might make him a threat in the future. So David mentally marks this man, and advises his son Solomon about him.

Interestingly enough, we have a similar situation to this in the New Testament. Luke 9:52–56 **And He [Jesus] sent messengers before His face. And they went and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was going toward Jerusalem. And seeing, His disciples James and John said, Lord, do You desire that we command fire to come down from Heaven and consume them, even as Elijah did? But He turned and rebuked them and said, You do not know of what spirit you are. For the Son of Man has not come to destroy men's lives, but to save. And they went to another village.** Some people are negative to the gospel and negative all of their lives. God does not destroy these people simply for their negative volition. All men will die, so God allows such men to live out their lives (for the most part).

### 2Samuel 16:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced <i>mee</i> ]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15. <sup>33</sup>			
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

<sup>32</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 16:9–14.

<sup>33</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

## 2Samuel 16:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maddu'ā (מַדּוּעַ) [pronounced mah-DOO-ahg']	<i>why, wherefore, on what account, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
'āsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<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

**Translation:** *Therefore, who can say, 'Why have you done this [lit., so, thus]?'* ” David continues: “We don't know what is going on here. This man is no threat to us. Perhaps God told him to say this things. Therefore, it is not up to us to question him. It is not up to us to make some kind of a judgment call right now.”

David has done wrong in his life, with regards to Bathsheba and Uriah; and that is why he is here, on a forced march out of Jerusalem. He judged himself and said to Nathan the prophet that he ought to pay fourfold for his sins.

Here is the verse in toto: *The king replied, "What is this to me or to you, sons of Zeruiah? Leave him be. Perhaps he curse because Jehovah has said to him, 'Curse David.' Therefore, who can say, 'Why are you doing this?'"* David and his army have come across a disgruntled citizen, a low-information citizen, but a man who is not a threat to David at this time. David, therefore, lets this man live. David is not at war with every citizen in Israel, not even with every citizen who is hostile toward David. Now, let that man attack David's army in battle, and it is a different thing, but citizens get to be citizens, right or wrong, friendly or unfriendly.

**Application:** Quite obviously, this has become a much more difficult call for our soldiers and generals today, who often face citizens who are not just hostile, but have the means to do harm to our soldiers.

Let's also deal with the incorrect application here of using appropriate force. This passage is not an argument for using appropriate force. If angry Muslims in Gaza strip are firing off rockets toward Israel, there is nothing here that suggests the response from Israel ought to be a similar number of rockets fired from a similar distance with similar technology. That is just insane. These rockets are being fired with the intent of doing harm and injury to the population of Israel (in fact, to their civilian population). The proper response is to take out those manning the rockets by any means possible. Again, had Shimei charged David's army with a sword, he should have been taken out. However, he was expressing his displeasure with David and throwing stones and dust. At most, a soldier should have scared him away; however, this was such a non-threat, that David told his men to ignore Shimei.

---

I put these next two verses together, as they contain one final complete quote from David to Abishai. David's nephews are important to him—what they think and how they act and the decisions which they make. They have gone rogue on a couple of occasions, so David attempts to reign them in. David is not condescending nor does he insult Abishai. He simply reasons with him.

And so says David unto Abishai and unto all his servants, “Behold, my son, who has come from my loins, is seeking my soul; and furthermore when now a Benjamite. Leave to him and he curses because has said to him Y<sup>e</sup>howah. Perhaps sees Y<sup>e</sup>howah in my affliction and has returned Y<sup>e</sup>howah to me good instead of his cursing the day the this.”

2Samuel  
16:11–12

David then spoke to Abishai and to all of his servants [saying], “Listen, my son, who has come from my [own] loins, is seeking my life; how much more [this] Benjamite? Leave him; he curses because Y<sup>e</sup>howah has spoken to him. Perhaps Y<sup>e</sup>howah will see my affliction and Y<sup>e</sup>howah will return good to me instead of this man’s [lit., *his*] cursing on this day.”

David then spoke to Abishai, but also to the rest of his men, saying, “Listen, my son, the man who has come from my own loins is seeking my life; so why give any thought to this cursing Benjamite? Let him be, as he might be cursing simply because Jehovah has spoken to him. Perhaps Jehovah will see my affliction and return good to me instead of this man’s cursing.”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeks my life: how much more now a son of Jemini? Let him alone that he may curse as the Lord hath bidden him. Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.
Masoretic Text (Hebrew)	And so says David unto Abishai and unto all his servants, “Behold, my son: who has come from my loins is seeking my soul; and furthermore when now a Benjamite. Leave to him and he curses because has said to him Y <sup>e</sup> howah. Perhaps sees Y <sup>e</sup> howah in my affliction and has returned Y <sup>e</sup> howah to me good instead of his cursing the day the this.”
Peshitta (Syriac)	And David said to Abishai and to all his servants, Behold, my own son, who came forth from my loins, seeks my life; so now let this Benjamite alone, let him curse; for God has bidden him. It may be the LORD will look on my affliction and requite me good for his cursing this day.
Septuagint (Greek)	And David said to Abishai and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because the Lord has told him. If by any means the Lord may look upon my affliction, thus shall He return me good for his cursing this day.
Significant differences:	We again have <i>let him alone</i> , but this time it is in the Syriac and Latin; and a similar phrase in the Hebrew; but not in the Greek. In any case, that is the gist of the passage before us, that David tells his men to leave Shimei alone. The rest of the passage is quite similar from language to language.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Then David addressed Abishai and all his servants: "Listen! My own son, one of my very own children, wants me dead. This Benjaminite can only feel the same-only more! Leave him alone. And let him curse, because the Lord told him to. Perhaps the Lord will see my distress; perhaps the Lord will repay me with good for this cursing today."
Contemporary English V.	Then David said to Abishai and all his soldiers: My own son is trying to kill me! Why shouldn't this man from the tribe of Benjamin want me dead even more? Let him curse all he wants. Maybe the LORD did tell him to curse me. But if the LORD hears these curses and sees the trouble I'm in, maybe he will have pity on me instead

Easy English	Then David said to Abishai and to all his officials, 'My own son is trying to kill me. This man comes from the *tribe of Benjamin. He has even more reasons to kill me. Leave him alone. Let him insult me because the *Lord has told him to. Perhaps the *Lord will see that I am very unhappy. He may give me something good today instead of these insults.'
Easy-to-Read Version	David also said to Abishai and all his servants, "Look, my very own son (Absalom) is trying to kill me. This man (Shimei) from the family group of Benjamin has more right to kill me. Let him alone. Let him keep on saying bad things to me. The Lord told him to do this. Maybe the Lord will see the wrong things that are happening to me. Then maybe the Lord will give me something good for every bad thing that Shimei says today."
Good News Bible (TEV)	And David said to Abishai and to all his officials, "My own son is trying to kill me; so why should you be surprised at this Benjaminite? The LORD told him to curse; so leave him alone and let him do it. Perhaps the LORD will notice my misery and give me some blessings to take the place of his curse."
<i>The Message</i>	"Besides," continued David to Abishai and the rest of his servants, "my own son, my flesh and bone, is right now trying to kill me; compared to that this Benjaminite is small potatoes. Don't bother with him; let him curse; he's preaching GOD's word to me. And who knows, maybe GOD will see the trouble I'm in today and exchange the curses for something good."
New Berkeley Version	David went on to tell his servants, including Abishai, "See, if my son, who came from my own body, tries to take my life, how much more this man of Benjamin [The tribe of Saul, whom David had replaced.]? Let him alone to shout his curses, because the LORD has told him to! Perhaps the LORD will consider my misery and render me good instead of the curse that falls on me this day."
New Life Bible	Then David said to Abishai and all his servants, "See, my own son wants to kill me. How much more now may this Benjaminite? Let him alone and let him speak against me, for the Lord has told him. It may be that the Lord will look upon my trouble and return good to me instead of his bad words today."
New Living Translation	Then David said to Abishai and to all his servants, "My own son is trying to kill me. Doesn't this relative of Saul [Hebrew this Benjaminite.] have even more reason to do so? Leave him alone and let him curse, for the Lord has told him to do it. And perhaps the Lord will see that I am being wronged and will bless me because of these curses today."
The Voice	<b>David:</b> (turning to the rest) Listen, Abishai-and all of you! My own son seeks to kill me <i>today</i> , so why shouldn't this man of Benjamin? Leave him alone and let him curse me, as the Eternal One wills it. Maybe the Eternal will look at everything done against me and render something good in its place today.

### Partially literal and partially paraphrased translations:

American English Bible	And David said to AbiShai and his servants, 'Why, my son who came from my own belly wants to kill me, so let the son of the BenJaminite curse, because Jehovah told him to do it. Now, may Jehovah look at my humiliation and provide good things for me in place of His curses today.'
Beck's American Translation	"Look at my own son," David told Abishai and all his men. "He has come from my body, and even he's trying to kill me. Why, then, shouldn't this Benjaminite do this? Let him curse if the LORD has told him to do it. Perhaps the LORD will look at my misery and turn this curse into a blessing today."
<i>God's Word</i> ™	David told Abishai and all his servants, "My own son, my own flesh and blood, is trying to kill me. Why, then, shouldn't this Benjaminite do this? Leave him alone. Let him curse, since the LORD has told him to do it. Maybe the LORD will see my misery and turn his curse into a blessing for me today."



New American Bible	Then the king said to Abishai and to all his servants: "If my own son, who came forth from my loins, is seeking my life, how much more might this Benjaminite do so! Let him alone and let him curse, for the LORD has told him to. Perhaps the LORD will look upon my affliction and make it up to me with benefits for the curses he is uttering this day."
New Century Version	David also said to Abishai and all his officers, "My own son is trying to kill me! This man is a Benjaminite and has more right to kill me! Leave him alone, and let him curse me because the Lord told him to do this. Maybe the Lord will see my misery and repay me with something good for Shimei's curses today!"
NIRV	Then David spoke to Abishai and all of his officials. He said, "My very own son Absalom is trying to kill me. How much more should this man from Benjamin want to kill me! Leave him alone. Let him call down curses. The Lord has told him to do it. Maybe the Lord will see how much I'm suffering. Maybe he'll reward me with good things in place of the curses that are being called down on me today."
New Jerusalem Bible	David said to Abishai and all his retinue, 'Why, the son sprung from my own body is now seeking my life; all the more reason for this Benjaminite to do so! Let him curse on, if Yahweh has told him to! Perhaps Yahweh will look on my wretchedness and will repay me with good for his curses today.'
New Simplified Bible	David said to Abishai and to all his officials: »My own son is trying to kill me. Why should you be surprised at this Benjaminite? Jehovah told him to curse. Leave him alone and let him curse. »Perhaps Jehovah will acknowledge my misery and give me some blessings to take away this curse.«
Revised English Bible	David said to Abishai and to all his servants, 'If my very own son is out to kill me, who can wonder at this Benjamite? Let him be and let him curse; for the LORD has told him to. Perhaps the LORD will mark my sufferings and bestow a blessing on me in place of the curse laid on me this day.'
Today's NIV	David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to. It may be that the LORD will look upon my misery and restore to me his covenant blessing instead of his curse today."

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	David said to Abishai and to all his servants, "My son that proceeded from my bowels seeks my soul, and so now even this Benjamite. Leave him and his curse, for Yahweh said it to him. Perhaps Yahweh sees my humiliation, and Yahweh <i>will</i> return good to me for his curse this day."
Bible in Basic English	And David said to Abishai and to all his servants, You see how my son, the offspring of my body, has made designs against my life: how much more then may this Benjamite do so? Let him be, and let him go on cursing; for the Lord has given him orders. It may be that the Lord will take note of my wrongs, and give me back good in answer to his cursing of me today.
The Expanded Bible	<sup>11</sup> David also said to Abishai and all his ·officers [officials; <sup>L</sup> servants], "My own ·son [flesh and blood] is trying to kill me! ·This man is a Benjaminite and has more right to kill me [ <sup>L</sup> How much more reason has this Benjaminite; <sup>C</sup> as a member of Saul's clan]! Leave him alone and let him ·curse me [ <sup>L</sup> curse], ·because [or if] the Lord told him to do this. <sup>12</sup> Maybe the Lord will see ·my misery [my affliction/distress; or that I am being wronged] and repay me with ·something good [blessing] for Shimei's curses today!"
Ferar-Fenton Bible	Then David said to Abishai and all his servants, "You see, the son who came out of my body seeks my life; —so since the son of my right hand assails me, —as for that fellow, let him abuse, for the EVER-LIVING tells him! The LORD sees me in my depression, and the EVER-LIVING will return me blessings instead of cursings to-day!"

HCSB	Then David said to Abishai and all his servants, "Look, my own son, my own flesh and blood, intends to take my life--how much more now this Benjaminite! Leave him alone and let him curse me; the LORD has told him to. Perhaps the LORD will see my affliction and restore goodness to me instead of Shimei's curses today."
New Advent Bible	Then he cried out, so that Abisai and all his servants could hear him, Look you, here is the son of my own body conspiring against my life; why may not yonder Benjamite do as much? Let him curse as curse the Lord has bidden him; 12 perhaps it will move the Lord to pity my calamities, and bring good out of the ill fame I must endure this day.
NET Bible®	Then David said to Abishai and to all his servants, "My own son, my very own flesh and blood [Heb "who came out from my entrails." David's point is that is his own son, his child whom he himself had fathered, was now wanting to kill him.], is trying to take my life. So also now this Benjaminite! Leave him alone so that he can curse, for the Lord has spoken to him. Perhaps the Lord will notice my affliction [The Hebrew text is difficult here. It is probably preferable to read with the LXX, the Syriac Peshitta, and Vulgate <i>בְּאוֹנִי</i> (bÿ'onyi, "on my affliction") rather than the Kethib of the MT <i>בְּאוֹנִי</i> (ba'avoni, "on my wrongdoing"). While this Kethib reading is understandable as an objective genitive (i.e., "the wrong perpetrated upon me"), it does not conform to normal Hebrew idiom for this idea. The Qere of the MT <i>בְּעֵינַי</i> (bÿ'eni, "on my eyes"), usually taken as synecdoche to mean "my tears," does not commend itself as a likely meaning. The Hebrew word is one of the so-called tiqqune sopherim, or "emendations of the scribes."] and this day grant me good in place of his curse [Heb "and the Lord will restore to me good in place of his curse this day."]."
NIV – UK	David then said to Abishai and all his officials, 'My son, my own flesh and blood, is trying to kill me. How much more, then, this Benjaminite! Leave him alone; let him curse, for the Lord has told him to. 12 It may be that the Lord will look upon my misery and restore to me his covenant blessing instead of his curse today.'

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	David then said to Avishai and all his servants, "Look, my own son, who came from my own body, seeks my life. So how much more now this Binyamini! Let him alone; and let him curse, if ADONAI told him to. Maybe ADONAI will notice how I'm treating him, and ADONAI will reward me with good instead of his curses."
exeGesés companion Bible	And David says to Abi Shai and to all his servants, Behold, my son who came from my inwards seeks my soul: how much more now this Ben Yamini? allow him to abase; for Yah Veh says to him. Perhaps Yah Veh sees my humiliation and Yah Veh returns me good for his abasing this day.
JPS (Tanakh—1985)	David said further to Abishai and all the courtiers, "If my sons, my own issue, seeks to kill me, how much more the Benjaminite! Let him go on hurling abuse, for the LORD has told him to. Perhaps the LORD will look upon my punishment [So kethib; qere "eye." Ancient versions read "suffering."] and recompense me for the abuse [Shimei] has uttered today."
Judaica Press Complete T.	And David said to Abishai and to all his servants, "Behold my son who came from my body seeks my life; how much more now that the Benjamite should do it? let him alone, and let him curse; for the Lord has bidden him. Perhaps the Lord will see (the tears of) my eye, and the Lord will return to me good instead of his curse on this day."

Orthodox Jewish Bible And Dovid said to Avishai, and to all his avadim, Hinei, beni, which came forth from within me, seeketh my nefesh; how much more now may this Bin-Hayemini (Benjamite) do it? Let him alone, and let him curse; for Hashem hath bidden him. It may be that Hashem will look on mine affliction, that Hashem will repay me tovah for his cursing this day.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* And David said to Abishai and to all his servants, Behold, my son, who was born to me, seeks my life. With how much more reason now may this Benjamite do it? Let him alone; and let him curse, for the Lord has bidden him to do it. It may be that the Lord will look on the iniquity done me and will recompense me with good for his cursing this day.

A Conservative Version And David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeks my life. How much more [may] this Benjamite now [do it]? Let him alone, and let him curse, for LORD has bidden him. It may be that LORD will look on the wrong done to me, and that LORD will reward me good for [his] cursing of me this day.

Context Group Version And David said to Abishai, and to all his slaves, Look, my son, who came out from my bowels, seeks my life: how much more [ may ] this Benjamite now [ do it ]? Let him alone, and let him curse; for YHWH has summoned him. It may be that YHWH will look at the wrong done to me, and that YHWH will repay me well for [ his ] cursing me this day.

English Standard Version And David said to Abishai and to all his servants, "Behold, my own son seeks my life; how much more now may this Benjaminite! Leave him alone, and let him curse, for the LORD has told him to. It may be that the LORD will look on the wrong done to me, and that the LORD will repay me with good for his cursing today."

NASB Then David said to Abishai and to all his servants, "Behold, my son who came out from me [Lit my body] seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the Lord has told him. Perhaps the Lord will look on my affliction and return [Lit the LORD will return] good to me instead of his cursing this day."

New King James Version And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now may this Benjamite? Let him alone, and let him curse; for so the Lord has ordered him. It may be that the Lord will look on my affliction [Following Kethib, Septuagint, Syriac, and Vulgate; Qere reads my eyes; Targum reads tears of my eyes.], and that the Lord will repay me with good for his cursing this day."

Syndein/Thieme And David said further to Abishai, and to all his courtiers/servants/staff, "If my son, my own issue, seeks to kill me how much more the Benjamite? Let him alone, and let him go on abusing/cursing . . . for Jehovah/God told him to do it. Perhaps, Jehovah/God will look on my affliction/punishment, and Jehovah/God may recompense me for the abuse/cursing {Shimei has uttered} this day."

Webster's updated Trans. And David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeks my life: how much more now [may this] Benjaminite [do it]? let him alone, and let him curse; for the LORD has bidden him. It may be that the LORD will look on my affliction, and that the LORD will requite me good for his cursing this day.

World English Bible David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeks my life: how much more may this Benjamite now do it? let him alone, and let him curse; for Yahweh has invited him. It may be that Yahweh will look on the wrong done to me, and that Yahweh will requite me good for his cursing of me this day.

Young's Updated LT

And David says unto Abishai, and unto all his servants, "Lo, my son who came out of my bowels is seeking my life, and also surely now the Benjamite; leave him alone, and let him revile, for Jehovah has said so to him; it may be Jehovah does look on mine affliction, and Jehovah has turned back to me good for his reviling this day."

**The gist of this verse:**

David tells Abishai, and his other servants, not to worry about those who are inconsequential, like Shimei; but to recognize that Absalom is looking to kill David. He can allow God to sort out Shimei.

### 2Samuel 16:11a

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 (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'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
'Ăbîyshay (אִישֵׁי) [pronounced <i>ub-vee-SHAH-ee</i> ]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced <i>ĠE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject</i>	masculine plural noun	Strong's #5650 BDB #713

**Translation:** David then spoke to Abishai and to all of his servants [saying],... Abishai seemed to be the most enthusiastic about going over to this man and taking off his head, so David speaks to him specifically, but speaks loudly enough so that all of his men can hear him, Joab being included in this. The word normally translated *servant* here refers to all of the men who have come with David.

The gist of this passage is, David is going to tell them all, “Don’t sweat the small stuff. This man is not important to us.”

<b>2Samuel 16:11b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
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
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
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong’s #1121 BDB #119
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
yâtsâ’ (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #3318 BDB #422
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
mê’îym (מַעֲיָם) [pronounced <i>may-GEEM</i> ]	<i>internal organs, inward parts, intestines, bowels; figuratively the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural); with the 1 <sup>st</sup> person singular suffix	Strong’s #4578 BDB #588
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence</i>	Piel participle	Strong’s #1245 BDB #134
’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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong’s #5315 BDB #659

**Translation:**...“Listen, my son, who has come from my [own] loins, is seeking my life;... David does a couple of things here which are quite fascinating. He refocuses Abishai on the true problem at hand. However, the way that David does this sounds, at first, almost as if he is calling Absalom his son, but Abishai is his nephew. This is possibly a play on words, depending upon how David says this. First thing that he says is, “And so, listen, my son,...” It all depends upon whether David paused after *my son* or not. When David uses the relative pronoun after, then he is speaking of his actual son, Absalom.



David's actual son is Absalom, and Absalom has rebelled against David. David says that the big picture here is, "Absalom, my son, the son I sired, is seeking my life; Absalom wants to kill me, and he has an army." David speaks of Absalom as the one who came from his loins or bowels (which word, when used of a man, refers to his organs or procreation).

In many royalty situations, the king (in this case, Absalom) simply kills all of those who threaten to assume his crown. Therefore, Absalom wants first and foremost to kill David. However, at this point, David does not know how organized Absalom is, or what he will do next.

### 2Samuel 16:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'aph (אֲפֹ) [pronounced <i>ahf</i> ]	<i>in fact, furthermore, also, yea, even, indeed</i>	conjunction	Strong's #637 BDB #64
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
Together, these two conjunctions mean <i>in fact, more than; but also; but even; much more; how much more</i> [when an affirmation precedes]; <i>how much less</i> [when a negation precedes]. <sup>34</sup>			
Together, these two conjunctions mean <i>in fact, more than; but also; but even; much more; how much more</i> [when an affirmation precedes]; <i>how much less</i> [when a negation precedes]; <i>is it even so</i> . <sup>35</sup> According to BDB, in a question, these mean <i>indeed [is it] that</i> . <sup>36</sup> Let me suggest, in a question, that this would mean <i>is it indeed true that, is it really true that, do I understand correctly that</i> .			
'attâh (אֲתָ) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
Ben y <sup>e</sup> mîynîy (בְּנֵי יְמִינִי) [pronounced <i>ben-y<sup>e</sup>mee-NEE</i> ]	<i>son of [my] right hand and is rendered Benjamite</i>	gentilic adjective	Strong's #1145 BDB #122

Here this is spelled Ben hay<sup>e</sup>mîynîy (בְּנֵי יְמִינִי) [pronounced *behn-hay-mee-NEE*].

**Translation:** ...[how much more \[this\] Benjamite?](#) The meanings put together above don't quite handle this situation. David is indicating that this Benjamite that stands before them is small potatoes; in the scheme of all that is going on, he is meaningless. "Look at the big picture; don't get drawn in by these little dramas that are going on. This Benjamite is a small man, and not ever a tiny thorn in David's side. Let him be."

The Message expresses it this way: "[Besides,](#)" continued David to Abishai and the rest of his servants, "[my own son, my flesh and bone, is right now trying to kill me; compared to that this Benjaminite is small potatoes.](#)" (I used the expression *small potatoes* before viewing their translation).

The Voice gives a wholly different sense: **David:** (turning to the rest) Listen, Abishai-and all of you! My own son seeks to kill me *today*, so why shouldn't this man of Benjamin? Beck's *An American Translation* gives us the same sense: "Look at my own son," David told Abishai and all his men. "He has come from my body, and even he's

<sup>34</sup> H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

<sup>35</sup> H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

<sup>36</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 65.

trying to kill me. Why, then, shouldn't this Benjamite do this?" If you notice the particles that are strung together mean *and how much more*; suggesting that, if David's own son wants to kill him, then how much more this man from the tribe of Benjamin? Logically, we ought to expect this. If David's own son wants to kill him, then how much more this son of Benjamin, from the former ruling tribe?

Part of what is implied is, "We just can't kill all of the Benjamites who hate me, can we?"

### 2Samuel 16:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwach (וּנַח) [pronounced NOO-ahkh]	<i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong's #5117 (and #3240) BDB #628
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *Leave him; he curses because Y<sup>e</sup>howah has spoken to him.* Again, David posits that, perhaps God told this man to curse him, because God is letting David know that he is under a curse. This appears to be just a supposition on David's part, and not one which he strongly believes in, but simply one possibility. Essentially what David is saying is, "Look, for all we know, God could have spoken to this man; God could be speaking to this man. So, since he is not really a threat to us, we will just let him be."

Again, the idea is, God is possibly using this man to express displeasure with David and to guide them along where they need to go. David knows that what he did before God was very displeasing, and he even realizes that he might be killed because of this. So, perhaps this man is just reminding David that God is still unhappy with what he did.

J. Vernon McGee sums it up like this: *David was saying, "I don't mind this outsider cursing me. I do not want to take revenge on him. The thing that is happening to me is the judgment of God. What disturbs me is that it is my own boy, Absalom, who is leading the rebellion against me."*<sup>37</sup>

## 2Samuel 16:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְאִלַּי (וּלְאִי) [pronounced oo-LAHY]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
רֹאֶה (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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
יְהוָה (הוּוּהִי) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
בְּ (ב) [pronounced b <sup>eh</sup> ]	<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
עֲוֹנִי (עָוַע) [pronounced gon-EE]	<i>affliction, poverty, humility, humiliation</i>	masculine singular substantive with the 1 <sup>st</sup> person singular suffix	Strong's #6040 BDB #777

There is an alternate reading here.

According to the NET Bible: The Hebrew text is difficult here. It is probably preferable to read with the LXX, the Syriac Peshitta, and Vulgate בְּעֹנִי (b'y'onyi, "on my affliction") rather than the Kethib of the MT בְּאֹנִי (ba'avoni, "on my wrongdoing"). While this Kethib reading is understandable as an objective genitive (i.e., "the wrong perpetrated upon me"), it does not conform to normal Hebrew idiom for this idea. The Qere of the MT בְּעֵינֵי (b'y'eni, "on my eyes"), usually taken as synecdoche to mean "my tears," does not commend itself as a likely meaning. The Hebrew word is one of the so-called tiqqune sopherim, or "emendations of the scribes."<sup>38</sup>

Quite frankly, the reading above makes more sense than the alternate reading. If the reading is *my eyes*, with the synecdoche [pronounced si-NEK-duh-kee] *my tears*, then *my affliction* is not really too far from the meaning.

**Translation:** *Perhaps Y<sup>e</sup>howah will see my affliction...* Here is what is more important: what does God see? What does God think? What is God going to do? That is the big picture.

David is going to suggest something here, which I find to be quite fascinating. God knows what is going on. God can see the situation that David is in, and God sees the abuse that this man is heaping upon him. What this man is saying is wrong and unjust, so, perhaps God will see this, and understand just how wrong this man is.

<sup>37</sup> J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 252.

<sup>38</sup> From <http://bible.org/netbible/index.htm?2sa16.htm> accessed March 22, 2013.

## 2Samuel 16:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
ṭôwbâh (טוֹבוֹת) [pronounced <i>TOH<sup>b</sup>-vaw</i> ]	<i>welfare, benefit, good, good things</i>	feminine singular noun	Strong's #2896 BDB #375
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
q <sup>e</sup> lâlâh (קִלְלָהּ) [pronounced <i>k<sup>e</sup>-law-LAWH</i> ]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7045 BDB #887
<p>Q<sup>e</sup>lâlâh is onomatopoeic, as in almost a taunt to go with the cursing. I saw the pronunciation in Strong's, which just didn't look right to me; and then went to my <i>New Englishman's Hebrew Concordance</i> and found a different pronunciation altogether. Although it is obvious that we do not know how these words were pronounced exactly, as the vowel points were added thousands of years later and since we have so few tape recordings or CD's from that era, the pronunciations given by both references were quite different.</p>			
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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

**Translation:** ...and Y<sup>e</sup>howah will return good to me instead of this man's [lit., his] cursing on this day." God gives us cursing and He gives us blessing; perhaps God will give David good instead of the cursing he has endured up until now.

With the verse, David is going to examine his situation in a different way. In v. 11, David says, "Suppose Shimei is just cursing me as the Lord has told him to do." But in this verse, David approaches this as an affliction; Shimei's curses are an affliction to David. In both cases, David is going to say, leave Shimei alone. In the first

case, if God has given Shimei to curse David, then who is David to say anything? But, if Shimei is simply blowing off steam, and his curse means nothing, then perhaps God will see his cursing, David's situation, and even things out for David.

David teaches a principle here that, perhaps this Shimei is wrong, God did not tell him to say this, and he is just spewing forth hatred. Fine then; let God see this and give David blessing to replace this cursing. This is a fascinating concept, so let me lay it out here: we face people who are dishonest with us, who curse us, who revile us, who gossip behind our backs. David is saying that, not only does God deal with these people, but God, to make up for it, might throw some blessing our way as well. I have had problems with a variety of people over the years (everyone has problems with other people) and, despite this—or, possibly because of it—God has greatly blessed me in a variety of ways. Charlie Brown might cost me grief and even a substantial amount of money; but, at the very same time, I may be involved in a financial transaction or investment which ends up netting me far more than the loss I took with Charlie Brown in grief and profit.

Jesus said to His disciples: "**Blessed are you when they insult you and persecute you and falsely say every kind of evil against you because of Me. Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you.**" (Matt. 5:11–12; HCSB). We also know that God works all things together for good, something we read in Rom. 8:28. We know that sometimes these afflictions on earth are accompanied by great rewards in heaven (2Cor. 4:17 1Peter 4:12–17).

**Application:** I have had this occur to me personally on several occasions. I have had someone cheat me, in one way or another, out of a great deal of money. At the same time, God has often worked out something else—even simultaneous to the cheating—where I have been blessed by far more money.

**Application:** There will be times that you are cheated; there will be times when you come out getting the worst of a situation; there will be times when you are treated unjustly. What you cannot do, is spend the rest of your life trying to get that justice, trying to exact your revenge, trying to make things come out right. If you do that, you will spend the rest of your life trying to fix all the injustices that occur to you. Furthermore, you will be miserable. There are times—most of the times in fact—where you just have to let it go; where you do not go after that person who has done you wrong, trying to exact a just outcome. If you can get past this as a believer in Jesus Christ, your life is going to become so much easier.

You may notice that there are many words which are being repeated in this chapter: *Y<sup>e</sup>howah, to return, the king*; throughout this chapter, David is spoken of as *the king*; this is even though Absalom is moving into Jerusalem to take over the palace. Secondly, all of this is dependent upon God. What does God see; what does He think; and what will He do. So, first and foremost is God's plan here, which barely involves Shimei the cursing man. Thirdly, what is key here is, God is looking to return David to being king. So we find these 3 words again and again and again in this chapter. David may be unsure of what is in his future, but God is not. **Y<sup>e</sup>howah will return David as king**, even though David is under **cursing**.

Jamieson, Fausset and Brown summarize this incident: *[Shimei] upbraided David as an ambitious usurper, and charged him, as one whose misdeeds had recoiled upon his own head, to surrender a throne to which he was not entitled. His language was that of a man incensed by the wrongs that he conceived had been done to his house. David was guiltless of the crime of which Shimei accused him; but his conscience reminded him of other flagrant iniquities; and he, therefore, regarded the cursing of this man as a chastisement from heaven. His answer to Abishai's proposal evinced the spirit of deep and humble resignation--the spirit of a man who watched the course of Providence, and acknowledged Shimei as the instrument of God's chastening hand.*<sup>39</sup>

From Morgan, who makes an even more important point: *In refusing to cling to the throne David was like Jesus, who, **being in the form of God, did not consider it robbery to be equal with God, but made***

<sup>39</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 16:5–12.



*Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross (Philippians 2:6-8). "As we thus follow David through these days of humiliation and shame . . . we nevertheless understand more perfectly that he was indeed a man after God's own heart." (Morgan).<sup>40</sup> David, in this way, proclaimed Jesus, 1000 years before our Lord's incarnation.*

**And so goes David and his men in the way and Shimei is going in a side of the mountain to correspond to him, going and so he is cursing and he stones with the stones to correspond to him and he had thrown in the dust.**

2Samuel  
16:13

**As David and his men went along the road, Shimei also was going opposite him along the side of the mountain, going [along] and cursing. He threw stones close beside him and had flung dust [as well].**

**David and his men continued along the road, and Shimei continued going near him, traveling along the side of the mountain. Shimei continued to curse David as he continued along, also throwing stones and flinging dust.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth.
Masoretic Text (Hebrew)	And so goes David and his men in the way and Shimei is going in a side of the mountain to correspond to him, going and so he is cursing and he stones with the stones to correspond to him and he had thrown in the dust.
Peshitta (Syriac)	And as David and his servants went on the way, Shimei walked along the mountain side opposite him and cursed him as he went and threw stones at him and cast dust at him.
Septuagint (Greek)	And David and all the men with him went along the road: and Shimei went by the side of the hill next to him, cursing as he went, and casting stones at him, and sprinkling him with dirt.
Significant differences:	There does not appear to be any significant difference between any of the ancient translations and the Hebrew.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	So David and his men kept walking, while Shimei went along on the hillside next to him, cursing as he went, throwing rocks and dirt at him.
Contemporary English V.	David and the others went on down the road. Shimei went along the hillside by the road, cursing and throwing rocks and dirt at them.
Easy English	So David and his men continued along the road. But Shimei went along the hill opposite David. Shimei continued to insult David. Shimei also continued to throw stones and earth at him.
Easy-to-Read Version	So David and his men went on {their way} down the road. But Shimei kept following David. Shimei walked on the other side of the road by the side of the hill. Shimei kept saying bad things to David on his way. Shimei also threw stones and dirt at David.

<sup>40</sup> This quote from Morgan came from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 16:9–14.

<i>The Message</i>	David and his men went on down the road, while Shimei followed along on the ridge of the hill alongside, cursing, throwing stones down on them, and kicking up dirt.
New Life Bible	So David and his men went on the way. And Shimei went beside him on the hill. He spoke against David as he went, and threw stones and dust at him.
New Living Translation	So David and his men continued down the road, and Shimei kept pace with them on a nearby hillside, cursing as he went and throwing stones at David and tossing dust into the air.
The Voice	So they traveled on their way; and Shimei followed, too, along the hill opposite them, shouting curses and throwing stones and flinging dust.

### Partially literal and partially paraphrased translations:

American English Bible	So, David and all his men just kept traveling along, as ShiMei ran alongside them next to the mountain, cursing, and throwing stones and dirt.
New American Bible	David and his men continued on the road, while Shimei kept abreast of them on the hillside, all the while cursing and throwing stones and dirt as he went.
New American Bible (R.E.)	David and his men continued on the road, while Shimei kept up with them on the hillside, all the while cursing and throwing stones and dirt as he went. 2Sam. 19:19-24.
NIRV	So David and his men kept going along the road. At the same time, Shimei was going along the hillside across from him. He was calling down curses as he went. He was throwing stones at David. He was showering him with dirt.
New Jerusalem Bible	So David and his men went on their way, and Shimei kept pace with him along the opposite mountainside, cursing as he went, throwing stones and flinging dust.
Revised English Bible	David and his men continued on their way, and Shimei kept abreast along the ridge of the hill parallel to David's path, cursing as he went and hurling stones across the valley at him and covering him with dust.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	As David and his men went by the way, Shimei went on the rib of the mountain opposite him, cursing as he went, and executing stones opposite him, and dusting him with dust.
Bible in Basic English	So David and his men went on their way: and Shimei went by the hillside parallel with them, cursing and sending stones and dust at him.
The Expanded Bible	So David and his men went on down the road, ·but [while] Shimei ·followed [went along] on the nearby hillside. He kept cursing David and throwing stones and ·dirt [flinging dust] at him.
Ferar-Fenton Bible	So David and his men went on their way: —and Shemai marched on the side of the hill near him, walking and throwing stones and dirt at him.
HCSB	So David and his men proceeded along the road as Shimei was going along the ridge of the hill opposite him. As Shimei went, he cursed David, and threw stones and dirt at him.
New Advent Bible	So David passed on, and his companions with him, while Semei strode along the ridge on the other side of the valley, cursing, and throwing stones and handfuls of earth.
NET Bible®	So David and his men went on their way. But Shimei kept going along the side of the hill opposite him, yelling curses as he threw stones and dirt at them [Heb “and he cursed and threw stones, opposite him, pelting [them] with dirt.” The offline v̄yqatal construction in the last clause indicates an action that was complementary to the action described in the preceding clause. He simultaneously threw stones and dirt].

NIV – UK

So David and his men continued along the road while Shimei was going along the hillside opposite him, cursing as he went and throwing stones at him and showering him with dirt.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	So David and his men went on their way, while on the opposite hillside Shim'i kept pace with him, cursing, throwing stones and flinging dust as he went.
exeGesés companion Bible	And David and his men go by the way, and Shimi goes along beside him on the mountain side; and abases as he goes and stones stones beside him; and dusts dust.
JPS (Tanakh—1985)	David and his men continued on their way, while Shimei walked alongside on the slope of the hill, insulting him as he walked, and throwing stones at him and flinging dirt.
Orthodox Jewish Bible	And as Dovid and his anashim went by the derech, Shimei went along on the hillside opposite him, cursed as he went, threw avanim at him, and kicked up apher.

**Literal, almost word-for-word, renderings:**

English Standard Version	So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust.
Green's Literal Translation	And David went with his men in the highway, and Shimei was going along at the side of the hill across from him. As he went, he cursed, and stoned with stones across from him, and dusted with dust.
New King James Version	And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust.
Syndein/Thieme	David and his men continued on their way, while Shimei walked alongside on the slope of the hill insulting him as he walked and throwing stones at him and flinging dirt.
World English Bible	So David and his men went by the way; and Shimei went along on the hill-side over against him, and cursed as he went, and threw stones at him, and cast dust.
Young's Updated LT	And David goes with his men in the way, and Shimei is going at the side of the hill over-against him, going on, and he reviles, and stones with stones over-against him, and has dusted with dust.

**The gist of this verse:**

David and his men continue along their way, and Shimei continues to keep pace with them, along the hillside, throwing rocks and dust at them.

**2Samuel 16:13a**

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
hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

## 2Samuel 16:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the 3 <sup>rd</sup> person singular suffix	Strong's #376 BDB #35
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202

With the bêyth preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey*.

**Translation:** *As David and his men went along the road,...* David has convinced his men to back off from Shimei, to allow him to blow off steam. Therefore, David and his men continued walking along the road. They knew that they had some time before Absalom could put together an army to pursue them, so that they could stay on the main roads without a problem. Their only problem was this annoying fly named Shimei.

## 2Samuel 16:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Shim <sup>e</sup> iy (שִׁמְעִי) [pronounced shim <sup>e</sup> -GEE]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
hâlak <sup>e</sup> (הִלָּךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
tsâlê <sup>c</sup> (צַלְעָ) [pronounced TSAY-law <sup>g</sup> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854

## 2Samuel 16:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
lâmed (ל) [pronounced <i>l</i> ʹ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional, relational preposition	No Strong's # BDB #510
ʿummâh (עִמָּה) [pronounced <i>goom-MAW</i> ]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular noun but mostly with the force of a preposition; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5980 BDB #769

**Translation:** ...Shimei also was going opposite him along the side of the mountain,... These roads cut through mountains and hills, so that Shimei went along side David, off in the mountains, traveling opposite David.

Shimei, apparently not fully realizing that he just escaped death, continues running along side David and his men. In nearly every Bible movie made, there are pictures of the Land of Promise as if it is one big desert. The History Channel, while I was exegeting this chapter, was running a series called *The Bible*, in which they attempted to recreate many of the stories of the Bible. In scene after scene after scene, there were glaring inaccuracies, including the way that the land looked. Israel, if you will recall, was known as the land of milk and honey. The spies under Moses who went into the land testified as to its beauty and agricultural wealth. So, in this passage, do not picture this road through barren hills and mountains, but imagine a lush rich forested area all around. Shimei is on a hillside running along side of David, sometimes hidden by the forest, sometimes seen; and he is cursing and throwing stuff at David.

David and his men would be walking along this road, and on at least one side of the road was probably a ravine, just as we have drainage ditches today. On the other side of the ravine would have been hills, mountains and forests. Apparently, men had gone to a lot of trouble to build roads through the land of Canaan, which were probably used primarily as trading routes.

## 2Samuel 16:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229

The **infinitive absolute** has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.<sup>41</sup>

<sup>41</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.



## 2Samuel 16:13c

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
qâlal (קלל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886

**Translation:** ...going [along] and cursing. As Shimei continued along side David, he continued to curse him. Shimei has a soul that is out of control.

The other day, I had the application of a couple and began to question them and some of the possible discrepancies in their application and the computer printout of their background. Both of them started swearing up a blue streak, and any thought that they might be accepted was immediately set aside. They were not in control of their souls. Usually, the man acts as the governor for the woman's soul (I mean that in the sense of the governor which is attached to a vehicle and it keeps that vehicle from driving too fast—there is a speed that the vehicle will reach, and it will not go beyond that speed). A good man or even an okay man is able to keep some control over his woman, so that when she starts to go out of control, the man acts as her governor and keeps her from going over the speed limit. Shimei was not the kind of man who could do this. His soul was out of control. He had actually put himself in danger of death—Abishai was ready to walk over to him and take off his head. And yet, Shimei continues to yell and curse. And, again, David is guiltless of the things Shimei is saying.

## 2Samuel 16:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâqal (צקל) [pronounced saw-KAHL]	<i>to throw [pelt with] stones, to free [clear away, remove] from stones [a vineyard, a highway]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5619 BDB #709
'eben (אבן) [pronounced EH <sup>B</sup> -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 plural noun with the definite article	Strong's #68 BDB #6
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional, relational preposition	No Strong's # BDB #510

## 2Samuel 16:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ummâh (עַמָּה) [pronounced <i>goom-MAW</i> ]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular noun but mostly with the force of a preposition; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5980 BDB #769

**Translation:** *He threw stones close beside him...* Shimei also continued to throw stones. How David kept his cool, I have no idea. If I had the power to give Abishai the nod, and Shimei is dead, I might put up with this for 5 minutes, and then give the nod. This passage suggests that Shimei kept this up for quite a long while.

## 2Samuel 16:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âphar (אֶפְרָח) [pronounced <i>gaw-FAHR</i> ]	<i>to throw [dust]; to dust with dust; to pulverize</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6080 BDB #780
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
‘âphâr (אֶפְרָח) [pronounced <i>gaw-FAWR</i> ]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive with the definite article	Strong's #6083 BDB #779

**Translation:** *...and had flung dust [as well].* If he was unable to find a stone to grab and throw, then Shimei would grab a handful of dust and throw that. He appeared to be able to act with impunity.

According to *Treasury of Scriptural Knowledge*,<sup>42</sup> the throwing of the dust was a great insult in the ancient world, although I don't seem much reason for going into their reasoning here. This may be related to those in mourning having dust upon their own heads.

You will note the wâw consecutive and the Piel imperfect in the previous partial sentence; but it is not followed by another wâw consecutive with an imperfect. If that were the case, then Shimei would have first been throwing rocks, and then, later, he began to throw dust. However, the way that this is constructed is, he primarily wanted to heave stones at David, but when there were no stones as he went along, he just threw dust.

Both Barnes and Gill suggest that David, at this point, wrote Psalm 7 (which will be discussed slightly at the end of this chapter).

<sup>42</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 16:13. Freeman concurs in *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 146.

What we have seen in this and the previous chapter are the various factions of Israel. These men represent the various groups of men and their attitudes toward David.

As David exited Jerusalem, he ran into a number of people, not randomly, but men who knew where David was and came to speak to him personally.

### The People David Met Along the Way

The People	Commentary
<b>Ittai the Gittite</b>	Ittai was not a man from Israel, but had joined himself to the Israelites, and is one of David's generals. David tells him that he does not need to stay with him, that it is okay if he returns to Jerusalem to serve Absalom. Ittai will not hear of it; he will stay with David, till death if need be. 2Sam. 15:18–22
<b>Zadok and Abiathar</b>	<p>These are the co-high priests. Abiathar, as a youth, joined up with David when King Saul ordered his entire village slaughtered. Zadok apparently became high priest when there was no one from this family to act as a priest.</p> <p>These men apparently came to David from different places, but David sends them back to Jerusalem to minister to the people, and to act as spies for him, to send messages by means of his sons. This is acceptable to them. 2Sam. 15:24–29</p>
<b>Hushai the Archite</b>	<p>Hushai was an older man, but well-versed in strategy and tactics. When he meets David, David suggests that he penetrate Absalom's inner organization, and to frustrate the counsel of Ahithophel, who was also a brilliant strategist who was advising Absalom (David actually prayed to God to do that). This appears to be the beginning of counterinsurgency.</p> <p>Hushai was not physically up to keeping up with David; but mentally, he could keep up with Absalom and Ahithophel. 2Sam. 15:30–37</p>
<p>These 3 men represent those who were loyal to David and they also suggest that, for every man who went with David out of loyalty, there were at least 3 men living in Jerusalem (and elsewhere in Israel) who supported David.</p>	
<b>Ziba</b>	Ziba was Mephibosheth's servant (Mephibosheth was the grandson of Saul). He brings supplies to David, but also appears to tell David a phony story about his master, Mephibosheth. He is a man out to use this time of unrest to improve his own lot in life. 2Sam. 16:1–4
<b>Shimei</b>	Shimei represents the low-information citizen in Israel. He is a man who hates David, but without a true cause. He has been swayed by rumors, gossip and lies; as well as by family prejudice (he believes the Benjamites to be superior to the Judahites). He has allowed his soul to be overcome with mental attitude sins, so that he has no governor on his soul.

These 2 men represent David's opposition. Ziba is not really opposed to David; he is just in it for himself. Whereas, this may seem like a humane and decent gesture to bring food and supplies to David, Ziba does this for himself.

This gives us a good idea as to the kind of men who lived in Israel, and how they viewed David and the revolution. David is presiding over a fractured society.

And so comes in the king and all the people who [are] with him—worn out [and exhausted]. And so he refreshes himself there.

2Samuel  
16:14

The king and all the people who [are] with him arrive [and they are] worn out [and famished]. David [lit., *he*] refreshed himself there.

David and all the people arrived at their destination, and they are all worn out and famished. They refreshed themselves there.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the king and all the people with him came weary, and refreshed <u>themselves</u> there.
Masoretic Text (Hebrew)	And so comes in the king and all the people who [are] with him—worn out [and exhausted]. And so he refreshes himself there.
Peshitta (Syriac)	And the king and all the people who were with him arrived <u>at their destination</u> weary, and they refreshed <u>themselves</u> there.
Septuagint (Greek)	And the king, and all the people with him, came away and refreshed <u>themselves</u> there.
NETS (Greek)	And the king came, and all his people, exhausted, and they recovered there.

Significant differences: There appears to be no destination named; so the Syriac picks up the slack, to some degree; and several Bibles below said the destination is named in one version of the LXX as being the Jordan River. It is possible that *Jordan River* was dropped out of the text early on; however, that is the only logical place for David to go to.

The English translations of the Greek, Syriac and Latin all speak of those being refreshed in the plural, although it is in the singular in the Hebrew. This appears to be a common Hebraism, where that which the leader does is named, even though the context indicates that everyone with him did the same thing.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The king and all the people who were with him reached the Jordan River [LXX; MT lacks at the Jordan River.] exhausted, and he rested there.
Contemporary English V.	When David and those with him came to the Jordan River, they were tired out. But after they rested, they felt much better.
Easy English	At last, the king and everyone with him arrived (at the river Jordan). They were very tired. So, they stopped there and they had a rest.
Easy-to-Read Version	King David and all his people came to {the Jordan River}. The king and his people were tired. So they rested and refreshed themselves there.
Good News Bible (TEV)	The king and all his men were worn out when they reached the Jordan, and there they rested.
<i>The Message</i>	By the time they reached the Jordan River, David and all the men of the company were exhausted. There they rested and were revived.
New Berkeley Version	The king, with all the people that accompanied him, arrived [At the fords of the Jordan (2Sam. 15:28). This flight through the wilderness of Judah is the setting of Psalms 3 and 63 by David.] exhausted, and got refreshment there.
New Life Bible	The king and all the people with him were tired when they came to the Jordan. There he rested and received new strength.
New Living Translation	The king and all who were with him grew weary along the way, so they rested when they reached the Jordan River [As in Greek version (see also 17:16); Hebrew reads when they reached their destination.].

The Voice David and his men were weary when they at last arrived *at the Jordan River*, and there they stopped to rest.

### Partially literal and partially paraphrased translations:

American English Bible	And finally the king and all his people got tired and stopped to rest.
Christian Community Bible	The king, together with his men, arrived exhausted at the Jordan where he refreshed himself.
New American Bible (R.E.)	The king and all the soldiers with him arrived at the Jordan tired out, and stopped there to rest.
New Century Version	When the king and all his people arrived at the Jordan, they were very tired, so they rested there.
NIRV	The king and all of the people who were with him came to the place they had planned to go to. They were very tired. So David rested there.
New Jerusalem Bible	The king and all the people who were with him arrived exhausted at . . . . . and there they drew breath.
Revised English Bible	When the king and all the people with him reached the Jordan, they rested there, for they were worn out.
Today's NIV	The king and all the people with him arrived at their destination exhausted. And there he refreshed himself.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	The king and all the people with him came there tired to refresh.
The Expanded Bible	And the king and his people came tired to Jordan, and took their rest there.
Ferar-Fenton Bible	When the king and all his people arrived at the Jordan, they were very tired, so they rested there.
HCSB	In this way the king and all his people went wearily and depressed in mind.
New Advent Bible	Finally, the king and all the people with him arrived exhausted, so they rested there.
NET Bible®	A weary man was the king, and weary were all the people with him, when they reached their halting-place; and there they rested.
NIV, ©2011	The king and all the people who were with him arrived exhausted at their destination, where David [Heb "he"; the referent (David) has been specified in the translation for clarity.] refreshed himself.
	The king and all the people with him arrived at their destination exhausted. And there he refreshed himself.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king and all the people with him arrived exhausted, so he rested there.
Context Group Version	And the sovereign and all the people with him become languid; and refresh themselves there.
JPS (Tanakh—1985)	The king and all who accompanied him arrived [Some Septuagint manuscripts add "at the Jordan."] exhausted, and he rested there.
Orthodox Jewish Bible	And HaMelech, and kol HaAm that were with him, arrived weary, and refreshed themselves there [at the Yarden].

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the king and all the people who were with him came [to the Jordan] weary, and he refreshed himself there.
English Standard Version	And the king, and all the people who were with him, arrived weary at the Jordan [Septuagint; Hebrew lacks at the Jordan]. And there he refreshed himself.



The Geneva Bible	And the king, and all the people that [were] with him, came weary, and refreshed themselves there. That is, at Bahurim.
Green's Literal Translation	And the king came in wearied, and all the people with him; and he was refreshed there.
New RSV	The king and all the people who were with him arrived weary at the Jordan [Gk: Heb lacks at the Jordan]; and there he refreshed himself.
World English Bible	The king, and all the people who were with him, came weary; and he refreshed himself there.
Young's Updated LT	And the king comes in, and all the people who are with him, wearied, and they are refreshed there.
<b>The gist of this verse:</b>	The king and his people arrived to their destination (apparently the Jordan River) and are refreshed there.

### 2Samuel 16:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced gahm]	<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
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'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 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
'âyêph (אֵיֶפֶת) [pronounced gay-YAYF]	<i>famished; tired, weary, faint, worn out, exhausted, languishing [from toil or thirst]; knackered</i>	masculine plural adjective	Strong's #5889 BDB #746

## 2Samuel 16:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Keil and Delitzsch say<sup>43</sup> that the word above ought to be considered the proper name of a place, <i>Ayephim</i>. It would not be crazy for David to name this place himself as <i>Ayephim</i>, meaning <i>we are] weary, exhausted and famished</i>. In this way, it would not necessarily be considered a city but a place where David and his men stopped. You may recall that Abraham and Isaac named the same well by the same name, after receiving a visit from Ahimelech and Phicol. Moses gave a name to every stop that the generation of promise made, when going up the east side of the Jordan.</p>			

**Translation:** *The king and all the people who [are] with him arrive [and they are] worn out [and famished]*. Again, David is called *the king*, indicating that God the Holy Spirit recognized him as the true king of Israel.

We are not really told exactly where they have arrived, and it is possible that some of this information has dropped out of the text. Wherever they were going to first, they arrived there, and they are all worn out and famished.

Many of the footnotes say that the Greek tells us that they arrive at the Jordan River and refresh themselves there. This makes perfect sense, both in the literary context and geographically, that is the direction David is going in. There are at least two versions of the Septuagint (the Greek); but the versions which I have lack the word *Jordan* (which is in the next phrase).

## 2Samuel 16:14b

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
nâphash (נָפַשׁ) [pronounced <i>naw-FAHSH</i> ]	<i>to breath, to take a breath, to refresh oneself; to cease from working</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #5314 BDB #661
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Although several footnotes say that the Greek has to the word *Jordan* here; the versions I have do not. In fact, I cannot find any ancient version with *Jordan* in it.

**Translation:** *David [lit., he] refreshed himself there*. By this time, Shimei in long gone in the rear view mirror.

As has been previously mentioned, it appears that they have stopped at the Jordan River. This would be in keeping with 2Sam. 15:28, which reads: "Listen, [Zadok and Abiathar], I will stay at the fords of the desert-wilderness [which would be a specific place along the Jordan River], until word comes from you to inform me." Zadok and Abiathar will send word to David to get across the Jordan in 2Sam. 17:16 [Hushai is speaking to Zadok and Abiathar] "Now therefore send [this message] quickly, and tell David, saying, 'Do not lodge this night at the fords of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people who are with him.'" And when the messengers reach David, they tell him: "Get up and quickly pass over the water; for this is what Ahithophel has counseled you [to do]." So, throughout these chapters of Samuel, where David is, is well-attested to. There is no doubt about that, even if the place is not named in this chapter.

<sup>43</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:14.

Something needs to be said about human authorship—there are things which are often obvious to us, but not obvious to the reader. Many times, when I recheck my own writing, I find pronouns which have no clear antecedent, but I know to whom they refer. David, in recording this information, knew where he was going, named it on several occasions, so when he ended up did not need to be stated explicitly here—or so goes my theory.

Well, what about God the Holy Spirit? What about His Authorship? Again, we know where this is from other passages. Therefore, there is no need for God the Holy Spirit to correct or fix anything here. We know where we are—the fords of the desert-wilderness—so nothing needs to be fixed.

So, David has prearranged to be at the fords of the wilderness, which is a well-known crossing place to get across the Jordan. He would be there awaiting any information from Zadok and/or Abiathar, who are the priests in Israel who are to act as his eyes and ears in Jerusalem. David also has Hushai in deep cover, high up in the Absalom cabinet. So, all the while, David was planning to go to the Jordan and to stop there, and this is where he is. When he gets the message, which will come from deep cover, then he will cross over the Jordan. Josephus<sup>44</sup> confirms this in his history of this time period, so, if Josephus knows this, then we are not assuming too much ourselves.

Some claim that this place where David refreshes himself has already been named : Bahurim (v. 5). V. 5 has David on the outskirts of the city on the west side, and he refreshes himself on the east side of the city, closer to the Jordan. This is certainly a possibility, and does not really contradict anything that we have had so far. It simply indicates a different place for David and his men to become refreshed. However, Bahurim and the Jordan River would have likely been very close to one another, Bahurim possibly being the last city before the fords of the wilderness. Keil and Delitzsch say<sup>45</sup> that this would not make sense, as the well at Bahurim appears to be still a distance from David (2Sam. 17:18). Furthermore, would David have stopped in a place where there is that nutball Shimei cursing him out?

V. 14: **The king and all the people who [are] with him arrive [and they are] worn out [and famished]. David [lit., he] refreshed himself there.** In the Hebrew, it sounds as if David is the only person who refreshes himself there. However, the verbs often tend to be masculine singular, and associated with David alone (as the verb *to come in, to arrive*), as it is quite obvious that David did not push on and leave his army behind. Therefore, we may reasonably assume that everyone is refreshed, although the Bible concentrates on David in particular.

On the other hand, in the previous phrase, there is an adjective; and that adjective is in the masculine plural, as it applies to everyone. This simply suggests that it is not uncommon to speak of David alone in terms of the action of the verb, even though everyone with him is also going with him and being refreshed when they arrive at their destination. However, it appears to be equally common to apply the adjective to everyone. I could not say *why* this is the case, apart from this just being the way the Hebrew works. The reason for this is, David is a leader; David is the natural leader here. Therefore, much of the action is attributed to him, although those with him also participate in the same acts. You may think that I am making too big a deal of this, but we will see a literary contrast to this in the next verse when we begin to follow Absalom.

---

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

## Absalom Interrogates Hushai, David's Friend

We follow two parallel tracks in this and the previous chapter; David leaving Jerusalem and Absalom entering into Jerusalem. The first half of 2Sam. 15 concentrates on Absalom's rise to power, and his time in Hebron. The second half followed David out of Jerusalem; and the first half of this chapter has David still moving away from Jerusalem. However, at this verse, we go back to Absalom, and he is entering into Jerusalem.

<sup>44</sup> From [Antiquities](#) I. 7. c. 9. sect. 4. Gill points this out in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16:14.

<sup>45</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:14.

**And Absalom and all the people—a man of Israel—came [to] Jerusalem; and Ahithophel [is] with him.**

2Samuel  
16:15

**Absalom and all the people—the men of Israel—arrived [in] Jerusalem; and Ahithophel [is] with him.**

**Absalom and all the people—the men of Israel—have arrived in Jerusalem; and Ahithophel is with them.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	But Absalom and all his <u>people</u> of Israel came into Jerusalem, and Achitophel was with him. The English translation lacks <i>of Israel</i> .
Masoretic Text (Hebrew)	And Absalom and all the people—a man of Israel—came [to] Jerusalem; and Ahithophel [is] with him.
Peshitta (Syriac)	And Absalom and all the <u>people</u> who were with him and all Israel came to Jerusalem, and Ahithophel with him.
Septuagint (Greek)	And Absalom and all the men of Israel went into Jerusalem, and Ahithophel with him.
Significant differences:	Both the Latin and the Syriac have <i>people</i> instead of <i>men of Israel</i> . The Latin has <i>people of Israel</i> ; where as the Douay Old Testament, translated from the Latin, left out <i>Israel</i> .

#### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Ahithophel's advice</b> Now Absalom and all the Israelites entered Jerusalem, and Ahithophel was with him.
Contemporary English V. Easy-to-Read Version	By this time, Absalom, Ahithophel, and the others had reached Jerusalem. Absalom, Ahithophel, and all the people of Israel came to Jerusalem.
New Life Bible	Absalom and all the people, the men of Israel, came into Jerusalem. And Ahithophel was with him.
New Living Translation	<b>Ahithophel Advises Absalom</b> Meanwhile, Absalom and all the army of Israel arrived at Jerusalem, accompanied by Ahithophel.
The Voice	Meanwhile Absalom and all his people, the men of Israel, came into Jerusalem; and Ahithophel was with him.

#### Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> <sup>TM</sup>	Well, AbSalom, AhiThophel, and all his men of IsraEl got back to JeruSalem. Meanwhile, Absalom and all Israel's troops came to Jerusalem, and Ahithophel was with him.
New American Bible	In the meantime Absalom, accompanied by Ahithophel, entered Jerusalem with all the Israelites.
New American Bible (R.E.)	<i>Absalom's Counselors.</i> In the meantime Absalom, with all the Israelites, entered Jerusalem, and Ahithophel was with him.
New Century Version NIRV	Meanwhile, Absalom, Ahithophel, and all the Israelites arrived at Jerusalem. <b>Hushai and Ahithophel Give Advice to Absalom</b> During that time, Absalom and all of the men of Israel came to Jerusalem. Ahithophel was with him.
Today's NIV	<b>The Advice of Ahithophel and Hushai</b>

Meanwhile, Absalom and all the men of Israel came to Jerusalem, and Ahithophel was with him.

### Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	Meanwhile, Absalom, Ahithophel, and all the Israelites [people/army of Israel] arrived at Jerusalem.
Ferar-Fenton Bible	(B.C. 1023.) <i>Absalom's infamous Conduct in Jerusalem.</i> But Absalom and all the forces of the men of Israel advanced to Jerusalem; and Akhitophel along with them.
HCSB	Now Absalom and all the Israelites came to Jerusalem. Ahithophel was also with him.
New Advent Bible	<sup>15</sup> Meanwhile Absalom and his men had entered Jerusalem, and Achitophel with him; <sup>16</sup> and there David's friend, Chusai the Arachite, met them; Greeting, he said, greeting to the king! V. 16 is added for context.
NET Bible®	<i>The Advice of Ahithophel</i> Now when Absalom and all the men [Heb "and all the people, the men of Israel."] of Israel arrived in Jerusalem, Ahithophel was with him.
NIV – UK	<b>The advice of Hushai and Ahithophel</b> Meanwhile, Absalom and all the men of Israel came to Jerusalem, and Ahithophel was with him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Meanwhile Avshalom and all the people, the men of Isra'el, came to Yerushalayim; Achitofel was with him.
exeGesés companion Bible	<b><u>ABI SHALOM APPROACHES YERU SHALEM</u></b> And <u>Abi Shalom</u> and all the people of the men of Yisra El, come to Yeru Shalem with Achiy Thophel:...
Orthodox Jewish Bible	And Avshalom, and kol HaAm Ish Yisroel, came to Yerushalayim, and Achitophel with him.
<i>The Scriptures</i> 1998	And <u>Abshalom</u> and all the people, the men of Yisra' ěl, came to Yerushalayim, and <u>Ahithophel</u> was with him.

### Literal, almost word-for-word, renderings:

English Standard Version	Now Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.
NASB	<b>Absalom Enters Jerusalem</b> Then Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel with him.
New King James Version	<b>The Advice of Ahithophel</b> Meanwhile Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel was with him.
New RSV	Now Absalom and all the Israelites [Gk: Heb all the people, the men of Israel] came to Jerusalem; Ahithophel was with him.
Syndein/Thieme	{Verses 15-23: David's Mole (Hushai of Previous Chapter) Penetrates Absalom's Command} Now Absalom, and all the people the men of Israel, {referring to the revolutionary forces that joined Absalom there is representation of every tribe in the land} arrived at Jerusalem and Ahithophel . . . with him. {Note: Remember from the chapter, it was Hushai's job to frustrate the genius counsel of Ahithophel (Bathsheba's grandfather). He was David's former 'Secretary of State'.}



Young's Updated LT And Absalom and all the people, the men of Israel, have come in to Jerusalem, and Ahithophel with him.

**The gist of this verse:** Meanwhile, Absalom enters into Jerusalem along with some allies and Ahithophel.

So, essentially, this chapter is divided into two parts: David exiting Jerusalem and the people that he runs into; and Absalom entering into Jerusalem and the people he runs into.

### 2Samuel 16:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĀbîyshâlôwm (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
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
ʿam (עַם) [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
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
<p>According to Clark,<sup>46</sup> <i>the men of Israel</i> are not found in the Chaldee, Septuagint, Syriac, Vulgate, and Arabic, and in two of Kennicott's and De Rossi's manuscripts. Although I find them lacking in the Syriac, they are in the version of the LXX which I use. My Vulgate has <i>the people of Israel</i> rather than <i>the men of Israel</i>. However, for whatever reason, <i>of Israel</i> is not found in the Douay Old Testament, which is based upon the Latin. The NAB (both versions) have <i>Israelites</i> (= <i>the people of Israel</i>).</p>			
<p>I realize that I have belabored this point, far beyond any useful importance; but this is typical of the textual problems of the Old Testament. Most believers, after reading this (including myself) often think, <i>what's the big deal?</i> The big deal is, with most contested portions of Scripture, there is no big deal.</p>			
bôw' (בָּוּ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #935 BDB #97

<sup>46</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 16:15.

## 2Samuel 16:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>oo</sup> -shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

**Translation:** *Absalom and all the people—the men of Israel—arrived [in] Jerusalem;...* Absalom is David's errant son who has rebelled against him. He was declared king when in Hebron, and he marched into Jerusalem a day or so before David marched out (2Sam. 15:10–17, 37 16:15).

Interestingly enough, although David and his men travel about, the masculine singular verb is used; however, here, a masculine plural verb is used instead, indicating that they all arrived as a group. Now, we know that David arrived with all of his people as a group. David did not outrun his people to arrive at their destination first. So, why the change of verbs? Why is the a masculine singular associated with David and his people; but here, a masculine plural for Absalom and his people? David is a leader, and he makes the decisions. Therefore, the verb is associated specifically with him. Absalom, despite the fact that he engineered this rebellion from his own genius, he is not a true leader. So, when he moves in a group, he is just one of the group moving along. Furthermore, we will see his lack of vision and leadership in this chapter.

Although there was some disagreement as to where David was going to; but Absalom and his people arrive in Jerusalem. They came up from Hebron. You may recall that, at the right instant, hundreds of men stood in the middle of their respective cities and cried out, "Absalom is king in all of Israel!" So David, rather disconcerted, made a quick decision to leave Jerusalem, and a small number people have gone with him.

If you read the grayed tables, you will note that there is a minor problem with this portion of v. 15, and, typical of most Old Testament discrepancies, it is not significant.

## 2Samuel 16:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Āchîythôphel (אֲחִי־תוֹפֵל) [pronounced uhkh-ee-THOH-feh]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27
'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 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** *...and Ahithophel [is] with him.* Ahithophel is Bathsheba's grandfather. David essentially raped or, at the very least, took advantage of Bathsheba, as king of the land, while she was still married, and then David had her husband killed. Much of this information was known throughout the land. Some of it was known in bits and pieces, and there were a number of very angry people over David's behavior. Ahithophel was one of those

men. He was a brilliant strategist who once worked for David; and he is a man who apparently knows all of David's thinking and all of his faults. If anyone can blow a hole in David's tactics, it would be Ahithophel.

Ahithophel hooked up with Absalom, not because Absalom is this great guy; but because he hates David so much (this is an assumption based upon the narrative in the Bible). Two of the psalms of David that we have studied is a psalm about David being betrayed by a friend, and man have supposed that friend to be Ahithophel. At one time, Ahithophel respected and supported David; but since David's dalliance with Bathsheba, Ahithophel's granddaughter, Ahithophel turned against David. **Psalm 41** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Psalm 55** ([HTML](#)) ([PDF](#)) ([WPD](#)).

At this point, Ahithophel may not fully realize what he is signing up for, despite his brilliance. He knows that David is brilliant; and he has assumed that Absalom is as well (Absalom is a brilliant revolutionary; but, as we will find, not fully ready to be king). At the end of this chapter, it is going to become clear that it is Ahithophel keeping this revolution afloat, not Absalom. Absalom has planned out his chess moves 4 moves in advance, but he did not continue to keep planning them out in advance. Once he gets to that point, we are going to find out that he does not know what to do next. We are going to find out that there is no grand plan, that all he has going for him is a great political mind. He knows how to initially seize power, but he is not very sure what to do next. This is why this half chapter opens up speaking of both Absalom and Ahithophel.

To remind you, Bathsheba is now David's wife, but he had sex with her while she was married (and it may have been rape). Bathsheba is first the daughter of Eliam. Although the name Eliam is found only twice in association with Bathsheba, there is another Eliam who is one of David's 30 warriors (2Sam. 23:34). Now, if he is the same man—which I believe is the case—then this makes for a very interesting set of circumstances. His father is Ahithophel and Ahithophel is the revolutionary named here. As has been alluded to, Ahithophel is a most important component on Absalom's team. Absalom, David's son, would be nothing apart from Ahithophel, and what has happened explains why Ahithophel is so willing to rebel against David.

Now, interestingly enough, Eliam, Bathsheba's own father, has made his peace with David and is one of David's greatest soldiers. But, Ahithophel has not been able to. In fact, Ahithophel allies himself with Absalom in order to exact revenge from David.

R. B. Thieme, Jr. suggests that Ahithophel allies himself with Absalom due to iconoclastic arrogance. That is, he made an idol out of David, and then, after viewing David's weaknesses (David took his granddaughter Bathsheba and had sex with her while she was still married), he turned against David. In fact, he hated David and could not get over this hatred. This hatred, based upon iconoclastic arrogance, controlled Ahithophel's life and his relationship to David from that point on. He never recovered from this arrogance.

### **Links to the Doctrine of Iconoclastic Arrogance (also known as the Feet of Clay Syndrom)**

A download from Joe Griffin:

[admin.joegriffin.org/lists/Courses/Attachments/50571/CC02-886.rtf](http://admin.joegriffin.org/lists/Courses/Attachments/50571/CC02-886.rtf)

A brief overview of the **Interlocking Systems of Arrogance** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Iconoclastic Arrogance](#) from McLaughlin.

## Links to the Doctrine of Iconoclastic Arrogance (also known as the Feet of Clay Syndrom)

### Iconoclastic (or, Disillusionment) Arrogance

The arrogance of disillusion is called iconoclastic arrogance or the feet of clay syndrome.

(1) This begins when you put someone on a pedestal. Then when their feet of clay shows, you become disillusioned and react to whatever they represent.

(2) In other words, arrogance creates an idol of enchantment and illusion, but when the idol is shattered, arrogance is shocked and distracted and disoriented to life.

(3) As a result, the arrogant creator of the idol seeks to destroy the idol, a revenge in which the person can only gain his self-respect by destroying the thing which has allegedly destroyed his self-respect.

(4) Illusion created by arrogance is illusion destroyed by arrogance.

Iconoclastic arrogance is idolizing a person, which person is then mentally destroyed by the admirer's own disillusionment.

See also R. B. Thieme, Jr.'s 1972 David Series #631\_0429 through #631\_430

### Chapter Outline

### Charts, Maps and Short Doctrines

Ahithophel should have come to the same conclusion that his son Eliam apparently came to: David has a sin nature, David has done some very wrong things, but this is between God and David—God will deal with David. However, as long as David is king of Israel, then the citizens of Israel owe him their allegiance. David has had a long period of time where he has done many things right. He had put the right people into the right positions, he has kept Israel safe in many outside attacks, and he has been fair and just with the people. His sin with Bathsheba and Uriah was big—but so is God. God is able to deal with David. When someone has sinned, and we know about it, and it is a big deal, then get out of the way and let God deal with it. If it is a crime, that is a different matter and should be reported to the police; but sins that are not crimes are dealt with by God, not by us. So, Ahithophel has no reason to try to step into the picture here in order to make David hurt. However, at the end of this chapter, it will be clear that is a part of what Ahithophel wants. At some point, Ahithophel's own arrogance will make him even more miserable, and he will commit suicide.

**Application:** Being arrogant—and particularly being involved in the **arrogance complex**—means that you cannot find any sustained happiness in this life. You may have your right man or your right woman, but you cannot be happy when trapped in the arrogance complex. God may provide for you a wonderful church with an excellent pastor-teacher, and, if you are in the arrogance complex, you will be unhappy. You may have success in your field of business or in your profession, but in the arrogance complex, you will have an unhappy soul.

At this point, everything has been smooth sailing for Absalom. He outwitted his father, taking with him 200 of David's men down to Hebron who did not realize that Absalom was a revolutionary. Absalom had built up support for himself in many different ways, including standing out by the courthouse and sympathizing with the losers of each case. He had a support system scattered throughout Israel to proclaim him king at the right moment. At this point, everything that Absalom had done was a scheme, with this end in mind, and now, here he is, leading a victorious march into Jerusalem.

We find this with entertainers and movie stars all of the time. They have a few good roles and their publicist gets the right kinds of stories out there, many of which are hyped. And then the movie star believes the hype that his people put out there. This is Absalom. He is the one who ran this phony campaign, but now he is awash in the cheers of the crowd, thinking that he has won over the people.

Because of all this, Absalom is overconfident and arrogant. What he planned out, came off without a hitch. He should not be king—he has nothing to recommend him to be king—and yet here he is, marching victoriously into Jerusalem. Being a king means having all of the power and the perks; yet Absalom has given no thought to his responsibilities. Furthermore, Absalom is out of moves—he does not know what to do next.

Absalom clearly outwitted his father David; but he cannot outwit the plan of God.

---

The final verse of the previous chapter was: [So Hushai, David's personal adviser, entered Jerusalem just as Absalom was entering the city](#) (2Sam. 15:37; HCSB). Hushai, when he heard that David was leaving Jerusalem, went to him, offering his company and help. However, because Hushai is an older man, keeping up with David would have been difficult. However, David had a stroke of genius—to use Hushai as a spy. This is the first recorded instance of spying that we are aware of, since Rahab the prostitute in Joshua 2. This is the first instance where all of this was intentional, so that Hushai would become a mole in Absalom's inner circle, relaying both information to David, through a network of spies, and to also frustrate the counsel of Ahithophel, whose counsel was as if it came from God (2Sam. 16:23). Therefore, David has Hushai return to Jerusalem. Hushai here makes first contact with the target, who is Absalom.

**And so he is as which has come Hushai the Archite, a friend of David, unto Absalom. And so says Hushai unto Absalom: "Let have life the king; let have life the king."**

2Samuel  
16:16

**And it was just as Hushai the Archite, David's ally, had come to Absalom, that he [lit., *Hushai*] said to Absalom, "Let the king have [a long] life; let the king have [a long] life!"**

**And it came about just then that Hushai the Archite, David's ally, had come to Absalom, that he said to Absalom, "Long live the king; long live the king."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king.
Masoretic Text (Hebrew)	And so he is as which has come Hushai the Archite, a friend of David, unto Absalom. And so says Hushai unto Absalom: "Let have life the king; let have life the king."
Peshitta (Syriac)	And when Hushai the Archite, Davids friend, came to Absalom, Hushai said to Absalom, Long live the king! long live the king!
Septuagint (Greek)	And it came to pass when Hushai the chief friend of David came to Absalom, that Hushai said to Absalom, Long live the king!

Significant differences: No dramatic differences here.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Then David's friend Hushai, who was from Erech, approached Absalom and said to him, "Long live the king! Long live the king!"
Easy English	Now Hushai the *Arkite was David's friend. Hushai went to Absalom and said, 'I hope that the king will live for a long time. I hope that the king will live for a long time.
Good News Bible (TEV)	When Hushai, David's trusted friend, met Absalom, he shouted, "Long live the king! Long live the king!"
<i>The Message</i>	Soon after, Hushai the Arkite, David's friend, came and greeted Absalom, "Long live the king! Long live the king!"



New Living Translation	When David's friend Hushai the Arkite arrived, he went immediately to see Absalom. "Long live the king!" he exclaimed. "Long live the king!"
The Voice	When Hushai the Archite, David's friend, came to Absalom, he saluted Absalom. <b>Hushai:</b> Long live the king! Long live the king!

### Partially literal and partially paraphrased translations:

American English Bible	Then HushAi (David's best friend) went to see to AbSalom and said, 'Long live the king!'
God's Word™	When David's friend Hushai from Archi's family came to Absalom, he said, "Long live the king! Long live the king!"
NIRV	Then Hushai, the Arkite, went to Absalom. He said to him, "May the king live a long time! May the king live a long time!" Hushai was David's friend.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Hushai the Archite, David's neighbor had come to Absalom. Hushai said to Absalom, "The king lives! The king lives!"
Ferar-Fenton Bible	Then Hushai, the Arki, the friend of David came to Absalom, and Hushai exclaimed to Absalom, "Long live the king! Long live the king!"
NET Bible®	When David's friend Hushai the Arkite came to Absalom, Hushai said to him [Heb "to Absalom." The proper name has been replaced by the pronoun "him" in the translation for stylistic reasons.], "Long live the king! Long live the king!"

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...and so be it, Hushay the Arkiy, the friend of David, comes to Abi Shalom: and Hushay says to Abi Shalom, The sovereign lives! The sovereign lives!
Hebrew Names Version	It happened, when Chushai the Arki, David's friend, was come to Avshalom, that Chushai said to Avshalom, [Long] live the king, [Long] live the king.
Orthodox Jewish Bible	And it came to pass, when Chushai the Archi, re'eh Dovid, was come unto Avshalom, that Chushai said unto Avshalom, Long live HaMelech, Long live HaMelech.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And when Hushai the Archite, David's friend, came to Absalom, Hushai said to [him], Long live the king! Long live the king!
Concordant Literal Version	...and it comes to pass, when Hushai the Archite, David's friend, has come unto Absalom, that Hushai said unto Absalom, `Let the king live! let the king live!
Context Group Version	When Hushai the Archite, David's confidant, came to Absalom, Hushai said to Absalom, [ Long ] live the king, [ Long ] live the king.
English Standard Version	And when Hushai the Archite, David's friend, came to Absalom, Hushai said to Absalom, "Long live the king! Long live the king!"
New King James Version	And so it was, when Hushai the Archite, David's friend, came to Absalom, that Hushai said to Absalom, " <i>Long</i> live the king! <i>Long</i> live the king!"
Syndein/Thieme	And it came to pass, when Hushai the Archite, David's 'mole', {re`eh - was originally a word to describe a woman secretly entering a man's tent for prostitution. Here it refers to the fact that Hushai is loyal to David and is entering into clandestine activities on behalf of the legitimate authority of the nation. This points out to lie and deceive on and on when the motivation is the best interests of the nation of God,

it is not a sin. See also Rahab the prostitute in Jericho.) **had come unto Absalom, that Hushai said unto Absalom, "Let the king live . . . let the king live."** {this is an idiom that Hushai is saying to Absalom that he 'desires' Absalom to have a long and prosperous reign. He is humbling himself before arrogant Absalom so that Absalom will accept him into his inner court. Absalom lied to his father to start the revolution and that was a 'sinful lie'. Here we have an honorable lie.}.

Webster's Bible Translation	And it came to pass, when Hushai the Archite, David's friend, had come to Absalom, that Hushai said to Absalom, God save the king, God save the king.
World English Bible	It happened, when Hushai the Archite, David's friend, was come to Absalom, that Hushai said to Absalom, <i>Long</i> live the king, <i>Long</i> live the king.
Young's Updated LT	And it comes to pass, when Hushai the Archite, David's friend, has come unto Absalom, that Hushai says unto Absalom, "Let the king live! let the king live!".

**The gist of this verse:** Absalom comes across Hushai the Archite, David's friend, who is calling for long life for the king.

### 2Samuel 16:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
Chûwshay (חֹשֶׁה) [pronounced <i>khoo-SHAH-ee</i> ]	<i>to make haste, to hurry; transliterated Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
'Arkîy (אֲרָכִי) [pronounced <i>ahr-KEE</i> ]	<i>from Arkansas,<sup>47</sup> transliterated Archite</i>	Gentilis adjective with the definite article	Strong's #757 BDB #74

<sup>47</sup> Just a joke, derivation unknown.

## 2Samuel 16:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêa <sup>c</sup> (עָרָ) [pronounced RAY-ahg]	<i>associate, neighbor, colleague, fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular construct	Strong's #7453 BDB #945
Dâvid (דָּוִד); also Dâviyd (דִּיּוּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (לְ) [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 (אָבִישׁיבָא) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

**Translation:** [And it was just as Hushai the Archite, David's ally, had come to Absalom,...](#) The idea here is, we have action occurring concurrently. David has arrived where he is going and being refreshed; and Absalom is making his grand entrance into Jerusalem; and there are people shouting "Long live the king!" as Absalom rides by (with his entourage). No doubt, this was carefully organized by his men on the ground. This would not be much of a victory march, if the only people on the street are Absalom and his army.

The text does not specifically state that this is a victory parade, and that people are lining the streets to see and to cheer Absalom. However, that appears to be what the scene is (compare 1Sam. 10:24 1Kings 1:21). It would make little sense for Absalom to be riding through empty streets, and there is Hushai, shouting all by himself. Therefore, this is a victory march, and there are people all about, cheering Absalom as he enters into Jerusalem, and rides toward the palace; and much of this was set up by his men, orchestrating this very much like the rest of Absalom's rise to power.

There would have been two types of people at this rally: those who heartily supported Absalom, and those who did not, but wanted to make a good impression on Absalom. The writing is on the wall; David has exited Jerusalem and Absalom has entered, not but a day after Absalom had been declared king of all Israel. This is the buzz all over Jerusalem. People have observed David leaving; people have heard the shouting, "Absalom is king in Hebron." They know Absalom is riding into Jerusalem.

In fact, what would seem reasonable is that, Absalom had a very good ground game (as they say in politics). He had a number of devoted followers getting all of this ste up prior to his entry into Jerusalem. They would have made certain that it is known that David has left Jerusalem. They would have announced the Absalom is king in Hebron. They would further announce that Absalom is going to enter Jerusalem at such and such an hour. To be clear, the text only speaks of men standing up in every city and shouting, "Absalom is king in Hebron." But that would be typical of Absalom's ground game, and not the entire extent of it.

**Application:** We have recently seen this in our own history. Barack Obama, who has presided over one of the most lackluster economic recoveries since FDR, won his reelection based upon what appears to have been a good ground game (I write this in 2013). He never closed up his many campaign offices in Ohio, which was a critical state in his reelection. I don't know what other things he did on the ground, but it was quite effective. For the first time that I recall in political history (in my lifetime), President Obama appealed specifically to the low-information voter. With most news organizations on his side, he was almost never challenged in his campaign, making many campaign stops on various television programs designed to entertain, not to offer up serious political discourse.

One may disagree with Obama’s policies and viewpoint, but one has to respect the brilliance of those who ran his campaign. What Karl Rove did for George Bush in his two elections, so the campaign staff did for Barack Obama, but better.

**Application:** The low-information citizen is unable to correctly interpret history. Many go by impressions and feelings (President Obama seems to be a very nice guy with a great family), which is often supported by the news, which, for the most part, is uncritical of him. So many of the people in Jerusalem, just like the people of the United States in 2013, are unable to properly interpret history (as it is ongoing). The people did not have enough doctrine in their souls to view their own circumstances logically or critically. Many of the people in Jerusalem simply assumed that this was the change of power, and that was it. Many people in the United States, in the year 2012, saw President Obama as intelligent, attractive, interesting and a guy they might even want to have a beer with; and based upon these superficial impressions, supported him in 2008 and in 2012. Few of his supporters ever connected Obama’s policies to the present-day economy, which is not even keeping pace with population growth (yearly growth needs to be around 2–2½% in order to keep up with population growth; less than that means that the economy is *not* improving).

**Application:** My intention here is not to organize some kind of a political rally, because most people will read this long after Obama is out of power. However, the key to correctly interpreting history is not to spend hours watching FoxNews (although being up on the news is certainly not sinful); but to know Bible doctrine. What do we know about Absalom? He is extremely handsome and personable. He is an impressive figure, and many people are charmed by him. But his good looks and charm hide the vicious soul of a criminal.

So far, vv. 15–16a read: *Absalom and all the people—the men of Israel—have arrived in Jerusalem; and Ahithophel is with them. And it came about just then that Hushai the Archite, David’s ally, had come to Absalom,...* In this revolution, apart from King David, these are the three principal players: Absalom, Ahithophel and Hushai. Hushai, if you will recall from the previous chapter, was an ally of David’s and an answer to prayer. David threw off this 5 second prayer to God, as he went up the hill (the Mount of Olives), and when David arrived at the summit, there was Hushai, God’s answer to David’s prayer. David prayed for God to frustrate the counsel of Ahithophel, and here is Hushai, also a brilliant strategist, willing and able to help David as a mole in the upper echelon of the Absalom cabinet. And hence is born, insofar as we know, the first counterinsurgency operation in human history. In this passage, Hushai makes his first contact with Absalom, whose organization, Hushai wants to penetrate.

Matthew Henry lays out the scene for us: *Absalom had notice sent him speedily by some of his friends at Jerusalem that David had withdrawn, and with what a small retinue he had gone; so that the coast was clear, Absalom might take possession of Jerusalem when he pleased. The gates were open, and there was none to oppose him. Accordingly he came without delay (2Sam. 16:15), extremely elevated, no doubt, with this success at first, and that when he formed his design, he probably apprehended the greatest difficulty, was so easily and effectually done. Now that he is master of Jerusalem he concludes all his own, the country will follow of course. God suffers wicked men to prosper awhile in their wicked plots, even beyond their expectation, that their disappointment may be the more grievous and disgraceful.*<sup>48</sup>

**2Samuel 16:16b**

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

<sup>48</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 16:15–23 (slightly edited).

## 2Samuel 16:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Chûwshay (חֻשַׁי) [pronounced khoo-SHAH-ee]	<i>to make haste, to hurry; transliterated Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
'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 (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
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310

It means, ❶ *to live, to have life*; ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezek. 37:5); ❹ *to recover health, to be healed* (Gen. 20:7 Joshua 5:8); ❺ *to be refreshed when one is weary or sad* (Gen. 45:27 Judges 15:19).

The cohortative expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1<sup>st</sup> person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the *hê* suffix to indicate this. This might be called *apocopated* in Owen's *Analytical Keys to the Old Testament*.

melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...that he [lit., *Hushai*] said to Absalom, “Let the king have [a long] life; let the king have [a long] life!” Although this seems to be rather drawn out, there are only two words here, repeated once. It might be more accurate to translate this, “Let live the king; let live the king.” More than likely, a few strong supporters of Absalom had organized this rallying cry. Hushai is there and he joins in, shouting with great enthusiasm and perhaps with a winning smile. Absalom knows who Hushai is (whether from his own personal knowledge or being informed by one of those at his side). By whatever source, Absalom knows that Hushai is a close personal friend of David's.

And it came about just then that Hushai the Archite, David's ally, had come to Absalom, that he said to Absalom, “Long live the king; long live the king.” This initial contact is critical. Hushai must disarm Absalom mentally. Absalom has to see Hushai as a supporter that he can trust and possibly as a valuable resource. Hushai has two things which he must do, if he can infiltrate Absalom's inner sanctum: (1) relay information to David about Absalom's next move and (2) countermand whatever brilliant strategy that Ahithophel offers to Absalom. When



speaking of compromising a computer system, we often hear the term back door. This is an entryway often designed by the programmer to enter into that system. Absalom has a back door by which someone is able to enter into his thinking and to thwart good advice—through his arrogance. That is Absalom’s weakness, and Hushai will be careful to exploit this particular weakness.

We might view Hushai’s first words to Absalom as being deceptive. Absalom of course believes that Hushai is speaking of him, when he calls out, “Long live the king!” But we, who have been behind the scenes, know that Hushai wants the return of David as king, and wants his life to be long in the land.

Some expositors get this completely wrong. Gnana Robinson, for instance, has Hushai joining Absalom’s court at this time.<sup>49</sup> What do you think just happened? Hushai approaches Absalom saying, “I want a job; long live the king!”? That would be goofy. The place where you shout out, “Long live the king” is in a crowd of people calling out the same thing. Hushai will later become a part of Absalom’s inner cabinet, but Absalom will call for Hushai specifically (2Sam. 17:5–6).

**And so says Absalom unto Hushai, “This [is] your grace to your friend? For why [did] you not go with your friend?”**

2Samuel  
16:17

**Absalom then asked Hushai, “[Is] this your grace [or, *kindness*] to your friend? Why [did] you not go with your friend?”**

**Looking him over, Absalom then asked Hushai, “Is this how you show your loyalty to a friend? Why didn’t you go with your friend?”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Absalom said to him, Is this your kindness to your friend? Why did you not go with your friend?
Masoretic Text (Hebrew)	And so says Absalom unto Hushai, “This [is] your grace to your friend? For why [did] you not go with your friend?”
Peshitta (Syriac)	And Absalom said to Hushai, Is this your kindness to your friend? Why did you not go with your friend?
Septuagint (Greek)	And Absalom said to Hushai, Is this your kindness to your friend? Why did you not go forth with your friend?

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Common English Bible	But Absalom said to Hushai, “Is this how you show loyal love to your friend? Why didn’t you go with him?”
Easy-to-Read Version	Absalom answered, “Why are you not loyal to your friend {David}? Why did you not leave {Jerusalem} with your friend?”
<i>The Message</i>	Absalom said to Hushai, “Is this the way you show devotion to your good friend? Why didn’t you go with your friend David?”
New Berkeley Version	“Is this the loyalty you have toward your friend?” Absalom asked Hushai, “Why haven’t you gone along with your confidant?”
New Century Version	Absalom asked, “Why are you not loyal to your friend David? Why didn’t you leave Jerusalem with your friend?”

<sup>49</sup> Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans’s Publishing Co., Grand Rapids, ©1993; p. 238.

New Living Translation	"Is this the way you treat your friend David?" Absalom asked him. "Why aren't you with him?"
The Voice	<b>Absalom:</b> <sup>17</sup> Is this how you repay my father's friendship? Wouldn't it be better for you to have followed him?

### Partially literal and partially paraphrased translations:

American English Bible	But AbSalom asked HushAi, 'Is this the way you treat your friend? Why didn't you go along with your buddy?'
God's Word™	"Is that how loyal you are to your friend?" Absalom asked Hushai. "Why didn't you go with him?"
New American Bible (R.E.)	But Absalom asked Hushai: "Is this your devotion to your friend? Why did you not go with your friend?"
NIRV	Absalom asked Hushai, "Is this the way you show love to your friend? Why didn't you go with him?"
Today's NIV	Absalom said to Hushai, "So this is the love you show your friend? If he's your friend, why didn't you go with him?"

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Absalom said to Hushai, "Is this your mercy to your neighbor? Why not go with your neighbor?"
Bible in Basic English	And Absalom said, Is this your love for your friend? why did you not go with your friend?
The Expanded Bible	Absalom asked, "Why are you not loyal [ <sup>L</sup> Is this the love/loyalty you show] to your friend David? Why didn't you leave Jerusalem with your friend?"
NET Bible®	Absalom said to Hushai, "Do you call this loyalty to your friend? Why didn't you go with your friend?"
NIV – UK	Absalom said to Hushai, `So this is the love you show your friend? If he's your friend, why didn't you go with him?'

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And Abi Shalom says to Hushay, Is this your mercy to your friend? Why go you not with your friend?
Orthodox Jewish Bible	And Avshalom said to Chushai, Is this thy chesed (loyal loving-kindness) to thy re'a (friend)? Why wentest thou not with thy re'a (friend)?.

### Literal, almost word-for-word, renderings:

Context Group Version	And Absalom said to Hushai, Is this your family allegiance { Hebrew: hesed } to your confidant? Why didn't you go with your confidant?
English Standard Version	And Absalom said to Hushai, "Is this your loyalty to your friend? Why did you not go with your friend?"
Syndein/Thieme	{Verses 17-19: David's Mole Hushai Penetrates Absalom's Inner Staff} The Absalom interrogated to Hushai, "Is this your kindness/loyalty/'manifestation of grace' {chesed} to your friend? {Arrogant Absalom can not even call David his 'father' or his 'king' so he uses friend} Why did you not go with your friend {David}?" {Note: An arrogant person is not an effective interrogator. Here Absalom is not really looking for information, instead he is more interested in having Hushai grovel and bow before him. He is asking questions of pettiness.}.

Updated Bible Version 2.11	And Absalom said to Hushai, Is this your kindness to your companion? Why didn't you go with your companion?
World English Bible	Absalom said to Hushai, Is this your kindness to your friend? Why didn't you go with your friend?
Young's Updated LT	And Absalom says unto Hushai, "This your kindness with your friend! why have you not gone with your friend?"

**The gist of this verse:** Absalom quizzes Hushai, asking him why he did not go with David.

### 2Samuel 16:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, <i>to ask, to answer, to reply</i> ; depending upon the context.			
'Ăbîyshâlôwm (אָבִישׁוֹלֹם) [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
'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
Chûwshay (חֹשַׁי) [pronounced <i>khoo-SHAH-ee</i> ]	<i>to make haste, to hurry; transliterated Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i> ]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2617 BDB #338
'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
rêa' (רֵעַ) [pronounced <i>RAY-ahg'</i> ]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** Absalom then asked Hushai, “[Is] this your grace [or, kindness] to your friend? Absalom has been carefully examining all of the players. He knows who this or that person is, with regards to the military with David. He plots things out with great care. So Absalom recognizes<sup>50</sup> Hushai in this crowd, and he knows that he is a brilliant military mind. This is, after all, Absalom’s area of weakness—like the rest of David’s sons, he knows nothing about the military.

Absalom is pretty smart and pretty crafty. So, he decides to informally interrogate Hushai. In his own conceit, he is pretty certain that he can spot a liar.

When Absalom speaks to Hushai, as asks about his friendship to King David, this may be intentional on Absalom’s part, to make it seem that he knows who Hushai is. If you will recall, Absalom was not in David’s army (not that we know), and that he spent most of his adult life outside of the palace. Therefore, it is not impossible that Absalom does not really know David’s inner circle of friends and advisors. As a child, he no doubt knew these men, but as an adult, he did not (recall that, even when David allows Absalom to return to Jerusalem, Absalom was not allowed to come before David for a couple of years after that). If Absalom really did not recognize Hushai, but was fed information from one of his own men, that would make Absalom’s statement here even more powerful. Here is Hushai, a former close friend of David’s, and Absalom comes up to him—out of everyone in this crowd—and he says, “Is this your grace to your friend?” In Absalom’s mind, this is pretty damned clever. He spots an ally of David’s and goes right up to him and interrogates him right there on the spot. He does not interrogate Hushai like he is an enemy or a man under suspicion, but this appears to be a casual interview, saying to Hushai, “Yeah, I know who you are. I picked you out of this crowd. I have my eye on you.” Perhaps Absalom is just being too smart by half.

However, Hushai is not phased by this line of questioning. He wants to make contact with Absalom. How much better this is that Absalom has come right up to him; that Absalom has spoken first. All Hushai needs to do is, use the back door to get into Absalom’s brain—he just needs to use Absalom’s arrogance against him. Now, what Hushai cannot do is sound effusive and overly sycophantic. He needs to come off like a realist, not as a phony or as a partisan.

### 2Samuel 16:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 (מַה) [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> .			
’al (אֵל) [pronounced a]	<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

<sup>50</sup> We do not know if Absalom recognized Hushai, or if someone in his entourage recognized him. The same thing is true of the knowledge of Hushai; this may have been fed to Absalom.

## 2Samuel 16:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
rêa <sup>c</sup> (עַר) [pronounced RAY-ahg <sup>j</sup> ]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** *Why [did] you not go with your friend?* Absalom knows who Hushai is and he knows that there is a reasonably close relationship between Hushai and David. So, he asks Hushai why he did not go with David.

What Absalom is doing here is not bad, for a beginner. He appears to simply be making conversation with Hushai. He seems to bypass the obvious reason, which is, Hushai is an older man who would likely slow David down; and the trip would be rough on him.

You will take note that Absalom cannot bring himself to speak of his father by name, call him father, or anything of that sort. So Absalom calls David Hushai's *friend*. He uses this term twice. He assumes the Hushai understands to whom he is referring, and this assumption is correct.

No one with Absalom steps forward and says, "Let me handle this, my king." At this point, they do not know what Absalom is capable of. So far, he has pulled off a coup d'état, and that is quite impressive. Due to that and his personal attractiveness, no one knows what Absalom is really capable of. We will find out in this chapter just how limited Absalom's talents are. However, at this moment, the advisors who are with Absalom simply stand back.

You may recall that one of the things that the Bible says about Absalom is, he is a very attractive man, with thick long hair—not attractive as in a feminine way, but as a male. We have found out, by examining his actions that he can plan out some things far in advance, and keep to his plan. However, at this point, he is in uncharted waters. Also, he is an arrogant man, so Absalom cannot simply throw up his hands and say, "Why don't you interrogate Hushai instead?" He is not organized enough, at this point, to have specialists picked out for this duty. Furthermore, Absalom is arrogant. So he believes his own hype. He believes himself to be a great man. Therefore, throwing a few questions at Hushai should be child's play. After all, this is just some old man who used to be great.

Hushai needed this initial contact. He needs for Absalom to think that he is on Absalom's side. Now, he cannot manage his way into Absalom's organization at this point. Hushai cannot say, "Hey, Abby, if you need an advisor, I'll work cheap." He has to play it cool. Absalom will have to ask him to give advice, which Absalom will do in the next chapter.

Hushai must remain flexible and he must be patient. He cannot appear as if he is jockeying for a position in Absalom's cabinet. He must make the right impression with Absalom, so that Absalom will later think, "It would not hurt if I had another excellent advisor besides Ahithophel."



And so says Hushai unto Absalom, “No, for whom has chosen Y<sup>e</sup>howah—and the people and all a man of Israel—for him I am and with him I remain.”

2Samuel  
16:18

Hushai [answered] Absalom, saying, “Negative, for whomever Y<sup>e</sup>howah has chosen—along with the people and all men of Israel—I am for him and I will remain with him.

Hushai answered Absalom, saying, “Listen, for whomever Jehovah has chosen—along with the people and all men of Israel—I am for that man and I will stay with him.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Chusai answered Absalom: Nay: for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.
Masoretic Text (Hebrew)	And so says Hushai unto Absalom, “No, for whom has chosen Y <sup>e</sup> howah—and the people and all a man of Israel—for him I am and with him I remain.”
Peshitta (Syriac)	And Hushai said to Absalom. No; but whom the LORD and this people and all Israel have chosen, with him will I dwell, and his will I be.
Septuagint (Greek)	And Hushai said to Absalom, No, but following whom the Lord, and this people, and all Israel have chosen — his will I be, and with him I will dwell.

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	Hushai answered, "The LORD and the people of Israel have chosen you to be king. I can't leave. I have to stay and serve the one they've chosen.
Easy English	Hushai said to Absalom, `I will stay with the man whom the *Lord has chosen. These people and all the people of *Israel have chosen him.
Easy-to-Read Version	Hushai said, "I belong to the person that the Lord chooses. These people and the people of Israel chose you. I will stay with you.
New Berkeley Version	Hushai replied to Absalom, "Oh, no! Because it is the man chosen by the LORD, by this people and by all the men of Israel, whom I prefer; I will stay with him!
New Century Version	Hushai said, "I belong to the one chosen by the Lord and by these people and everyone in Israel. I will stay with you.
New Life Bible	Hushai said to Absalom, "No! I will belong to whoever is chosen by the Lord, this people, and all the men of Israe.
New Living Translation	"I'm here because I belong to the man who is chosen by the Lord and by all the men of Israel," Hushai replied.
The Voice	<b>Hushai:</b> <sup>18</sup> No. I will serve the one whom the Eternal One, these people, and the people of Israel have chosen. I'll serve him and remain with him.

#### Partially literal and partially paraphrased translations:

American English Bible	And HushAi said, 'First; I'll follow whomever Jehovah and His people (the men of IsraEI) have chosen. I will stick with him and stay with him.
God's Word™	Hushai answered Absalom, "No, I want to be with the one whom the LORD, these people, and all Israel have chosen. I will be his friend and stay with him.
New American Bible (R.E.)	Hushai replied to Absalom: "On the contrary, I am his whom the LORD and all this people and all Israel have chosen, and with him I will stay.
NIRV	Hushai said to Absalom, "Why should I? You are the one the Lord has chosen. These people and all of the men of Israel have also chosen you. I want to be on your side. I want to stay with you.

New Jerusalem Bible	Hushai replied to Absalom, 'No, the man whom Yahweh and this people and all the men of Israel have chosen, he is the man for me, and with him will I stay!
New Simplified Bible	Hushai answered: »Jehovah and the people of Israel have chosen you to be king. I cannot leave. I must stay and serve the one they have chosen.
Revised English Bible	Hushai answered, 'Because I mean to attach myself to the man chosen by the LORD and by this people and by all the emen of Israel, and with him I shall stay.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Hushai said to Absalom, Not so; I am for that man whom the Lord and this people and all the men of Israel have taken as king, and I will take my place with him.
The Expanded Bible	Hushai said, "I belong to the one chosen by the Lord and by these people and everyone in Israel. I will stay with ·you [ <sup>h</sup> him].
Ferar-Fenton Bible	When Hushai replied to Absalom, "No! For whoever the EVER-LIVING and the People choose—and all the men of Israel are with—I shall stop with him!
New Advent Bible	Not I, said Chusai; for me, the king who has been chosen out by the Lord, by these folk here, by the whole of Israel; my place is by his side.
NET Bible®	Hushai replied to Absalom, "No, I will be loyal to the one whom the Lord, these people, and all the men of Israel have chosen. Heb "No for with the one whom the Lord has chosen, and this people, and all the men of Israel, I will be and with him I will stay." The translation follows the Qere and several medieval Hebrew mss in reading לו' (lo, "[I will be] to him") rather than the MT לא' (lo', "[I will] not be"), which makes very little sense here.

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And Hushay says to Abi Shalom, No; but whom Yah Veh and this people and all the men of Yisra El choose, his I am; and with him I settle.
JPS (Tanakh—1985)	"Not at all!" Hushai replied. "I am for the one whom the LORD and this people and all the men of Israel have chosen, and I will stay with him.
Orthodox Jewish Bible	Chushai said unto Avshalom, Lo; but whom Hashem, this people, and kol Ish Yisroel, choose, his will I be, and with him will I abide.

### Literal, almost word-for-word, renderings:

Context Group Version	And Hushai said to Absalom, No; but whom YHWH, and this people, and all the men of Israel have chosen, I will be his, and I will stay with him.
Green's Literal Translation	And Hushai said to Absalom, No, for he whom Jehovah and this people have chosen, even all the men of Israel, his I shall be, and I shall remain with him.
Owen's Translation	And Hushai said to Absalom, "No, for whom Yahweh has chosen and this people and all the men of Israel, I shall not be and with him I will remain."
Syndein/Thieme	{Hushai Answers a Question with a Question} And Hushai said unto Absalom, "No, but whom Jehovah/God, and this people, and 'all the men of Israel' {the military} choose, to him I will be loyal . . . therefore I will remain with him. {Note: So this is an 'honorable lie'. Hushai knows that God has not chosen Absalom. But when the interests of the nation require it, in counter-insurgency - lying and many other despicable things are not sin.}
World English Bible	Hushai said to Absalom, No; but whom Yahweh, and this people, and all the men of Israel have chosen, his will I be, and with him will I abide.
Young's Updated LT	And Hushai says unto Absalom, "Nay, for he whom Jehovah has chosen, and this people, even all the men of Israel, his I am, and with him I abide.

**The gist of this verse:** Hushai tells Absalom that he will stay with the man that God and the people have chosen.

### 2Samuel 16:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Chûwshay (ישוּחַ) [pronounced <i>khoo-SHAH-ee</i> ]	<i>to make haste, to hurry; transliterated Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
'el (לְ) [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
'Ăbîyshâlôwm (אבִּישַׁלֹּוֹם) [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
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

**Translation:** Hushai [answered] Absalom, saying, “Negative,... Hushai has already determined how he was going to answer Absalom. He expected to be questioned, and he needed to make certain that his explanation could bear up under Absalom’s scrutiny.

Here is a little trick: all you have to do is agree with Absalom on how he thinks of himself, and that is going to be good enough to convince him that you are intelligent, sincere, and have thought this thing through.

### 2Samuel 16:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #977 BDB #103

## 2Samuel 16:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...for whomever Y<sup>e</sup>howah has chosen... First of all, Hushai recognizes that Jehovah has chosen Absalom. Now, he knows that God did not choose him to be king; and we know from the text of this chapter, that God the Holy Spirit sees David as king; but Hushai first goes the religious route. “God chose you—we all know this.”

We do not really know anything about Absalom's thinking concerning the Revealed God. He does not appear to have any interest in the God of his father. However, many leaders will certainly go along with a citizen's beliefs, if these beliefs lead a citizen to the desired behavior. Hushai says that Y<sup>e</sup>howah has chosen Absalom; and Absalom, whether or not he believes in Y<sup>e</sup>howah, likes this approach in Hushai's reasoning. If Hushai sees Absalom as having been selected by God—regardless of whether there is a God or not—that makes Hushai a compliant citizen. “You think God selected me as king? I'm fine with that.” Absalom may be arrogant enough to believe that, and yet not even believe in God.

## 2Samuel 16:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘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
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
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
‘iysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yis <sup>e</sup> râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw- ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:**...—along with the people and all men of Israel—... Also, Hushai recognizes here that the people of Israel and all the men of Israel have chosen Absalom. The people would be all of the citizens of Israel; the *men of Israel* would be the royalty which has remained behind.

Again, how can Absalom disagree? This is exactly what he believes. The people support him. Recall that all of this has been based upon manipulation of the population, which we studied in the previous chapter. However, it appears that Absalom is buying into his own propaganda.

Hushai, of course, believes none of this. He is David's man. But he tells Absalom that God and the people have spoken, and that is good enough for him. Now, if you read Hushai's words carefully, he never actually says, "God and the people have chosen you, Absalom, to rule over all Israel." He is more circumspect in his wording, which probably provides Hushai himself with some little entertainment.

Let me suggest a reason for Hushai's ambiguity. He is not trying to speak the truth only when speaking to Absalom, because he will deceive Absalom, which will lead to his ruin. That is why David wants Hushai in Absalom's inner circle. However, Hushai is no doubt looking at Absalom's face, gauging his response, seeing how Absalom takes what it is that he is saying. So far, Hushai has not clearly come out and said, "God and all the people support you, Absalom; and that is why I support you as well." Instead, Hushai speaks more generally, but if Absalom easily applies this to himself, then he knows that his appeal to Absalom's arrogance is clearly working.

**Application:** The people support Absalom only insofar as he has manipulated them. We have an outstanding example right now with President Barack Obama. It would be very easy for President Obama to lay out exactly what his agenda is and how far he would like to take it. He probably has a good idea in the realm of environmental concerns, increasing the power of the state over private industry, and gun control. However, he will not come out and clearly state these aims and objectives. He speaks in terms of investment when he really means government spending on things he believes in; or government spending on his groups of allies. He speaks in terms of hard word, justice and a fair shot, but, simultaneously, millions of people are being made wards of the state in one way or another, to a point of dependence. The left is very good with figuring out words and phrases which sound good, which help to sell their programs—but they *will never clearly spell out their aims and objectives*. Many on the left, including the president, wants a woman to have the option of killing her children in the womb at any point; even if the child is born alive during a botched abortion, the President and those on the far left even believe that baby should be killed—even after breathing its first breath. But what they desire to do will always be wrapped up in a language which obfuscates their ends.

Absalom has been quite dishonest with the people around him and with the citizens of Israel. He has pretended to care about court cases that he did not care about; he has pretended to take this or that side of a court case, when he really didn't, or simply did not care. He acted, with his entourage and chariot, to appear to be more than he really was. And when going down to Hebron, he lied about going there, and took people along as a political move, when they did not realize what he was doing. He was a dishonest man looking for power.

### 2Samuel 16:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518



## 2Samuel 16:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible comments <sup>51</sup> on this reading: Heb “No for with the one whom the Lord has chosen, and this people, and all the men of Israel, I will be and with him I will stay.” The translation follows the Qere and several medieval Hebrew mss in reading לו (lo, “[I will be] to him”) rather than the MT לא (lo’, “[I will] not be”), which makes very little sense here.			
Owen gives a translation from the Hebrew: <b>And Hushai said to Absalom, “No, for whom Yahweh has chosen and this people and all the men of Israel, I shall not be [or, his I will be] and with him I will remain.”</b> I went with the alternate reading, as did almost every translation.			
The alternate reading is:			
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1961 BDB #224
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>êV</sup></i> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3427 BDB #442

**Translation:** ...I am for him and I will remain with him.” I have gone with the alternate reading here, which seems to make the most sense. Hushai says he *is for him*—that is, he is for the man chosen by Y<sup>e</sup>howah and chosen by the people; and he will, by choice, remain with him—again, with the man chosen by Y<sup>e</sup>howah and by the people.

Absalom asks Hushai, “Why didn’t you go with your friend?” And **Hushai [answered] Absalom, saying, “Negative, for whomever Y<sup>e</sup>howah has chosen—along with the people and all men of Israel—I am for him and I will remain with him.”** What Hushai says here is designed to appeal to an arrogant man. Absalom sees himself as the people’s choice; perhaps even God’s choice, as here he is in Jerusalem, and David is not. So, what Hushai says is hard for Absalom to disagree with.

Furthermore, this is logic that is hard to argue with. If the people have chosen Absalom and if God has chosen Absalom, what sense does it make to have loyalty to anyone else? You will note that there are two assumptions here, both of which Absalom agrees with. He agrees that the people support him, even though he engineered that; and he logically assumes that God—if there is a God—supports him, because he is in Jerusalem and David is not.

<sup>51</sup> From <http://bible.org/netbible/index.htm?2sa16.htm> accessed March 23, 2013.

Speaking of God and Absalom, so far, I have not seen a single passage where Absalom appears to acknowledge God in any way. One time, he uses the cover of a vow to God in order to go the Hebron, where he can organize his army outside of David's immediate periphery. That is certainly not a confession of a belief in God. In fact, if anything, that suggests that Absalom simply used God to further his own agenda, meaning that he probably does not believe in God.

Finally, this is a practical decision, as Absalom might be thinking to himself. Hushai is an old man. Does he really want to ride off with a bunch of David's cronies? Does he want to be in the midst of a war at his age? So Absalom could be filling in some of the blanks for Hushai. It is practical for this old man to simply get along with whomever is in power. Absalom sees himself as young and energetic, as the best new thing; and Hushai is a little worn and ragged. Why wouldn't he want to tie himself to Absalom?

**And the second, to whom [should] I serve? Should [it] not be to faces of his son? As which I have served to faces of your father, so I will be to your faces."**

2Samuel  
16:19

**Secondly, whom [should] I serve? Should [I] not [serve] before the face of his son? As I have served before your father, so I will be in your presence."**

**Secondly, whom should I serve? Should I not serve before the face of his son? Just as I have served your father, so I will be your servant."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Besides this, whom will I serve? is it not the <u>king's</u> son? as I have served your father, so will I serve you also.
Masoretic Text (Hebrew)	And the second, to whom [should] I serve? Should [it] not be to faces of his son? As which I have served to faces of your father, so I will be to your faces.
Peshitta (Syriac)	And again, whom should I serve? <u>I have no choice</u> . As I have served in your fathers presence, so will I serve before you.
Septuagint (Greek)	And again, whom shall I serve? Should I not serve in the presence of his son? As I served in the sight of your father, so will I be in your presence.

Significant differences: In the second phrase, the Latin and Syriac (in their English translations) differ from the Hebrew. The final phrase in the English translation from the Latin is more specific than what Hushai actually says.

#### Thought-for-thought translations; paraphrases:

Common English Bible	What's more, whom should I serve if not David's son? I served your father, and so I will serve you in the same way."
Contemporary English V. Easy English	Besides, it seems right for me to serve you, just as I served your father." In the past I served your father. So now, I should serve his son. I will serve you in the same way that I served your father.'
Easy-to-Read Version	In the past, I served your father. So, now I should serve David's son. I will serve you."
<i>The Message</i>	Besides, who is there to serve other than the son? Just as I served your father, I'm now ready to serve you."
New Berkeley Version	Furthermore, whom should I serve? Should it not be before his son's face? As I performed service before you father, so I will be in your presence!"
New Century Version	In the past I served your father. So whom should I serve now? David's son! I will serve you as I served him."

New Living Translation	"And anyway, why shouldn't I serve you? Just as I was your father's adviser, now I will be your adviser!"
The Voice	And why shouldn't I serve the son of my lord? Just as I served him, I will serve you.

### Partially literal and partially paraphrased translations:

American English Bible	And second; Who will I be serving? Won't I be serving his son? So, just as I served your father, that's how I will serve you.'
Beck's American Translation	And besides, whom should I serve? Shouldn't it be his son? As I was ready to serve your father, so I'm ready to serve you."
New American Bible (R.E.)	Furthermore, as I was in attendance upon your father, so will I be before you. Whom should I serve, if not his son?" 2Sam. 15:34.
New Simplified Bible	»After all it seems right for me to serve you, just as I served your father.«

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Second, whom do I serve? Do I not serve in the face of his son? As I served in front of your father, so I will be in your face."
The Expanded Bible	In the past I served your father. So whom should I serve now? David's son! I will serve you as I served him."
Ferar-Fenton Bible	And for the rest, Whom shall I be serving? Shall I not serve before his son, as I served before your father? For I shall be before you?"
New Advent Bible	And indeed, to whom is my service due, if not to the king's own son? Thou shalt have the same loyalty thy father had from me.
NET Bible®	Moreover, whom should I serve? Should it not be his son? Just as I served your father, so I will serve you [Heb "Just as I served before your father, so I will be before you."]."

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And secondly, whom serve I? - is it not at the face of his son? As I served at the face of your father, thus I at your face.
JPS (Tanakh—1985)	Furthermore, whom should I serve, if not David's [Heb <i>his</i> ] son? As I was in your father's service, so I will be in yours."
Orthodox Jewish Bible	And again, whom should I serve? Should I not serve in the presence of bno? As I have served in the presence of Avicha, so will I be in thy presence.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	...and secondly, for whom do I labor? is it not before his son? as I served before your father so am I before you.
Context Group Version	And again, whom should I serve? [ Should I ] not [ serve ] in the presence of his son? As I have served in your father's presence, so I will be in your presence.
English Standard Version	And again, whom should I serve? Should it not be his son? As I have served your father, so I will serve you."
Green's Literal Translation	And a second time, Whom should I serve? <i>Should</i> I not serve before the face of his son. As I served before the face of your father, so shall I be before your face.
NASB	Besides, whom should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, so I will be in your presence."
Syndein/Thieme	Furthermore,, whom should I serve? {answering a question with a question - distracting the interrogation of Absalom} Should I not serve his son? {idiom: literally 'is it not before his son?'} 'Just as I have {loyally} served your father, so I will serve

**you.** {Idiom: literally: As I have served in your father's presence, so will I be in your presence}. {Note: Hushai lies that his former faithfulness to his father, means he will also be loyal to Absalom. The lie appeals to Absalom's arrogance. So, Hushai is now in place to frustrate the counsel of Ahithophel.}

World English Bible

Again, whom should I serve? Shouldn't I serve in the presence of his son? as I have served in your father's presence, so will I be in your presence.

Young's Updated LT

And secondly, for whom do I labour? Is it not before his son? As I served before your father so am I before you."

**The gist of this verse:**

Hushai tells Absalom that he would serve him just as he served his father.

### 2Samuel 16:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shênîy (שְׁנַיִ) [pronounced <i>shay-NEE</i> ]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mîy (מַיִ) [pronounced <i>mee</i> ]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15. <sup>52</sup>			
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
'âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5647 BDB #712

**Translation:** **Secondly, whom [should] I serve?** Hushai is brilliant here. He pretends to look at this from Absalom's viewpoint. Who is the logical person to serve? Absalom, of course. Absalom is the king now and David is not. Obviously, Absalom can't do anything other than agree with that.

<sup>52</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

## 2Samuel 16:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209
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
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
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 <sup>o</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119

**Translation:** Should [I] not [serve] before the face of his son? Hushai answers his own question here. Should I not serve the son of David? Certainly, he ought to serve Absalom. Absalom is in complete agreement with Hushai. This can be classified under *duh*, insofar as Absalom is concerned.

Absalom is looking Hushai over carefully, thinking to himself, *this is a very wise man*. This is because they agree.

## 2Samuel 16:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
'âbad (עָבַד) [pronounced <i>ġaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5647 BDB #712
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510



## 2Samuel 16:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (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 <sup>o</sup> pānîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
'âb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3
kên (כֵּן) [pronounced kane]	<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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			

**Translation:** *As I have served before your father, so I will be in your presence.* Then Hushai gives a pledge, which is in keeping with his conclusion: “Just as I served your father, so I will serve you.” However, that is not exactly what Hushai says, so that, someone paying close attention could interpret this pledge in another way. He tells Absalom, “*As I have served before your father, so I will be in your presence.*” The implication seems to be, “So I will serve you;” but he does not actually say that. So we could interpret this, *just as I have served in the presence of your father, I will continue [to serve your father] in your presence*. So, why does Hushai say something that can be interpreted in two different ways? Why doesn't he clearly add, *so, I will serve you, my lord Absalom*? Hushai is gauging Absalom's reaction. He is looking at Absalom's face, listening carefully to the sound of his voice and to his response, determining, *is Absalom buying this*? Absalom does not question what Hushai says, he does not say, “You do mean that you will serve me, right?” Absalom simply understand this in the way that serves him, and Hushai picks up on that. Absalom thinks that he is casually interrogating Hushai, but it is Hushai who is actually interrogating Absalom, to see how he responds to Hushai's responses. Time after time, Absalom interprets what Hushai says in his own favor.

Let's take these two verses together: *Hushai answered Absalom, saying, “Listen, for whomever Jehovah has chosen—along with the people and all men of Israel—I am for that man and I will stay with him. Secondly, whom should I serve? Should I not serve before the face of his son? Just as I have served your father, so I will be your*

**servant.**” It is difficult for some people to recognize horse manure when they hear it; and Absalom is excellent at spreading it, but less so when it comes to recognizing it in others. That was a rather loose translation; here is a more precise one of the previous 3 verses: Absalom then asked Hushai, “[Is] this your grace [or, *kindness*] to your friend? Why [did] you not go with your friend?” Hushai [answered] Absalom, saying, “Negative, for whomever Y<sup>e</sup>howah has chosen—along with the people and all men of Israel—I am for him and I will remain with him. Secondly, whom [should] I serve? Should [I] not [serve] before the face of his son? As I have served before your father, so I will be in your presence.” Strictly speaking, Hushai has not given his allegiance over to Absalom. Absalom can choose to understand this as allegiance to him, but that is his interpretation.

Poole, speaking for Hushai, said,<sup>53</sup> *“Though as a private person I owed and paid friendship to David whilst he was king; yet I must make all my obligations give place to the authority of God, who puts down and sets up kings at this pleasure; and to the common sense and decree of the whole body of the nation.”*

Keil and Delitzsch sum it up: *With great craftiness, Hushai declared at the very outset that Jehovah had chosen Absalom - at least he could not come to any other conclusion, judging from the results. And under such circumstances he could not have any doubt as to whom it was his duty to serve. As he had formerly served the father, so now he would serve his son Absalom. In this way he succeeded in completely deceiving Absalom, so that he placed unbounded confidence in him.*<sup>54</sup> At least, this is how Absalom understood him.

Note that Absalom does not look at Hushai and say, “Okay, come on, you can join my inner circle.” Nor does Hushai ask to join this inner circle. A mole cannot simply start showing up at all of Absalom’s high security meetings and say, “I want to be a part of this.” Absalom will later specifically call for Hushai, to hear his advice (2Sam. 17:5–6), thus bringing him into the inner circle.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Ahithophel's First Counsel to Absalom: Rape David's Mistresses

**And so says Absalom unto Ahithophel, “[You all] give for you [all] counsel: what do we do?”** 2Samuel 16:20 **Absalom [later] asked Ahithophel, “[You all] give regarding you [all] counsel: what should we do?”**

**Later, Absalom asked his counselors, including Ahithophel, “What should be our next step?”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Absalom said to Achitophel: Consult what we are to do.
Masoretic Text (Hebrew)	And so says Absalom unto Ahithophel, “[You all] give for you [all] counsel: what do we do?”
Peshitta (Syriac)	Then Absalom said to Ahithophel, Give me counsel, as to what we shall do.
Septuagint (Greek)	And Absalom said to Ahithophel, Deliberate among yourselves concerning what we should do.

Significant differences: What Absalom says is basically representing in all of the ancient translations; some with more and some with less detail.

<sup>53</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 16:18 (edited).

<sup>54</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:17–19.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English	Absalom turned to Ahithophel and said, "Give us your advice! What should we do?"
Easy-to-Read Version	Absalom said to Ahithophel, 'I want your advice. Tell us what we should do.'
Good News Bible (TEV)	Absalom said to Ahithophel, "Please tell us what we should do."
<i>The Message</i>	Then Absalom turned to Ahithophel and said, "Now that we are here, what do you advise us to do?"
New Berkeley Version	Then Absalom spoke to Ahithophel, "Are you ready to give counsel? What do we do next?"
New Life Bible	Then Absalom turned to Ahithophel, "All of you, give your counsel. What are we to do?"
New Living Translation	Then Absalom said to Ahithophel, "Give your wise words. What should we do?"
The Voice	Then Absalom turned to Ahithophel and asked him, "What should I do next?"
	<b>Absalom</b> (to Ahithophel): <sup>20</sup> Advise me. What should I do now?

**Partially literal and partially paraphrased translations:**

American English Bible	Therefore, AbSalom [turned] to AhiThophel and said: 'Well, perhaps we should discuss what we should do next.'
Beck's American Translation	"What do you advise?" Absalom asked Ahithophel. "What should I do?"
Christian Community Bible	Then Absalom said to Ahithophel, "Have a meeting to decide what we shall do."
<i>God's Word</i> <sup>TM</sup>	Then Absalom asked Ahithophel, "What's your advice? What should we do?"
New American Bible (R.E.)	Then Absalom said to Ahithophel, "Offer your counsel on what we should do."
New Jerusalem Bible	Absalom said to Ahithophel, 'Think carefully. What shall we do?'
Revised English Bible	Absalom said to Ahithophel, 'Give us your advice how shall we act?'

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear Bible in Basic English	Absalom said to Ahithophel, "Grant your counsel for what to do."
The Expanded Bible	Then Absalom said to Ahithophel, Give your opinion now, what are we to do?
	<b>Ahithophel's Advice</b>
	Absalom said to Ahithophel, "·Tell [ <sup>L</sup> Advise; Counsel] us what we should do."
Ferar-Fenton Bible	Absalom then said to Akhitophel, "Come on with you, —advise me what I should do?"
New Advent Bible	And now Absalom said to Achitophel, Bethink thee, what were best done.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Avshalom said to Achitofel, "Give your advice as to what we should do."
exeGesés companion Bible	And Abi Shalom says to Achiy Thophel, Give counsel among you what to work.
JPS (Tanakh—1985)	Absalom then said to Ahithophel, "What do you advise us to do?"
Orthodox Jewish Bible	Then said Avshalom to Achitophel, Give etza (counsel, advice, wisdom) among you what we shall do.

**Literal, almost word-for-word, renderings:**

Context Group Version	Then Absalom said to Ahithophel, Give your { pl } counsel what we shall do.
English Standard Version	Then Absalom said to Ahithophel, "Give your counsel. What shall we do?"
New King James Version	Then Absalom said to Ahithophel, "Give advice as to what we should do."
Syndein/Thieme	Then said Absalom to Ahithophel, "Give us your advice what we should do now."
	{Note: Ahithophel was the grandfather of Bathsheba - famous Secretary of State. Normally his advice was objective and respected by David and by Absalom. But, he was so upset with David over Bathsheba, that he plotted revenge - gave subjective

advice. It was the Absalom revolution, but it was Ahithophel who was the driving force behind it.}

World English Bible  
Young's Updated LT

Then said Absalom to Ahithophel, Give your counsel what we shall do.  
And Absalom says unto Ahithophel, "Give for you counsel what we do."

**The gist of this verse:**

Absalom then asks Ahithophel and those with him what they should do next.

### 2Samuel 16:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ăbîyshâlôwm (אבולשיבא) [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
'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
'Ăchîythôphel (אחיתופל) [pronounced <i>uhkh-ee-THOH-feh</i> ]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27
yâhab (בהי) [pronounced <i>yaw-HAWB<sup>v</sup></i> ]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #3051 BDB #396
I double-checked this verb in the Hebrew to make certain that it is a plural.			
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

## 2Samuel 16:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
'êtsâh (אֶצְחָה) [pronounced <i>gay-TZAW</i> ]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun	Strong's #6098 BDB #420

**Translation:** Absalom [later] asked Ahithophel, “[You all] give regarding you [all] counsel:… First off, this meeting probably takes place almost immediately. Absalom and his entourage ride to the castle; David is not there and there is no resistance. So, probably within 2 hours of interrogating Hushai on the street, Absalom is in the Davidic palace posing this question. In the next verse, it will be clear that this discussion has to have taken place in the palace.

This phrase is very telling. Although it says that Absalom is asking Ahithophel, what he says is addressed to everyone who is around him. Absalom has hit a wall. He did not expect to simply walk into Jerusalem, and, suddenly, it is all his. He did not think this far in advance. He worked out becoming king in great meticulous detail; but now, he is more or less king, and he does not know exactly what to do next.

There is this scene in a Richard Gere movie called *Power*, and the politician is following the advice of his political advisor (Gere) all through the campaign, in order to be elected; and then, after he is elected, he looks to his advisor and asks, “What do I do next?”<sup>55</sup> This is Absalom right now. He has marched into Jerusalem with his army; he has his men all around him, and suddenly, he does not know what to do.

Absalom is a novice. This is something which most voters do not understand. Some men want power; it is as much of a lust to them as money is to Charley Brown or as sex is to Linus. However, just because they desire power does not mean that they are wise, just, or have any real clear direction. Desiring power and having the ability to actually wield power are two different things. Absalom wants this power; he craves this power. But he doesn't know what the hell he is doing.

This was pointed out to you earlier. When David moved from point A to point B, there were masculine singular verbs, which also took in those who followed him. But, when Absalom acted, it was a masculine plural verb, because he was a part of a group—a mob, if you will—and he was not really leading them as a true leader.

Absalom does not even know who to ask. It says here, he is asking Ahithophel, but the question is not directed only to Ahithophel. It is directed to whomever is around him, which is more than one person, since we have the 2<sup>nd</sup> person masculine plural verb here. “Anyone, who knows what we ought to do next?”

<sup>55</sup> This is how I remember the movie.



Had the men with Absalom not been so filled with arrogance, their jaws should have dropped. “What? Did you just ask us what to do? This is open for discussion? You don’t have a plan?” This is quite significant.

It is probably true that Hushai was not with this inner group yet. It would seem rather quick for him to be pulled into the inner circle, moments after Absalom runs into him on the street.

## 2Samuel 16:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
mâh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong’s #4100 BDB #552
‘âsâh (עָשׂוּ) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong’s #6213 BDB #793

**Translation:** *...what should we do?* Absalom, unable to think for himself; unable to evaluate the situation and decide, “Okay, we will do X.” David, when faced with the crying out that Absalom is now king in Hebron, acted immediately. Furthermore, those around him acted decisively as well. No one seemed to sit around wondering, “What should I do next?” David led and others followed. It was simple. David is a leader; Absalom is not. David can take a variety of circumstances and instantly formulate a plan; Absalom cannot. David goes ahead and executes his plan; Absalom says, “What should we all do next? Anybody—ideas, thoughts?” Maybe he should have thrown out there, “This is a brainstorming session; there are no wrong answers.”

**Application:** We have a great illustration of this with President Obama, who has never led a two-car parade or run anything larger than a 30 person classroom in his life; and suddenly, he is the most powerful man on the planet. What does he do? He asks other Democrats to put together a huge spending bill. “You want to spend money? Okay, put it altogether in a bill and we will spend money.” For healthcare, he sold a plan he had never read; a plan that had been written long before he had come on the scene, by a variety of people. Then he had various commissions and counsels and sessions with the smartest minds around—why? Because he did not know what to do. He knew what he did not like: free enterprise, freedom, Republicans, people making too much money. So, he rejected anything which allowed for that; and went along with the ideas that appealed to his previous prejudices. But, what he did not do is step into office and say, “Okay, we are going to do A, then B then C.” He did have a clear agenda, but he did not lead in the traditional sense. This is the only president where the phrase *leading from behind* came to be apropos.

This is Absalom. Liberals would have loved Absalom. He was equal to everyone else. What do we do next? Oh, let’s just have a vote. “Charley, you give me your opinion; Linus, you give me your opinion; Lucy, you too.”

**Absalom [later] asked Ahithophel, “[You all] give regarding you [all] counsel: what should we do?”** What appears to be suggested by this verse is, Absalom throws this question out to everyone, but he looks at Ahithophel. Or, Absalom throws out this question, but he expects to hear from Ahithophel. Or, he hears several suggestions, but he goes with Ahithophel’s ideas.

Surprisingly enough, one of the less precise translations (the Christian Community Bible) gives us an idea as to what is going on here: **Then Absalom said to Ahithophel, “Have a meeting to decide what we shall do.”** The New Berkeley Version also is helpful here: **Then Absalom turned to Ahithophel, “All of you, give your counsel. What are we to do?”** Absalom sees David’s approach as being too autocratic. So he appeals to Ahithophel and to those with Ahithophel; and the advice is for all of them. “What should be all do?”

Only once commentator that I read came even close to getting this verse right. Jamieson, Fausset and Brown write: *This is the first cabinet council on record, although the deference paid to Ahithophel gave him the entire direction of the proceedings.*<sup>56</sup>

Since we are in the midst of a revolution here in 2Sam. 15 and beyond, let's examine...

## The Vocabulary of Revolution

1. *Revolution* is the use of force and violence to overthrow an established government.
2. Those who want the overthrow of the government are *revolutionaries* and *conspirators*. They often engage *useful idiots* in order to seize power (known as the *crusaders*). All of these groups suffer from various forms of arrogance.
3. However, the key to revolution is power; one man wants power that he does not have.
4. The carefully devised and secret plan of the conspirators is called *plot*.
5. The useful idiots, also known as the *crusaders*; are those who have been blinded by propaganda and believe that replacing the current government with a new government will be a great thing. A revolution cannot succeed without crusaders.
6. The criminal revolutionaries are those who desire to seize the power. Often, they will manage the revolution (as much as a revolution can be managed); but they might also hang back and assert themselves when the time is right.
7. We saw a good example of this in **2011 Egypt**, where there was all of this youthful enthusiasm of revolution in the air, and the Muslim brotherhood was seen as some minor faction off in the background. However, when the Egyptian president was removed, then the Muslim brotherhood stepped forward and took the power. All of those young people and idealists who were on twitter and facebook, those were the useful idiots or the crusaders. Those who actually took power are the revolutionaries.

**Application:** If you are that person who is involved in the overthrow of your government, and you believe that great happiness and fairness lies ahead, then you are one of the useful idiots. Revolutionaries are formed from arrogance added to strong delusion.

This, in part, comes from R. B. Thieme, Jr.'s 1972 David Series, lesson #631\_0268.

See also **The Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Maps and Short Doctrines

In revolution, lawlessness reigns supreme and the laws of divine establishment are set aside. When power is either retained or taken, and the revolution is over, the lawlessness and suspension of the laws of divine establishment are still in effect. Therefore, whoever is in power must crack down, and crack down hard, to prevent more lawlessness or another revolution.

**And so says Ahithophel unto Absalom, "Go in unto mistresses of your father, whom he let remain to keep the house, and has heard all Israel and you have become odious to your father and have become strengthened hands of all who [are] with you."**

2Samuel  
16:21

**Ahithophel advised [lit., said] Absalom, "Go in to the mistresses of your father, [those] whom he left behind to keep the house. All Israel will hear and [lit., because] you will become odious to your father, and [by this] all who are with you will become stronger."**

<sup>56</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 16:20. This sentence, by the way, is their entire discourse on this verse.

**Ahithophel advised Absalom, "Go in to your father's mistresses, those whom he left behind to watch over the house. All Israel will hear about this and you will become odious to your father; and, by doing this, all who are with you will become stronger."**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And Achitophel said to Absalom: Go in to the concubines of your father, whom he has left to keep the house: that when all Israel will hear that you have disgraced your father, their hands may be strengthened with you.
Masoretic Text (Hebrew)	And so says Ahithophel unto Absalom, "Go in unto mistresses of your father, whom he let remain to keep the house, and has heard all Israel and you have become odious to your father and have become strengthened hands of all who [are] with you."
Peshitta (Syriac)	And Ahithophel said to Absalom, Go in to your father's concubines, whom he has left to keep his house; and when all Israel shall hear that <u>you have gone in to your fathers concubines</u> , then shall the hands of all who are with you be strengthened.
Septuagint (Greek)	And Ahithophel said to Absalom, Go in to your father's concubines, whom he left to keep his house; and all Israel shall hear that you have dishonored your father; and the hands of all that are with you shall be strengthened.
Significant differences:	One phrase in the Syriac does not match the other ancient versions.

**Thought-for-thought translations; paraphrases:**

Common English Bible	"Have sex with your father's secondary wives-the ones he left to take care of the palace," Ahithophel told Absalom. "Then all Israel will hear that you have alienated yourself from your father, and everyone who supports you will be encouraged."
Contemporary English V.	Ahithophel answered, "Some of your father's wives were left here to take care of the palace. You should have sex with them. Then everyone will find out that you have publicly disgraced your father. This will make you and your followers even more powerful."
Easy English	Ahithophel said, 'Your father left behind some of his *concubines. They are looking after his palace. Go and have sex with them. Then all the people of *Israel will know that your father is your enemy. And all the people will support you more.'
Good News Bible (TEV)	Ahithophel answered, "Go and have intercourse with your father's concubines whom he left behind to take care of the palace. Then everyone in Israel will know that your father regards you as his enemy, and your followers will be greatly encouraged."
<i>The Message</i>	Ahithophel told Absalom, "Go and sleep with your father's concubines, the ones he left to tend to the palace. Everyone will hear that you have openly disgraced your father, and the morale of everyone on your side will be strengthened."
New Century Version	Ahithophel said, "Your father left behind some of his slave women to take care of the palace. Have sexual relations with them. Then all Israel will hear that your father is your enemy, and all your people will be encouraged to give you more support."
New Life Bible	Ahithophel answered, "Go in to your father's women, whom he has left to take care of the house. Then all Israel will hear that you have made yourself hated by your father. Then the hands of all who are with you will be made stronger."
New Living Translation	Ahithophel told him, "Go and sleep with your father's concubines, for he has left them here to look after the palace. Then all Israel will know that you have insulted your father beyond hope of reconciliation, and they will throw their support to you."
The Voice	<b>Ahithophel:</b> <sup>21</sup> <i>Make the break with your father complete.</i> Sleep with each woman in your father's harem whom he left behind to mind the palace. All of Israel will hear

how you've insulted your father, *and they'll know there's no turning back now*. They will have to be committed to this rebellion.

### Partially literal and partially paraphrased translations:

American English Bible	And AhiThophel said this to AbSalom: 'Your father left some concubines behind to guard his palace. Why don't you go to bed with them, so that all IsraEl will hear how you disgraced your father; for, that will strengthen your hand with the people.'
Christian Community Bible	Ahithophel said to Absalom, "Go and be with the concubines your father has left to keep his house. When the Israelites hear that you have made yourself odious to your father, all those of your party will be strengthened."
God's Word™	Ahithophel told Absalom, "Sleep with your father's concubines whom he left to take care of the palace. Then all Israel will hear about how you have made your father despise you. Everyone who is with you will support you even more."
New American Bible (R.E.)	Ahithophel replied to Absalom: "Go to your father's concubines, whom he left behind to take care of the palace. When all Israel hears how odious you have made yourself to your father, all those on your side will take courage." 2Sam. 15:16; 20:3.
NIRV	Ahithophel answered, "Your father left some concubines behind to take care of the palace. Go and have sex with them. Then all of the people of Israel will hear about it. They will hear that you have made yourself smell very bad to your father. Everyone who is with you will become braver."
New Jerusalem Bible	Ahithophel replied to Absalom, 'Go to your father's concubines whom he left to look after the palace; then all Israel will hear that you have thoroughly antagonised your father, and the resolution of all your supporters will be strengthened.'
New Simplified Bible	Ahithophel answered: »Some of your father's wives were left here to take care of the palace. You should have sex with them. Then everyone will find out that you have publicly disgraced your father. This will make you and your followers even more powerful.«
Revised English Bible	Ahithophel answered, 'Lie with your father's concubines whom he left in charge of the palace. Then all Israel will come to hear that you have given great cause of offence to your father, and this will confirm the resolution of your followers.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Ahithophel said to Absalom, "Come into your father's concubines which he left to keep the house. All Israel will hear of the father's fouling, and fortify all the hands with you."
Bible in Basic English	And Ahithophel said to Absalom, Go in to your father's women who are here looking after his house; then all Israel will have the news that you are hated by your father, and the hands of your supporters will be strong.
The Expanded Bible	Ahithophel said, "Your father left behind some of his ·slave women [¹concupines; ²secondary wives; 3:7] to take care of the palace. ·Have sexual relations with [Sleep with; ³Go into] them. Then all Israel will hear that ·your father is your enemy [¹you have gravely insulted/made yourself odious to your father], and all ·your people [Israel; or those who support you] will be ·encouraged to give you more [stronger in their] support."
Ferar-Fenton Bible	And Akhitophel replied to Absalom, "Go to the slave-wives of your father, who are here to take care of the palace, and all Israel will hear that you have outraged your father, and it will be strengthened the hands of all who are with you."
HCSB	Ahithophel replied to Absalom, "Sleep with your father's concubines he left to take care of the palace. When all Israel hears that you have become repulsive to your father, everyone with you will be encouraged."

New Advent Bible	Whereupon Achitophel answered, Go and mate with the concubines thy father has left in charge of the palace. When they hear thou hast come between thy father's sheets, all Israel will rally to thy cause the more fearlessly.
NET Bible®	Ahithophel replied to Absalom, "Have sex with [Heb "go to"; NAB "have (+ sexual NCV) relations with"; TEV "have intercourse with"; NLT "Go and sleep with."] your father's concubines whom he left to care for the palace. All Israel will hear that you have made yourself repulsive to your father. Then your followers will be motivated to support you [Heb "and the hands of all who are with you will be strengthened."]."
NIV – UK	Ahithophel answered, 'Sleep with your father's concubines whom he left to take care of the palace. Then all Israel will hear that you have made yourself obnoxious to your father, and the hands of everyone with you will be more resolute.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Achitofel answered Avshalom, "Go in, and sleep with your father's concubines, the ones he left to take care of the palace. All Isra'el will hear that your father utterly despises you, and this will strengthen the position of all those who are on your side."
exeGeses companion Bible	And Achiy Thophel says to Abi Shalom, Go in to the concubines of your father, whom he allowed to guard the house; so that all Yisra El hears that you stink of your father: then strengthen the hands of all who are with you.
JPS (Tanakh—1985)	And Ahithophel said to Absalom, "Have intercourse with your father's concubines, whom he left to mind the palace; and when all Israel hears that you have dared the wrath of your father, all who support you will be encouraged."
Orthodox Jewish Bible	And Achitophel said unto Avshalom, Go in unto the pilagshim of Avicha, which he hath left to be shomer over the Bais (palace); and kol Yisroel shall hear that thou art a stench to Avicha; then shall the hands of all that are with thee be chazak (strong).

### Literal, almost word-for-word, renderings:

English Standard Version	Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house, and all Israel will hear that you have made yourself a stench to your father, and the hands of all who are with you will be strengthened."
Syndein/Thieme	Then Ahithophel advised Absalom, {imperative mood - a command - indicates Ahithophel is truly the leader of the revolution in the next staff meeting we will see Ahithophel lost his position of authority and the revolution was lost - Hushai did frustrate the counsel of Ahithophel} " 'Have sex with' all your father's concubines/mistresses {pilegesh} {idiom: literally 'go into all your father's concubines'}, whom he {David} has left to 'take care of'/administrate the palace. {from II Samuel 15:16 we saw there were 10 mistresses left behind to care for Castle Zion} Then all Israel will hear that you have made yourself 'a stench'/odorous in your father's nostrils. And the hands of everyone with you will be strengthened. {meaning there is no turning back} {Note: By taking his father's woman, he is saying "I have my father's authority". But Ahithophel knows that once this occurs, there is no going back. Absalom and David will not be able to reconcile - it will be a fight to the death. This is also the fulfillment of Nathan's prophesy in 2Sam. 12:11.} {Note: Also, for a revolution to succeed, it needs intimidation. When the criminals see Absalom rape these 10 women, it will start a reign of terror. Raping, looting, murder will occur. So when they go to other cities, they will be allowed in 'if they do not do this to us also'.}



World English Bible

Ahithophel said to Absalom, Go in to your father's concubines, that he has left to keep the house; and all Israel will hear that you are abhorred of your father: then will the hands of all who are with you be strong.

Young's Updated LT

And Ahithophel says unto Absalom, "Go in unto the concubines of your father, whom he left to keep the house, and all Israel has heard that you have been abhorred by your father, and the hands of all who are with you have been strong."

**The gist of this verse:**

Ahithophel suggests to Absalom to have sex with David's concubines in order to antagonize his father and to rally support to him.

**2Samuel 16:21a**

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; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ăchîythôphel (אחיתופל) [pronounced <i>uhkh-ee-THOH-feh</i> ]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27
'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
'Ăbîyshâlôwm (אבולישלום) [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
bôw' (בו) [pronounced <i>boh</i> ]	<i>come [in], go [in], enter, advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #935 BDB #97
'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
pîylegesh (פילגש) [pronounced <i>pee-LEH-gesh</i> ]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine plural construct	Strong's #6370 BDB #811
'âb (אב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3
'ăsher (אשר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

## 2Samuel 16:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwach (נוח) [pronounced NOO-ahkh]	to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	Qal infinitive construct	Strong's #8104 BDB #1036
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

**Translation:** Ahithophel advised [lit., said] Absalom, "Go in to the mistresses of your father, [those] whom he left behind to keep the house. When dealing with a non-leader, an egotist, you get his interest and attention by offering up ideas that you know he will like. What sounds more interesting than suggesting that Absalom have sex with all of his father's mistresses. There are several reasons why Ahithophel suggests this.

We know from 2Sam. 15:16 that David left his mistresses behind to take care of the palace. This tells us that Absalom and Ahithophel are in the palace and they have taken a quick inventory of what is there. Obviously, Ahithophel cannot tell Absalom to go rape David's 10 mistresses unless he actually knows that they are there.

Guzik writes: *In the ancient world, taking the king's concubines was not only an act of immorality. It was also an act of treason. This was a way for Absalom to not only replace David but to completely repudiate his father.*<sup>57</sup>

Clarke writes: *The wives of the conquered king were always the property of the conqueror; and in possessing these, he appeared to possess the right to the kingdom. Herodotus informs us that Smerdis, having seized on the Persian throne after the death of Cambyses, espoused all the wives of his predecessor, lib. iii., c. 68.*<sup>58</sup>

Absalom is also violating the Mosaic Law, which reads: *If a man sleeps with his father's wife, he has shamed his father. Both of them must be put to death; their blood is on their own hands* (Lev. 20:11; see also Lev. 18:8). It is certainly unclear whether Absalom or Ahithophel know this, as Ahithophel is suggesting that Absalom violate the teaching of the Mosaic Law. Absalom will go along with this suggestion, indicating that they either do not know the Mosaic Law or, if they know it, they do not care. Even the New Testament speaks of such an act as being rare and despicable in 1Cor. 5:1.

## 2Samuel 16:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>57</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 16.

<sup>58</sup> Adam Clarke, Commentary on the Bible; from e-Sword, 2Sam. 16:21.

## 2Samuel 16:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHG]	<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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
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 <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** *All Israel will hear...* This is going to be done in such a way that everyone knows what is going on; we will see that by the end of this chapter. So, Absalom cannot simply take these women one-by-one into a dark room and do this to them. This has to be public.

## 2Samuel 16:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
bâ'ash (בָּאֵשׁ) [pronounced baw-AHSH]	<i>to make oneself odious, to become odious, to cause to stink, to become malodorous</i>	2 <sup>nd</sup> person masculine singular, Niphal perfect	Strong's #887 BDB #92
'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
'âb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** *...and [lit., because] you will become odious to your father,...* When Isaac does this, there will be no turning back. There is no changing of the mind when Absalom rapes his fathers mistresses. David has already forgiven Absalom for a great deal, but this act will be unforgivable.

## 2Samuel 16:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 16:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2388 BDB #304
yâd (יָד) [pronounced <i>awd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine plural construct	Strong's #3027 BDB #388
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #854 BDB #85

**Translation:** ...and [by this] all who are with you will become stronger.” By doing this, there will be a clear distinction drawn between Absalom and David; and Absalom will be showing off his power over David. Those who support Absalom will support him all the more, as there is no chance, at this point, after raping his father's mistresses, that he can ever be reconciled to David again.

vv. 20–21 read: Later, Absalom asked his counselors, including Ahithophel, “What should be our next step?” Ahithophel advised Absalom, “Go in to your father's mistresses, those whom he left behind to watch over the house. All Israel will hear about this and you will become odious to your father; and, by doing this, all who are with you will become stronger.”

### The Advice of Ahithophel

1. We need to remember who Ahithophel is: he is the grandfather of Bathsheba, whom David took (and possibly raped); and whose husband he killed. It is unclear whether she knew that. However, Ahithophel knew at least that David took his granddaughter and he knew that David was king when her husband mysteriously died in battle.
2. Ahithophel has been seething with mental attitude sins against David; he is angry with David and he wants revenge against David. Although this is not clearly stated, this appears to be Ahithophel's motivations.
3. Ahithophel almost immediately allied himself with Absalom, despite the fact that Ahithophel was a brilliant man and Absalom was, for all intents and purposes, an unknown quantity.
4. Absalom is very much like our current president, Barack Obama (I write this in 2013). He is very attractive, he can give a good speech, he is very personable, and he becomes king over all Israel through the force of his own personality and careful planning.
5. However, it becomes clear that Absalom does not know what to do next.
6. Therefore, Ahithophel suggests that he rape David's mistresses, which gains Ahithophel the revenge he has been seeking against David.
7. Ahithophel's advice was irreversible. There was no coming back from this. There is no mercy in this

## The Advice of Ahithophel

- advice, meaning that Absalom would violate anything to destroy David.
8. The only outcome will be that David dies or Absalom dies; after raping these wives, there can be no other set of outcomes. In this coup d'état, Absalom would become king and David would die; or David would destroy Absalom. There was no other outcome possible.
  9. Now, there are a lot of people right there, to whom Absalom asks for advice; not one of the comes forward and says, "Look, these are innocent women. If you want to keep them as housekeepers, fine; but do not publically humiliate them." But the men in Absalom's inner circle are revolutionists, and nothing matters except the end, where Absalom is the unquestioned ruler and David is dead. Whatever gets them to that end is good; what does not is evil.
  10. In other words, there is no gallantry in revolution. Only the end matters; and who is harmed or even destroyed in the process is simply collateral damage.
  11. Hearing the innocent women raped will harden those who listen. This will make them more able to revolt against David.
  12. To the revolutionist, there is but one good outcome: the overthrow of the present government and replacing that government with the leader of the revolution. Therefore, no one steps up and expresses a differing opinion.
  13. Ahithophel is evil for offering this advice; Absalom is evil for taking it; and his cabinet of revolutionaries are evil for not objecting to it.
  14. Revolution destroys the moral fabric of a nation; it destroys the norms and standards and it takes a very long time for that nation to recover. The rape of these women will be the signal of a great moral breakdown.
  15. That these men might become the leaders and cabinet of Israel suggests that nation Israel is saturated with a significant amount of evil. Every country gets the leaders it deserves. In the past few years, we have seen many revolutions break out in middle eastern countries, in part, because of the ferocity of their present leaders. However, in no single instance, is there is kind and benevolent leader waiting in the wings to lead the country; they will replace one evil, vicious ruler with another.

Some of these points came, in part, from R. B. Thieme, Jr.'s 1972 David series #631\_0268.

### Chapter Outline

### Charts, Maps and Short Doctrines

What is the upside to Absalom following Ahithophel's advice?

## Taking Ahithophel's Advice—the Advantage to Absalom

1. Absalom tells his troops and the people that he is all in. In the past, Absalom did some things which David was willing to forgive—this will be beyond forgiveness.
2. Therefore, those who are supporting Absalom are not in this on their own. They are completely committed, as is Absalom.
3. This tells everyone that Absalom is willing to do anything and that he is ruthless in his aims.
4. This tells everyone that David cannot provide security even for his own mistresses.
5. Barnes: *Taking possession of the harem was the most decided act of sovereignty. It was also the greatest offence and insult that could be offered. Such an act on Absalom's part made reconciliation impossible.*<sup>1</sup>
6. Since Absalom has not fought David in battle—nor has he fought in any battle at all—this could throw David off his game in a battle.
7. In raping these women, Absalom takes everything that belonged to David that he left behind.
8. In raping 10 women, Absalom will appear virile and ruthless. He will do anything to harm his father.
9. This also hardens Absalom as a revolutionist. He will harm innocents in order to further his own ends, something necessary for the revolutionist. All revolutions have victims. Absalom needs to be willing to victimize the public, if necessary. This indicates to everyone that Absalom has that hard edge.
10. The mistresses of the old king, under some customs, became the mistresses of the new king; so Absalom



## Taking Ahithophel's Advice—the Advantage to Absalom

is asserting his kingship in this first act in Jerusalem.

11. This act of rape is going to open up the gateways to those who are influenced by Absalom. Many more things are suddenly open to try: robbery, killing and rape. A lot of chaos could help Absalom to take power.
12. Revolution is evil and violent; witnessing these rapes will sort of give a pass to those who choose to be evil and violent, if they join Absalom in this revolution.
13. Just as rape combines crime with violence, so does revolution; so Absalom, to some degree, is priming the pump. This makes the women of the soldiers who left with David fair game.
14. This is also an act of great intimidation; what Absalom will do will strike fear into the heart of any woman; and she does not want to be left behind to these revolutionaries. Therefore, some women will support the revolution out of intimidation.
15. Furthermore, when law and order is off the table, those who support Absalom can become involved in intimidation.

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 16:21.

**Application:** Contemporary liberals (I write this in 2013) have found intimidation to be one of the greatest weapons, although sometimes they simply use name-calling to achieve this intimidation.

### Chapter Outline

### Charts, Maps and Short Doctrines

What is the upside to Ahithophel if Absalom takes his advice?

## Taking Ahithophel's Advice Part II—the Advantage to Ahithophel

1. Ahithophel realizes that he is the one running this show. Absalom took them to a certain point, but, it is clear to Ahithophel that Absalom has his limits. He is out of ideas; he does not know the next move.
2. This is not necessarily a bad thing to Ahithophel. Sometimes, it is much easier to be the man behind the man. The man behind the man does not take the flack of the general public. The man behind the man can, when necessary, disappear. Ahithophel can choose to be in the limelight or not; depending upon his person preferences. Sometimes, the man behind the man can even change teams.
3. Ahithophel is very upset with David, so this will allow him to achieve two clear objectives—he will hurt David greatly because Absalom will have sex with all of his mistresses. They should have been off limits in even a war between gentlemen, but Ahithophel throws them into the mix—just as his granddaughter was violated by David when he should not have even touched her. This is personal vengeance that Ahithophel will achieve.
4. Barnes: *A further motive has been found in this advice, namely, the desire on the part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bath-sheba's family) to drink, and receive the measure [of the evil] which he had given out himself.*<sup>1</sup>
5. If Absalom takes Ahithophel's advice, this tells Ahithophel that Absalom is up for the job. He is willing to commit an act of immorality and lawlessness against his father; and that is what revolution is—immorality and lawlessness.
6. Ahithophel does not want to take the chance that David and Absalom both reconcile, because that would still leave Ahithophel out in the cold as a revolutionary. Ahithophel knows that David's justice could be spotty when it came to his own children. This would drive a wedge between David and Absalom that could not be removed.
7. Finally, Ahithophel, realizing that Absalom has hit a wall, will have to evaluate everything, so that he is ready, at a moment's notice, with the next move. Absalom raping 10 mistresses is going to buy Ahithophel probably two days time, if not three. At this point, it may be completely up to Ahithophel to be thinking 4 moves in advance. If Ahithophel wants to be the man behind the man, then he has to have ready advice; in order to have ready advice, he has to be several steps ahead of everyone else. That

## Taking Ahithophel's Advice Part II—the Advantage to Ahithophel

requires a great deal of thinking, which he will do over the next few days.

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 16:21 (edited).

People who advise those in power often have their own agendas. Whereas, it is certainly true that such men could, in fact, be thinking of their own country, that is not necessarily the rule.

Ahithophel, by telling Absalom to rape these women, is taking out his revenge against David; but, at the very same time, suggesting that Absalom do exactly the thing that Ahithophel is angry at David for. That is, Ahithophel, when this is all said and done, will occupy a standing below David. He has lowered himself to David's level on one of David's worst days.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### The Principle of the Man Behind the Man

1. Every leader has advisors. These advisors will play varying roles behind their leader.
2. One of the chief advisors to George Bush was Karl Rove. Now, although it was clear that Bush discussed all options with many of those in his cabinet, it appeared that Karl Rove was his most influential advisor.
3. Bill Clinton had Dick Morris, who had been his advisor in Arkansas, and he joined the team after Clinton suffered significant losses in the House of Representatives.
4. For Barack Obama, his chief advisors appear to be David Axelrod and Rahm Imanuel.
5. Now, in most cases, it is the leader who is charismatic and good with people. The man behind the man is less attractive, less charismatic and not a front man in politics.
6. However, the man behind the man is almost as important as the leader in any country, and if you can get that man's ear, it is every bit as important as getting the president (prime minister, king's) ear.
7. David, although he is close to Joab and even indulges Joab, does not lean upon him for advice.
8. David, however, was more than willing to listen to Nathan the prophet, even if Nathan was not there all the time; and even if Nathan had to dress David down.
9. On the other hand, Absalom is absolutely dependent upon Ahithophel. Absalom needs a man behind the man, because Absalom is charismatic and good with people, but when it comes to substance, he is razor-thin.
10. So there is no misunderstanding, having a strong or weak advisor does not necessarily indicate a bad or good president (king, prime minister). In any government, there are so many moving parts. No one can have a handle on all of them (it is why there are so many cabinet members under the president).
11. Therefore, having trustworthy advisors is important.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

All of v. 21 reads: **Ahithophel advised Absalom, "Go in to your father's mistresses, those whom he left behind to watch over the house. All Israel will hear about this and you will become odious to your father; and, by doing this, all who are with you will become stronger."** These mistresses of David have nothing to do with this civil war; they are not players in any way. They were faithful to David, but, at this point, they are just taking care of the palace. They are non-combatants; they should not have been harmed—no matter what the outcome of this civil war. They pose no threat to Absalom. However, Ahithophel is telling Absalom to drag them into the middle of this, to use them to get to David. So, even though what David did with Bathsheba and Uriah was reprehensible; what Ahithophel is suggesting here is even more reprehensible. He is showing less regard for these women than David

showed to Bathsheba. All the wrong that David did against Bathsheba and her husband is no worse than the evil which Ahithophel is suggesting here.

**And so they stretch out for Absalom the tent upon the roof; and so goes in Absalom unto all mistresses of his father in eyes of all Israel.**

2Samuel  
16:22

**They pitched a tent upon the roof for Absalom, and Absalom went into all his father's mistresses in the sight of all Israel.**

**They pitched a tent upon the roof for Absalom, and Absalom went into all his father's mistresses in the sight of all Israel.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	So they spread a tent for Absalom on the top of the house, and he went in to his father's concubines before all Israel.
Masoretic Text (Hebrew)	And so they stretch out for Absalom the tent upon the roof; and so goes in Absalom unto all mistresses of his father in eyes of all Israel.
Peshitta (Syriac)	So they pitched a tent for Absalom upon the roof; and Absalom went in to his fathers concubines in the sight of all Israel.
Septuagint (Greek)	And they pitched a tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of all Israel.
Significant differences:	None.

#### Thought-for-thought translations; paraphrases:

Common English Bible	So they set up a tent for Absalom on the roof, and he had sex with his father's secondary wives in plain sight before all Israel.
Contemporary English V.	Absalom had a tent set up on the flat roof of the palace, and everyone watched as he went into the tent with his father's wives.
Easy English	So they put up a tent for Absalom on the roof of the palace. Everyone could see it. Then Absalom went and had sex with his father's *concubines.
Easy-to-Read Version	Then they put up a tent for Absalom on the roof of the house [The houses had flat roofs which were often used as an extra room.]. And Absalom had sexual relations with his father's wives [Literally, "concubines," women servants that were like wives.]. All the Israelites saw it.
Good News Bible (TEV)	So they set up a tent for Absalom on the palace roof, and in the sight of everyone Absalom went in and had intercourse with his father's concubines.
<i>The Message</i>	So Absalom pitched a tent up on the roof in public view, and went in and slept with his father's concubines.
New Century Version	So they put up a tent for Absalom on the roof [In Bible times houses were built with flat roofs. The roof was used for drying things such as flax and fruit. And it was used as an extra room, as a place for worship, and as a cool place to sleep in the summer.] of the palace where everyone in Israel could see it. And Absalom had sexual relations with his father's slave women.
New Life Bible	So they set up a tent for Absalom on the roof. And Absalom went in to his father's women so that the eyes of all Israel could see.
New Living Translation	So they set up a tent on the palace roof where everyone could see it, and Absalom went in and had sex with his father's concubines.
The Voice	So they pitched a tent for Absalom on the roof of <i>the palace</i> , and all Israel saw that Absalom had slept with his father's concubines.

**Partially literal and partially paraphrased translations:**

American English Bible	So they pitched a tent on the roof, where AbSalom took his father's concubines to bed with him before all IsraEl.
Christian Community Bible	So they pitched a tent for Absalom on the terrace and Absalom went in to his father's concubines in the sight of the Israelites.
<i>God's Word</i> ™	So a tent was put up on the roof for Absalom, and he slept with his father's concubines in plain sight of Israel.
ew American Bible (R.E.)	So a tent was pitched on the roof for Absalom, and Absalom went to his father's concubines in view of all Israel. 2Sam. 12:11-12.
NIRV	So they set up a tent for Absalom on the roof of the palace. He went in and had sex with his father's concubines. Everyone in Israel saw it.
New Jerusalem Bible	So a tent was pitched for Absalom on the flat roof and, with all Israel watching, Absalom went to his father's concubines.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	They fixed Absalom a tent over the roof. Absalom came into his father's concubines in the eyes of all Israel.
The Expanded Bible	So they put up a tent for Absalom on the roof [ <sup>C</sup> the flat roofs of Israelite houses were used for living space] of his palace [ <sup>L</sup> the king's house] where everyone in Israel could see it. And Absalom had sexual relations with [slept with; <sup>L</sup> went in to] his father's slave women [concubines].
Ferar-Fenton Bible	Absalom consequently erected a bed upon a verandah, and Absalom violated his father's wives in the sight of all Israel.
New Advent Bible	So they spread a tent for Absalom on the roof, and he went in to bed his father's concubines, there with all Israel to witness it.
NET Bible®	So they pitched a tent for Absalom on the roof [That is, on top of the flat roof of the palace, so it would be visible to the public.], and Absalom had sex with [Heb "went to"; NAB "he visited his father's concubines"; NIV "lay with his father's concubines"; TEV "went in and had intercourse with."] his father's concubines in the sight of all Israel.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	So they set up a tent for Avshalom on the roof of the palace; and Avshalom went in to sleep with his father's concubines in the sight of all Isra'el.
exeGesés companion Bible	And they spread a tent for Abi Shalom on the roof; and Abi Shalom goes in to his concubines of his father in the eyes of all Yisra El.
Orthodox Jewish Bible	So they spread Avshalom an ohel upon the gag (roof); and Avshalom went in unto the pilagshim of Aviv in the sight of kol Yisroel.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	So they spread for Absalom a tent on the top of the [king's] house, and Absalom went in to his father's harem in the sight of all Israel.
Green's Literal Translation	And they spread out a tent for Absalom on the roof. And Absalom went in to his father's concubines before the eyes of all Israel.
Syndein/Thieme	So they 'were caused to pitch' {natah - hiphil stem - causative stem - concept here of 'motivation'} a tent {ohel - this is an unusual word for 'tent' not the one used for 'tabernacle' this is the tent the royal family would use in summer months} for

**Absalom on the roof/battlement of the castle.** {Note: The roof of the castle is same place where David spied on Bathsheba, lusted after her, and raped her. Here we have the 4th and final installment discipline to David for the Bathsheba and Uriah incident. David's discipline was spread over 7 years - or he would have died under the weight of the discipline.}

**And Absalom raped/'copulated with' his father's mistresses in the sight of all Israel.** {he raped them all out in the sunlight where all the people could see him on top of the roof of the castle which was on the highest point of Mt. Zion - the fulfillment of Nathan's prophecy in 2Samuel 12}.

World English Bible

**So they spread Absalom a tent on the top of the house; and Absalom went in to his father's concubines in the sight of all Israel.**

Young's Updated LT

**And they spread out for Absalom the tent on the roof, and Absalom goes in unto the concubines of his father before the eyes of all Israel.**

**The gist of this verse:**

Absalom takes the advice of Ahithophel and has sex with David's mistresses out in plain sight.

**2Samuel 16:22a**

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
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to extend, to stretch out, to spread out, to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #5186 BDB #639
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĀbîyshâlôwm (אָבוּשַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
'al (עַל) [pronounced ʻah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
gâg (גַּג) [pronounced gawg]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun with the definite article	Strong's #1406 BDB #150

**Translation:** They pitched a tent upon the roof for Absalom,... The roof was out in the open. Everyone in Jerusalem who wanted to see what was going on could see it. We do not know what could be seen or what could not be seen. In my estimation, a tent would be put up so that everyone could hear what was going on, but they could not see exactly what was going on. Otherwise, why have a tent in the first place?



The roof, in the ancient world, provided another room, so to speak, for the people of the house. It was flat and people would come out on the roof all of the time. They got a nice view and a breeze as well. Pitching a tent on a roof could easily be accomplished.

Gill: *The Targum renders tent as a canopy; which Kimchi describes as consisting of four pillars, upon and round about which curtains were hung.*<sup>59</sup> Whether this is the case, or whether this is more akin to the tent as we understand them to be, I could not say.

<b>2Samuel 16:22b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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
bōw' (בו) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
ʾĀbīyshāîōwm (אבִּישׂוֹם) [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 (ל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pīylegesh (פִּילְגֶשׁ) [pronounced <i>pee-LEH-gesh</i> ]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine plural construct	Strong's #6370 BDB #811
ʾāb (אב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** ...and Absalom went into all his father's mistresses... David had 10 mistresses whom he left behind (2Sam. 20:3). So, assuming that Absalom is a normal male, I would think this would have taken place over a period of 2–3 days. This allowed everyone in Jerusalem to find out about it and to possibly go and view (or listen) to what was going on. Whatever crowd there was on the first day would have gone out and told others about what happened, and the second day audience was likely to be substantial.

This is going to have an affect upon the psyche of the people of Jerusalem. Such an event is salacious and signals a different sort of treatment for women. If these women could just be taken by Absalom and raped; then this suggests that any woman sympathetic to David is fair game.

As mentioned before, there is no going back. Absalom could not be reconciled to David at this point.

Now I want you to remember how we got to this place; how did we come to this point? Recall that Amnon, Absalom's half-brother, raped Tamar, Absalom's sister; and David did nothing about it. Absalom believed that Amnon ought to pay for this crime, and their father David did not execute the proper judgment. Therefore, Absalom took matters into his own hands and killed Amnon, and then he fled.

<sup>59</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16:22.

Joab managed to get Absalom back into Jerusalem, after he had been gone for a couple of years; and Joab then managed to get Absalom and David on friendly terms once again. However, by this time, Absalom was a confirmed criminal and revolutionary. So Absalom, who got off on this path because Amnon raped his sister, is now raping David's mistresses.

Peter talks about a situation like this in 2Peter 2:22 **They prove the truth of this proverb: "A dog returns to its vomit." And another says, "A washed pig returns to the mud."** (NLT) A dog vomits something up because he realizes that there is a serious problem with that thing. It does not agree with him; so he throws it up. However, the dog thinks about this and goes back to his vomit, to see if there might have been some little goody or tidbit in there that he may want to give a second chance.

This is Absalom. Absalom knows that rape is wrong. When Tamar was raped by Amnon, this changed her life forever, and Absalom knew it to be entirely out of bounds. Doing something like this means that the rapist should be executed. When he wasn't, Absalom did it. However, here he is, maybe 6 or 8 years later, and he is raping all of David's mistresses. If what Amnon did was wrong, then what Absalom is doing now is 10x as wrong. He is the dog who has returned to his vomit; the washed pig who returned to wallow in the mud. He knew it was wrong, but at this point in his life, he returns to this evil and does it.

### 2Samuel 16:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿēynayim (עֵינַיִם) [pronounced <i>ġay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> .			
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
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** [...in the sight of all Israel](#). Here, we can see a simple difference between giving a literal translation and giving an accurate but not literal translation. This phrase actually reads, *to eyes of all Israel*; however, these words, when put together mean, *in the sight of all Israel*. This is the kind of decision which translators have to make, time after time, sometimes several times in one verse.

What appears to be the case is, no one actually witnessed the rapes, because they took place inside of a tent; but this tent was in a very public place, and it drew large crowds of people to listen. This no doubt had a very negative effect upon the people of Israel.

Not only did people in Jerusalem find out about this and witness it, but others from neighboring cities would have come to view this. Reports of what happened here would be broadcast all over Israel.

This also fulfills Nathan's prophecy to David: ["This is what the LORD says, 'I am going to bring evil on you from your own family: I will take your wives and give them to another before your very eyes, and he will sleep with them](#)

publicly. You acted in secret, but I will do this before all Israel and in broad daylight.' " (2Sam. 12:11–12; mostly the HCSB).

Vv. 21–22 read as follows: Ahithophel advised [lit., *said*] Absalom, “Go in to the mistresses of your father, [those] whom he left behind to keep the house. All Israel will hear and [lit., *because*] you will become odious to your father, and [by this] all who are with you will become stronger.” They pitched a tent upon the roof for Absalom, and Absalom went into all his father’s mistresses in the sight of all Israel. This shows what an absolute hypocrite that both Ahithophel and Absalom are. Absalom got where he was first by being upset that his half brother raped Absalom’s full sister. And yet, Absalom will rape these 10 women. And Ahithophel is obviously upset over David taken his granddaughter and killing her husband—and yet, he advises Absalom to rape these 10 women. So these two men are filled with so much self-righteousness and mental attitude sins that one advises and the other does the very thing that put them in rebellion against David in the first place.

This whole thing began with David on the roof of his palace, and he looks out, and he spies this beautiful woman who fills David with lust; and he takes this woman from her man, committing both adultery and murder. Nathan gives David the judgment of God, which judgment ends with his wives (mistresses) being taken in broad daylight, before all Israel, possibly on this same roof. This is the culmination of the judgment against David. At this point, David will oppose the revolutionary Absalom and Absalom will be destroyed.

This is also the 4<sup>th</sup> and final installment of discipline—or, pressure, if you will—that God will put upon David as a result of his taking of Bathsheba and murdering her husband. David said that the man who took the poor man’s lamb would have to repay fourfold, and that is essentially what David has done. At this point, David has a clean slate moving forward. God will do nothing more against David.

**And counsel of Ahithophel which he advised in the days the those as which he asks in a word of Elohim, so all a counsel of Ahithophel both to David and to Absalom.**

2Samuel  
16:23

**The counsel of Ahithophel, which he advised in those days, [was] like one asks of the Word of Elohim—so [was] all Ahithophel’s counsel, both to David and to Absalom.**

**The advice that Ahithophel gave in those days was as if someone were asking of the oracle of God—this is how Ahithophel’s advice was viewed, both by David and by Absalom.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate

Now the counsel of Achitophel, which he gave in those days, was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

Masoretic Text (Hebrew)

And counsel of Ahithophel which he advised in the days the those as which he asks in a word of Elohim, so all a counsel of Ahithophel both to David and to Absalom.

Peshitta (Syriac)

And the counsel of Ahithophel which he gave in those days was as if a man had inquired at the oracle of God; so was all the counsel of Ahithophel both with David and with Absalom.

Septuagint (Greek)

And the counsel of Ahithophel, which he counseled in former days, was as if one should inquire of the word of God: so was all the counsel of Ahithophel both to David and also to Absalom.

Significant differences:

*Gave*, the verb found in the English translations from the Latin and Syriac is not exactly right, but it does not distort the meaning. The Latin lacks *the word* before *God*. The English translations of the Latin and the Syriac also add the preposition *with* a couple of times at the end, when it should be *to*.

**Thought-for-thought translations; paraphrases:**

Common English Bible	(Now in those days, the advice Ahithophel gave was like asking for a word from God. That's why Ahithophel's advice was valued by both David and Absalom.)
Contemporary English V.	Ahithophel gave such good advice in those days that both Absalom and David thought it came straight from God.
Easy English	In those days, people thought that Ahithophel was very wise. In fact, his advice seemed like the wisdom that a person receives from God. Absalom trusted Ahithophel's advice as David had done.
Easy-to-Read Version	At that time, the advice of Ahithophel was very {important} to both David and Absalom. It was as {important as} God's word to a man.
Good News Bible (TEV)	Any advice that Ahithophel gave in those days was accepted as though it were the very word of God; both David and Absalom followed it.
<i>The Message</i>	The counsel that Ahithophel gave in those days was treated as if God himself had spoken. That was the reputation of Ahithophel's counsel to David; it was the same with Absalom.
New Berkeley Version	Ahithophel's judgment, which he gave as counsel in those days, was as if a man inquired of the word of God; so it was with every recommendation of Ahithophel, both with David and with Absalom.
New Century Version	At that time people thought Ahithophel's advice was as reliable as God's own word. Both David and Absalom thought it was that reliable.
New Life Bible	The words that Ahithophel spoke in those days were as if one had asked for the Word of God. Both David and Absalom thought of Ahithophel's words in this way.
New Living Translation	Absalom followed Ahithophel's advice, just as David had done. For every word Ahithophel spoke seemed as wise as though it had come directly from the mouth of God.
The Voice	In those days, both with David and then with Absalom, Ahithophel's counsel was deemed so wise that it could have come from God Himself, <i>so his advice was highly prized.</i>

**Partially literal and partially paraphrased translations:**

American English Bible	Back then, Absalom sought the counsel of Ahithophel on how he should go about asking things of God; for, Ahithophel had given council to David, and then to Absalom.
Beck's American Translation	In those days Ahithophel's advice was like getting an answer from God. That is what David as well as Absalom thought of Ahithophel's advice.
Christian Community Bible	In those days, Ahithophel's counsel was deemed as sound as the oracle of God, and so it was deemed by both David and Absalom.
<i>God's Word</i> <sup>TM</sup>	In those days both David and Absalom thought that Ahithophel's advice was like getting an answer from God.
New American Bible	Now the counsel given by Ahithophel at that time was as though one had sought divine revelation. Such was all his counsel both to David and to Absalom.
New American Bible (R.E.)	<i>Counsel of Ahithophel.</i> Now the counsel given by Ahithophel at that time was as though one sought the word of God. Such was all the counsel of Ahithophel both to David and to Absalom. 2Sam. 15:12, 31; 17:23.
NIRV	In those days the advice Ahithophel gave was as good as advice from someone who asks God for guidance. That's what David and Absalom thought about all of Ahithophel's advice.
New Jerusalem Bible	At the time, whatever advice Ahithophel gave was treated like a decision obtained from God; as by David, so by Absalom, was all Ahithophel's advice regarded.
New Simplified Bible	Any advice that Ahithophel gave in those days was accepted as though it were the very word of God. David and Absalom followed it.

Today's NIV Now in those days the advice Ahithophel gave was like that of one who inquires of God. That was how both David and Absalom regarded all of Ahithophel's advice.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The counsel of Ahithophel, which he advised in those days, was as asking for the word of God. So was all the counsel of Ahithophel with David and also with Absalom.
Bible in Basic English	In those days the opinions of Ahithophel were valued as highly as if through him a man might get direction from God; so were they valued by David as much as by Absalom.
The Expanded Bible	At that time people thought Ahithophel's advice was as reliable as God's own word [if one consulted a word/message/oracle from God]. Both David and Absalom thought it was that reliable [so].
Ferar-Fenton Bible	For in those times the advice of Akhitophel when he advised was like enquiring from the word of God. Such were all the contrivances of Akhitophel, both for David, and for Absalom.
HCSB	Now the advice Ahithophel gave in those days was like someone asking about a word from God--such was the regard that both David and Absalom had for Ahithophel's advice.
New Advent Bible	Men followed Achitophel's advice then as if it were God himself they had consulted; so it was all the time he was David's counsellor, and all the time he was Absalom's.
NET Bible®	In those days Ahithophel's advice was considered as valuable as a prophetic revelation [Heb "And the advice of Ahithophel which he advised in those days was as when one inquires of the word of God."]. Both David and Absalom highly regarded the advice of Ahithophel [Heb "So was all the advice of Ahithophel, also to David, also to Absalom."].
NIV, ©2011	Now in those days the advice Ahithophel gave was like that of one who inquires of God. That was how both David and Absalom regarded all of Ahithophel's advice.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In those days Achitofel's advice was regarded as highly as if someone had sought out the word of God; it was this way with Achitofel's advice both to David and to Avshalom.
exeGesés companion Bible	And the counsel Achiy Thophel counsels in those days, is as if a man asks at the word of Elohim: thus is all the counsel of Achiy Thophel both with David and with Abi Shalom.
Orthodox Jewish Bible	And the etza (counsel) of Achitophel, which he counselled in those days, was as if an ish had inquired at the davar HaElohim; so was all the etza (counsel) of Achitophel both with Dovid and with Avshalom.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the counsel of Ahithophel in those days was as if a man had consulted the word of God; so was all Ahithophel's counsel considered both by David and by Absalom.
Concordant Literal Version	And the counsel of Ahithophel which he counselled in those days [is] as [when] one inquires at the word of Elohim; so [is] all the counsel of Ahithophel both to David and to Absalom.



English Standard Version	Now in those days the counsel that Ahithophel gave was as if one consulted the word of God; so was all the counsel of Ahithophel esteemed, both by David and by Absalom.
The Geneva Bible	And the counsel of Ahithophel, which he counselled in those days, [was] as if a man had enquired at the oracle of God: so [was] all the counsel of Ahithophel both with David and with Absalom. It was so esteemed for the success of it.
NASB	The advice of Ahithophel, which he gave [Lit advised] in those days, was as if one inquired of the word of God; so was all the advice of Ahithophel regarded by both David and Absalom.
New King James Version	Now the advice of Ahithophel, which he gave in those days, was as if one had inquired at the oracle of God. So was all the advice of Ahithophel both with David and with Absalom.
New RSV	Now in those days the counsel that Ahithophel gave was as if one consulted the oracle [Heb word] of God; so all the counsel of Ahithophel was esteemed, both by David and by Absalom.
Syndein/Thieme	Now in those days, the counsel of Ahithophel, was like one who makes inquires of 'Elohim/Godhead {idiom meaning Ahithophel was such a mature believer that his viewpoint was normally 'divine viewpoint' - objective and sound advice - not this time however} so all the advice of Ahithophel was valued both by David {when he was in charge} and with Absalom. {Note: RBT says that Ahithophel will end up going insane - as a mature believer. The combination of his arrogance and sins - here inciting revolution (one of the sins that God abhors) will lead him to commit suicide.}.
World English Bible	The counsel of Ahithophel, which he gave in those days, was as if a man inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.
Young's Updated LT	And the counsel of Ahithophel which he counseled in those days is as when one inquires at the word of God; so is all the counsel of Ahithophel both to David and to Absalom.

**The gist of this verse:** Ahithophel's counsel was highly valued in that day.

### 2Samuel 16:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêtsâh (אֶצֶחַ) [pronounced <i>gay-TZAW</i> ]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular construct	Strong's #6098 BDB #420
ʾĂchîythôphel (אֲחִיתֹפֶל) [pronounced <i>uhkh-ee-THOH-feh</i> ]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâ'ats (יָאֵץ) [pronounced <i>yaw-GAHTS</i> ]	<i>to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3289 BDB #419

## 2Samuel 16:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
hêm (הֵם) [pronounced haym]	<i>those, these [with the definite article]</i>	masculine plural demonstrative adjective	Strong's #1992 BDB #241
These 3 words simply mean <i>in those days</i> .			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7592 BDB #981
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<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:** The counsel of Ahithophel, which he advised in those days, [was] like one asks of the Word of Elohim... Ahithophel was a brilliant man, and, like David, he could quickly evaluate a situation and determine what needed to be done. His advice or counsel is said to be as if he has inquired of the Word of God. This does not mean that what he suggests that Absalom do is what God would suggest. It simply means, for Absalom, in that situation, that was the move to make.

## 2Samuel 16:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
ʿêtsâh (אֵצְהָ) [pronounced <i>gay-TZAW</i> ]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular construct	Strong's #6098 BDB #420
ʾĂchîythôphel (אֲחִיתֹפֶל) [pronounced <i>uhkh-ee-THOH-feh</i> ]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27

**Translation:...**—so [was] all Ahithophel's counsel,... Ahithophel's counsel or advice would be brilliant, from the standpoint of the person asking it. Absalom was wrong to rebel against David; Absalom was wrong to rape the mistresses of David. However, this was the move for Absalom the revolutionary to take.

So far, we have: **The advice that Ahithophel gave in those days was as if someone were asking of the oracle of God—this is how Ahithophel's advice was viewed,...** This does not mean that what Ahithophel said lined up with the Word of God. If it did, Ahithophel would be associated with David. However, he has placed his loyalty with Absalom. Therefore, what he will suggest is generally brilliant and effective with respect to Absalom. However, this does not mean what he suggests is right or moral.

## 2Samuel 16:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
gam (גַּם) [pronounced <i>gahm</i> ]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 16:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbīyshālōwm (אָבִישָׁלוֹם) [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

**Translation:** ...both to David and to Absalom. What Ahithophel suggested was the right thing to do, no matter who asked him. David knew he was brilliant and Absalom knew he was brilliant.

There is something else that is taking place at this time: Ahithophel realizes that he is now calling the shots. That may not have been clear to him before, but now he realizes that. Absalom looked at him and the rest of the troops and said, "What should we do next?" Therefore, Ahithophel suggests the rapes to unequivocally drive a wedge between David and Absalom; and it also gives him about two or three days to formulate some plans, recognizing, at this point, he might be speaking into Absalom's ear again and again.

If Ahithophel backs Absalom; but Absalom and David later reconcile, then Ahithophel might still face some retribution from David. But if there is no chance of reconciliation, then Ahithophel will only go down if Absalom goes down; and Ahithophel is smart enough to keep that from happening.

Ahithophel's suggestion is going to keep Absalom busy for two or more days so that Ahithophel can begin to gather information and determine what needs to be done next. Of course, Absalom loses a couple of days here, but since he apparently does not know what to do next, Ahithophel needs to begin to plan their next move.

Furthermore, this has to be done carefully. Ahithophel cannot just turn to the smartest men around him and say, "Obviously, Absalom does not know what he is doing, so we are going to have to guide him." That would be the wrong move. Ahithophel is committed at this point; he cannot turn back himself—and besides, he hates David. So, he has to make certain that Absalom cannot turn back either; while he gains some time to strategize.

*Matthew Henry writes: Ahithophel was noted as a deep politician; his counsel was as if a man had inquired at the oracle of God (2Sam. 16:23). He had a reputation for subtlety and sagacity in public affairs, such reaches had he beyond other privy-counselors, such reasons would he give for his advice, and such success generally his projects had, that all people, good and bad, both David and Absalom, had a profound regard for his sentiments, too much by far, when they regarded him as an oracle of God; shall the prudence of any mortal compare with him who only is wise?*<sup>60</sup>

Many commentators remark about the vileness of this advice that Ahithophel gave Absalom. They even say that, Ahithophel normally gave good advice, but this was terribly evil advice. It was wrong and immoral; there is no doubt about that—however, that is Absalom's entire campaign—it is wrong and immoral. So, the advice that Ahithophel gives Absalom will help him achieve his goals. It is brilliant advice. So the saying that Ahithophel's advice was like the Word of God is not referring to its righteousness and justice, but to its ability to achieve the ends that Absalom desires. So we might view this phrase, *like asking of the Word of God* might be called hyperbole or exaggeration.<sup>61</sup> So there is no misunderstanding, the Bible is not here telling us that, had Absalom asked God what to do, this is what God would have said.

<sup>60</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 16:15–23 (edited).

<sup>61</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 423–428.

Treasury of Scriptural Knowledge: *The first counsel of this sagacious but wicked man to Absalom was more like an oracle of Satan, both for subtlety and atrocity. He advised the shameless measure just detailed, in order to establish Absalom, and to preclude the possibility of a reconciliation with David.*<sup>62</sup>

Again, the key is, for Absalom’s aims and purposes, what Ahithophel suggested was brilliant. However, that does not mean that he suggested anything that was moral. What Absalom has done here will eventually fail.

**Application:** Morality is a part of the laws of divine establishment; immorality is not. Politicians are always trying to legalize this or that sin, so that they can tax it and bring in more money. This has been done in Nevada, New Jersey, and California. This was recently done with the legalization of marijuana in two other states. You cannot condone immoral activity and then tax it and come out ahead. If that were true, Nevada, New Jersey and California would be the states with the greatest amount of surplus in their budgets. *The Lord knows the thoughts of the wise, that they are futile* (1Cor. 3:20 quoting Psalm 94:11; ESV). *For the wisdom of this world is foolishness with God; for it stands written, He takes the wise in their own cunning* (1Cor. 3:19 quoting Job 5:13).

We know what God has decided. Throughout David’s exit from Jerusalem, he is called *the king*, again and again and again. This means that God the Holy Spirit sees David as the true king of Israel and Absalom as a revolutionary who will die as a result of this conflict.

One more thing: remember that Hushai is David’s mole in Absalom’s organization, although he has not yet penetrated it. Also, Absalom is going to have some suspicions of Hushai, although most of those fears have been allayed when they met earlier. But here is what Hushai must do—if Ahithophel offers up good advice, Hushai must somehow convince Absalom to do something else. That will require genius.

Furthermore, as we will find out, it is Hushai who will be the deciding factor in this revolution—one man.

<b>Chapter Outline</b>		<b>Charts, Maps and Short Doctrines</b>	
<b>Forward</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded To</b>	
<b>Psalms Appropriately Exegeted with this Chapter</b>	<b>Other Chapters of the Bible Appropriately Exegeted with this Chapter</b>	<b>Definition of Terms</b>	
<b>Introduction</b>	<b>Text</b>	<b>Addendum</b>	
<b>www.kukis.org</b>		<b>Exegetical Studies in Samuel</b>	

### Addendum

Let’s summarize here all that we have learned from this chapter.

#### What We Learn from 2Samuel 16

1. We find out that not every person is honest. Someone can have a great story and seem to be a wonderful person; and the story is false and they are a crappy human being. Obviously, this is not a newsflash, but honest people tend to be very trusting.
2. David, a believer in recovery—and a leader with great wisdom—will make a snap decision here concerning Ziba, and that decision will be a lousy one.

<sup>62</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 16:23.



## What We Learn from 2Samuel 16

3. In any national entity, there are people who hate those in power and they cannot be reasoned with. In many cases, these people operate on complete emotion. Shimei is a low-information citizen of Israel much like the low-information voter in the United States today (I write this in 2013). Essentially, everything that Shimei knows is false or distorted.
4. David will show amazing tolerance for Shimei, and when given the option to end Shimei's life, does not exercise that option. However, David does take note of this man, and remembers him all the way to his deathbed.
5. We find out that Absalom, the revolutionist, is really lousy at his job. He interrogates Hushai, David's friend, and Hushai manages to easily convince Absalom that he will be loyal to Absalom. He appeals to Absalom's ego, and that is what sells Absalom on Hushai.
6. Therefore, both David and Absalom speak to individuals and make decisions based upon what these individuals tell them, and both make the wrong decision. David will be willing, at a later date, to change his ruling regarding Ziba; but Absalom will die because he trusts Hushai. Both men are fooled; but David is willing to change his mind; Absalom does not realize that he should change his mind.
7. Absalom runs out of ideas as soon as he enters into Jerusalem. David is not there; the field is clear for him to take over, and suddenly he is stumped. Just because a person is a good schemer and a great revolutionary, that does not mean that he can be a good leader. The cracks in Absalom's armor begin to show in this chapter.
8. Ahithophel gives Absalom advice, which is cruel and vicious—he tells Absalom to rape David's ten mistresses, and to do this in front of all Israel. Since Absalom takes this advice, it is clear that he is a criminal, and that his life as a vigilante turned into a life of criminality and revolution. Acting as a vigilante will not leave your soul satisfied; but it will affect your soul, as it did Absalom's.
9. Doing something which is inherently immoral during war, against innocents, is a bad choice.
10. Revolutionaries tend to make a lot of bad choices which put innocents in danger.
11. This chapter gives us an example of the dog returning to his vomit.
- 12.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

Antiquities of the Jews - Book VII

CONTAINING THE INTERVAL OF FORTY YEARS.  
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

CHAPTER 9.

**CONCERNING THE INSURRECTION OF ABSALOM AGAINST DAVID AND CONCERNING  
AHITHOPHEL AND HUSHAI; AND CONCERNING ZIBA AND SHIMEI; AND HOW AHITHOPHEL  
HANGED HIMSELF.**

3. When David was gone a little farther, there met him Ziba, the servant of Mephibosheth, (whom he had sent to take care of the possessions which had been given him, as the son of Jonathan, the son of Saul,) with a couple of asses, loaden with provisions, and desired him to take as much of them as he and his followers stood in need of. And when the king asked him where he had left Mephibosheth, he said he had left him in Jerusalem,

## Josephus' History of this Time Period

expecting to be chosen king in the present confusions, in remembrance of the benefits Saul had conferred upon them. At this the king had great indignation, and gave to Ziba all that he had formerly bestowed on Mephibosheth; for he determined that it was much fitter that he should have them than the other; at which Ziba greatly rejoiced.

4. When David was at Bahurim, a place so called, there came out a kinsman of Saul's, whose name was Shimei, and threw stones at him, and gave him reproachful words; and as his friends stood about the king and protected him, he persevered still more in his reproaches, and called him a bloody man, and the author of all sorts of mischief. He bade him also go out of the land as ,an impure and accursed wretch; and he thanked God for depriving him of his kingdom, and causing him to be punished for what injuries he had done to his master [Saul], and this by the means of his own son. Now when they were all provoked against him, and angry at bin;, and particularly Abishai, who had a mind to kill Shimei, David restrained his anger. "Let us not," said he, "bring upon ourselves another fresh misfortune to those we have already, for truly I have not the least regard nor concern for this dog that raves at me: I submit myself to God, by whose permission this man treats me in such a wild manner; nor is it any wonder that I am obliged to undergo these abuses from him, while I experience the like from an impious son of my own; but perhaps God will have some commiseration upon us; if it be his will we shall overcome them." So he went on his way without troubling himself with Shimei, who ran along the other side of the mountain, and threw out his abusive language plentifully. But when David was come to Jordan, he allowed those that were with him to refresh themselves; for they were weary.

5. But when Absalom, and Ahithophel his counselor, were come to Jerusalem, with all the people, David's friend, Hushai, came to them; and when he had worshipped Absalom, he withal wished that his kingdom might last a long time, and continue for all ages. But when Absalom said to him, "How comes this, that he who was so intimate a friend of my father's, and appeared faithful to him in all things, is not with him now, but hath left him, and is come over to me?" Hushai's answer was very pertinent and prudent; for he said, "We ought to follow God and the multitude of the people; while these, therefore, my lord and master, are with thee, it is fit that I should follow them, for thou hast received the kingdom from God. I will therefore, if thou believest me to be thy friend, show the same fidelity and kindness to thee, which thou knowest I have shown to thy father; nor is there any reason to be in the least dissatisfied with the present state of affairs, for the kingdom is not transferred into another, but remains still in the same family, by the son's receiving it after his father." This speech persuaded Absalom, who before suspected Hushai. And now he called Ahithophel, and consulted with him what he ought to do: he persuaded him to go in unto his father's concubines; for he said that "by this action the people would believe that thy difference with thy father is irreconcilable, and will thence fight with great alacrity against thy father, for hitherto they are afraid of taking up open enmity against him, out of an expectation that you will be reconciled again." Accordingly, Absalom was prevailed on by this advice, and commanded his servants to pitch him a tent upon the top of the royal palace, in the sight of the multitude; and he went in and lay with his father's concubines. Now this came to pass according to the prediction of Nathan, when he prophesied and signified to him that his son would rise up in rebellion against him.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed March 24, 2013. Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Edersheim's commentary on this chapter, which some slight updating and editing.

### Edersheim Summarizes 2Samuel 16

CHAPTER 1 (a portion)  
David's flight.

## Edersheim Summarizes 2Samuel 16

Twice more David's progress was interrupted before he and his men reached Ayephim [The Authorized Version translates 2Samuel 16:14: "they came weary;" but the word, Ayephim, is evidently intended as the name of a place, though it may mean "weary," somewhat in the sense of our "Traveler's Rest." ].

First it was Ziba, who, deeming this a good opportunity for securing to himself the covered property of his master, came on pretext of bringing provisions for the fugitives, but really to falsely represent Mephibosheth as engaged in schemes for recovering the throne of Israel amidst the general confusion. The story was so manifestly improbable, that we can only wonder at David's haste in giving it credence, and according to Ziba what he desired. Another and sadder interruption was the appearance of Shimei, a distant kinsman of Saul. As David, surrounded by his soldiers and the people, passed Bahurim, on the farther side of the Mount of Olives, Shimei followed on the opposite slope of the hill, casting earth and stones at the king, and cursing him with such words as these: "Get away! get away! thou man of blood! thou wicked man!" thus charging him, by implication, with the death, if not of Saul and Jonathan, yet of Abner and Ishbosheth. Never more truly than on this occasion did David act and speak like his old self, and, therefore, also as a type of the Lord Jesus Christ in similar circumstances (comp. Luke 9:52 - 56). At that moment, when he realized that all which had come upon him was from God, and when the only hope he wished to cherish was not in human deliverance, but in God's mercy, he would feel more than ever how little he had in common with the sons of Zeruiah, and how different were the motives and views which animated them (2 Samuel 16:10). Would that he had ever retained the same spirit as in this the hour of his deepest humiliation, and had not, after his success, relapsed into his former weakness! But should not all this teach us, that, however necessary a deep and true sense of guilt and sin may be, yet if sin pardoned continueth sin brooded over, it becomes a source, not of sanctification, but of moral weakness and hindrance? Let the dead bury their dead, but let us arise and follow Christ and, "forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

### CHAPTER 2 (a portion) Ahithophel's twofold advice

DAVID had not left the capital a moment too soon. He had scarcely quitted the city when Absalom and his forces appeared, and took possession of it. Hushai the Archite was one of the first to welcome him with feigned allegiance. There was a touch of boastful self - confidence about the manner in which the new king received his father's old counselor, which the experienced man of the world well knew how to utilize. By skillful flattery of his vanity, Absalom was soon gained, and Hushai obtained access to his counsels. Thus far everything had prospered with Absalom. Jerusalem had been occupied without a struggle; and the new king now found himself at the head of a very large force, though of wholly undisciplined troops. But Ahithophel at least must have known that, though David had fled, his cause was far from lost. On the contrary, he was at the head of veteran warriors, filled with enthusiasm for their leader, and commanded by the ablest generals in the land. Besides, account must also be taken of the reaction which would undoubtedly set in. The flush of confidence on the part of Absalom's raw levies, caused by success where no resistance had been offered, would pass away in measure as the real difficulties of their undertaking daily more and more appeared; while, on the other hand, sympathy with David, and adherents to his cause, would increase in the same proportion. In these circumstances even a much less sagacious adviser than Ahithophel, whose counsel was regarded in those days as if a man had inquired of the oracle of God, would have felt that Absalom's chief, if not his sole chance of success, lay in a quick and decisive stroke, such as should obviate the necessity of a protracted campaign. But first Ahithophel must secure himself, and, indeed all the adherents of Absalom.

Considering the vanity and folly of Absalom, of which his easy reception of Hushai must have afforded fresh evidence to Ahithophel, and David's well - known weakness towards his children, it was quite possible that a reconciliation might yet take place between the usurper and his father. In that case Ahithophel would be the first, the other leaders in the rebellion the next, to suffer. The great aim of an unscrupulous politician would therefore be to make the breach between father and son publicly and absolutely permanent. This was the object of the infamous advice which Ahithophel gave Absalom (2 Samuel 16:21, 22), though, no doubt, he represented it as affording, in accordance with Oriental custom, public evidence that he had succeeded to the throne. While

## Edersheim Summarizes 2Samuel 16

recoiling with horror from this unnatural crime, we cannot but call to mind the judgment predicted upon David (2 Samuel 12:11, 12), and note how, as so often was the case, the event, supernaturally foretold, happened, not by some sudden interference, but through a succession of natural causes.

From <http://www.levendwater.org/books/v5bhot.pdf> accessed March 24, 2013. Footnotes were interspersed in the text and bracketed.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of 2Samuel 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Ziba brings David some supplies and slanders his own master, Mephibosheth	
When David had passed over a little from the summit, behold, Ziba, Mephibosheth's young servant [came] to meet him. And [with him was] a pair of donkeys saddled up and upon them 200 [loaves of] bread, 100 grape clusters [or, <i>raisin/fig cakes</i> ], 100 harvest vegetables [and fruits] and a skin container of wine.	When David had passed over a little beyond the summit, Ziba, Mephibosheth's young servant, came up to meet him. He had with him a yoking of donkeys who had been saddle up and they were carrying food supplies for David's army: 200 loaves of bread, 100 raisin cakes, 100 harvest fruits and vegetables, and a skin container of wine.
The king asked [lit., <i>said</i> ] Ziba, "What [are] these things you [have brought]?"	The king asked Ziba, "What are these things you have brought?"
Ziba answered [lit., <i>said</i> ], "The donkeys [are] for the king's household to ride; the bread and harvested fruit [are for] the young men to eat; and the wine [is for] the weary to drink in the wilderness."	Ziba answered, "The donkeys are for the king's family to ride; the bread and harvested fruit are for the young men to eat; and the wine is for the weary to drink in the wilderness."
The king asked [lit., <i>said</i> ], "Where [is] the son of your lord?"	The king then asked him, "Where is the son of your lord?"
And Ziba answered [lit., <i>said to</i> ] the king, "Look, [he] is remaining in Jerusalem, for he said, 'Today they will cause to return to me the house of Israel along with the kingdom of my father.' "	Ziba answered him, "Listen, he is staying back in Jerusalem, for he announced, 'Today they will give back to me the house of Israel along with the kingdom of my father.' "
The king then said to Ziba, "Listen, all that [belonged] to Mephibosheth [is now] yours."	The king then said to Ziba, "Listen, all that used to belong to Mephibosheth is now yours."
Ziba said, "I have prostrated myself; I have found grace in your sight, my adonai the king."	Ziba responded, saying, "I bow before you; I have found grace in your sight, my lord the king."
Shimei, the low-information citizen, comes out to curse David	
King David advanced as far as Bahurim and, he observe that, from there, a man comes out. [He is] from the family of the house of Saul and his name [is] Shimei ben Gera.	David advanced as far as Bahurim and he observed a man coming out from that city. It turns out that this man was from the family of the house of Saul and his name was Shimea, son of Gera.

<b>A Complete Translation of 2Samuel 16</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
Coming out, he came out cursing [David]. Shimei [lit., <i>he</i> ] threw stones [at] David and [at] all the servants of King David; even [though] all the people and all his mighty men [were] on his right hand and on his left hand.	He came out to David, cursing him. Shimei threw stones at David and at David's servants. He took on all the people with David, including David's mighty men to his left and to his right.
Shimei said this while cursing: "Get out of here [lit., <i>go out, go out</i> ], [you] man of violence [lit., <i>you man of blood</i> ];" and "[You are a] worthless human being. Y <sup>e</sup> howah has returned [to you] all the blood of the house of Saul, in whose stead you have reigned. Therefore, Y <sup>e</sup> howah has given the kingdom into the hand of Absalom your son, and look at you, [trapped] in your [own] evil, for you [are] a man of violence [lit., <i>bloods</i> ]."	In between curses, Shimei execrated David, saying, "Get out of here, you man of violence; you are a worthless human being. Jehovah has returned to you all of the bloodshed committed against the family of Saul, in whose stead you have reigned. Therefore, Jehovah has given your kingdom into the control of Absalom, you son, and look at you—you are trapped in your own evil, because you are a man of violence."
Abishai ben Zeruah said to the king, "Why does this dead dog curse my adonai the king? Let me go over, now, and let me remove his head."	Abishai the son of Zeruah (David's sister) said to the king, "What is wrong with this dead dog who curses my lord the king? Let me go on over to him and remove his head."
The king replied, "What [is this] to me or to you, sons of Zeruah? Let him alone, for he curses because Y <sup>e</sup> howah has said to him, 'Curse David.' Therefore, who can say, 'Why have you done this [lit., <i>so, thus</i> ]?' "	The king replied, "What is this to me or to you, sons of Zeruah? Leave him be. Perhaps he curses because Jehovah has said to him, 'Curse David.' Therefore, who can say, 'Why are you doing this?' "
David then spoke to Abishai and to all of his servants [saying], "Listen, my son, who has come from my [own] loins, is seeking my life; how much more [this] Benjamite? Leave him; he curses because Y <sup>e</sup> howah has spoken to him. Perhaps Y <sup>e</sup> howah will see my affliction and Y <sup>e</sup> howah will return good to me instead of this man's [lit., <i>his</i> ] cursing on this day."	David then spoke to Abishai, but also to the rest of his men, saying, "Listen, my son, the man who has come from my own loins is seeking my life; so why give any thought to this cursing Benjamite? Let him be, as he might be cursing simply because Jehovah has spoken to him. Perhaps Jehovah will see my affliction and return good to me instead of this man's cursing."
As David and his men went along the road, Shimei also was going opposite him along the side of the mountain, going [along] and cursing. He threw stones close beside him and had flung dust [as well].	David and his men continued along the road, and Shimei continued going near him, traveling along the side of the mountain. Shimei continued to curse David as he continued along, also throwing stones and flinging dust.
The king and all the people who [are] with him arrive [and they are] worn out [and famished]. David [lit., <i>he</i> ] refreshed himself there.	David and all the people arrived at their destination, and they are all worn out and famished. They refreshed themselves there.
Meanwhile, back in Jerusalem...	
Absalom and all the people—the men of Israel—arrived [in] Jerusalem; and Ahithophel [is] with him.	Absalom and all the people—the men of Israel—have arrived in Jerusalem; and Ahithophel is with them.



<b>A Complete Translation of 2Samuel 16</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
And it was just as Hushai the Archite, David's ally, had come to Absalom, that he [lit., <i>Hushai</i> ] said to Absalom, "Let the king have [a long] life; let the king have [a long] life!"	And it came about just then that Hushai the Archite, David's ally, had come to Absalom, that he said to Absalom, "Long live the king; long live the king."
Absalom then asked Hushai, "[Is] this your grace [or, <i>kindness</i> ] to your friend? Why [did] you not go with your friend?"	Looking him over, Absalom then asked Hushai, "Is this how you show your loyalty to a friend? Why didn't you go with your friend?"
Hushai [answered] Absalom, saying, "Negative, for whomever Y <sup>e</sup> howah has chosen—along with the people and all men of Israel—I am for him and I will remain with him. Secondly, whom [should] I serve? Should [I] not [serve] before the face of his son? As I have served before your father, so I will be in your presence."	Hushai answered Absalom, saying, "Listen, for whomever Jehovah has chosen—along with the people and all men of Israel—I am for that man and I will stay with him. Secondly, whom should I serve? Should I not serve before the face of his son? Just as I have served your father, so I will be your servant."
<b>Absalom asks his counselors for direction</b>	
Absalom [later] asked Ahithophel, "[You all] give regarding you [all] counsel: what should we do?"	Later, Absalom asked his counselors, including Ahithophel, "What should be our next step?"
Ahithophel advised [lit., <i>said</i> ] Absalom, "Go in to the mistresses of your father, [those] whom he left behind to keep the house. All Israel will hear and [lit., <i>because</i> ] you will become odious to your father, and [by this] all who are with you will become stronger."	Ahithophel advised Absalom, "Go in to your father's mistresses, those whom he left behind to watch over the house. All Israel will hear about this and you will become odious to your father; and, by doing this, all who are with you will become stronger."
They pitched a tent upon the roof for Absalom, and Absalom went into all his father's mistresses in the sight of all Israel.	They pitched a tent upon the roof for Absalom, and Absalom went into all his father's mistresses in the sight of all Israel.
The counsel of Ahithophel, which he advised in those days, [was] like one asks of the Word of Elohim—so [was] all Ahithophel's counsel, both to David and to Absalom.	The advice that Ahithophel gave in those days was as if someone were asking of the oracle of God—this is how Ahithophel's advice was viewed, both by David and by Absalom.

### Chapter Outline

### Charts, Maps and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalms 3 and 63 (according to the New Berkeley Version Bible, which claims the trek across the wilderness is the setting for these psalms). Barnes suggests<sup>63</sup> that Psalm 116 might be written after Absalom's defeat, but referencing David's hasty judgment here. The one verse which seems to be slight related is Psalm 116:11 *I said in my haste, "All men are liars."* Perhaps David thought this after interviewing Mephibosheth at a later time? David also speaks of being brought low, and this is the psalm where we read: *Precious in the sight of Y<sup>e</sup>howah is the death of His saints.* However, none of these are convincing that this psalm belongs here. Barnes suggests that Cush the Benjamite in Psalm 7 inscription is another name for Shimei, which would reasonably place Psalm 7 with this chapter of 2Samuel.<sup>64</sup> Gill suggests this as well.<sup>65</sup>

<sup>63</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 16:3.

<sup>64</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 16:5.

<sup>65</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 16:13.

However, there is nothing in that psalm which unequivocally ties it to this portion of 2Samuel. R. B. Thieme, Jr. says the Psalm 64 tells of the result of Hushai penetrating Absalom's staff. Bob says that Psalm 64 amplifies David's prayer for God to frustrate the counsel of Ahithophel (which would actually then place it with the next chapter). David is utterly contemptible to Shimei; Psalm 31 has David being utterly contemptible to his neighbor (Psalm 31:11); and there are those who plot against him to take his life (Psalm 31:11b, 13). Of all the psalms mentioned above, Psalm 31 is the one that is most on target.

R. B. Thieme, Jr. covered this chapter in lessons #211, 268, 426–435 of his **1972 David series** (however, he appears to have skipped the vv. 5–14 in his exegesis).

<b>Chapter Outline</b>		<b>Charts, Maps and Short Doctrines</b>
<b>Forward</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded To</b>
<b>Psalms Appropriately Exegeted with this Chapter</b>	<b>Other Chapters of the Bible Appropriately Exegeted with this Chapter</b>	<b>Definition of Terms</b>
<b>Introduction</b>	<b>Text</b>	<b>Addendum</b>
<b><a href="http://www.kukis.org">www.kukis.org</a></b>		<b>Exegetical Studies in Samuel</b>