

2SAMUEL 19

2Samuel 19:1–24

David's Long Return to Jerusalem

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

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

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 19 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.

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

J. Vernon McGee: *When Absalom died, however, David's heart broke. Why? He was not sure of the young man's salvation; he was not sure where his son was. Frankly, I believe that David felt his son was not saved, and that is why he was so stricken with grief.*

R. B. Thieme, Jr.: *In arrogance, David lost track of the big picture and was disorganized of mind, and preoccupied with himself.*¹

2Sam. 19:7 (Joab is speaking to David): *Now, therefore, go and speak to your soldiers—they will understand your being so conflicted—however, if you do not speak to them, then I swear by Jehovah that no man will remain with you this night, and that the evil of having no support among the people will be greater than any other evil which has come upon you from your youth until now."*

2Sam. 19:19–20 (Shimei is speaking to David): *"Do not impute iniquity to me, my lord and please do not remember the things which your servant said and did when you were leaving Jerusalem. Please do not dwell on*

¹ From R. B. Thieme, Jr.'s 1972 David Series, lesson #631_0484, 09/05/1980. Quote approximate.

these things. I know what I did was very wrong. I have come to you this day, the first from all the house of Joseph, to meet my lord, the king.”

2Sam. 19:27b–28 (Mephibosheth is speaking to David): “You, my lord, have been like an angel from God. Therefore, do what you believe to be right. Wasn’t the house of my father considered for death as rivals of my lord? Yet you placed me among the people at your dinner table. Therefore, I have no right to beg from you any additional benefits.”

Kukis (quotes taken from this study): We might have a good president now and again, or some good leaders in Congress, but there will always be attacks of evil forces, looking to turn and confuse anyone who is willing to return to their own vomit.

Kukis: Greed is not what you have or don’t have; greed is a mental attitude; greed occurs in the soul.

Kukis: When a politician brands a certain populace as greedy, they simply want to tax that people more than they do at present. It does not mean they are going to tax them and give that money to you.

2Sam. 19:43f **But the men of Judah were more stubborn and severe than the men of Israel.**

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Chapter Outline		Charts, Graphics and Short Doctrines
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Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
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www.kukis.org		Exegetical Studies in Samuel

Pre-Introduction Links		
Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter	Definition of Terms

Doctrines Covered		Doctrines Alluded To	
Emotional Arrogance		The Bible, Wealth and Private Property	
Wealth			Wealthy Men in the Bible

Chapters of the Bible Alluded To			
2Samuel 15		2Samuel 18	2Samuel 20

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

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

Definition of Terms	
Abuse of Authority Arrogance	<p>This is where a person in authority considers himself too smart and too good to consider the suggestions of his underlings. He automatically reacts negatively to the suggestions of certain people below him. Or he rejects philosophies and approaches which rejection has been ingrained in his soul from his early age.</p> <p>Another form of this is where a person in authority abuses or takes advantage of those under his authority.</p>
Addictive Behavior Arrogance	<p>Some sins are naturally addictive—alcohol and drug usage are examples of this. Quite obviously, a person drinks or takes a particular drug because they like the way it makes them feel. It titillates their emotions and causes their mind and/or body to feel good. Most often, it removes them from their circumstances, which they may find difficult. At the same time, this addictive behavior begins to consume their life.</p>
Anadiplosis	<p>An <i>anadiplosis</i> [pronounced <i>An-a-dee-PLOH-sihs</i>] is repeating a word from the end of a sentence at the beginning of the next sentence.</p>
Criminal arrogance	<p>Criminal arrogance seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. Believers are susceptible to this kind of arrogance just as unbelievers are.</p>
Emotional Arrogance	<p>Emotional arrogance is where you allow your emotions to dominate your life, and you will set aside truth (in any of the 3 categories) in order to satiate your own emotions. This doctrine is covered in full below.</p>

Definition of Terms	
Emotional Revolt	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.
Epanadiplosis	An <i>epanadiplosis</i> [pronounced <i>EHP-an-a-dee-PLOH-sihs</i>], where a word is used at the beginning and at the end of a sentence, in indicates that this gives a <i>full circle</i> of an event, from beginning to end. ² There is a completeness in this statement, a completeness which also causes the hearer to pay attention to what has been said.
Hyperbole	A figure of speech in which exaggeration is used for emphasis or effect, as in <i>I could sleep for a year</i> or <i>This book weighs a ton</i> . ³
Interlocking Systems of Arrogance	The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a believer who goes into interlocking systems of arrogance through one gate (or entrance), is likely to interlock with another cluster of sins if he remains out of fellowship. We have simple examples of this in life. A person might begin to smoke marijuana, which is illegal. Some time later, he may take other drugs (this is why marijuana is often called a gateway drug). He may also 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.
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Metonym	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> .
Personal Sense of Destiny	A person so in tune with the will of God (by means of knowledge of doctrine), that they understand their reason for being alive and they execute the plan of God almost as if God were whispering into their ear what to do (God does not whisper into anyone's ears today). This doctrine can be found at Grace Bible Church, Wenstrom , Grace and Truth Bible Ministries and Robt McLaughlin .

² This is from *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 245, 248.

³ The American Heritage Dictionary of the English Language, Fourth Edition copyright c2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company. Accessed [online](#) January 19, 2014.

Definition of Terms	
Rational Arrogance	<ol style="list-style-type: none"> 1. Rational arrogance is the vanity of intellectual arrogance, or the elitism of the genius I.Q. Elitism might be defined for this study as that arrogant consciousness of pride in belonging to a select or favorite group of people. People with a high I.Q. have a tendency to look down their noses at those who are less fortunate. 2. Rational arrogance is the vanity of giving precedence to human I.Q. and intellectual attainment over spiritual I.Q. and momentum from doctrine. The human viewpoint of life rejects or sets aside divine viewpoint. 3. Rational arrogance generally afflicts those believers in Jesus Christ whose superior I.Q. or educational background gives them a false sense of elitism or 4. All too often, intellectual arrogance compromises Bible doctrine by attempting to reconcile those things found in the Word of God with philosophical and scientific speculation. 5. Because rational or intellectual arrogance is so anthropocentric, it has a tendency to accept as fact theories and philosophical speculations in the field of rationalism and empiricism, and make them a part of Christian doctrine. 6. This doctrine is found at the Free Republic Website as gate #9 (points taken from there) and at Robert McLaughlin's website.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
Reverse Process Reversionism	Reverse Process Reversionism is the final stage of reversionism where everything that is worthwhile and valuable in life is rejected; everything that is useless and nonsense is accepted. Prolonged residence in the cosmic system causes a complete reversal of all mandates, all priorities, and all norms and standards related to the plan of God. Christian degeneracy reaches its peak in reverse process reversionism. The believer in reverse process reversionism cannot be distinguished in any way from an unbeliever, though he cannot lose his salvation. In reverse process reversionism, degeneracy is defined as decline from the normal standards of the plan of God. Therefore, the believer retrogresses into below normal stages of reversionism, and totally reverts from the divine standards found in the Word of God.
Reversionism	A state of being or a set of actions where a person reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. This doctrine is covered at the Grace Bible Church website ; at Angel Fire.com ; at He-Ekklesia under the 8 Stages of Reversionism ; and at the Lake Erie Bible Church website .
Sexual arrogance; sexual addiction	This is the point where sexual desire overrides all else in a person's psyche. It overrides reason, compassion, protocol. Just as the drug addict might be willing to do nearly anything for a fix; so the sexually addicted will be willing to do and even risk anything in order to fulfill their lusts. For the sexual addict, the object of his sexual lust is simply an object; his sexual lust does not indicate any sort of love is involved; not even <i>like</i> .

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

One never knows what will be found in any chapter of the Word of God. When I began this chapter, and even at the completion of the 3 translations, it seemed like there might not be a lot to discuss. However, as I got further into it, I became amazed as to how many different doctrinal discussions this chapter stimulates.

An Introduction to 2Samuel 19

Introduction: 2Sam. 19 is about David returned to Jerusalem as king and the interaction with his people as he returns. We focus on some individuals who David meets on the way back—not necessarily every person that he met on his return—and we will see how David deals with each person, based on his previous interactions with this person, and based upon what they have said and done.

Even though the actual arc of this narrative is a week or two, the change in David and his focus is dramatic. He goes from a low point in reverse process reversionism to being able to interact with his subjects and to make good decisions regarding them.

All of this takes place in a backdrop of a split between northern and southern Israel. This is a long-term process which began in the book of Judges and will culminate at the death of Solomon (David’s son and the next king).

We need to know who the people are who populate this chapter. This chapter has a huge cast of characters.

The Principals of 2Samuel 19

Characters	Biographical Material
King David	King David has been in exile, leaving Jerusalem voluntarily when Absalom marched into Jerusalem. David’s army has defeated Absalom’s army, killed Absalom; and this chapter is about David returning to Jerusalem.
Joab	Joab is David’s nephew and his main general and one of the few people who can level with David. In this chapter, Joab gets David off his crying jag concerning Absalom (who Joab killed), and Joab will get David back on track as the king of Israel.
Abishai	Abishai is one of David’s greatest generals and the brother of Joab. When Shimei comes to David, Abishai will suggest that he be executed right on the spot.
Shimei	When David was leaving Jerusalem, Shimei came out and said a lot of mean things to David. David could have had Shimei killed then, but he did not. Now that David is victorious over Absalom, Shimei comes to David, apologizes and essentially throws himself at David’s mercy.
Mephibosheth	Mephibosheth is the lame son of Jonathan, someone who David sought out and treated very well. David expected Mephibosheth to accompany him when he left Jerusalem, but Mephibosheth did not. Mephibosheth explains why in this chapter.

The Principals of 2Samuel 19

Characters	Biographical Material
Barzillai	Barzillai is a very wealthy man who help to feed David's army. David, in this chapter, will offer Barzillai a permanent position working for him. Barzillai will decline the offer.
People	Often when we find the word <i>people</i> in this and previous chapters, it refers to those who followed King David out of Jerusalem; and primarily to those in his army. This would include those who left Jerusalem with him and those who joined up with David later on.
Israel	When used in apposition to <i>the people</i> , <i>Israel</i> refers to those who supported Absalom in the revolution.
The Men of Israel	In the latter portion of this chapter, <i>Israel</i> will refer to <i>northern Israel</i> , and they will have a dispute with the tribe of Judah.
The Men of Judah	The people of Judah finally put together a celebration for David, but do not really include the men of Israel in the planning or in the celebration itself. Only about half of northern Israel gets there in time to celebrate the king's return.

Minor Characters	Biographical Material
Absalom	Absalom is the son who rebelled against David and was killed by Joab in the previous chapter. David mourns his loss greatly.
Zadok and Abiathar	These men are the two priests in Jerusalem, and David sends a message to them to find out why Judah has not organized some sort of a welcoming celebration on his behalf.
Amasa	Amasa is David's bastard nephew who headed up Absalom's army. In David's message to Zadok and Abiathar, he offers to make Amasa a general in his army.
Ziba	Ziba was Saul's slave who became quite prosperous at the death of Saul. David reassigned him back to being the slave for Mephibosheth. In a previous chapter, Ziba told David that his master, Mephibosheth, remained in Jerusalem to see if he might be proclaimed king. In that chapter, David assigned all of Mephibosheth's land to him.
Chimham	He appears to be a son of Barzillai, and Barzillai will offer him up to serve David instead of himself.

These minor characters are mentioned only incidentally. They have non-speaking roles in this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of 2Samuel 19

All of this started with David chasing skirt perhaps a decade ago in Jerusalem when his soldiers were in the field at war. He had gone way to far by committing adultery with a married woman, and then he had her husband killed.

The prophet Nathan came to David, and got David to come to the point of realizing that what he did was so very wrong. Once David recognized his own sin, then God put David under a great deal of discipline and pressure, designed to bring him out of this state of sexual arrogance (which had interlocked with criminal arrogance).

The Prequel of 2Samuel 19

The child that came out of that illicit union died. The great pressure that David found himself under were the natural results of his failure as a parent, and his sexual arrogance in collecting wives and mistresses. His sons, which were, for all intents and purposes, wards of the state, grew up without a father to guide them, as a true father would have done. David could not give them all his time, so they grew up the best they could, being raised by their mothers.

His son Absalom eventually rebelled against him, setting into motion a play to take David's power from him. He drove David out of Jerusalem. David left quickly with a scratch army and, before he had crossed over the River Jordan, David had set up a system of spies and an intelligence network, so that he could determine which military moves to make.

Absalom associated himself with Ahithophel, who was a brilliant tactician, and Ahithophel gave Absalom a plan which would have probably succeeded. However, this plan did not appeal to Absalom's arrogance. Ahithophel was going to gather up some shock troops and go right after David, right then and there. He would return to Jerusalem after defeating David in battle. Ahithophel would have been the star of this plan and not Absalom. So when Hushai, David's mole, presented a plan to Absalom, Absalom liked that plan because Absalom was the star of that plan. Absalom had more hands on in Hushai's plan than in Ahithophel's plan, which was another reason why Absalom liked it. Some people like to manage everything, which pretty much describes Absalom. Absalom, pretty much on his own, set himself up as the new king of Israel—he did this by himself, never having done it before, and right under the nose of his overindulgent father. Therefore, Absalom believed that he had things worked out, as long as he was in charge. When Hushai said, "You need to gather all the people of Israel and lead them into battle yourself;" Absalom thought that was a good idea. He had never done this before, but that's okay, because he had never decided to become king before, and he did pretty well with that. So Absalom is blindly arrogant. He doesn't know what he doesn't know; he does not recognize an upper limit to his abilities.

When it came to the difference between himself and his son Absalom, his son was the newest model. He was younger and better looking, more progressive and more relatable. Although there was no indication whatsoever that Absalom had the ability to actually lead his country Israel, apart from being David's son, he received a fairly significant backing from the people, many of whom were unhappy with David's skirt chasing and killing (information which sure got out into the public by this time).

In the previous chapter, David's army went up against Absalom's army and defeated them. Joab killed Absalom. 2Sam. 18 end with David mourning over his son's death, which is how this chapter begins.

Much of this was taken from **2Sam. 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bible.org presents a rather colorful approach to introducing this chapter, and therefore it is included.

Prequel to 2Samuel 19 by Bible.org

David has sinned by committing adultery with Bathsheba and by having her husband killed (by none other than Joab, a central figure in our text). God has indicted David for his sin through Nathan the prophet, and David has repented. Nevertheless, there are certain consequences he will have to face. There was the rape of his daughter Tamar by her half-brother, Amnon. Then there was the murder of Amnon by his half-brother, Absalom. Absalom fled to Geshur, where he was given sanctuary by his grandfather, Talmai. Through the intervention and intrigue of Joab, David was pressured into allowing Absalom to return to Jerusalem. In time, Absalom succeeded in undermining the reign of his father, David, and precipitated a revolution which forced David, his family, and his supporters to flee to the wilderness. God spared David, gave his army victory over the rebel forces, and providentially removed Absalom through Joab, who killed Absalom in spite of David's specific orders

Prequel to 2Samuel 19 by Bible.org

not to harm him.

Now, David is about to return to Jerusalem to resume his reign over the nation Israel. To win the favor of the people (and perhaps to remove a thorn in his own flesh), David removes Joab as commander of his armed forces, replacing him with Amasa. It looks as though Joab is finished, and yet by the end of our text, it is Amasa who is finished, killed by Joab. Once again Joab is named as the commander of Israel's armed forces. Who could have imagined such a thing?

It doesn't stop here, however. David has been forced to flee Jerusalem due to the revolution instigated by Absalom. While he never abdicated his throne, Absalom acted as king for a few days, until he was defeated in battle and his life was ended by Joab. David is invited to return to Jerusalem to resume his rule over the nation Israel. But on the way there is strife between the men of Judah (David's tribe) and the men from the other tribes in Israel. Somewhere between the Jordan river and Jerusalem, a rebellion is instigated by Sheba, and the Israelites forsake David as their king, returning to their homes. Through a strange twist of fate (humanly speaking), Sheba is cornered in an Israelite fortified city. Through the intervention of a wise woman of that city, Sheba is put to death, the city is delivered, and the division of Israel is reversed. To sum up these events: (1) David is king; (2) David is not king; (3) David is invited to be king again; (4) David's kingdom is divided; (5) David's kingdom is united.

On top of all this is an incredible display of gore and violence. This story would most certainly receive an "R" rating for its violence. Joab "underhandedly" (pardon the pun) runs his sword through Amasa, spilling his intestines on the path; then the army of David stops to gawk at the sight of this man wallowing in his own blood. The grand finale is the beheading of Sheba, whose head is then tossed over the wall of the city to Joab and his army outside.

This fascinating story has all the makings of a movie. But it is not for this reason alone (not even for this reason primarily) that we should read it carefully. This is inspired religious history; it is history most likely penned by a prophet, so it is a story with a message for us to hear and to heed. Let us approach our study then with expectant hearts and minds, ready to hear and to heed what God has to say to each of us through it.

From <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

Chapter Outline

Charts, Graphics 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.
1055 B.C. (c. 1010 B.C.)	1010 B.C.	1025 B.C.	2Sam. 2:1-4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.

The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
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.
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.
1023 B.C.		992 B.C.	2Sam. 17:24-18:18	David's army defeats Absalom's army in battle and Absalom is subsequently killed. Absalom is approximately 30 years old (Reese). According to Reese, David would be 63 years old and according to Fenton-Farrar, he would be 62 years old.
1023 B.C.			2Sam. 18:19-19:8	David reacts to Absalom's death.
1023 B.C.			2Sam. 19:9-20	David returns to Jerusalem.

Chapter Outline

Charts, Graphics and Short Doctrines

It is always helpful to see how someone else views the same chapter. This is a fairly difficult chapter, so I will include material from a number of different commentators.

Alternative Outlines

Adam Clarke's Outline:

- I. David continues his lamentation for his son, and the people are greatly discouraged. 2Sam. 19:1-4.
- II. Joab reproves and threatens him with the general defection of the people. 2Sam. 19:5-7.
- III. David lays aside his mourning, and shows himself to the people, who are thereby encouraged. 2Sam. 19:8.
- IV. The tribes take counsel to bring the king back to Jerusalem. 2Sam. 19:9-12.
- V. He makes Amasa captain of the host in place of Joab. 2Sam. 19:13.
- VI. The king, returning, is met by Judah at Gilgal. 2Sam. 19:14-15.
- VII. Shimei comes to meet David, and entreats for his life, which David grants. 2Sam. 19:16-23.
- VIII. Mephibosheth also meets him, and shows how he had been slandered by Ziba. 2Sam. 19:24-30.
- IX. David is met by Barzillai, and between them there is an affecting interview. 2Sam. 19:31-40.
- X. Contention between the men of Judah and the men of Israel, about bringing back the king. 2Sam. 19:41-43.

Matthew Henry's Outline:

- I. His return to himself, by the persuasion of Joab (2Sam. 19:1-8).
- II. His return to his kingdom from his present banishment.
 1. The men of Israel were forward of themselves to bring him back (2Sam. 19:9-10).
 2. The men of Judah were dealt with by David's agents to do it (2Sam. 19:11-14) and did it (2Sam. 19:15).
- III. At the king's coming over Jordan, Shimei's treason is pardoned (2Sam. 19:16-23), Mephibosheth's failure is excused (2Sam. 19:24-30), and Barzillai's kindness is thankfully owned, and recompensed to his son (2Sam. 19:31-39).

Alternative Outlines

- IV. The men of Israel quarrelled with the men of Judah, for not calling them to the ceremony of the king's restoration, which occasioned a new rebellion, an account of which we have in the next chapter (2Sam. 19:40–43).

Arno Gaebelein outlines 2Sam. 19, *The Return of the King*

1. The continued grief of the king (2Samuel 19:1-8)
2. The return of the king (2Samuel 19:9-16)
3. Mercy shown to Shimei (2Samuel 19:17-23)
4. Mephibosheth's joy (2Samuel 19:24-30)
5. Barzillai and Chimham (2Samuel 19:31-40)
6. Strife between Judah and Israel (2Samuel 19:41-43)

Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19 (chapter comments).

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19 (chapter comments).

Gaebelein outline is from <http://www.studyLight.org/com/gab/view.cgi?bk=9&ch=19> accessed January 26, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I used Gill's summary here, with a great deal of editing.

Gill's Synopsis of 2Samuel 19

David had been indulging in too much grief for the death of his son—so much so that he is rebuked by Joab, and threatened with a revolt of the people from him, if he did not change his conduct, which he accordingly did. 2Sam. 19:1–8

At this, the men of Israel were the first that moved for the bringing him back to Jerusalem, and the men of Judah were solicited to join with them in it. 2Sam. 19:8f–9

David, by letter, influences the people of Judah, to organize a celebration for his return. 2Sam. 19:10–15

When leaving Jerusalem, Shimei ben Gera had cursed David. In this chapter, Shimei comes to David and asks his pardon. David forgive him. 2Sam. 19:16–23

Mephibosheth, the son of Jonathan, explained why he could not accompany David. As a result, he had half his land restored to him, which had been given to his servant, Ziba. 2Sam. 19:24–30

Barzillai, who had very liberally supplied the king, was allowed to return to his own city, and Chimham his son was taken under David's wing. 2Sam. 19:31–39

Finally, there is a contention arose between the men of Israel and of Judah about the restoration of the king, which results in an insurrection, as the next chapter shows. 2Sam. 19:40–43

Some additional things ought to be said about this chapter. Most narrative chapters are presented in a linear, chronological way. The chapters are often filled and defined by many wâw consecutives followed by imperfect verbs. This is not the case in this chapter. Nor is there a clear divide between topics. Several times in this chapter it appears that David is crossing over the Jordan River. However, he is going over from the east side of the river to the west. This requires him only one crossing. David meets and speaks with 3 people. It appears that there is some overlap in his interaction with Barzillai and with Shimei. However, all or most of his conversation with Mephibosheth will take place in Jerusalem, where, logically, had to take place after this chapter is completed and David himself is back in Jerusalem.

So for reasons which are not entirely clear, this chapter is put together very differently from most other narrative chapters. About the only thing which is reasonable is, David's conversations with 3 men upon exiting Jerusalem parallel the 3 conversations which he has upon his return to Jerusalem. However, since these conversations may have taken place east of the Jordan, on the Jordan, west of the Jordan and/or in Jerusalem; we match them up topically with the previous conversations.

Another oddity of this chapter is, there is a much larger cast of characters, which includes 6 characters with speaking parts; 6 secondary characters; and 3 sets of people.

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19 (chapter comments) (heavily edited).

Chapter Outline

Charts, Graphics and Short Doctrines

One of the things which I have noticed in this chapter is, the verse divisions are done quite poorly. Many translations begin paragraphs in the middle of a verse; and some even begin a passage in the middle of a verse. On many occasions, the thought of one verse continues into the thought of another—that keeping the verses separate was not necessarily the best thing to do. These choices will be obvious when looking through the translations of each verse or set of verses (I have begun to combine verses where one commonly leads into the next).

The chapter divisions were also problematic in this portion of 2Samuel. What happens in the previous chapter leads us directly into this chapter; and this chapter bleeds into the next chapter. That is, we cannot consider 2Sam. 19 unless we know what happened in 2Sam. 18 (which is included in the [Prelude to this Chapter](#)); and 2Sam. 20 requires us to know the contents of this chapter, in order to fully understand what occurs there.

There is also an oddity in this overall chapter. What appears to be occurring is a celebration and a re-coronation of David. All of Judah and half of Israel shows up for this (2Sam. 19:40). However, the actual fact that this is a celebration of the re-coronation of David is nowhere clearly stated in this chapter. The idea that this is a celebration is logically derived from the material in this chapter.⁴

There is another oddity—David does not appear to seek God's counsel at any time in this or the next chapter, nor does he appear to receive any guidance from his priests. He will use his priests, but only to get a message to the people of Judah. God's name will be mentioned, but only incidentally. This does not mean that David is acting totally outside of God's will. At the beginning of this chapter, he will clearly be outside of God's will, as he cannot seem to cope with the death of his son, Absalom. However, afterwards, he makes good decisions regarding the several people which he speaks to when return to Jerusalem. If you have doctrine in your soul, you do not need to inquire of God every 15 seconds, "Should I make a left turn or a right turn?"

Chapter Outline

Charts, Graphics and Short Doctrines

David's Emotional Arrogance

The last verse in the English of 2Sam. 18, is actually the first verse in the Hebrew Bible. In most of the Hebrew Bibles in 2Sam. 19, the verses are numbered one-off from the numbering in this chapter.

⁴ In contrast, when David brought the Ark of God into Jerusalem, this was clearly a celebration with singing, dancing and the reading and singing of psalms. 1Chron. 15:25–29

And so is agitated the king and so he goes up upon the roof-chamber of the gate and so he weeps. And thus he said in going, “My son Absalom, my son, my son Absalom! Who gives my dying, me, instead of you, Absalom, my son, my son.”

2Samuel
18:33
(19:1 in
Hebrew)

The king is [clearly] agitated as he goes up to the roof-chamber over the gate, and he is weeping. While going up, he said, “My son, Absalom, my son, my son Absalom! Would that I had died instead of you, Absalom, my son, my son!”

The king was clearly agitated as he went up to the roof-chamber situated over the gate, and he began to weep when he could not be seen. As he went up, he kept saying, “Absalom, my son, my son—O that I might have died in your place, my son Absalom.”

When this verse is put together with the verse which follows, it will be clear that they belong together. The chapter divisions and verse delineations were added long after the text had been written, and this was done more for convenience than anything else. However, because this was added later, the divisions are not always accurate. This particular section is a problem; and it will become obvious at the end of this chapter that it should have been continued, at least partway into the next chapter.

David has just received the news that his army was victorious against Absalom; but also that Absalom died in the battle. Obviously, King David is very upset over the loss of his son.

Interestingly enough, even though Job initiated the execution of Absalom, it does not appear that David knows this.

J. Vernon McGee makes this observation: *The news of Absalom's death was a real heartbreak to David. He had a tender love for his son, and he was extremely grieved when the boy died. Why? There are several reasons. First of all, I do not think that David was sure about the salvation of Absalom. You will recall that when David's first son by Bathsheba was born, he became very sick, and David fasted and prayed for him. When David heard that the little boy was dead, he arose, bathed, went to the house of God to worship, and then was ready for a good dinner. His servants could not understand his action. He made it very clear to them when he said, "I am going to him some day. He will not return to me, but it will be a great day when I go to him." He knew where the little fellow was. When Absalom died, however, David's heart broke. Why? He was not sure of the young man's salvation; he was not sure where his son was. Frankly, I believe that David felt his son was not saved, and that is why he was so stricken with grief. Also, even though David was a great king, he was a poor father; I am sure David realized this. He never quite succeeded in being the father he should have been, and Absalom was evidence of this failure.*⁵

This verse helps to introduce us to 2Sam. 19.

Introductory Points to 2Samuel 19

1. David has not fully thought out the logical end to the revolution.
2. The revolution will end with him dead or with Absalom dead. There is no other ending. Even Absalom would not agree to splitting up the kingdom.
3. Much of this is David's fault, although Absalom makes these decisions as an adult. David did not discipline Absalom as a young boy; he did not give Absalom enough direction as a young boy.
4. Therefore, Absalom grew up with great personal arrogance; and with no respect for authority.
5. King David's only chance to have gotten Absalom was to exercise justice over love after Amnon raped Tamar; and then after Absalom killed Amnon. David was unable to act in justice, which led to this revolt.
6. There is the added problem that Absalom was probably not saved. This also greatly bothered King David.

⁵ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed January 27, 2014.

Introductory Points to 2Samuel 19

7. Joab could have sat David down before he went off to war and explained what had to happen, but he did not. David may not have been cooperative. Furthermore, my guess is that Joab hoped that David would sort through the logical end of this revolution on his own.
8. When Joab returns victorious, and David is sobbing and weeping over Absalom; then Joab will have to sit David down and give him the facts of life and death.

Chapter Outline

Kukis slavishly literal:

And so [it] is made known to Joab, “Behold, the king is weeping; and so he mourns upon Absalom.”

2Samuel
19:1
(19:2 in
Hebrew)

Charts, Graphics and Short Doctrines

Kukis moderately literal:

[It] was made known to Joab, “Listen, the king is weeping; in fact, he is mourning over Absalom.”

Kukis not so literal:

Then a message was brought Joab: “Listen, the king is weeping; in fact, he is mourning because of the death of Absalom.”

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 translation⁶; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

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

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

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

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

Underlined words indicate differences in the text.

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

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

Ancient texts:

Latin Vulgate

And it was told Joab, that the king wept and mourned for his son. It is interesting that the Catholic Bibles below are off one verse, in accordance with the Hebrew Bible; but the Latin Vulgate matches up with the commonly accepted verse numbering. Verses were numbered long after the fact, so chapter and verse divisions are somewhat arbitrary (which is quite clear when comparing this chapter to the previous and subsequent chapters).

Masoretic Text (Hebrew)

And so [it] is made known to Joab, "Behold, the king is weeping; and so he mourns upon Absalom."

Peshitta (Syriac)

AND it was told Joab, Behold, the king is weeping and mourning for Absalom.

Septuagint (Greek)

And they brought Joab word, saying, Behold, the king weeps and mourns for Absalom.

Significant differences:

The Latin has *son* instead of *Absalom*.

Thought-for-thought translations; paraphrases:

Contemporary English V.
Easy English

Someone told Joab, "The king is crying because Absalom is dead."

Joab speaks to David and David returns to Jerusalem

Someone told Joab, 'The king is crying. He is very sad about Absalom.'

Easy-to-Read Version

People told the news to Joab. They told Joab, "Look, the king is crying and very sad for Absalom."

New Berkeley Version

About 979 B.C.

The information was brought to Joab, "See, the king is weeping and lamenting over Absalom."

New Century Version

Joab Scolds David

People told Joab, "Look, the king is sad and crying because of Absalom."

Then Joab was told, "See, the king is crying. He is filled with sorrow for Absalom."

New Life Bible

New Living Translation

Joab Rebukes the King

Word soon reached Joab that the king was weeping and mourning for Absalom.

Verses 19:1-43 are numbered 19:2-44 in Hebrew text.

The Voice

David should never be counted out. Hours before, Absalom has everything going his way, and David is run out of his kingdom. Smart and fierce, he doesn't spend all those years hiding from Saul and fighting with little or no resources for nothing. Although he orders his generals to be merciful to his son Absalom, his forces win

a great victory against the rebel forces, and David's general Joab kills Absalom and removes a threat to the security of the kingdom.

But David's reaction again is tender; although his son might have killed him if he'd been given the chance, David laments his death. As king, as father, and as follower of the Lord, he knows he could have done better; but now it is too late, and all he can do is mourn the consequences of his past actions.

Joab heard the news that David was weeping and mourning for Absalom, and the mood shifted from celebration to sorrow, for all the soldiers heard that the king was grieving for his son. V. 2 is included for context.

Partially literal and partially paraphrased translations:

Beck's American Translation	<i>Joab Corrects David</i> Joab was told, "The king is weeping and mourning for Absalom."
New Advent (Knox) Bible	Word came back to Joab that the king was in tears, mourning over his son; and the news of the royal grief went round among the army, so that the victory they had won that day issued only in lament. V. 2 is included for context.
New American Bible (2002)	The king was shaken, and went up to the room over the city gate to weep. He said as he wept, "My son Absalom! My son, my son Absalom! If only I had died instead of you, Absalom, my son, my son!" Joab was told that the king was weeping and mourning for Absalom;... This is 2Sam. 19:1–2 in the Catholic Bible.
New American Bible (2011) ⁷	<i>Joab Reproves David.</i> Joab was told, "The king is weeping and mourning for Absalom,"...
NIRV	Someone told Joab, "The king is sobbing over Absalom. He's filled with sadness because his son has died."
New Jerusalem Bible	The king shuddered. He went up to the room over the gate and burst into tears; and, as he wept, he kept saying, 'Oh, my son Absalom! My son! My son Absalom! If only I had died instead of you! Oh, Absalom my son, my son!' Word was brought to Joab, 'The king is weeping and mourning for Absalom.' This is 2Sam. 19:1–2 in the Catholic Bible.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king was agitated, and ascended to the upper-room over the gate weeping. As he went, he said thus, "My son Absalom! My son, my son Absalom! Who would give me to die instead of you, Absalom, my son, my son?" It was told Joab, "The king weeps and mourns here over Absalom." 2Sam. 18:33 is included for context.
Bible in Basic English The Expanded Bible	And word was given to Joab that the king was weeping and sorrowing for Absalom. Joab Scolds David People told Joab, "Look, the king is ·sad [mourning] and crying ·because of [for] Absalom."
Ferar-Fenton Bible	Then the king trembled, and went up the stairs of the gate, and wept, You have gone, my son, Absalom! My son, my son, Absalom! I wish I myself had died instead of you! Absalom! my son! But it was reported to J'oab, "The king is weeping and lamenting over Absalom!" I am unsure about this copy of the Ferar-Fenton Bible. It does not always run true to the other FF version I have. This is 2Sam. 19:1–2 in the FF Bible.
HCSB	It was reported to Joab, "The king is weeping. He's mourning over Absalom."

⁷ Also called the revised edition.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible Yo'av was told, "The king is weeping, mourning for Avshalom."
DAVID REBUKED FOR MOURNING
 And they tell Yah Ab, and behold, the sovereign weeps and mourns for Abi Shalom:...

Orthodox Jewish Bible The Scriptures 1998 And it was told Yoav, Hinei, HaMelech weepeth and mourneth for Avshalom.
 And it was reported to Yo'ab, "See, the sovereign is weeping and mourning for Abshalom."

Literal, almost word-for-word, renderings:

Concordant Literal Version And it is declared to Joab, `Lo, the king is weeping and mourning for Absalom;...
 Context Group Version And it was told Joab, Look, the king weeps and mourns for Absalom.
 English Standard Version **Joab Rebukes David**
 It was told Joab, "Behold, the king is weeping and mourning for Absalom."
 Green's Literal Translation And it was announced to Joab, Behold, the king is weeping and mourning over Absalom.
 Kretzmann's Commentary Reinstated in his Royal Power
 And it was told Joab, Behold, the king weepeth and mourneth for Absalom. He was immersed in his immoderate and sinful grief for Absalom, and did not even take time to greet his victorious army upon its return.
 NASB **Joab Reproves David's Lament**
 Then it was told Joab, "Behold, the king [2 Sam 18:5, 14] is weeping and mourns for Absalom."
 Syndein/Thieme {Note: Some time passes now and Joab has arrived in Mahanaim. And, a report is made to him on the condition of the King.}
 {Verses 1-8: David's recovery from Arrogance}
 And it was told Joab, "Behold, the king keeps on weeping while he keeps on mourning/grieving for Absalom. {Note: RBT says this is an abnormal weeping beyond that which is warranted for a believer. This is emotion dominating the soul and replacing thought - especially overriding his divine viewpoint (which should always dominate the emotions). David knew better (see David II Samuel 12:22-24 when his son with Bathsheba had died - at that time, he understood that he would see the child again). David is now inside interlocking systems of arrogance.}
 Young's Updated LT And it is declared to Joab, "Lo, the king is weeping and mourning for Absalom."

The gist of this verse: Joab receives an official report that, after this great victory in war, King David is weeping over the death of his son Absalom.

2Samuel 19:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâgad (נִגַּדְתָּ) [pronounced naw-GAHD]	to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616

2Samuel 19:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôw'âb (יֹאבָב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: [It] was made known to Joab,... You will recall that the king held back and waited for news at the allied city, while Joab led the troops to war against Absalom and his revolutionary troops. The idea was, all the rebel army had to do was kill one man—David—and the war was over. This worked both ways, although David does not admit this to himself. If his army kills Absalom, the revolution is over.

Even though there were actual differences in the philosophy and governing of David and his son Absalom, the entire civil war is based primarily on superficial aspects of Absalom. He is younger, more dynamic and he appears to be a nicer guy, more concerned with the downtrodden and those having recent problems. He is the man who seems to care, which is a big factor in U.S. elections.

Application: As an example, the stock market was quite powerful and moved upward throughout 95% of George Bush's presidency.⁸ All during that time, I did not hear a single liberal say, "Look, I don't like Bush, I don't like his policies, but I must admit that his presidency is good for country and the business investment, as per the stock market." However, when the economy of President Obama is discussed, nearly every time liberals will tout the upward growth of the stock market as proof of a strong economy. In both cases, the stock market has been pushed up by factors unrelated to the true economy (during Bush's presidency, the stock market was fueled, in part, to a housing bubble, which involved a lot of loans—many of them fraudulent—and a lot of building; under Obama, the fed is pouring \$85 billion per month into the bond market). In both cases, the rising start market is based upon artificial stimulants.

My point in all of this is, Absalom was not superior to David in a single area except that he was younger and therefore better looking, having David's genes. For this, and because of Absalom's chicanery, Israel was embroiled in a civil war which will continue to bubble up.

Joab killed Absalom, and sent his troops into retreat. Joab did not pursue them to punish them. With Absalom, there is no reason for them to fight. Again, the armies were lined up behind two men, and the killing of either man would end the war.

Then Joab sent two men to report this to David. Now, Joab receives a message while in the field or returning from this battle. He is going to be quite disturbed over this.

⁸ Saying that Bush's stock market fell at the very end is a canard. At no time prior to the stock market crash did any liberal admit that the rising stock market under Bush was a good thing.

2Samuel 19:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>weeping [for] (in grief, humiliation, or joy), weeping [bitterly], weeping upon, crying [for], bewailing</i>	Qal active participle	Strong's #1058 BDB #113

Translation:...“Listen, the king is weeping;... The king has been involved in a revolt by his oldest son remaining, Absalom, and this revolt has just now been put down. And yet, when David hears that his son has been killed, he begins weeping. He has gone up to an upper room chamber to be alone, but it is quite obvious that everyone can hear him crying.

2Samuel 19:1c

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
ʾâbal (אָבַל) [pronounced <i>aw^b-VAHL</i>]	<i>to mourn, to act like a mourner, to go through the motions a ceremonies of mourning</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #56 BDB #5
Generally speaking, the Qal is found in poetry and the Hithpael in prose.			
ʿal (עַל) [pronounced <i>gahʿl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾĂbîyshâlôwm (אָבִישָׁלוֹם) [pronounced <i>ub-ee- shaw-LOHM</i>]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

An alternate form of this word is ʾAb^eshâlôwm (אָבִישָׁלוֹם) [pronounced *ahb^e-shaw-LOHM*].

Translation: ...in fact, he is mourning over Absalom.” In the second half of this report, the messenger tells Joab why David is mourning. He is mourning over the death of his son, Absalom.

One needs to ask, *why is David grieving so much here, whereas, back a few chapters, when his infant died, he got up, cleaned himself up, and went to worship God?*

David's Grief for Absalom

1. When Nathan first exposed David to his own sin, the first consequence was the death of his infant son by Bathsheba, after a desperate illness.
2. David laid on the floor next to his infant child and petitioned God with prayer to let this little guy live. However, this child died.
3. David then got up, cleaned himself up, and went to worship God, saying, "[He will not return to me; I will go to him.](#)" (referring to his infant son who died).
4. However, here, David is moaning and groaning over the death of his son, Absalom; so much so, that his army is embarrassed that they participated in a battle that resulted in the death of Absalom.
5. Joab will have to step in and brace David as strongly as David has ever been braced.
6. We would have expected David to be further along spiritually at this point, and yet he has seemed to regress. What is going on?
7. There is a clear difference between David's relationship with Absalom and his unnamed son. His unnamed son was less than a year old, had almost no personality, and did not have many recognizable traits. However, with Absalom, David both knows this young man (although he seems to have an idealized version of Absalom in his mind) and Absalom looks like a young David. David sees him as his successor.
8. What David is clearly unable to see is just how wicked Absalom is.
9. There is something more here. It is very possible that Absalom is not a believer in the Revealed God of Israel. Throughout our history of Absalom, at no time does he express faith in the Revealed God or any reverence toward Him. In fact, on one occasion, Absalom uses the concept of sacrifices to God to explain his move to Hebron; which move allows him to foment revolution against David.
10. This would be the greatest loss to David. Not only is Absalom gone, but David will never see this young man again, as he rejected David's God.
11. Add to this that David is in **emotional arrogance**. He sees his grief as far more important than the direction of the nation over which he is king.
12. Because of his own personal grief and emotion, David is unable to do and say the right thing as king.
13. David has to shake off this little pity party that he is throwing for himself.
- 14.

You cannot hold a position of power and authority and spend your time concerned about your own problems.

Chapter Outline

Charts, Graphics and Short Doctrines

Much of this comes from the teaching of R. B. Thieme, Jr.

For many people, I recognize that a doctrine like this is a bit much. However, as has been discussed in previous chapters, it is clear that we need a better explanation for David's actions beyond him simply being out of fellowship or in **reversionism**. The full explanation can be found in **2Samuel 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Emotional Arrogance Introduction

1. Emotional arrogance or the arrogance of emotion is one of the gates of the **interlocking systems of arrogance**.
2. 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 take other drugs (this is why marijuana is often called a gateway drug). This is similar to

Emotional Arrogance Introduction

how the interlocking systems of arrogance works—this person would have never considered taking heroin or crack or anything like this, but he takes marijuana, and, after a few months or a few years, is ready to consider taking other drugs. The gateway drug of marijuana interlocks with other systems of drugs, which also pull the drug-taker into their sphere of influence.

3. Now, the taking of drugs actually is one of the interlocking systems of behavior known as the **arrogance of addictive behavior**. Some sins are naturally addictive—alcohol and drug usage are examples of this. Quite obviously, a person drinks or takes a particular drug because they like the way it makes them feel. It titillates their emotions and causes their mind and/or body to feel good. Most often, it removes them from their circumstances, which they may find difficult. At the same time, this addictive behavior begins to consume their life.
4. Addictive behavior arrogance will often cause a person to 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.
 - 1) The Bible often speaks of such a person as a *dog returning to his vomit*. (Prov. 26:11 2Peter 2:22). He rejects something which is clearly wrong, but, upon entering into one of the arrogance gates, he returns to this thing which he rejected before, and decides he might want to try it.
 - 2) This principle is found to be true not only when a person is inside the interlocking systems of arrogance, but when he is in **reversionism** as well.
5. The whole idea is, once you have entered into one of these arrogance gates, you become vulnerable to many of the other arrogance gates, which you were not vulnerable to before. This is exactly like the person who smokes marijuana, and then begins to experiment with other drugs, which such a person would have never taken before.
6. One of those clusters of sins is known as emotional arrogance (it is also called *irrational arrogance*).

Emotional Arrogance

1. Emotional or irrational arrogance is the antithesis of **rational arrogance**.
 - 1) Rational arrogance uses human viewpoint and academic theory as the criterion for life instead of Bible doctrine.
 - 2) Irrational arrogance uses feeling and emotion as the criterion for life instead of Bible doctrine.
2. Normal emotional function responds to the thinking of the precordial frontal lobes of the soul.
 - 1) In the human soul, there exists both male and female parts. The intellect is the male part of the soul; emotion is the female part of the soul.
 - 2) Emotions are designed, under normal living, to respond to the content of your intellect and to the standards developed from your thinking. When your standards are met in any field of life, your emotions respond.
 - 3) Emotion is normal only when under the authority of thought. Just as your volition must be under human authorities of establishment and under the divine authority of the Word of God, so emotion is only normal when it is subordinate to thinking.
 - 4) Emotion is a responder and reflector of thinking or lack of thinking in a normal person. Emotion is the feeling and responding reflexes of the soul.
 - 5) As a system of feeling and response, emotion in itself does not contain any of the following.
 - (1) Emotion has no ability to reason. The ability to reason is lost if emotion dominates the
 - (2) Emotion has no capability of thought. Emotion was not designed for thinking, but for responsive stimulation.
 - (3) Emotion has no doctrinal content or criteria.
 - (4) Emotion has no common sense. So if emotion dominates the soul, there is no common
 - (5) Emotion has no vocabulary as a tool for mental function. To be able to think, you must have a vocabulary.
3. Emotion is never the criterion for Christian experience. You are not saved or spiritual because you feel

Emotional Arrogance

saved or spiritual. Your feelings have absolutely nothing to do with your spiritual status quo. However, your emotions can respond to your spiritual growth or to doctrines you finally understand, just as your emotions respond to other things.

4. The criterion for Christianity is two-fold.
 - 1) Positive criterion: Bible doctrine, the systematic theology of reason.
 - 2) Negative criterion: emotion, a system of feeling, which when used as criterion leads to the distortion of the protocol plan of God.
5. Under the principle of irrational arrogance, emotion becomes a major distraction to the execution of the protocol plan of God. Preoccupation with self in arrogance enjoys substituting emotional stimulation for Bible doctrine, therefore forcing doctrine out of your life. This is why people seek guidance in their decision making from others.
6. Emotion rejects the three R's of operation Z: reception, retention, and recall of doctrine, all of which require the function of the frontal lobe inside the divine dynasphere.
7. Emotion is not involved in the process of learning doctrine. Emotion benefits from doctrine learned. To the extent that you get emotional about some doctrinal point, you lose your objectivity and your ability to actually take in doctrine. When arrogance gives precedence to emotion or how one feels, it results in false doctrine, rejection of eternal security, drug abuse, and involvement in the phallic
8. Emotional arrogance concludes the following blasphemies.
 - 1) A person is not saved unless he feels saved.
 - 2) A person is not spiritual without an ecstatic experience.
9. Abnormal emotion is the impulsive function related to arrogance. Emotional stress causes the believer to act on impulse rather than the application of Bible doctrine.
 - 1) The emotion of fear causes flight.
 - 2) The emotion of disgust causes repulsion.
 - 3) The emotion of anger causes violence.
 - 4) Instincts are reflex behavior based on emotion rather than on thought.
10. Therefore, emotions are feeling functions, and they should never become the criterion for
11. Emotional arrogance converts reality into illusion and hallucination, making another giant step in the drive toward unreality, which explains why so many believers are psychopathic. Therefore, emotional arrogance always collapses under pressure.
12. Definition and description of emotion.
 - 1) Emotion is defined as a complex, biochemical, physiological process or function concerned with somatic expression of feeling. Emotion is the basis for thymopathic behavior, disturbance of effects.
 - 2) There are two functions of the emotion.
 - (1) The conscious sensation of emotions in the soul responding to the intellect.
 - (2) The effect of emotions on the organic functions of the body. Both of these are misconstrued in Christianity today.
 - 3) The conscious sensation of emotion in the soul is the mechanism of emotions in the brain. The effects of emotion on the organic function of the body is a parasympathetic effect of the transmission of too many or too few motor nerve impulses to the muscles of the body.
 - 4) The prefrontal lobes are the cortical areas associated with thought and decisions. Normal emotions respond to thought in the prefrontal lobes. In cases where the prefrontal lobes have been removed, such as a frontal lobotomy, such individuals still have emotional activity. Therefore, you can have a lot of emotional activity without ever having a thought! Such emotional activity is unstable, coming and going with extreme rapidity. So while the removal of the prefrontal lobes may eliminate thought, it does not eliminate emotional activity.
 - 5) Emotion without thought is a disaster to the soul. Such sins as anger, rage, fear, worry, anxiety, and hatred are classified as emotional activity.
 - 6) Emotion is related to human power and influence, but never to divine power and Bible doctrine. Emotional arrogance is a denial of divine power available to every Church Age believer. Doctrine is stored and utilized in the prefrontal lobes, not in the emotions.
13. The cosmic believer has three emotional malfunctions.

Emotional Arrogance

- 1) He makes a god out of his emotions. Phil 3:18-19.
 - 2) His emotions distract him from the protocol plan of God. Rom 16:17-18.
 - 3) His emotions hinder his perception of Bible doctrine. 2Cor 6:11-12.
14. Irrational arrogance makes emotion the criterion for the Christian way of life. Phil 3:18-19, "For many [cosmic believers] **keep walking** [modus operandi in cosmic system] **concerning whom I have communicated to you many times and now continue communicating, even though weeping, that they are enemies of the cross of Christ; whose end is destruction [sin unto death], whose god is his emotions, whose fame is by means of dishonor, who keeps thinking about earthly things.**"
- 1) In any given generation, the "many" or the majority of believers execute this blasphemous, emotional way of life.
 - 2) The apostle Paul wept because divine power is available to every Church Age believer, yet it is rarely utilized. Most believers are content to live out their lives in a very conventional, ordinary way without ever realizing that God has given us greater power than He ever gave to Old Testament believers, except to a few.
 - 3) How can believers be the enemies of the cross? Because they are grieving the same Holy Spirit who sustained our Lord on the cross. These believers live in the arrogance complex, their lives reflecting Satan's modus operandi and policy as the ruler of this world. These cosmic believers live outside the divine dynasphere in Satan's cosmic system.
 - 4) The outcome of the cross was that our Lord demonstrated that by utilizing the omnipotence of the Holy Spirit inside the divine dynasphere, you can bear anything in life. There is no suffering, no disaster, no tragedy, no heartache too great for us to bear. We have the same divine dynasphere and the same power available as our Lord had.
 - 5) So those who make emotion their criterion and associate emotion with Christianity are the enemies of the cross. Their arrogance is too subtle for most to see, but it is obvious to those who understand the great power experiment of the Church Age.
 - 6) Any believer living outside the divine dynasphere is an enemy of the cross. He is a cosmic, carnal believer, and he will wind up in either moral or immoral degeneracy; both are equally
 - 7) Attaining "fame by dishonor" violates the principle that if God doesn't promote you, you're not
15. Emotional arrogance distracts from the execution of the protocol plan of God. Rom 16:17-18, "**Now I urge you, brethren, be alert for those who are causing dissensions and apostasies contrary to doctrine which you have learned. For such believers do not obey our Lord Jesus Christ, but their emotions, serving themselves. And by their smooth and flattering speech they deceive the right lobes of the ignorant [of Bible doctrine].**"
- 1) Alertness is impossible apart from epistemological rehabilitation and cognition of doctrine.
 - 2) All dissension and apostasy has one root: arrogance.
 - 3) Our Lord set up the pattern and gave the mandates with regard to the great power experiment of the Church Age. But arrogant believers have rejected the protocol plan of God and the mandates of our Lord. Arrogance rejects authority.
16. Emotional arrogance hinders the believer from epistemological rehabilitation and cognition of Bible doctrine. 2Cor 6:11-12 "**O you Corinthians, our mouth has been opened face to face with you; our [Paul, Apollos, Timothy] right lobes have been enlarged [by Bible doctrine]. Therefore, you have not been hindered by us, but you have been hindered by your own emotions.**"
- 1) The Corinthians were generally bright with high human I.Q.s. But the issue is spiritual I.Q., living in the divine dynasphere, learning from the teaching of God the Holy Spirit.
 - 2) The enlargement of the right lobes refers to the studying and teaching of the doctrinal
 - 3) It was not lack of good Bible teaching that hindered the Corinthian believers from executing the protocol plan of God. They were hindered by their own emotional arrogance.
17. Characteristics of emotional arrogance.
- 1) Emotional arrogance is vulnerable to flattery, because flattery encourages unreality about
 - 2) Emotional arrogance encourages fear because emotion cannot think under pressure. Courage is thinking under pressure.
 - 3) Emotional arrogance produces personality disturbances, called psycho-neurotic disorders.

Emotional Arrogance

Psycho-neurotic personalities use arrogance to try to deal with stress, but instead of solving stress, they manufacture anxiety, piling more pressure on their life. Emotional arrogance cannot handle anxiety. Phobic, depressive, obsessive, and compulsive reactions result from emotional arrogance.

- 4) Emotion has no vocabulary, no ability to think, and no problem solving capabilities.
 - 5) The guilt complex causes pressure, for it is an emotion which is much stronger than doctrine in you.
 - 6) One way of allowing your emotions to dominate is through drug addiction. Drugs are a stimulus to the emotional pattern, wiping out the thinking pattern. In this euphoric state, you cannot cope with life.
 - 7) The modern tongues movement is the expression of emotions dominating the soul. Emotional arrogance is the function of demon possession among unbelievers and demon influence among both believers and unbelievers.
18. Decisions made by emotional arrogance are generally wrong decisions from a position of weakness. In the formative years, emotions dominate the soul, so you should never marry your first
 19. Knowledge of doctrine is the environment for thinking, not emotion or ecstasies. Emotion has no rationale for application to the stresses of life. Emotional arrogance uses illusion, hallucination, and fantasizing to cope with stress.
 20. The cure for emotional arrogance is discipline and authority resulting in enforced humility. One of the greatest things that can happen to anyone is to be born into a family where the parents are very strict and enforce discipline and force you to respect them. In this way, even if you have a tendency toward arrogance, your parents keep you related to reality under enforced humility. In the local church, this enforced humility comes from discipline under the pastor.
 21. Emotional arrogance not only eliminates rational thinking in the soul, but produces arrogant preoccupation with the insignificant. Arrogant preoccupation with the insignificant not only destroys any true scale of values in life, but develops an arrogant self-centeredness which destroys capacity for life, love and happiness.
 22. Details of life are the means of living, but they are neither the motivation nor the capacity for living. Thought is motivation for life. Arrogance always wants more and bigger details of life to the exclusion of reality; then your happiness comes to depend on these. But the details of life are the means of living, not the means for capacity for life or happiness. When you are motivated for living because of such details as transportation, food, shelter, recognition, and fame, you have used arrogance to eliminate capacity for life, love and happiness. Without capacity of thought, details will make you miserable. Again, knowledge is the environment for thinking - not emotion.
 23. Doctrine is the environment for decisions, not emotion.
 24. Emotions are wonderful when they are the result of thinking; that's what emotions are for. They are the nerve extensions of thought in the soul. Therefore, emotions are designed to enjoy life.

Much of this doctrine came from a [post](#) in Free Republic. Accessed January 18, 2014. It has been edited and modified.

Chapter Outline

Charts, Graphics and Short Doctrines

Joab is a realist, and there are times in government where there is no time for self-pity (actually, in life, there is really no time for self-pity). What David is doing here could destroy his own leadership and authority, which would in turn destroy the country. All Israel could be consumed in revolution. There is clearly strife between those who backed David and those who backed Absalom; and there is also strife between the northern and southern sections of Israel. There will be another revolution which breaks out in the next chapter. Therefore, David has to get his act together, which requires him to be operating on divine viewpoint.

All of this is going on because David is still an emotional mess. He entered into interlocking systems of arrogance through the **sexual arrogance** gate, and this has interlocked with **criminality arrogance**. Those who have opposed David are in authority arrogance, political arrogance, or the feet-of-clay syndrom arrogance.

Therefore, all of this is one big mess which needs to be cleared up, and David has to be a leader extraordinaire in order for him to pull the country together.

Application: Presidents do face personal problems when leading the United States. A great president has to put these problems aside, because what he is doing in leading the nation is much greater in importance. A great president needs to have the right kinds of voices speaking to him. David has Nathan the prophet and Joab the general. These men can say nearly anything to David and he will listen to them. He may not like what they have to say, but he will still listen and take what they say seriously.

Application: Most people do not have a clue about having authority. They think authority means, they can tell everyone else what to do, and then sit back and watch them do it. David, if he gets this wrong—and he is heading in that direction—could cause strife and disruption in his country for the next few hundred years. Authority means responsibility and authority means being able to put your own agenda aside for a bigger purpose.

Application: We have in office right now the worst president of my lifetime (President Obama; I write this in 2014). Nothing which he has done has worked, and he ought to know this. Everything which he has done has had dire consequences for literally millions of people. However, he has a point of view, and he is unable to recognize that his approach to things is not working. There is no one who can come to him, like Nathan or like Joab, and say, “Sir, you have it all wrong. This is how you are affecting the nation. And nearly every time you speak, you drive a wedge further and further in between the people of this country.”

Application: However, so that you do not misunderstand this—getting the right person in office is not the key. We have a country where the population is confused and completely out of step with God’s plan, including believers in Jesus Christ. Over half the people in the United States want things to be accepted in this land which go against the **laws of divine establishment** (gay marriage, marijuana use), which things will not only act as a cancer in our nation, but be used to attack Christianity. It is the thinking of this nation which is out-of-synch with God’s plan, and this is why we have a lousy president.

Application: We have a government which is spiraling out of control, a Congress which is unwilling to do anything to fix anything, but they are very willing to spend money; and we had a presidential candidate in 2012 who was the perfect candidate for this mess: Mitt Romney. He had dealt successfully with large organizations with many moving parts; and he knew how to deal with huge budgets. The 2012 election should not have been close. The problem is, our public is confused about the most basic issues, and they are confused because they do not have any truth in their souls (not establishment truth and not Bible doctrine truth). There are a huge number of people who vote Democrat because this means that they might not have to ever work again; that the Democrats will find new ways to funnel money to them without them having to go to the trouble of getting a job. That is completely divorced from truth and integrity.

Application: As I have mentioned in previous applications, I am not looking to get another hundred people to vote Republican. What I would like to see is the Word of God taught carefully, word-by-word, verse-by-verse in as many churches as possible. This will turn our country around.

Application: Also, so that there is no misunderstanding, we will never come to a point where America is fixed. We might have a good president now and again, or some good leaders in Congress, but there will always be attacks of evil forces, looking to turn and confuse anyone who is willing to return to their own vomit.

To the reader: Do not worry; not every verse will require this much explanation. This sets us up for David’s exit from the interlocking systems of arrogance leaving through the emotional arrogance gate.

And so is the deliverance in the day the that to mourning to all the people for they heard in the day the that, so say, "Has grieved the king upon his son."

2Samuel
19:2

The victory in that day became mourning to all the people because they [lit., *the people*] heard in that day, [the message which] said, "The king is grieving because of [the death of] his son."

Consequently, the victory that day was turned to mourning for David's supporters because they heard that the king was grieving because of his son's death.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.
Masoretic Text (Hebrew)	And so is the deliverance in the day the that to mourning to all the people for they heard in the day the that, so say, "Has grieved the king upon his son."
Peshitta (Syriac)	And there was mourning that day among all the people; for the people heard that day how the king was grieved for his son.
Septuagint (Greek)	And the victory was turned that day into mourning to all the people, for the people heard it said that day, The king grieves after his son.

Significant differences: the Syriac is missing the word *victory, deliverance*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David's army found out he was crying because his son had died, and their day of victory suddenly turned into a day of sadness.
Easy English	David's army had won the battle that day. But then they heard that David was very sad about his son. So, it became a sad day for the army too.
Easy-to-Read Version	{David's army} had won the battle that day. But the joy of victory had turned to sadness for all the people. It was a very sad day because the people heard, "The king is very sad for his son."
<i>The Message</i>	The day's victory turned into a day of mourning as word passed through the army, "David is grieving over his son."
New Century Version	David's army had won the battle that day. But it became a very sad day for all the people, because they heard that the king was very sad for his son.
New Life Bible	So the happiness of winning the battle that day was changed to sorrow for all the people. For they heard that day, "The king is filled with sorrow for his son."
New Living Translation	As all the people heard of the king's deep grief for his son, the joy of that day's victory was turned into deep sadness.

Partially literal and partially paraphrased translations:

American English Bible	Then a message was sent to JoAb that the king was crying and mourning over AbSalom rather than celebrating a victory, and that his people had gone into mourning, because they heard that the king was [disturbed over the death of] his son. V. 1 is included for context. .
NIRV	The army had won a great battle that day. But their joy turned into sadness. That's because someone had told the troops, "The king is filled with sorrow because his son is dead."
New Jerusalem Bible	And for the entire army that day, victory was turned to mourning, the troops having learnt that the king was grieving for his son.

New Simplified Bible	David's army found out he was crying because his son died. Suddenly their day of victory turned into a day of sadness.
Revised English Bible	Joab was told that the king was weeping and mourning for Absalom, and that day's victory was turned for the whole army into mourning, because the troops heard how the king grieved for his son; they stole into the city like men ashamed to show their faces after fleeing from a battle. Vv. 1 & 3 are included for context.
Today's NIV	And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The salvation that day was mourned by all the people. For the people heard it said that day, "The king grieves for his son."
Bible in Basic English	And the salvation of that day was changed to sorrow for all the people: for it was said to the people, The king is in bitter grief for his son.
The Expanded Bible	David's army had won the battle that day. But it became a very sad day for all the people [the victory that day turned to mourning], because they heard that the king was very sad [grieving] for his son.
Ferar-Fenton Bible	Consequently to day's victory will become a sorrow to all the army? for the army will hear it said now that the king laments it, because of his son,...
NET Bible®	So the victory of that day was turned to mourning as far as all the people were concerned. For the people heard on that day, "The king is grieved over his son." 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.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Thus the victory that day was turned into mourning for all the people, for the people heard it said that day that the king was grieving for his son;...
exeGesés companion Bible	...and the salvation that day becomes mourning to all the people: for that day the people hear say that the sovereign writhes for his son:...
Orthodox Jewish Bible	And the teshu'ah (salvation, deliverance) on that day was turned into evel (mourning) unto kol HaAm; for the people heard say that day how HaMelech was grieved for bno.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	So the victory, on that day, was turned into mourning, with all the people,—for the people heard, on that day, saying, The king is distressed for his son.
English Standard Version	So the victory that day was turned into mourning for all the people, for the people heard that day, "The king is grieving for his son."
Green's Literal Translation	And the deliverance on that day became mourning to all the people, for the people had heard on that day, saying, The king is grieving for his son.
Kretzmann's Commentary	And the victory, the deliverance or salvation from the hands of the murderous rebels under the leadership of Absalom, was turned into mourning unto all the people; for the people heard say that day how the king was grieved for his son. But while they respected his fatherly grief and, in a measure, shared his sorrow, they were gradually filled with dissatisfaction over the fact that the king did not seem to have one word of cheer or appreciation for them.

New RSV

So the victory that day was turned into mourning for all the troops; for the troops heard that day, 'The king is grieving for his son.'

Syndein/Thieme

{Low Morale of the People}

Consequently, the victory on that day was turned into mourning for the entire army. {Note: The army did not celebrate their great victory. The entire army now was under 'a guilt complex' and self pity. They risked their lives, friends had died, and now were infected with guilt and self-pity.} Because on that day, the army heard it said that the king was grieving for his son.

Webster's Bible Translation

And the victory that day was [turned] into mourning to all the people: for the people heard it said that day how the king was grieved for his son.

The gist of this verse:

Whereas the people of Israel should have been celebrating, they instead had become sad, as they knew the king was mourning for his son, who led the failed revolution against him.

2Samuel 19:2a

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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
t ^e shûw'âh (הַעֲוֹשָׁה) [pronounced <i>t^e-shoo-GAW</i>]	<i>deliverance, salvation</i>	feminine singular noun with the definite article	Strong's #8668 BDB #448
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day.</i>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êbel (לְבַא) [pronounced <i>AY-beh</i>]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun with the definite article	Strong's #60 BDB #5
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 19:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘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

Translation: *The victory in that day became mourning to all the people...* The people who supported David were victorious over Absalom, his revolutionary son. There should have been great excitement and great celebration. However, the people were sad instead, as if in a period of mourning.

2Samuel 19:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâma' (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 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
‘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
bê (בְּ) [pronounced b ^{eth}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (הוּוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day.*

Translation: *...because they [lit., the people] heard in that day...* There was a message which was spread around, and it is unclear whether a messenger announced this, or if Joab told his military heads and they passed the word on down. Or, this could have been simply rumored about, in explanation as to why King David was not out in front of them praising them and their fearlessness.

2Samuel 19:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'âtsab (אצט) [pronounced gaw-TSAH ^B V]	<i>to be pained [in pain], to be hurt, to be grieved, to be afflicted</i>	3 rd person masculine singular, Niphal perfect	Strong's #6087 BDB #780
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation:...[the message which] said, "The king is grieving because of [the death of] his son." The message was the David was grieving the loss of his son. This is actually quite sad, because Absalom brought this on himself. He would have been in line to become king, but he was not willing to wait. So he rebelled against his father, which meant either he or his father would die.

David should have been a realist, given the circumstances, but he was heartbroken over his son. And yet, there was no other possible outcome. In that day, a revolution was not over until either the king or the revolutionary leader was dead. There could have been no other outcome that left David alive and the king over all Israel.

So, his army returns to him, pumped up and excited over their victory, looking forward to a good meal, perhaps some wine and some celebration. And they would have expected their king to be there with them, thanking them, giving them words of appreciation. Yet, when they come to Mahanaim, David is in an upstairs room crying about his son, the revolutionist.

Peter Pett: For David's grieving had become common knowledge with the result that those who had naturally wanted to celebrate the great victory did not do so lest they upset the king. Instead they themselves began to feel one with his grief. It was adversely affecting the whole of the army who had fought so expertly for David.⁹

*Guzik: There is such a thing as excessive mourning - mourning that is basically rooted in unbelief and self indulgence. In 1Thessalonians 4:13, Paul warned Christians: **I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. Some Christians sorrow at times in death or tragedy like those who have no hope in God and this is wrong to do.**¹⁰*

⁹ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

¹⁰ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 19:1-3.

Unfortunately, in this case, David might be sorrowing as one who has no hope, as it is very possible that Absalom never believed in the God of David.

It should be noted that the mental attitude and the actions of a leader have an effect upon those under him. When the press has as much power as they do (particularly in previous decades), if they have a general attitude, then this is also picked up and reflected by the people.

And go by stealth the people in the day the that to go in the city as which go by stealth the people the shamed ones to retreat in the war.

2Samuel
19:3

The people went secretly in that day to go into the city, the people went secretly like [they are] ashamed [as if] retreating in war.

Those in David's army went secretly that day into Mahanaim, as if they were the ones retreating in war.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the people <u>shunned</u> the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.
Masoretic Text (Hebrew)	And go by stealth the people in the day the that to go in the city as which go by stealth the people the shamed ones to retreat in the war.
Peshitta (Syriac)	And the people concealed themselves as they entered into the city that day, as people who are ashamed steal away when they flee from battle.
Septuagint (Greek)	And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle.

Significant differences: The word *shunned* found in the Latin does not sound right.

Thought-for-thought translations; paraphrases:

Common English Bible	So that day the troops crept back into the city like soldiers creep back ashamed after they've fled from battle.
Contemporary English V.	The troops were sneaking into Mahanaim, just as if they had run away from a battle and were ashamed.
Easy English	The men returned to the city quietly that day. They behaved like men who had run away from a battle. They were as quiet as men who felt ashamed.
Good News Bible (TEV)	They went back into the city quietly, like soldiers who are ashamed because they are running away from battle.
<i>The Message</i>	The army straggled back to the city that day demoralized, dragging their tails.
New Berkeley Version	The troops re-entered the city furtively that day, like people stealing away, who have been shamed by being routed in battle.
New Century Version	The people came into the city quietly that day. They were like an army that had been defeated in battle and had run away.
New Life Bible	So the people were quiet as they went in secret into the city that day. They acted like people who are ashamed when they run away from a battle.
New Living Translation	They crept back into the town that day as though they were ashamed and had deserted in battle.
The Voice	They crept back to the city as though they had lost the battle <i>rather than saved the kingdom</i> .

Partially literal and partially paraphrased translations:

American English Bible	And the people had just melted away into the city like men who were running from a battle.
Christian Community Bible New Advent (Knox) Bible	The people quietly entered the city that day, like those fleeing from battle in shame. They would not even return that day to the city, feeling such shame as a broken and routed army feels;...
New American Bible (2011) NIRV	The soldiers stole into the city that day like men shamed by flight in battle. The men came quietly into the city that day. They were like fighting men who are ashamed because they've run away from a battle.
New Jerusalem Bible	And that day the troops came furtively back into town, like troops creeping shamefacedly away when deserting in battle.
New Simplified Bible	The troops returned to Mahanaim without celebration. It was as if they ran away from battle and were ashamed.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The people stole into the city that day, coming as people stealing in, embarrassed to flee in war.
Bible in Basic English	And the people made their way back to the town quietly and secretly, as those who are shamed go secretly when they go in flight from the war.
The Expanded Bible	The ·people [men; soldiers] ·came into the city quietly [·stole/crept into the city] that day. They were like an army that had been ·defeated in battle and had run away [·shamed for fleeing in battle].
Ferar-Fenton Bible	...and the forces will have to skulk into the city to-day, like an army skulks in when it is ashamed by flying from battle;...
HCSB	So they returned to the city quietly that day like people come in when they are humiliated after fleeing in battle.
NET Bible®	That day the people stole away to go to the city the way people who are embarrassed steal away in fleeing from battle.
New Heart English Bible	The people sneaked into the city that day, as people who are ashamed steal away when they flee in battle.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...so that the people entered the city furtively that day, the way that people who are ashamed creep away when fleeing a battlefield.
Orthodox Jewish Bible	And the people stole that day into the Ir [Machanayim] as people being ashamed steal in when they flee in milchamah.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The people slipped into the city stealthily that day as humiliated people steal away when they flee in battle.
A Conservative Version	And the people slipped away that day into the city, as people who are ashamed sneak away when they flee in battle.
English Standard Version	And the people stole into the city that day as people steal in who are ashamed when they flee in battle.
Kretzmann's Commentary	And the people, the soldiers of the army, infected with the gloom which hung over the entire city and its vicinity, gat them by stealth that day into the city, instead of entering in military order and with shouts of victory, they stole away in small groups and crept into the city as unobtrusively as possible, as people being ashamed steal away when they flee in battle, like disgraced fugitives who find it impossible to face their friends and relatives.
New RSV	The troops stole into the city that day as soldiers steal in who are ashamed when they flee in battle.

Syndein/Thieme

{Military is Snubbed (Always seems to be the way)}

Consequently on that day {of victory over a much larger army} the army returned to the city by stealth . . . like an army that has been disgraced sneaks back when they have 'fled in panic' in battle. {Note: This day would be celebrated in the future. But on this day, because of David's emotional arrogance, his army was denied a great victory greeting in the city. They had to sneak back in like they were cowards and ran from the battle. Seems that an arrogant population always forgets the men who risked all to protect them and their freedoms just as soon as the immediate danger is over.}

World English Bible

The people got them by stealth that day into the city, as people who are ashamed steal away when they flee in battle.

Young's Updated LT

And the people steal away, on that day, to go in to the city, as the people steal away, who are ashamed, in their fleeing in battle.

The gist of this verse:

Instead of the men marching as victors into the city of Mahanaim, they quietly enter into the city, as if they had retreated or deserted in battle.

2Samuel 19:3a

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
gânab (בָּגַב) [pronounced <i>gaw-NAH^{BV}</i>]	<i>to go [do something] by stealth; to steal away</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1589 BDB #170
'am (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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day.</i>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בֹּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: *The people went secretly in that day to go into the city,...* Those who supported David were behaving as if they had been the ones who were defeated in war. They returned secretly or stealthily to Mahanaim, which is their home base. A victorious army ought to be returning in formation with shouts of comradery and trumpets playing. Instead, they sneak back into the city, as if they have done something wrong.

The city suggests that this was a return to one, particular city. The soldiers did not all return to their individual hometowns.

Matthew Henry: *What a damp and disappointment it was to David's army to find the king in tears for Absalom's death, which they construed as a token of displeasure against them for what they had done, whereas they expected him to have met them with joy and thanks for their good services.*¹¹

The Pulpit Commentary: *Naturally, the people...were pained at this seeming ingratitude to them for their brave exertions in his behalf, and at what they must have regarded as indifference to the welfare of the nation.*¹²

2Samuel 19:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
gānab (גָּנַב) [pronounced gaw-NAH ^{BV}]	<i>to go [do something] by stealth; to steal away</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1589 BDB #170
'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
kālam (כָּלַם) [pronounced kaw-LAHM]	<i>those being ashamed, those being put to shame, disgraced ones</i>	masculine plural, Niphal participle	Strong's #3637 BDB #483
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nūwç (נוּוַח) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #5127 BDB #630

¹¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:1–8 (slightly edited).

¹² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 19:1.

2Samuel 19:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mil ^c châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: ...the people went secretly like [they are] ashamed [as if] retreating in war. They returned to Mahanaim as if they had been defeated in war, as if they had been shamed, and they were retreating from war. And these are the victors. What David did and said made them feel great shame and disappointment.

John Gill: *[The soldiers] did not march into it in companies, in a public and triumphant manner, as conquerors used to do; but entered in a private manner, one by one, or a very few together, not caring to be seen or known, least of all by the king...as if they had been conquered, and...had acted a cowardly part, and ran away; and so cared not to be seen, lest they should be reproached...for their cowardice.*¹³

Arthur Pink: *In due time Joab and his victorious army arrived at Mahanaim, to receive the congratulations of the king and wait upon him for further instructions. But instead of meeting them with warm gratitude for the signal service they had rendered him and his kingdom, David conducted himself in such a way as to make the army conclude the sovereign was filled with regret at their achievements. Consequently, instead of there being joyous celebrations over the victory, the spirit of the camp was greatly dampened. Instead of being thankful that his kingdom had been mercifully delivered, David was completely overwhelmed with grief over the death of his wayward son, and all were made to suffer in consequence.*¹⁴

Jamieson, Fausset and Brown: *The rumor of the king's disconsolate condition spread a universal and unseasonable gloom. His troops, instead of being welcomed back (as a victorious army always was) with music and other demonstrations of public joy, slunk secretly and silently into the city, as if ashamed after the commission of some crime.*¹⁵

Let's look at David's army for a moment.

David's Army

1. The men who supported David showed great personal character.
2. Many of them left with David out of Jerusalem. They just picked up and left. Some brought their wives, apparently, but they made an instantaneous choice.
3. Many of these men may have wanted to stay in Jerusalem and face Absalom and his army as they showed up. David did not order them to do so, because that would have resulted in a great many casualties in an area with a large civilian population.
4. David's army accepted David's authority and left Jerusalem with him.
5. It is apparent that men from all over Israel, when they realized what was going on, found David and joined up with him.

¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:3 (slightly edited).

¹⁴ From http://www.pbministries.org/books/pink/David/Vol2/david2_73.htm accessed January 25, 2014.

¹⁵ From <http://studylight.org/com/jfb/view.cgi?book=2sa&chapter=019> accessed January 26, 2014.

David's Army

6. As a leader, David has a great responsibility at this point. All of those who support him would be subject to death at the hand of Absalom as traitors if David does not lead them to victory.
7. These are extraordinary men with an extraordinary leader.
8. This army has just saved David and his family; and he has ended the revolutionary war in Israel. A victory celebration in Mahanaim is what ought to occur next.
9. It is the military which protects the freedom of a nation; and law enforcement which preserves peace within a nation. Life under Absalom would have been tyranny.
10. David must rise to the occasion of this victory, no matter how emotionally distraught he is. His future, his legacy and the future of Israel all depend upon what he does.

Joab will guide David into making the right decisions, which will help to lead him out of the interlocking systems of arrogance.

Chapter Outline

Charts, Graphics and Short Doctrines

David should be at the front gate, hobnobbing with the men, with a smile on his face, and with great appreciation for those who supported him. There ought to be feasting, with great animals on spigots and wine being passed around. Men should be breaking into songs; there should be thunderous cheers which erupt frequently. There ought to be public prayers to God. The men ought to be happy; David ought to be happy; their wives and children ought to be happy. This should be a great celebration of victory, but because of David, it is not.

And the king covered his faces and so cries out the king in a voice great, "My son, Absalom; Absalom, my son, my son."

2Samuel
19:4

The king covered his face and he [lit., *the king*] cried out with a loud voice, "My son, Absalom; Absalom, my son my son."

The king covered his face and cried out with a loud voice, "My son, Absalom; Absalom, my son my son."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king covered his head, and cried with a loud voice: O my son Absalom, O Absalom my son, O my son.
Masoretic Text (Hebrew)	And the king covered his faces and so cries out the king in a voice great, "My son, Absalom; Absalom, my son, my son."
Peshitta (Syriac)	But the king covered his face, and cried with a loud voice, saying, O my son Absalom, O Absalom, my son, my son!
Septuagint (Greek)	And the king hid his face. And the king cried with a loud voice, My son Absalom! Absalom my son!

Significant differences: The Greek has one less *my son* at the end.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David held his hands over his face and kept on crying loudly, "My son, Absalom! Absalom, my son, my son!"
<i>The Message</i>	And the king held his face in his hands and lamented loudly, O my son Absalom, Absalom my dear, dear son!

New Living Translation	The king covered his face with his hands and kept on crying, "O my son Absalom! O Absalom, my son, my son!"
The Voice	The king covered his face, and he continued to cry loudly. David: O my son Absalom. O Absalom, my son, my son!

Partially literal and partially paraphrased translations:

American English Bible	Well, the king refused to show his face, for he kept crying and sobbing, 'O my son AbSalom! AbSalom! O my son!'
New Advent (Knox) Bible	...and all the while the king hid his face away, and went on crying aloud, My son Absalom, Absalom, my son, my son!
New American Bible (2011)	Meanwhile the king covered his face and cried out in a loud voice, "My son Absalom! Absalom! My son, my son!" 2 Sm 15:30.
NIRV	The king covered his face. He sobbed out loud, "My son Absalom! Absalom, my son, my son!"
New Jerusalem Bible	The king had covered his face and kept crying aloud, 'My son Absalom! Oh, Absalom my son, my son!'
New Simplified Bible	David held his hands over his face and kept on crying loudly. »My son, Absalom! Absalom, my son, my son!«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But the king obscured his face. The king cried with a great voice, "My son Absalom, Absalom, my son, my son!"
Bible in Basic English	But the king, covering his face, gave a great cry, O my son Absalom, O Absalom, my son, my son!
Ferar-Fenton Bible	...for the king hides his face, and the king shrieks with a loud voice, ` My son, Absalom! Absalom! My son! My son I ' "
HCSB	But the king hid his face and cried out at the top of his voice, "My son Absalom! Absalom, my son, my son!"
NET Bible®	The king covered his face and cried out loudly [Heb "with a great voice."], "My son, Absalom! Absalom, my son, my son!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Meanwhile, the king covered his face and cried aloud, "Oh, my son Avshalom! Oh, Avshalom, my son, my son!"
exeGesés companion Bible	And the sovereign muffles his face and the sovereign cries with a great voice, O my son Abi Shalom! O Abi Shalom! My son - my son!
Orthodox Jewish Bible	But HaMelech covered his face, and HaMelech cried with a kol gadol, O beni Avshalom, O Avshalom, beni, beni!
<i>The Scriptures</i> 1998	And the sovereign covered his face, and the sovereign cried out with a loud voice, "O my son Abshalom! O Abshalom, my son, my son!"

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	But, the king, muffled his face, and the king made outcry, with a loud voice,—O my son Absolom, O Absolom, my son, my son!
English Standard Version	The king covered his face, and the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!"
Kretzmann's Commentary	But the king covered his face, in unrestrained grief and shame, and the king cried with a loud voice. O my son Absalom, O Absalom, my son, my son! He had almost

worked himself into a hysteria over the loss of his worthless son, the rebel against the entire kingdom.

Syndein/Thieme

{David's loss of Poise - in Emotional Arrogance}

Meanwhile the king covered his face, and the king screamed/wailed with a loud voice, "O my son Absalom, O Absalom, my son, my son!"

Young's Updated LT

And the king has covered his face, yea, the king cries—a loud voice—"My son Absalom, Absalom, my son, my son."

The gist of this verse:

While his heroic troops are returning, the king has hidden himself away, where he keeps crying out of his dead son, Absalom.

2Samuel 19:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâ'at̄ (לָאָט) [pronounced <i>law-AHT</i>]	<i>to cover</i>	3 rd person masculine singular, Qal perfect	Strong's #3813 BDB #521
'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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Translation: The king covered his face... The covering of the face indicated that the king was in deep mourning. Such a one did not want to be seen and did not want to see (see 2Sam. 15:30).¹⁶ This really sent the wrong message to his troops. They just fought valiantly for him, and he is acting as if they have ruined his life.

It is not clear if David went out much. However, he had to come out of this room he had taken, as it is known that he has a covering over his face. We do not know how long this went on for. It appears for the better part of a day or two; perhaps more.

2Samuel 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:4.

2Samuel 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâ'âq (צָעַק) [pronounced zav-GAHK]	<i>to cry out, to call, to cry</i>	3 rd person masculine singular, Qal imperfect	Strong's #2199 BDB #277
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
ʾĀbîyshâlôwm (אָבִישׁוֹלֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾĀbîyshâlôwm (אָבִישׁוֹלֹם) [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 1 st person singular suffix	Strong's #1121 BDB #119
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: ...and he [lit., the king] cried out with a loud voice, “My son, Absalom; Absalom, my son my son.” All King David can concentrate on is his son, Absalom, who is dead. This seems to be David’s mournful refrain, repeated again and again.

Gill writes: *[David], upon first hearing the news, and had continued a few hours, it would have been more excusable; but to continue some days, as it is very probably it did, was very unbecoming.*¹⁷

Matthew Henry: *How he prolonged his passion, even till the army had come up to him, which must be some time after he received the first intelligence. If he had contented himself with giving vent to his passion for an hour or two when he first heard the news, it would have been excusable, but to continue it thus for so bad a son as Absalom...was very unwise and very unworthy.*¹⁸

¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:4.

¹⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:1–8.

Arthur Pink: *This was not the initial outburst of David's anguish, but the prolonged...sorrow after the army had returned. The king was quite overcome, insensible to the pressing requirements of the hour and the needs of his subjects. This is what inordinate grief produces: it makes one so self-centered that the interests of others are ignored. It thoroughly unfits for the discharge of our duties. It so takes the eye off God that we are wholly occupied with distressing circumstances.*¹⁹

V. 4: The king covered his face and he [lit., *the king*] cried out with a loud voice, “My son, Absalom; Absalom, my son my son.” What does all of this repetition mean? He says my son, then he says Absalom’s name a couple of times; and then he says, *my son, my son*. And this does not go on for a few hours; it appears to continue for a few days. This means that David is not thinking, but he is emoting. How he feels—his grief—he deems more important than anything else. He has a responsibility as king toward his soldiers, and yet, it is as if they do not matter to him. David is clearly controlled by his emotions. He cannot function as king and he cannot function as a representative of God as long as his emotions control him. David will need someone to come along and throw cold water in his face. He needs someone to slap him a few times, to snap him out of it. Joab will do this. He will come to David and give him a reasoned explanation why what David is doing is wrong, and why he needs to get a hold of himself.

Chapter Outline

Charts, Graphics and Short Doctrines

Nation Israel is teetering at this point. David is out of commission and Joab, his top general, needs to snap him out of it.

David’s Failure as King/Joab’s Faithfulness

1. David previously had requested that his son Absalom be spared. David issued this order at an officer’s call, in the presence of all the officers. The troops were thrown into immediately confusion. David should not have been in the field in the first place and he almost handicapped his army from the start.
2. A person suffering from arrogance cannot function as his position requires. This is another reason why David needed to be left in Mahanaim while Joab led the army.
3. Instead of using his volition in self-control and using poise in his grief, David uses his free will to get into various parts of interlocking systems of arrogance. This demoralized all the army in Mahanaim. The nation is very close to anarchy.
4. The army has just defeated Absalom and put down the anarchy of revolution. David must step up as their king. Otherwise, these men will ask themselves, *what did they just fight and risk their lives for? To be under this man who cannot stop crying?*
5. This is complete confusion, and, as we studied in the previous chapter, Joab knew that Absalom had to be killed, and he would do it himself if need be. So we have one order from the commander-in-chief, and the intention to disobey that direct order at the highest level. The revolution only ends with David or Absalom dead. Joab recognized this; David did not.
6. Although David is no longer in sexual arrogance or criminal arrogance, he is still in the sphere of emotional arrogance, which has interlocked with the arrogance of unhappiness.
7. David’s emotional state, brought on by the death of Absalom, and his great unhappiness, have shut down his rational thinking at a time when his military needs him.
8. Only enforced and/or genuine humility could help David at this point.
9. Joab is going to have to step in and reach David’s soul, just as Nathan the prophet was able to reach into David’s soul before. Joab has to get David to set aside his unhappiness and to recognize reality.
10. Buried in David’s soul are the laws of divine establishment. He understands the military. That has been much of his life. Joab has to reach him right there.
11. On any given day, there are people with extreme difficulties and tragedies in their lives. However, because of the laws of divine establishment, people are able to drive to work, to work, and to go to Bible class even, despite having sin natures and despite personal failures and tragedies in their lives.

¹⁹ From http://www.pbministries.org/books/pink/David/Vol2/david2_73.htm accessed January 25, 2014.

David's Failure as King/Joab's Faithfulness

12. Joab and David are both required to keep this nation together; Joab has done his part, and now David has to step up to do his.
13. What Joab says and what David does will be the key to the stability of Israel under David.

Some of the points are taken from R. B. Thieme, Jr.'s 1972 David series, lesson 631_0484, 09/05/1980.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joab Braces David

And so comes in Joab unto the king the house and so he says, "You have put to shame the day faces of all your servants, the ones saving your soul the day and the soul of your sons and your daughters and a soul of your women and a soul of your concubines; for [you] love those hating you and to hate those loving you for you have made it clear the day for nothing to you commanders and servants; for I know the day for if Absalom [were] alive and all of us the day dying ones for then right in your [two] eyes.

2Samuel
19:5-6

Joab then went in to the house [of] the king and he said, "You have put to shame today the faces of all your servants, those who saved your life today and the lives of your sons and daughters and the lives of your wives and the lives of your mistresses; for [you] love those who hate you and you hate those who love you; for you have made it clear today that your commanders and enlisted men [lit., *servants*] [mean] nothing to you. I know today that if Absalom [were] alive and all of us were dead, then [that would be] right in your eyes.

Joab then went into the house of the king and he said, "Today, you have shamed and humiliated all of your servants who saved your life today, as well as the lives of your sons and daughters, and your wives and mistresses. Apparently, you love those who hate you and you hate those who love you. By your self-centered actions today, you have made it obvious that your commanders and enlisted men mean nothing to you. In fact, I believe if Absalom were alive today and the rest of us dead, you would have preferred that.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Then Joab going into the house to the king, said: You have shamed this day the faces of all your servants, that have saved your life, and the lives of your sons, and of your daughters, and the lives of your wives, and the lives of your concubines. You lovest them that hate you, and you hatest them that love you: and you have shewn this day that you carest not for your nobles, nor for your servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased you.

Masoretic Text (Hebrew)

And so comes in Joab unto the king the house and so he says, "You have put to shame the day faces of all your servants, the ones saving your soul the day and the soul of your sons and your daughters and a soul of your women and a soul of your concubines; for [you] love those hating you and to hate those loving you for you have made it clear the day for nothing to you commanders and servants; for I know the day for if Absalom [were] alive and all of us the day dying ones for then right in your [two] eyes.

Peshitta (Syriac) And Joab came into the kings house and said to him, You have shamed this day the faces of all your servants who this day have saved your life and the lives of all your sons and your daughters and the lives of your wives and the lives of your concubines, Because you have loved your enemies and hated your friends. For you have declared this day that you have neither noblemen nor servants; for this day I perceive that if Absalom were alive and all of us were dead, it would have pleased you better.

Septuagint (Greek) And Joab went in to the king, into the house, and said, You have this day shamed the faces of all your servants that have delivered you this day, and have saved the lives of your sons and of your daughters, and the lives of your wives, and of your concubines, forasmuch as you love them that hate you, and hate them that love you; and you have this day declared, that your princes and your servants are nothing in your sight; for I know this day, that if Absalom were alive, and all of us were dead today, then it would have been right in your sight.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible Joab came to the king inside and said, "Today you have humiliated all your servants who have saved your life today, not to mention the lives of your sons, your daughters, your wives, and your secondary wives, by loving those who hate you and hating those who love you! Today you have announced that the commanders and their soldiers are nothing to you, because I know that if Absalom were alive today and the rest of us dead, that would be perfectly fine with you!

Contemporary English V. Joab went to the house where David was staying and told him: You've made your soldiers ashamed! Not only did they save your life, they saved your sons and daughters and wives as well. You're more loyal to your enemies than to your friends. What you've done today has shown your officers and soldiers that they don't mean a thing to you. You would be happy if Absalom was still alive, even if the rest of us were dead.

Easy English Then Joab went into the king's house. Joab said to the king, `Today you have made your men feel ashamed. Those men have saved your life. They have saved the lives of your sons and daughters. They have saved the lives of your wives and *concubines. You love the people who hate you. And you hate the people who love you. You have clearly shown that your officers and their men have no value to you. You do not care whether we die. You would be happy if Absalom was alive today instead of us.

Easy-to-Read Version Joab came into the king's house. Joab said to the king, "You are humiliating every one of your officers! Look, those officers saved your life today. And they saved the lives of your sons and daughters and your wives and women servants [Or, "concubines," slave women who were like a wives to a man.]. You love the people who hate you, and you hate the people who love you. Today you have made it clear that your officers and men mean nothing to you. I can see that you would be perfectly happy if Absalom had lived and all of us had been killed today!

Good News Bible (TEV) Joab went to the king's house and said to him, "Today you have humiliated your men---the men who saved your life and the lives of your sons and daughters and of your wives and concubines. You oppose those who love you and support those who hate you! You have made it clear that your officers and men mean nothing to you. I can see that you would be quite happy if Absalom were alive today and all of us were dead.

The Message But in private Joab rebuked the king: "Now you've done it--knocked the wind out of your loyal servants who have just saved your life, to say nothing of the lives of your sons and daughters, wives and concubines. What is this--loving those who hate

you and hating those who love you? Your actions give a clear message: officers and soldiers mean nothing to you. You know that if Absalom were alive right now, we'd all be dead--would that make you happy?

New Berkeley Version

But Joab broke in on the king in the house, exclaiming, "You have today covered with shame the faces of all your men who have just now saved your life, the lives of your sons and your daughters, your wives, and your concubines, by cherishing those who hate you and hating those who love you! You have made it clear this day that officers and men mean nothing to you, because now I know that, if Absalom were alive and all of us today were dead, it would be acceptable in your eyes!

New Century Version

Joab went into the king's house and said, "Today you have shamed all your men. They saved your life and the lives of your sons, daughters, wives, and slave women. You have shamed them because you love those who hate you, and you hate those who love you. Today you have made it clear that your commanders and men mean nothing to you. What if Absalom had lived and all of us were dead? I can see you would be pleased.

New Living Translation

Then Joab went to the king's room and said to him, "We saved your life today and the lives of your sons, your daughters, and your wives and concubines. Yet you act like this, making us feel ashamed of ourselves. You seem to love those who hate you and hate those who love you. You have made it clear today that your commanders and troops mean nothing to you. It seems that if Absalom had lived and all of us had died, you would be pleased.

The Voice

Then Joab came into the king's presence.

Joab: Today you have shamed the men who saved your life, who have saved the lives of your sons and daughters, and the lives of your wives and concubines, 6 all because of your love for those who hated you and your hatred of those who love you! You've made it perfectly clear *where your affections are*-that your officers and men mean nothing to you, and that you'd gladly trade our lives for Absalom's.

Partially literal and partially paraphrased translations:

American English Bible

Finally, Joab went into the king's house, and said: 'You've disgraced all your servants who fought to save you today, as well as your sons, your daughters, your wives, and your concubines; because, you're indicating that you love the ones who hated you, and that you hate those who love you. Why, you're giving the impression that your leaders and your servants are nothing, and that if Absalom were alive today and all the rest of us were dead, it would be a better thing in your eyes.

Christian Community Bible

Joab then came to the king's house and said, "You have today put to shame all your servants who saved your life, the lives of your sons and daughters, and of your wives and concubines. Yes, you love those who hate you and hate those who love you. For you have made it clear today that your commanders and guards mean nothing to you. I know that if Absalom were alive today and all of us dead, you would be pleased.

New Advent (Knox) Bible

At last Joab made his way into the royal lodging, and said to the king, Here is a fine day's work, to make all thy followers go about hanging their heads! The men who have saved thee and thy sons and daughters, thy wives and concubines, from peril of death! Nothing but love for thy enemies, nothing but hatred for thy friends; never a thought, this day, for thy own captains and thy own men! If we were all dead, and Absalom still lived, I warrant thou hadst been the better pleased.

New American Bible (2002)

Then Joab went to his residence and said: "Though they saved your life and your sons' and daughters' lives, also the lives of your wives and those of your concubines, you have put all your servants to shame today by loving those who hate you and hating those who love you. For you have shown today that officers and servants mean nothing to you. Indeed I am now certain that if Absalom were alive today and all of us dead, you would think that more suitable.

New American Bible (2011)	So Joab went to the king's residence and said: "Though they saved your life and your sons' and daughters' lives, and the lives of your wives and your concubines, you have put all your servants to shame today by loving those who hate you and hating those who love you. For you have announced today that officers and servants are nothing to you. Indeed I am now certain that if Absalom were alive today and all of us dead, that would be fine with you.
NIRV	Then Joab went into the king's house. He said to him, "Today you have made all of your men feel ashamed. They have just saved your life. They have saved the lives of your sons and daughters. And they have saved the lives of your wives and concubines. "You love those who hate you. You hate those who love you. The commanders and their troops don't mean anything to you. You made that very clear today. I can see that you would be pleased if Absalom were alive today and all of us were dead.
New Jerusalem Bible	Joab went inside to the king and said, 'Today you have made all your servants feel ashamed-today, when they have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines!-because you love those who hate you and hate those who love you. Today you have made it plain that commanders and soldiers mean nothing to you -- for today I can see that you would be content if we were all dead, provided that Absalom was alive!
New Simplified Bible	Joab went to the house where David was staying and told him: »You have made your soldiers ashamed! They saved your life and the lives of your sons and daughters and wives as well. »You are more loyal to your enemies than to your friends. You show your officers and soldiers that they do not mean a thing to you. You would be happy if Absalom was still alive even if the rest of us were dead.
Today's NIV	Then Joab went into the house to the king and said, "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Joab came to the king's house and said, "Today you shamed the faces of all your servants escaping your soul today, the souls of your sons and daughters, the souls of your women, and the souls of your concubines! You love your haters, and hate your lovers! For today you told nothing to the leaders and servants. Today I know that if Absalom lived, and we all died today, then it would be right in your eyes.
Bible in Basic English	And Joab came into the house to the king and said, Today you have put to shame the faces of all your servants who even now have kept you and your sons and your daughters and your wives and all your women safe from death; For your haters, it seems, are dear to you, and your friends are hated. For you have made it clear that captains and servants are nothing to you: and now I see that if Absalom was living and we had all been dead today, it would have been right in your eyes.
The Expanded Bible	Joab went into the king's house and said, "Today you have ·shamed [humiliated] all your men. They ·saved [rescued; ^T delivered] your life and the lives of your sons, daughters, wives, and ·slave women [^L concubines; ^C secondary wives; 3:7]. You have shamed them because you love those who hate you, and you hate those who love you. Today you have made it clear that your commanders and men mean nothing to you. What if Absalom had lived and all of us were dead? I can see you would be ·pleased [content].
Ferar-Fenton Bible	Joab consequently went to the king, Do you wish to insult to their faces to-day all your Omcers who have preserved your life, and the lives of your sons and

HCSB	daughters; and the lives of your wives, and the lives of your slave- wives? You love your enemies, and hate your friends! For you make. it eyes ! Then Joab went into the house to the king and said, "Today you have shamed all your soldiers--those who rescued your life and the lives of your sons and daughters, your wives, and your concubines. You love your enemies and hate those who love you! Today you have made it clear that the commanders and soldiers mean nothing to you. In fact, today I know that if Absalom were alive and all of us were dead, it would be fine with you!
NET Bible®	So Joab visited [Heb "came to."] the king at his home. He said, "Today you have embarrassed all your servants who have saved your life this day, as well as the lives of your sons, your daughters, your wives, and your concubines. You seem to love your enemies and hate your friends! For you have as much as declared today that leaders and servants don't matter to you. I realize now [Heb "today."] that if [The translation follows the Qere, 4QSam ^a , and many medieval Hebrew mss in reading לו (lu, "if") rather than MT לא (lo', "not").] Absalom were alive and all of us were dead today [The Lucianic Greek recension and Syriac Peshitta lack "today."], it would be all right with you.
NIV – UK	Then Joab went into the house to the king and said, `Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yo'av went inside to the king and said, "Today you made all your servants feel ashamed. They saved your life today, and the lives of your sons, daughters, wives and concubines. But you love those who hate you and hate those who love you. Today you said that princes and servants mean nothing to you - for I can see today that it would have pleased you more if Avshalom had lived today, and we had all died!
exeGesés companion Bible	And Yah Ab comes to the sovereign in the house and says, This day you shame the faces of all your servants, who this day rescued your soul and the souls of your sons and of your daughters and the souls of your women and the souls of your concubines; for you love your haters and hate your beloved: for this day you tell that you regard neither governors nor servants: and I perceive this day, that had Abi Shalom lived we had all died this day, and it had been straight in your eyes.
Hebrew Names Version	Yo'av came into the house to the king, and said, You have shamed this day the faces of all your servants, who this day have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines; in that you love those who hate you, and hate those who love you. For you have declared this day, that princes and servants are nothing to you: for this day I perceive that if Avshalom had lived, and all we had died this day, then it had pleased you well.

Judaica Press Complete T. And Joab came to the king, into the house; and he said, "Today you have embarrassed all your servants, who have today saved your life, the lives of your sons and daughters, the lives of your wives, and the lives of your concubines. By loving those that hate you, and hating those that love you; for on this day you have declared that you regard neither princes nor servants, since I perceive today that if Absalom had lived and we all had died today, then it would have been proper in your eyes.

Orthodox Jewish Bible And Yoav came into the bais to HaMelech, and said, Thou hast disgraced this day the faces of all thy avadim, which this day have saved thy nefesh, and the nefesh of thy banim and of thy banot, and the nefesh of thy nashim, and the nefesh of thy pilagshim (concubines); In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou hast no regard for sarim nor avadim; for this day I perceive, that if Avshalom had lived, and this day all we were mesim (dead ones), then it would have been yashar in thy sight.

Literal, almost word-for-word, renderings:

The Amplified Bible And Joab came into the house to the king and said, You have today covered the faces of all your servants with shame, who this day have saved your life and the lives of your sons and your daughters and the lives of your wives and concubines. For you love those who hate you and hate those who love you. You have declared today that princes and servants are nothing to you; for today I see that if Absalom had lived and all the rest of us had died, you would be well pleased.

Context Group Version And Joab came into the house to the king, and said, You have shamed this day the faces of all your slaves, who this day have rescued your life { soul }, and the lives { souls } of your sons and of your daughters, and the lives { souls } of your women { or wives }, and the lives { souls } of your concubines; in that you give allegiance to those that spurn you, and spurn those that give allegiance to you. For you have declared this day, that princes and slaves are nothing to you: for this day I perceive, that if Absalom had lived, and all of us had died this day, then it would have pleased you well.

Green's Literal Translation And Joab came in to the king to the house, and said, You have put to shame today the faces of all your servants, those delivering your life today, and the life of your sons, and of your daughters, and the life of your wives, and the life of your concubines, by loving those who hate you, and by hating those who love you, for you have declared today that there are no leaders nor servants to you. For I know today that if Absalom were alive and all of us dead today, that it would be right in your eyes.

Kretzmann's Commentary And Joab came into the house to the king and said, in a stern reproof, which was intended to restore the king to his senses, Thou hast shamed this day the faces of all thy servants, behaved in a shameful manner toward them, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines, for, according to Oriental custom, Absalom, if he had been victorious, might have slain the entire royal household; in that thou lovest thine enemies, those that hate thee, as his excessive lamenting for Absalom showed, and hatest thy friends, for that would be the logical conclusion. For thou hast declared this day, by his behavior, that thou regardest neither princes nor servants, for David acted as if they simply did not exist, paying no attention to them; for this day I perceive that, if Absalom had lived and all we had died this day, then it had pleased thee well. It was a rude reproof; with deductions which went too far; but it was intended to jolt David severely, to rouse him from his strange behavior.

Modern KJV And Joab came into the house to the king and said, You have today shamed the faces of all your servants. For they have saved your life and the lives of your sons and your daughters today, the lives of your wives, and the lives of your concubines.

By loving your enemies and hating those who love you, you have declared today that there are neither commanders nor servants to you. For I know that today if Absalom had lived and all of us had died today, then it would have pleased you very much!

New King James Version

Then Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well.

New RSV

Then Joab came into the house to the king, and said, "Today you have covered with shame the faces of all your officers who have saved your life today, and the lives of your sons and your daughters, and the lives of your wives and your concubines, for love of those who hate you and for hatred of those who love you. You have made it clear today that commanders and officers are nothing to you; for I perceive that if Absalom were alive and all of us were dead today, then you would be pleased.

Syndein/Thieme

{Joab at His Greatest}

Then Joab went to the quarters of the king, and said, "Today . . .you have humiliated/'put to shame' {idiom: literally 'today you have caused shame to the faces of'} all of your troops/soldiers . . . who have just saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your mistresses/concubines by loving those who hate you . . .and hating those who love you . . . For you have demonstrated this day, that neither commanders nor troops mean nothing to you . . . Furthermore, I know/conclude this day, that if Absalom were alive and all of us were dead . . . then . . . today . . . you would have been pleased.

A Voice in the Wilderness

And Joab came into the house to the king, and said, Today you have shamed the faces of all your servants who today have delivered your soul, the souls of your sons and daughters, the souls of your wives and the souls of your concubines, to love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, that it would have pleased you well.

Young's Updated LT

And Joab comes in unto the king to the house, and says, "You have put to shame to-day the faces of all your servants, those delivering your life to-day, and the life of your sons, and of your daughters, and the life of your wives, and the life of your concubines, to love your enemies, and to hate those loving you, for you have declared to-day that you have no princes and servants, for I have known to-day that if Absalom were alive, and all of us to-day dead, that then it were right in your eyes.

The gist of this verse:

Joab reads his superior, David, the riot act, and tells David stuff that David ought to know. It boils down to, "Support your troops or you will not longer have their support."

2Samuel 19:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

2Samuel 19:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Yôw'âb (יּוֹאָב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: *Joab then went in to the house [of] the king...* Joab is one of the few men who can come in and speak freely to the king. He can level with him. He can say whatever he wants, pretty much with impunity. Given what he says here, my guess is that Joab could care less what David does to him. He is going to lay it on the line. He is going to give King David a piece of his mind.

This is Joab in his finest hour.

While staying at Mahanaim, David is given a house to live in, and apparently he is in it weeping aloud and calling Absalom's name. It is so loud, everyone knows about it. Again, we do not know the length of time involved here, but it is certainly more than a few hours, and it shows a complete disregard by David for what his soldiers did.

I don't believe that King David ever knew that Joab personally killed Absalom.²⁰ J. Vernon McGee agrees with this: *Now Joab was responsible for Absalom's death. I am not sure that David ever really comprehended just how his son died. I am sure that he heard quite a few stories relating how it occurred, but David probably did not want to pursue it too far.*²¹

Recall how David found out what happened: *One man saw Absalom and he went to Joab and told him about it, saying, "Listen, I know where Absalom is; he is over yonder, hanging in a tree." Then Joab upbraided this messenger, saying, "Listen, you saw Absalom and you did nothing? Why didn't you kill him right then and there? I would have rewarded you with 10 pieces of silver and a military promotion." The man who saw Absalom responded to Joab: "It would not matter even if you had given me a thousand silver coins—I still would not put forth my hand against the king's son. In fact, if you will recall, the king commanded all of you, in our hearing, 'Preserve the young man, Absalom, alive, for my sake.' If I kill the king's son and then lie about it everything about this will be known to the king; and you would not stand up for me." Therefore, Joab said, "I will not waste any more time standing around talking to you." He grabbed 3 spears in his hand, went to the tree where Absalom was hanging and thrust them into Absalom. However, Absalom remained alive, still caught in the oak. Joab's armor bearers, ten young men, surrounded Absalom and struck him until he died. (2Sam. 18:10–15)*

So, although Joab did not strike the final blow that killed Absalom, he made it okay for Absalom to be killed. David ordered that Absalom not be harmed; and Joab put 3 swords into him as he hung from a tree. His own armor bearers finished the job.

²⁰ He actually put 3 swords into him, and some of his men finished Absalom off.

²¹ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed January 27, 2014.

Then David is informed of what happened: Then the Cushite came up, and he said to them, “There is good news today for my lord the king, for Jehovah has delivered you from the power of those who have risen up against you.” The king then asked the Cushite “What about the young man, Absalom—is he okay?” And the Cushite clearly answered him, “I wish that all of your enemies would be like that young man. I wish the same for every man who rises up against you to do evil to you.” The king was clearly agitated as he went up to the roof-chamber situated over the gate, and he began to weep when he could not be seen. As he went up, he kept saying, “Absalom, my son, my son—O that I might have died in your place, my son Absalom.” (2Sam. 18:31–33)

David is so upset, that he does not ask any further questions. He just starts crying and mourning the loss of Absalom. David is a war hero. It may not even occur to him that anyone in particular killed Absalom, knowing the chaos of war. Knowing how a general functions in war, it does not even occur to David that Joab may have killed Absalom. In being emotionally distraught, David separates himself from everyone else and just starts crying and calling out Absalom’s name. This is important to know because the man who essentially marked Absalom for death, Joab, is now going to speak harshly to the king. In David’s emotional state, he needs someone who can give him the straight dope; he needs unfiltered clear information to get him on the right track. Had David known what Joab did, he could not have handled Joab’s rebuke.

2Samuel 19:5b

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
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
bōwsh (שׁוּב) [pronounced <i>bōsh</i>]	<i>to put anyone to shame [especially on account of frustrated endeavors]; to disgrace; to do shameful things, to act shamefully</i>	2 nd person masculine singular, Hiphil perfect	Strong’s #954 BDB #101
The two KJV+ versions in e-sword have a different verb; but this is the correct verb.			
yōwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong’s #3117 BDB #398
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815
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 <i>ĠE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine plural noun with a 2 nd person masculine singular suffix	Strong’s #5650 BDB #713

Translation: ...and he said, “You have put to shame today the faces of all your servants,... David’s servants are those of his army who went and fought valiantly for David. They have been loyal to David. David was forced out

of town and these men went with him (some of the soldiers joined up with him east of the Jordan). They did not have to do this. They could have simply allowed Absalom to be king and gone about their lives; but they joined David against the rebels and they fought and risked their lives and beat down Absalom's army. And David has shamed these great men today.

Here, the word *today* simply refers to the period of time that David's soldiers have been returning to Mahanaim; during which time, David has been crying and mourning for his son Absalom.

2Samuel 19:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlaṭ (מָלַט) [pronounced <i>maw-LAHHT</i>]	<i>the ones delivering [from danger], those saving</i>	masculine plural, Piel participle with the definite article	Strong's #4422 BDB #572
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...those who saved your life today... The word translated *life* is nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*], and it has the technical meaning *soul*; but it can also mean *life*. Strong's #5315 BDB #659. Those men who allied themselves with David saved his life. Absalom would have killed David; there is no doubt about that. Absalom had no love for his father, and part of that was because his father indulged him. There are two things a father cannot do to his son: ignore him or indulge him. Such a man has abandoned all responsibility toward his son in either case, and that son will grow up with no natural love for his father.

The word *today* does not mean that David's soldiers were victorious in battle just that day, but this may be understood that David is alive on this day because of what his soldiers did on his behalf.

Application: Freedom, liberty and safety are purchased on the battlefield. Do not understand this to refer to revolutionary activity, but to the establishment army and its exploits. David's army is the establishment army; Absalom's army was the revolutionary army. This same principle is true when dealing with foreign powers.

Application: There are a great many people who are concerned that (1) the army of the United States is too big and too powerful; and (2) we act too much like the policemen of the world. First of all, the idea behind having the most powerful military in the world is, you make it nearly impossible for any country to consider direct military action against the United States. That in itself does not eliminate war, but it lessens the chance of World War III. Secondly, we have taken it upon ourselves as a country to deal with certain hot spots and the rise of certain factions (communism, socialism, Islam) which are inherently anti-freedom and pro-revolution. WWII followed quickly on the heels of WWI. These wars were some of the most destructive wars in human history. Since then, the United States has inserted itself into numerous skirmishes around the world, which skirmishes have been fairly limited and confined, where the number of dead has been quite limited. People have complained like crazy over the number of dead Americans in Iraq and Afghanistan under Presidents Bush and Obama, but these are minuscule numbers compared to world wars, where more soldiers would die in a single battle or even in a single day, than have died over the decade of war in those two countries. As has been discussed on many previous occasions, there will be no long-lasting peace in Iraq or Afghanistan, because the armed forces intentionally kept

the gospel out of these countries, incorrectly thinking that a democratic government was the key to a stable outcome.

What David cannot do is lose the support of his military. Joab has to reach through David's **emotional revolt** and get him to understand this.

2Samuel 19:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
nephash (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123

Translation: ...and the lives of your sons and daughters... David is not thinking clearly about anything. Absalom would not allow anyone in the royal family to live. They would all have claim to the throne. Absalom would have hunted down his own siblings and killed them all. David simply did not understand his own son—at least, not while in this highly emotional state of grieving.

Barnes: Had Absalom gained the victory, it is likely that, according to the manner of Oriental despots, he would have sought to secure his throne by killing all possible competitors (Judges 9:5; 1Kings 15:29).²²

Peter Pett: Loyal Joab rightly decided that it was time that he faced David up with what he was doing. So he went in to him and pointed out that all he was doing was covering with shame those who had so bravely fought for him. They had saved his life, and the lives of his sons and daughters who might well have perished in the reprisals as presenting threats to Absalom's position. And he was failing to show his gratitude.²³

This, by the way, is why a child raised by one parent who is fully funded by government is not enough. Such children without the strong hand of a father rarely turn out okay, Absalom being the poster child for lacking the guidance of a father when it was needed. Absalom was never hungry; he was fed at taxpayer expense. But, what he never received was the strong guidance from his father David. It was his mother who raised him.

²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 19:5.

²³ From <http://www.studydrive.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

As an aside, I am not placing blame here on the mother. When many men became kings, they would kill all of their rivals and their families. So raising Absalom to be king was, in part, self-preservation.

However, on the other hand, David will give this guidance to his sons by Bathsheba; his second family, if you will.

2Samuel 19:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the 2 nd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
pîylegesh (פְּיִלְגֶשׁ) [pronounced <i>pee-LEH-geesh</i>]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #6370 BDB #811

Translation: ...and the lives of your wives and the lives of your mistresses;... For good measure, Absalom probably would have killed anyone loyal to David, which would have included his wives and mistresses. He developed quite a hatred for his father; and, having no experience or real training, figured that he could do it better.

The Pulpit Commentary: *what Joab says is true, namely, that Absalom's success would inevitably have been followed by the massacre, not only of David himself, but of his sons and daughters, and of the women who had accompanied him in his flight. Nor would it have stopped there. but the officers of his court, the captains of his army, his mighties, and all who had long eared for and loved him would have been put to the sword.*²⁴

What Absalom lacked was self-control. Whereas, the killing of his half-brother Amnon might be seen as justified (it wasn't), Absalom went from being a protective older brother to Tamar, to being a man out of control, someone who did not know what he did not know.

Application: At the time that I write this (2014) we have a president with no experience and no real training, and he believed that he could do everything better than his predecessor. One might say that President Obama is essentially the poster boy for an Absalom presidency. However, so far, this man has been nothing but a disaster, spending more money in history than nearly all of his predecessors combined (his accumulated debt is greater than all of his predecessors combined), and yet there is precious little to show for it. There is nowhere you can even find half of the trillions of dollars which he spent as something which lives on beyond his term in office. What he has done is **lined the pockets** of those who got him into office.

²⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 19:5.

2Samuel 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâhêb (אָהַב) [pronounced <i>aw-HAYV</i> ʰ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	Qal infinitive construct	Strong's #157 BDB #12
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sânêʾ (שָׂנְאֵ) [pronounced <i>saw-NAY</i>]	<i>to hate; in the participle, it is the ones hating</i>	masculine plural, Qal active participle, with the 2 nd person masculine singular suffix	Strong's #8130 BDB #971

Translation: ...for [you] love those who hate you... David's son, Absalom, hated him; and he loved Absalom. He could not extricate himself emotionally from this son, who reminded David so much of himself. But Absalom had absolutely no feelings for David.

2Samuel 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sânêʾ (שָׂנְאֵ) [pronounced <i>saw-NAY</i>]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	Qal infinitive construct	Strong's #8130 BDB #971
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâhêb (אָהַב) [pronounced <i>aw-HAYV</i> ʰ]	<i>lovers; friends; those who are desired or loved, the ones loving</i>	masculine plural, Qal active participle, with the 2 nd person masculine singular suffix	Strong's #157 BDB #12

Translation: ...and you hate those who love you;... By David's words and acts, he has done nothing but shown hatred and disregard for those who risked their lives for him.

R. B. Thieme, Jr. used the term reverse process reversionism to describe this state of mind described here in 2Sam. 19:6. When a person enters into reversionism, he turns against those who love him, and he loves those who are inconsequential. This describes precisely David's emotional state, which Joab must break through.

Reversionism and Reverse Process Reversionism

Reversionism is an act of reversing or turning in the opposite way, or a state of being so turned. As believers we were designed to execute the plan of God. But in reversionism we turn the other way and cannot be distinguished from our pre-salvation status. We are believers thinking human viewpoint. Reversionism is the act of reverting to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. Reversionism is a reversal of priorities, attitudes, affections, the object of personal love

Reverse Process Reversionism is the final stage of reversionism, a combination of the sixth and seventh stages. Everything that is worthwhile and valuable in life is rejected; everything that is useless and nonsense is accepted. Prolonged residence in the cosmic system causes a complete reversal of all mandates, all priorities, and all norms and standards related to the plan of God. Christian degeneracy reaches its peak in reverse process reversionism. The believer in reverse process reversionism cannot be distinguished in any way from an unbeliever, though he cannot lose his salvation. In reverse process reversionism, degeneracy is defined as decline from the normal standards of the plan of God. Therefore, the believer retrogresses into below normal stages of reversionism, and totally reverts from the divine standards found in the Word of God.

Much more on this topic can be uncovered by simply googling "reverse process reversionism." (Use the quotation marks)

These definitions are taken directly from [Grace Notes](#), which are notes of R. B. Thieme, Jr.'s lectures; accessed January 5, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

When you love some one, you focus your attention on them. You concentrate on them. David's troops deserve this. They deserve his attention and concentration. They deserve words of praise. They need to see a leader stand before them who can set aside his grief and recognize what they have done for him.

Peter Pett on this: David's grief over the loss of his son was so great that it did in fact become an obsession, with the result that he began to behave very foolishly by ignoring the great victory won by his troops and shutting himself away from everyone in deep mourning, and this at the very time when they were expecting a victory celebration. His men had come back filled with elation at their triumph, only to discover that the king whom they had been fighting for could only shut himself away in grief over the richly deserved death of his treacherous son. The consequence was that those who had fought so hard for him were creeping around and filled with shame. In other words, as a leader of men he was failing those who looked up to him, and allowing his personal feelings to affect his behaviour towards those who relied on him. He was allowing his family relations to once again interfere with his duty. The worst side of David's attitude towards his subordinates was coming out.²⁵

L. M. Grant: Joab, hard, callous warrior as he was, had no sorrow whatever for Absalom; he was glad he was dead, and had no sympathy for David nor for his mourning. He came to the king with sharply reproving words (vs.5-6), telling him that he had disgraced his servants who had saved his life and the lives of his entire household. In fact, he goes further, declaring that it is evident to Joab that David loved his enemies and hated his friends...He tells him that if all David's men had died and Absalom

²⁵ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

had lived, David would have been pleased But if this had happened, David too would soon have been killed.²⁶

What appears to be the case is, David is still involved in the residue of interlocking systems of arrogance; and is in emotional reversionism. His thinking is still all backwards, despite some of the good decisions that he has made up to this point in time.

Because of Arrogance, David Lacks Appreciation for his Troops

1. Involvement in the arrogance complex destroys the capacity to be thankful and grateful. A person in any of the spheres of arrogance is unable to be considerate of others.
2. The opposite of being in the arrogance complex is having capacity for life and happiness and love. These capacities must include capacity to appreciate what others have done.
3. Arrogance involvement has led David to be totally lacking in thanksgiving and gratitude. You will note that David has not thanked the Lord or worshiped the Lord. He has never said "Thank you, Father." He has not expressed gratitude to his military or his officers. He offers no word of comfort for those who have been lost in battle. He thinks of no one other than himself.
4. The arrogant person is ungrateful, and insensitive to the efforts and kindnesses of others.
5. In arrogance, David lost track of the big picture and was disorganized of mind, preoccupied with self.
6. David was alive because of the military victory, and yet he does not thank God for this victory. In his arrogance, he shows no gratitude toward God or man.
7. Arrogance destroys capacity for love. David has many sons, daughters, wives and mistresses who are saved because of his military and has no gratitude that his way of life will be perpetuated. He is so preoccupied with the dead, so he cannot appreciate what the living have done for him.
8. However, Joab's speech will reach David and help to turn him around. You will notice that this is not some rah-rah speech filled with empty platitudes; Joab lays the truth out and David either has to accept it or reject it.
9. If David rejects the truth, then his country would go down in chaos. If David accepts the truth, then Israel will survive and his way of life will be preserved.
10. David will listen to Joab, which is one of the greatest decisions that David makes in his life.
11. At some point in his recovery, David will write a psalm which we will study.

Many of these points are from R. B. Thieme, Jr.'s 1972 David series, lesson #631_0484, 09/05/1980.

Chapter Outline

Charts, Graphics and Short Doctrines

How he reacts to Joab will be key as to whether he will recover or not.

2Samuel 19:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5046 BDB #616

²⁶ From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

2Samuel 19:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced lē]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
sar (סַר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine plural noun	Strong's #8269 BDB #978
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ebed (עֲבָד) [pronounced ĞE ^B -ved]	slave, servant; underling; subject	masculine plural noun	Strong's #5650 BDB #713

Translation: ...for you have made it clear today that your commanders and enlisted men [lit., servants] [mean] nothing to you. David ought to be celebrating with his supporters. He ought to be thanking them and wishing them well and visiting those who are wounded. But by David's actions, he has shown that these men mean nothing to him.

The tragedy is, David is as screwed up emotionally as his son Absalom is. He does not realize just what these men have done on his behalf. He is not functioning as a leader, and these men just fought to keep him as their leader.

Again, this is reverse process reversionism; those who ought to be important to David and ought to be loved and honored by David, are set aside; and the man for whom David ought to have no regard, Absalom, David incessantly mourns over. David does not value those who ought to be important to him; and he places an inordinate amount of value on someone who is worth very little.

2Samuel 19:6d

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

2Samuel 19:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda ^c (עָדָי) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lû (וּל) [also written lû' (לוּ)] [pronounced lue]	<i>O that, would that, if only, if</i>	conjunction	Strong's #3863 (and #3808?) BDB #530
Together, these two particles mean <i>that if</i> . I did not find a specialized combined meaning in BDB.			
ʾĀbîyshâlôwm (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
chêy (חַי) [pronounced khay]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine singular adjective	Strong's #2416 BDB #313
w ^e (or v ^e) (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
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 1 st person plural suffix	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; dying ones, ones who are dying [perishing]</i>	masculine plural, Qal active participle	Strong's #4191 BDB #559

Translation: I know today that if Absalom [were] alive and all of us were dead,... Here, Joab makes a pretty amazing statement, but one which is true: David would prefer this day if Absalom were still alive and all of his own soldiers dead.

2Samuel 19:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âz (אז) [pronounced <i>awz</i>]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
Literally, these two particles together mean, <i>for then</i> . However, I have simply translated this <i>then</i> , as have ...			
yâshâr (ישׂר) [pronounced <i>yaw-SHAWR</i>]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	masculine singular adjective which can act like a substantive	Strong's #3477 BDB #449
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (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 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: ...then [that would be] right in your eyes. This would be David's preference, for his loyal soldiers to be dead, and his disloyal son, Absalom, to be alive. The logical end to this would be that David and all of his family would be killed. Absalom could not be allowed to live. Everyone else that David loves would have been killed by Absalom. This is how illogical David is, and how illogical *thinking* with our emotions makes us.

F. B. Meyer: *Joab's remonstrance, though expressed in rough and uncourteous phrase, was perfectly just. The royal troops, instead of being welcomed with acclamation, had slunk into the city, as if defeated, immediate steps must be taken to counteract their depression. Private grief must yield to public interests.*²⁷

Peter Pett on this: *This brought David to his senses as he recognised the truth of Joab's words and he consequently left his room of mourning and went and sat in the gate in order to make himself available to his men. The result was that when the news got around his people gladly gathered around him, delighted that he had overcome his grief.*²⁸

Joab had to lay it on the line. He had to speak to David as king and as a man who understands the laws of divine establishment, and lay it on the line. This was no time for Joab to mince words. Quite a number of commentators were confused by this.

²⁷ From <http://www.studylight.org/com/fbm/view.cgi?bk=9&ch=19> accessed January 25, 2014.

²⁸ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

Some commentators made some foolish statements here. Gill said²⁹ that this was *carrying the matter too far*, apparently not understanding the concept of **hyperbole**. Clark wrote: *Joab's firm reproof was necessary to arouse him to a sense of his duty to his people. But still, in his manner, Joab had far exceeded the bonds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier, but in every respect a bad man, and a dangerous subject.*³⁰ Jamieson, Fausset and Brown gave a similar assessment: *Joab's remonstrance was right and necessary, but it was made with harshness. He was one of those persons who spoil their important services by the insolence of their manners.*³¹ Or, in other words, *Joab, be nicer, okay?* Joab had to penetrate David's thick layer of self-pity. What he did was right and on-target. Joab is one of the few men who could fully level with King David.

This comes from an attitude of those who aren't really out there in the world. They make pronouncements from their ivory tower of judgment. The Treasury of Scriptural Knowledge promotes the same foolish viewpoint *that Joab's firm and sensible reproof was necessary to arouse him to a sense of his duty to his people* and yet, they quickly add, *but, in his manner, Joab far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince.*³² Poppycock! (Another word occurred to me as well) the Treasury of Scriptural Knowledge gets it right to begin with, and then, suddenly becomes overly concerned that Joab might come across as too harsh. Sometimes, a believer has to be harsh. Sometimes you cannot just tippy-toe around every damn thing in the way. At some point you will be asked, "So you are saying, if some nice, kind Buddhist (Muslim, whatever) does not know about Jesus, then he is not saved?" And the answer is, "Hell, yes; now you seem to get it. Jesus died for your sins; Buddha did not do that; Mohammed did not do that. Jesus made provision for your wrongdoing before a righteous God. No other religions leader can make this claim." When it comes to the truth, truth must be unequivocal. What Joab said was 100% accurate. David could not ask for a better right-hand man at this point.

Matthew Henry understands Joab perfectly and eruditely: *How plainly and vehemently Joab reproved David for this indiscreet management of himself in this critical juncture. David never more needed the hearts of his subjects than now, nor was ever more concerned to secure his interest in their affections; and therefore whatever tended to disoblige them now was the most impolitic thing he could do, and the greatest wrong imaginable to his friends that adhered to him.*³³

Guzik also gives a correct and simpler understanding of Joab's approach: *Joab gave David a stern wake-up call. "David, your excessive mourning is selfish. It isn't all about you. These loyal, sacrificial supporters of you deserve to feel good about their victory and you are making them feel terrible. Snap out of it."*³⁴

Or, as John Wesley wrote: *such sharpness of [Joab's] speech was in a manner necessary to awaken the king out of his lethargy.*³⁵

Joab then went into the house of the king and he said, "Today, you have shamed and humiliated all of your servants who saved your life today, as well as the lives of your sons and daughters, and your wives and mistresses. Apparently, you love those who hate you and you hate those who love you. By your self-centered actions today, you have made it obvious that your commanders and enlisted men mean nothing to you. In fact,

²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:6.

³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19:5.

³¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:5.

³² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 19:5.

³³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:1–8.

³⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 19:4–7.

³⁵ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 19:6.

I believe if Absalom were alive today and the rest of us dead, you would have preferred that. This is exactly what King David needed to hear. He needed to hear some straight talk from Joab.

First Joab told David exactly what was going on, in no uncertain terms. In this verse, he would tell David what he had to do, and what repercussions would come from him not stepping up.

And now go and speak upon a heart of your servants, for in Y^ehowah I have sworn that you will not go if stays a man with you the night, and has been evil to you this more than all the evil which has come upon you from your youth as far as now.”

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Now go and speak to the understanding of your soldiers, for I swear by Y^ehowah that if you do not go, then no man will remain with you this night, and this evil [is] greater to you than all the evil which has come upon you from your youth until now.”

Now, therefore, go and speak to your soldiers—they will understand your being so conflicted—however, if you do not speak to them, then I swear by Jehovah that no man will remain with you this night, and that the evil of having no support among the people will be greater than any other evil which has come upon you from your youth until now.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Now therefore arise, and go out, and speak to the <u>satisfaction</u> of your servants: for I swear to you by the Lord, that if you will not go forth, there will not tarry with you so much as one this night: and that will be <u>worse</u> to you, than all the evils that have befallen you from your youth until now.
Masoretic Text (Hebrew)	And now go and speak upon a heart of your servants, for in Y ^e howah I have sworn that you will not go if stays a man with you the night, and has been evil to you this more than all the evil which has come upon you from your youth as far as now.”
Peshitta (Syriac)	Now therefore arise, go out and speak <u>comfortingly</u> to your servants; for I swear by the LORD, if you do not go out, not a man will remain with you this night; and this will be <u>worse</u> for you than all the evils that have befallen you from your youth until now.
Septuagint (Greek)	And now arise and go forth, and speak <u>comfortably</u> to your servants; for I have sworn by the Lord, that unless you will go forth this day, there shall not a man remain with you this night. And know for yourself, this thing will indeed be evil to you beyond all the evil that has come upon you from your youth until now.
Significant differences:	The first set of underlined words all translate the word <i>heart</i> . The Latin and the Syriac both appear to translate the word <i>evil</i> in two different ways.

Thought-for-thought translations; paraphrases:

Common English Bible	Now get up! Go out and encourage your followers! I swear to the Lord that if you don't go out there, not one man will stick with you tonight-and that will be more trouble for you than all the trouble that you've faced from your youth until now.”
Contemporary English V.	Now get up! Go out there and thank them for what they did. If you don't, I swear by the LORD that you won't even have one man left on your side tomorrow morning. You may have had a lot of troubles in the past, but this will be the worst thing that has ever happened to you!

Easy English	You should go out and encourage your men. Otherwise, not one man will remain loyal to you tonight. The *Lord knows that this is a serious matter. This will be the worst thing that has ever happened in your life.'
Easy-to-Read Version	Now get up and go speak to your officers. Encourage them! I swear by the Lord that if you don't go out and do that right now, you won't have one man with you tonight. And that will be worse than all the trouble you have had since you were a child."
Good News Bible (TEV)	Now go and reassure your men. I swear by the LORD's name that if you don't, not one of them will be with you by tomorrow morning. That would be the worst disaster you have suffered in all your life."
<i>The Message</i>	Get hold of yourself; get out there and put some heart into your servants! I swear to GOD that if you don't go to them they'll desert; not a soldier will be left here by nightfall. And that will be the worst thing that has happened yet."
New Century Version	Now go out and encourage your servants. I swear by the Lord that if you don't go out, no man will be left with you by tonight! That will be worse than all the troubles you have had from your youth until today."
New Life Bible	So now get up and go out and speak in kindness to your servants. I swear by the Lord that if you do not, for sure not a man will stay with you this night. And this will be worse for you than all the bad things that have happened to you since you were young."
New Living Translation	Now go out there and congratulate your troops, for I swear by the Lord that if you don't go out, not a single one of them will remain here tonight. Then you will be worse off than ever before."
The Voice	Go out now, and speak with kindness <i>and respect</i> to those who have served you. <i>You can still save the day</i> ; but I swear by the Eternal One, if you do not <i>alter this mood now</i> , not a single man will be with you tonight, and this will be the greatest disaster ever to wash over you.

Partially literal and partially paraphrased translations:

American English Bible	'Now, get up. go out and talk to your servants! Tell them how you really feel! For, I swear by Jehovah, that unless you go out there today, there won't be a man standing with you tonight. Realize that the evil you're doing here is worse than all the evil things that have happened to you since you were young.'
Christian Community Bible	You must now show yourself and say a good word to your guards for, I swear by Yahweh, if you do not, no one will stay with you tonight, and this will be worse than all the evil that has happened to you from your youth to the present day."
New Advent (Knox) Bible	Bestir thyself, come out and speak to thy men, and earn their good will; I swear by the Lord that if thou dost not come out, not a man will be left to serve thy cause by night-fall; and worse awaits thee than all the troubles which have come upon thee from the days of thy youth till now.
New American Bible (2002)	Now then, get up! Go out and speak kindly to your servants. I swear by the LORD that if you do not go out, not a single man will remain with you overnight, and this will be a far greater disaster for you than any that has afflicted you from your youth until now."
New American Bible (2011)	Now then, get up! Go out and speak kindly to your servants. I swear by the LORD that if you do not go out, not a single man will remain with you overnight, and this will be a far greater disaster for you than any that has come upon you from your youth until now."
NIRV	"Now go out there and cheer up your men. If you don't, you won't have any of them left with you by sunset. That will be worse for you than all of the troubles you have ever had in your whole life. That's what I promise you with an oath in the Lord's name."
New Jerusalem Bible	Now get up, come out and reassure your soldiers; for if you do not come out, I swear by Yahweh, not one man will stay with you tonight; and this will be a worse

	misfortune for you than anything that has happened to you from your youth until now!
New Simplified Bible	»Now stand up! Go out there and thank them for what they did. If you do not, I swear by Jehovah you will not even have one man left on your side tomorrow morning. You may have had a lot of troubles in the past. But this will be the worst thing that has ever happened to you!«
Revised English Bible	Now go at once and give your servants some encouragement; if you refuse, I swear by the LORD that by nightfall not a man will remain with you, and that would be a worse disaster than any you have suffered since your earliest days.'
Today's NIV	Now go out and encourage your men. I swear by the LORD that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come on you from your youth till now."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now rise, proceed, and speak toward the heart of your servants. I swear by Yahweh, if you do not proceed, then lodge with no man tonight that does- this evil to you as all the evil <i>will</i> come toward you from your youth until now."
Bible in Basic English	So get up now, and go out and say some kind words to your servants; for, by the Lord, I give you my oath, that if you do not go out, not one of them will keep with you tonight; and that will be worse for you than all the evil which has overtaken you from your earliest years.
The Expanded Bible	Now go out and ·encourage [reassure; speak kindly to] your servants. I swear by the Lord that if you don't go out, ·no man will be left with you by tonight [·not one man will stay with you tonight]! That will be worse than ·all the troubles [any disaster/evil] you have had from your youth until today."
Ferar-Fenton Bible	But, however, get up, and go out, and speak to the hearts of your soldiers,--for, by the EVER-LIVING I swear to you, that, if you delay it, there will not be a single man with you to·night! And that will be worse for you than all the suffering that has come upon you from your youth until now."
NET Bible®	So get up now and go out and give some encouragement to [Heb "and speak to the heart of."] your servants. For I swear by the Lord that if you don't go out there, not a single man will stay here with you tonight! This disaster will be worse for you than any disaster that has overtaken you from your youth right to the present time!"
NIV – UK	Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come on you from your youth till now.' Pr 14:28

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now get up, go out and speak heart-to-heart with your servants. For I swear by ADONAI that if you don't go out, not one man will stay here with you tonight - and that will be worse for you than all the misfortunes you have suffered from your youth until now."
exeGesés companion Bible	Now rise, go and word to the heart of your servants: for I oath by Yah Veh, if you go not forth, no man stays overnight with you this night: and this is more vilifying to you than all the evil that befell you from your youth until now.
JPS (Tanakh—1985)	Now arise, come out and placate your followers! For I swear by the LORD that if [So Septuagint, 4QSam ^a , and some other Hebrew manuscripts, and an ancient masoretic tradition; ordinary texts omit "if."] you do not come out, not a single man

	will remain with you overnight; and that would be a greater disaster for you than any disaster that has befallen you from your youth until now."
Judaica Press Complete T.	And now arise, go out, and speak to the heart of your servants, for I swear by the Lord, that if you do not go forth, not one man will remain with you tonight. Now this will be worse for you than all the misfortune that has befallen you from your youth until now."
Orthodox Jewish Bible	Now therefore arise, go forth, and speak to the lev unto thy avadim; for I swear by Hashem, if thou go not forth, there will not tarry one ish with thee halailah (this night); and that will be worse unto thee than kol hara'ah that befell thee from thy youth until now.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So now arise, go out and speak kindly and encouragingly to your servants; for I swear by the Lord that if you do not go, not a man will remain with you this night. And this will be worse for you than all the evil that has befallen you from your youth until now.
A Conservative Version	Now therefore arise, go forth, and speak graciously to thy servants. For I swear by LORD, if thou do not go forth, there will not remain a man with thee this night. And that will be worse to thee than all the evil that has befallen. Obviously there is more to this verse, but I cannot locate the rest of it anywhere.
Context Group Version	Now therefore arise, go out, and speak comfortably to your slaves; for I swear by YHWH, if you don't go out, there will not stay a man with you this night: and that will be worse to you than all the evil that has befallen you from your youth until now.
Darby Translation	But now arise, go forth, and speak consolingly to thy servants; for I swear by Jehovah, if thou go not forth, there will not tarry one with thee this night; and that would be worse to thee than all the evil that has befallen thee from thy youth until now.
English Standard Version	Now therefore arise, go out and speak kindly to your servants, for I swear by the LORD, if you do not go, not a man will stay with you this night, and this will be worse for you than all the evil that has come upon you from your youth until now."
Green's Literal Translation	And now rise up; go out and speak to the heart of your servants. For I have sworn by Jehovah that if you do not go out, not a man shall remain with you tonight. And this would be worse for you than all the evil that has come on you from your youth until now.
Kretzmann's Commentary	Now, therefore, arise, go forth, and speak comfortably unto, literally, "to the heart of," thy servants, showing them some measure of appreciation, satisfying and refreshing their minds; for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night, not that he himself would lead the army away, but that the dissatisfaction had reached a stage where this result was inevitable; and that will be worse unto thee than all the evil that befell thee from thy youth until now.
New RSV	So go out at once and speak kindly to your servants; for I swear by the Lord, if you do not go, not a man will stay with you this night; and this will be worse for you than any disaster that has come upon you from your youth until now.'
Syndein/Thieme	Now . . . GET UP {an order this is the 'imperative of THREAT' - not the 'imperative of command' since Joab has no authority over David - Joab is stating a fact of what will happen if David does not straighten himself out} . . . therefore . . . GO OUT {another harsh order by the commander in chief to the king} and encourage your troops! {a third strong command to the king} {idiom: literally 'speak to the hearts of your servants'} For I {Joab} 'solemnly swear'/'take an oath' by Jehovah/God, that if you {David} do not go out 'all of the army will desert you by sundown' {idiom: literally: 'not a man will pass the night with you'}. Therefore, this {disaster} will be worse for you than all the disasters/evil which has come upon you 'all of your life'/'from your youth until now'." {Note: Joab is using harsh language to 'slap' David

	back to reality - in order to save the Nation (it needs a strong king to pull itself back together).}
Webster's updated Bible	Now therefore arise, go forth, and speak comfortably to your servants: for I swear by the LORD, if you will not go forth, there will not tarry one with you this night: and that will be worse to you than all the evil that has befallen you from your youth until now.
World English Bible	Now therefore arise, go forth, and speak comfortably to your servants; for I swear by Yahweh, if you don't go forth, there will not stay a man with you this night: and that will be worse to you than all the evil that has happened to you from your youth until now.
Young's Updated LT	"And now, rise, go out and speak unto the heare of your servants, for by Jehovah I have sworn, that—you are not going out—there does not lodge a man with you to-night; and this is worse for you than all the evil that has come upon you from your youth till now."
The gist of this verse:	Joab indicates to David that speaking to his men is critical. None of them would remain with him that night if he did not.

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Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אָתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
yâtsâ' (יֵצֵא) [pronounced <i>yaw-TZAWH</i>]	<i>go [come] out, go [come] forth; rise [up]</i>	2 nd person masculine singular, Qal imperative	Strong's #3318 BDB #422
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speak, talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out, promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
‘al (אֲלֵ) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
When not showing a physical relationship between two things, ‘al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> .			
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524

2Samuel 19:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: *Now go and speak to the understanding of your soldiers...* David is conflicted and his soldiers know this. Joab is not telling David to get out there and speak emotionally and get all choked up, but to speak to the understanding of his soldiers; apologize for his mixed up standards, and praise them for their loyalty and bravery.

Joab is not telling David to be phony or to give some kind of a pep talk that is meaningless. They are not all going to put their hands in the middle of a group and give up a group shout. David is to speak to their heart, which means, he should speak to their intelligence and their thinking. His soldiers did what they did out of great loyalty to him. He needs to show loyalty back to them, rather than to Absalom.



Huddle-hands graphic, from Useful Breath [blogspot](#); accessed January 21, 2014.

2Samuel 19:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shâba ^c (עָבַד) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal imperfect	Strong's #7650 BDB #989
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

In this case, these two words together seem to mean, *I will guarantee you that...*

The 1985 Tanakh inserts³⁶ an *if* right here, and footnotes it with: So Septuagint, 4QSam^a, and some other Hebrew manuscripts, and an ancient masoretic tradition; ordinary texts omit "if."

³⁶ *Tanakh, the Jewish Bible* by the Jewish Publication Society; ©1985; p. 500 (footnote).

2Samuel 19:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
I placed an <i>if</i> in my translation before I was even aware of this.			
ʾêyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 2 nd person masculine singular suffix	Strong's #369 BDB #34
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle	Strong's #3318 BDB #422

Translation: ...for I swear by Y^ehowah that if you do not go,... Essentially, Joab is saying, "I guarantee that, if you do not do this..." This is not an oath; this is not a threat. Joab is looking into the logical future here.

2Samuel 19:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ³⁷			
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative. According to the Geneva Bible: <i>The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.</i> ³⁸			
It is not clear in my Dead Sea Scrolls Bible, because of all the missing text, whether this hypothetical particle is misplaced or in addition to the hypothetical particle which seems to be found a few words earlier.			
lûwn (לוּן) [pronounced loon]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533

³⁷ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

³⁸ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

2Samuel 19:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
lay ^l âh (לַיְלִי) [pronounced LAY-law]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: ...then no man will remain with you this night,... Here would be the result of David not going out and speaking to his men. No man would remain with him that night. He would lose all popular support.

Application: We have a situation right today that is analogous to this. President Obama (I write this in early 2014) has said in his campaign speeches that Afghanistan is the good war, and we have soldiers there fighting, on behalf of the United States and behalf of him. This is a very difficult war to justify, and the President has made no effort whatsoever to say why we are there, to say why this is the important war, to lay out his goals and objectives in this war, and to voice support for the men there. He is the commander-in-chief, and he may or may not like that aspect of his presidency, but since $\frac{3}{4}$ ^{ths} of the men to die in Afghanistan **have died under his watch**, it is certainly his duty to show support in every way for these young men and women. As a result, the people of the United States have no support for this war, and the soldiers that President Obama has sent there are essentially hung out to dry. What should they do? Do they continue a mission that does not even interest their president? Or do they just try to survive in any way that they can?

So far, v. 7 reads: “Now go and speak to the understanding of your soldiers, for I swear by Y^ehowah that if you do not go, then no man will remain with you this night,...” Joab is making it clear that David is on thin ice here. What he does over the next few hours will determine the direction of his reign.

Joab might be exaggerating slightly; but there is a good chance that even he would move out and return to Jerusalem, without his king. And if Joab did, certainly most of the soldiers under him would as well.

These men just risked their lives to support David and to maintain him as their leader. If they return to this emotional wreck who keeps calling out the name of the man who revolted against him, they are going to wonder if they backed the wrong horse.

That David is actually listening to Joab suggests to me that David is not only growing spiritually, but he is getting out of the interlocking systems of arrogance. He will take the advice of Joab to heart and he will act on it. He recognizes that what Joab is saying is true. He does not say, “Look, you are blowing this way out of proportion. I got this wired. Don’t you worry about the politics. I can handle that. You worry about the next battle.” Joab has reached David, and from this point forward, David is going to make a series of good decisions, which decisions are going to perpetuate his kingship for another 7 years (according to the timeline). I would think that it is for longer than that. But, in any case, he will go out properly as a king, picking his successor and setting aside his reign at the end by his own volition. Enough time will pass between this point, and the time that Solomon assumes power, that David will no longer be seen as the deposed king.

2Samuel 19:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'â' (רַעַע) [pronounced <i>raw-GAHG</i>]	<i>to make a loud noise; to be evil [from the idea of raging or being tumultuous]; to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter; to be worse</i>	3 rd person masculine singular, Qal imperfect	Strong's #7489 BDB #949
Owen has, instead:			
râ'âh (רַעַח) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
Because of the feminine singular demonstrative pronoun below, this might be more accurate.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
zô'th (זֹת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
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
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
râ'âh (רַעַח) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bôw' (בֹּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752
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

2Samuel 19:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^e ûrîym (נַרְיָם) [pronounced n ^e ôoo- REEM]	<i>childhood, youth</i> (it is always found in the plural, so we might render it <i>youthful years</i>); <i>adolescence</i>	masculine plural noun with a 2 nd person masculine singular suffix	Strong's #5271 BDB #655
‘ad (עַד) [pronounced ôahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘attâh (עַתָּה) [pronounced ôahd-TAWH]	<i>now, at this time, already</i>	adverb of time; pausal form	Strong's #6258 BDB #773

Translation: ...and this evil [is] greater to you than all the evil which has come upon you from your youth until now.” Joab is not making a threat here. He is not telling David, “Go out and speak to the men; otherwise, I am going to really mess things up for you.” He is warning David that, if he does not speak to his men, and do it right, that they will leave, and this lack of popular support is going to devastate him like no other event in his life.

V. 7 reads: **Now** go and speak to the understanding of your soldiers, for I swear by Y^ehowah that if you do not go, then no man will remain with you this night, and this evil [is] greater to you than all the evil which has come upon you from your youth until **now**.” You will notice that this thought begins and ends with the word ‘attâh (עַתָּה) [pronounced ôahd-TAWH] (actually, there is a wâw conjunction at the beginning). This is known as *encircling* or as an *epanadiplosis* [pronounced EHP-an-a-dee-PLOH-sihs], where a word is used at the beginning and at the end of a sentence, in indicates that this gives a *full circle* of an event, from beginning to end.³⁹ There is a completeness in this statement, a completeness which also causes the hearer to pay attention to what has been said. It is extremely important and can mark the end of something (in this case, the end of David’s reign as king).

Even with the defeat of Absalom, David’s kingship is still in a precarious place here. Although the tribes in the north are discussing his return, that same discussion is not taking place in the south (in Judæa).

Peter Pett: *So now David was urged by Joab to get up from his condition of mourning and speak words of comfort to his servants. And he warned him that if he did not do so the men might well desert him and leave him to his own devices. The consequence was that things would then be worse for him than they had ever been during the days of his worst troubles with Saul, days which Joab also had good cause to remember.*⁴⁰

From Bible.org: *Joab virtually commands David what he should do next. He should get up, stop his mourning, and go out to the gate to greet the victorious warriors who are still returning from the battle. If he does not do so immediately, Joab assures him that by daybreak there will not be a soldier left with him. The king does what Joab tells him to do. He goes down to the gate, and it is not long before everyone knows he is there and comes before the king. Meanwhile, the Israelites who had joined with Absalom flee to their tents. The war is over. David is once again King of Israel.*⁴¹

Joab tells David exactly what he needs to do, and David will do what Joab tells him to do. This shows great humility on the part of David, and is key to his getting out of the interlocking systems of arrogance. David is king

³⁹ This is from *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 245, 248.

⁴⁰ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

⁴¹ From <https://bible.org/seriespage/darkest-days-david%E2%80%99s-life-2-samuel-1620-198> accessed January 25, 2014.

and he calls the shots; but Joab tells him what to do and he does it. That is difficult for a person with great authority to do. Good advice should be taken; but those in authority have a difficult time taking it.

You may ask, *who else is out there? Is there anyone who could replace David?* As a matter of fact, there are several. The next chapter will begin with a revolt against David. Joab, if he lacked personal integrity, would have the support of Israel's army. Several of David's children are now of age; although we know very little about them. Again, bear in mind that David is at a low ebb of popularity. Certainly, half of Israel supported him, but half did not. If David lost the army, there is no one to protect him; no one to represent him in battle. Since the primary function of a king is to protect a country from outside wars, if David does not have the army on his side, then he has nothing to recommend him as king.

The Pulpit Commentary points out: *Absalom's rapid success proved that David had many enemies, and without great prudence he might be left at Mahanaim as powerless as Ishbeshoth had been.*⁴²

David has to fix this problem. He needs to re-engage his army, who are among his core supporters. David is not yet recovered from the interlocking systems of arrogance. However, he is grace oriented enough to listen to Joab and to follow his advice. There is nothing worse than a leader of any sort of organization who will not listen to anyone else or will not listen to particular groups because he has decided from the outset that they are wrong.

One way of looking at this is, *[Joab] advises David to present himself immediately at the head of his troops, to smile upon them, welcome them home, congratulate their success, and return them thanks for their services. Even those that may be commanded yet expect to be thanked when they do well, and ought to be.*⁴³ (This is according to Matthew Henry). This is not what Joab said, but, this is what he wants David to do.

However, essentially, David has just been braced by Joab, as few have ever done (Nathan the prophet also did the same to David when his sin had become known). David could have reacted against Joab and tried to justify his position; or he could listen to what Joab said. David's response is fully dependent upon the graciousness in his soul and the wisdom in his heart.

Application: Our own president (I write this in 2014) has said repeatedly that he will not re-litigate old arguments from the past. What he means by this is, he is not going to listen to any arguments from a conservative point of view; despite the fact that, after 5 years, our economy is not much better than when he first became president. This is a good modern-day example of someone in **abuse of authority arrogance**. President Obama is unable to see past his policies, which are failing; and therefore, refuses to consider other approaches.

David's reaction is quite amazing, because kings were seen as being divinely chosen (they are; they are appropriate to their population). And their decisions were seen as absolute and issued with the greatest wisdom. Joab is telling David, "You are just a man, no better than any other man. And in your whining over Absalom, you could not be more wrong." Many a king would have busted Joab down to private; others would have had him publically executed. David listened to him and understood that Joab was right. It is quite unusual that a general would have said this to his king and even more remarkable that the king listened to him. This tells us that David has extricated himself from emotional arrogance and that he is acting under grace.

I want you to notice what David does. At this point, it would be very easy for his emotional arrogance to interlock with abuse of authority arrogance; however, David reveals grace orientation instead, and that leads him out of the interlocking systems of arrogance.

I was surprised to read other commentators speak of David being peeved with Joab and later taking it out on him for what he said and did, but I don't believe that to be the case. Joab told David what he

⁴² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 19:5.

⁴³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:1-8 (slightly edited).

needed to do, and David did it. Arthur Pink agrees with me on this: *Joab had pressed upon David the claims of his people, and the king was duly aroused. So far from being angry at and refusing the counsel which he had received, David acted promptly upon it and took his proper place.*⁴⁴

Application: By the way, if you have any authority at all, this will happen to you. There will be a time when someone under your authority comes to you and says, “Listen, you’re wrong.” And there will be some times when that person is right and you are wrong. This might be some kid you a coaching, some child you have just disciplined, a student you just handled incorrectly, and this could be the remarks of a janitor to a CEO who is working late one night. Whether that person is wrong or right, you need to give it consideration and respond graciously. I was a teacher for 29 years, and I can guarantee you that, of the dozens of decisions and approaches and things which I did every hour, some were not right. So, when called on such a decision, I needed the wisdom to be gracious and evaluate the objection. Not always an easy thing to do.

Chapter Outline

Charts, Graphics and Short Doctrines

David Speaks to His Troops

Arthur Pink: *This was no time for David to yield to his private sorrows: public interests urgently required him to bestir himself and grip the helm of state with a firm hand. A most serious and critical situation confronted him, which called for prompt and decisive action. Absalom's rebellion had rent the kingdom asunder, and only a prudent policy, swiftly executed, could hope to restore peace and unity again. There had been a widespread revolt, and David's throne had been shaken to its very foundations. The king himself had been forced to flee from Jerusalem and his subjects had become divided in their interests and loyalty. But God had graciously intervened: the arch-rebel was slain and his forces utterly routed. This was the hour, then, for David to assert his authority, press upon the people the honor of Jehovah's name, take charge of things, and take full advantage of the situation which had swung things so markedly into his favor.*⁴⁵

It is here, and in a few other places, where we recognize one of the great differences between King David and King Saul. It was difficult to get Saul to recognize that he was in the wrong. David, when he was confronted with his wrong-thinking or wrong-doing, responded. When Nathan told him, “You are the man” David did not say, “The hell I am!” Instead, David agreed with him. Here, in this passage, Joab says, “You need to stop your crying and get in front of the troops and let them know that they are appreciated.” Although we do not have a verse where David says, “By golly, you’re right, Joab.” In this verse, David does what he has to do, based upon what Joab tell him to do.

Joab has just excoriated David.

David’s Recovery

1. There are two ways that David could have reacted to what Joab said:
 - 1) David could have taken offense at Joab, justified himself, and explained why his sorrow was so great.
 - 2) Or David could have composed himself, and then gone out to encourage and thank his men, as Joab told him to do.
2. David will take the latter approach.
3. David has been in and out of various spheres of the arrogance complex, and it is obvious that he is in emotional revolt of the soul—but he shakes it off.

⁴⁴ From http://www.pbministries.org/books/pink/David/Vol2/david2_73.htm accessed January 25, 2014.

⁴⁵ From http://www.pbministries.org/books/pink/David/Vol2/david2_73.htm accessed January 25, 2014.

David's Recovery

4. If David's emotions had complete control over him, he would be unable to hear what Joab had to say to him. He would be unable to function as commander-in-chief.
5. However, David will put his grief aside, he will dry his tears, and he will speak to the troops.
6. This is recovery.
7. David will later express the recovery in his soul when he talks to Shimei, Mephibosheth, and Barzillai.

We will discuss this further.

Chapter Outline

Charts, Graphics and Short Doctrines

Application: There are proper times to encourage or to brace those believers in your periphery. This does not mean that you follow people around and tell them what they are doing right and what they are doing wrong; or that you, whenever given the chance, throw in your two cents regarding their mismanagement of their own lives. But now and again, when the time is right, you may find yourself speaking to another believer about spiritual things and about what they ought to be thinking or doing. The Bible does speak of this in the New Testament; and, at the same time, the Bible warns us about judging others. So, great spiritual discernment is required whenever you decide to invade the life of another person. Sometimes the person you are speaking to welcomes your input, and sometimes they don't. Just like giving the gospel, it requires some spiritual discernment to determine when you offer your advice and when you keep your mouth shut.

You will note that Joab does not hang out with David all the time, telling him what to do. What is happening right here is a rare instance. However, Joab correcting David is important; and here, he has to do it.

Application: Along these same lines, don't forget that the easiest life to run is the life of another person. This is because they do not have the same weaknesses of the sin nature which you have. It is not out of the question for a person to even have insight regarding the behavior of others, and still be unable to make the right choices for his own life. If this is the case, bear in mind, few alcoholics want drug addicts telling them that they drink too much.

Application: In David's life, this has happened a couple of times. Nathan told him that he was wrong to commit adultery with Bathsheba and then to kill her husband, and that he needed to take stock of that position; and Joab here tells David that he needs to get out in front of the troops and thank them and celebrate with them. In other words, you are probably not going to have the opportunity to dispense your great advice several times a day. Like everything else, when do you know it is the right thing to do and when do you know you should keep your mouth shut? Bible doctrine in the soul.

You cannot live another person's life for them, even though you are convinced that you could do a much better job of it.

Application: Let me give you the simplest of examples. I know a lot of believers in Jesus Christ. I also know that they ought to be taking in Bible doctrine and that they are not. So, from time to time, I will mention this to Charley Brown or to Lucy Van Pelt. But I don't do it daily; and I don't do it monthly. It should not take a genius to figure out that, you can express your opinion about something like this to the point where it becomes spiritual nagging. You cannot live another person's life for them, even though you are convinced that you could do a much better job of it.

Speaking of this verse, at first read, it may sound rather confusing. David gets up; but no, then he sits down. The people come to David at the gate; but then they flee, each man to his own tent. These actions will all be unraveled in the exegesis.

One of the keys to this verse is, *the people* refers to David's army. *Israel* refers to the opposing army. This is important, because *Israel* will mean something different later on in this chapter.

Several Bibles divide up the sections of this chapter in the middle of this verse. This occurs several times in this chapter. Furthermore, the narrative of this chapter continues into the next.

And so rises up the king and so he sits in the gate and to all the people were told, to say, "Behold, the king is sitting in the gate." And so they come all the people to faces of the king. And Israel fled a man to his tents.

2Samuel
19:8

So the king arose and sat at the gate [to the city] and all of the people were told [this, with an announcement that] said, "Observe, the king is sitting at the gate." So the people came before the king. At the same time [lit., and], Israel fled, each man to his tent.

So the king arose and sat at the gate to the city, and there was an announcement that went out to all the people, saying, "Be aware, the king now sits at the gate." Therefore, all of the people came before King David. Simultaneously, Israel fled, each man to his own tent.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then the king arose and sat in the gate: and it was told to all the people that the king sat in the gate: and all the people came before the king, but Israel fled to their own dwellings.
Masoretic Text (Hebrew)	And so rises up the king and so he sits in the gate and to all the people were told, to say, "Behold, the king is sitting in the gate." And so they come all the people to faces of the king. And Israel fled a man to his tents.
Peshitta (Syriac)	Then the king arose and sat in the gate. And they told all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king; for Israel had fled every man to his tent.
Septuagint (Greek)	Then the king arose, and sat in the gate. And all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate (for Israel had fled every man to his tent).
Significant differences:	The Latin does not appear to have the actual report made to the people, but simply the content of the report.

Thought-for-thought translations; paraphrases:

Common English Bible	So the king went and sat down in the city gate. All the troops were told that the king was sitting in the gate, so they came before the king. David returns to Jerusalem Meanwhile, the Israelites had fled to their homes.
Contemporary English V.	David got up and went to the town gate and sat down. When the people heard that he was sitting there, they came to see him. After Israel's soldiers had all returned home,...
Easy English	So the king got up and he sat by the gate. Someone told the men, 'The king is sitting by the gate.' So, they all went to see him.
Easy-to-Read Version	During this time, the *Israelites had run away to their homes. Then the king went to the city gate [This was where the public meetings were held.]. The news spread that the king was at the gate. So all the people came to see the king.

Good News Bible (TEV)	Then the king got up, and went and sat near the city gate. His men heard that he was there, and they all gathered around him. Meanwhile all the Israelites had fled to their own hometowns.
<i>The Message</i>	So the king came out and took his place at the city gate. Soon everyone knew: "Oh, look! The king has come out to receive us." And his whole army came and presented itself to the king. But the Israelites had fled the field of battle and gone home.
New Berkeley Version	So the king got up and took his seat in the gate, and when they told all the troops, "Look, the king is sitting at the gate!" they all came before the king. Now Israel had run, every man for his tent.
New Century Version	So the king went to the city gate [People came here to conduct business. Public meetings and court cases were also held here.]. When the news spread that the king was at the gate, everyone came to see him. David Goes Back to Jerusalem
New Living Translation	All the Israelites who had followed Absalom had run away to their homes. So the king went out and took his seat at the town gate, and as the news spread throughout the town that he was there, everyone went to him. Meanwhile, the Israelites who had supported Absalom fled to their homes.
The Voice	Then the king got up, went <i>outside</i> , and sat down inside the gate <i>where Absalom had acquired his allies</i> . When the people heard that the king had come out to them, they gathered around him. The men of Israel <i>who had gone against the king</i> , meanwhile, had fled to their homes.

Partially literal and partially paraphrased translations:

American English Bible	So, the king then got up and sat at the gate. And all the people started shouting, 'Look, the king is sitting at the gate.' And all the people gathered to him there. Now, the army of IsraEl had all retreated to their tents,...
Christian Community Bible	So the king took his seat at the gate and as the people were informed that the king was sitting at the gate, they came before him. The people of Israel had fled, each man to his own home.
New Advent (Knox) Bible	So the king rose up, and seated himself at the gateway; and there, once the word had gone round that the king was sitting in the gateway, all his followers came into the royal presence. But the men of Israel had fled home.
New American Bible (2011)	So the king got up and sat at the gate. When all the people were told, "The king is sitting at the gate," they came into his presence. <i>The Reconciliation.</i> Now the Israelites had fled to their separate tents,.
NIRV	So the king got up and took his seat in the entrance of the city gate. His men were told, "The king is sitting in the entrance of the gate." Then all of them came and stood in front of him. David Returns to Jerusalem
New Jerusalem Bible	While all of that was going on, the Israelites had run back to their homes. The king got up and took his seat at the gate. An announcement was made to the whole army: 'The king is sitting at the gate.' And the whole army assembled in front of the king. Israel had fled, dispersing to their homes.
Revised English Bible	At that the king rose and took his seat by the gate; and when the army was told that the ing was sitting at the gate, they assembled before him there. MEANWHILE the Israelites had scattered to their homes.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king rose and dwelled in the gate. All the people told of it, saying, "The king dwells here in the gate!" All the people came in front of the king, and the men of Israel fled to his tent.
Bible in Basic English	Then the king got up and took his seat near the town-door. And word was given to all the people that the king was in the public place: and all the people came before the king. Now all the men of Israel had gone back in flight to their tents.
The Expanded Bible	So the king went to the city gate [^c a place where public meetings and court cases were held; 15:2]. When the news spread that the king was at the gate, everyone [all the soldiers] came to see him. David Goes Back to Jerusalem All the Israelites who had followed Absalom [^l Israel] had run away to their homes [^l tents].
Ferar-Fenton Bible	The king consequently arose and sat at the gate; and it was reported The king is now sitting at the gate." So the whole force passed in before the king. But Israel fled each to his own home.
HCSB	So the king got up and sat in the gate, and all the people were told: "Look, the king is sitting in the gate." Then they all came into the king's presence. Meanwhile, each Israelite had fled to his tent.
NET Bible®	So the king got up and sat at the city gate. When all the people were informed that the king was sitting at the city gate, they [Heb "all the people."] all came before him. <i>David Goes Back to Jerusalem</i> But the Israelite soldiers [The Hebrew text has simply "Israel" (see 18:16-17).] had all fled to their own homes [Heb "had fled, each to his tent."].
NIV – UK	So the king got up and took his seat in the gateway. When the men were told, 'The king is sitting in the gateway,' they all came before him. Meanwhile, the Israelites had fled to their homes.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So the king got up and sat in the city gateway; and when all the people were told, "Now the king is sitting in the gate," they came before the king. Meanwhile, Isra'el had fled, each man to his tent.
exeGesés companion Bible	And the sovereign rises and settles in the portal: and they tell all the people, saying, Behold, the sovereign settles in the portal. And all the people come at the face of the sovereign: and Yisra El flees every man to his tent.
JPS (Tanakh—1985)	So the king arose and sat down in the gateway; and when all the troops were told that the king was sitting in the gateway, all the troops presented themselves to the king. Now the Israelites had fled to their homes.
Orthodox Jewish Bible	Then HaMelech arose, and sat in the sha'ar. And they told unto kol haAm, saying, Hinei, HaMelech doth sit in the sha'ar. And kol haAm came before HaMelech: for Yisroel had fled every ish to his ohel.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then the king arose and sat in the gate. And all [his followers] were told, The king is sitting in the gate, and they all came before the king. Now Israel [Absalom's troops] had fled, every man to his home.
Context Group Version	Then the king arose, and sat in the gate. And they told to all the people, saying, Look, the king is sitting in the gate: and all the people came before the king. Now Israel had fled every man to his tent.

English Standard Version	Then the king arose and took his seat [ch. 18:4, 24, 33; See Ruth 4:1] in the gate. And the people were all told, "Behold, the king is sitting in the gate." And all the people came before the king.
Kretzmann's Commentary	<p>David Returns to Jerusalem Now Israel had fled [See ch. 18:17] every man to his own home.</p> <p>Then the king, accepting the reproof in the spirit in which it was given, arose and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. This news worked a joyful reaction in the hearts of the people. And all the people came before the king, apparently passing before him in review, in order to receive the expressions of his appreciation and gratitude; for Israel had fled every man to his tent, 2Sam. 18:17.</p>
NASB	<p>David Restored as King So the king arose and sat in the gate. When they told all the people, saying, "Behold, the king is sitting [2 Sam 15:2; 18:24] in the gate," then all the people came before the king.</p> <p>Now Israel [2 Sam 18:17] had fled, each to his tent.</p>
New King James Version	Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had fled to his tent.
New RSV	Then the king got up and took his seat in the gate. The troops were all told, 'See, the king is sitting in the gate'; and all the troops came before the king. Meanwhile, all the Israelites had fled to their homes.
Syndein/Thieme	<p>{David Recovers and Understands Joab is Right}</p> <p>So the king got up, and 'set up {his throne}' in the gate. {Note: This is where a sovereign would place his throne to welcome home a victorious army.} And to all the troops it was reported, "Behold, the king 'is holding court'/'does sit' in the {main} gate. And all the troops assembled before the king . . . {Note: This means there was a belated 'award ceremony'. Metals and other methods of congratulations would have been bestowed on the men at this time. That put a quick end to the grief.}</p> <p>{Revolution Army Dissolved and Went Home}</p> <p>for Israel had fled every man to his tent.</p>
A Voice in the Wilderness	And the king arose and sat in the gate. And they announced to all the people, saying, Behold, the king is sitting in the gate. So all the people came before the king. For everyone of Israel had fled to his tent.
World English Bible	Then the king arose, and sat in the gate. They told to all the people, saying, Behold, the king is sitting in the gate: and all the people came before the king. Now Israel had fled every man to his tent.
Young's Updated LT	And the king rises, and sits in the gate, and to all the people they have declared, saying, "Lo, the king is sitting in the gate;" and all the people come in before the king, and Israel has fled, each to his tents.

The gist of this verse: The king rises up and sits by the gate. After his location is announced, the people come before him. At the same time, his opposition army slinks off to their own tents.

2Samuel 19:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

2Samuel 19:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *So the king arose...* The verb used here indicates that a person is about to do something which indicates an intent or a purpose. David stands up with the intent of doing something. He may or may not be sitting but, in his soul, he makes a determination of what he is going to do.

2Samuel 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (ישב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
sha'ar (שער) [pronounced SHAH-gahr]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun with the definite article; pausal form	Strong's #8179 BDB #1044

Translation: *...and sat at the gate [to the city]...* For official proclamations, the king often would go to the gate of the city, and people would come to him. This gate was used for a number of different gatherings—town hall meetings, property purchase, and court proceedings—and here, the king himself will come out to the gate to speak to the people (that is, his army).

2Samuel 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘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
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person plural, Hiphil perfect	Strong's #5046 BDB #616

Translation: ...and all of the people were told [this, with an announcement... Through this and the previous chapter, when we have the designation *the people*, this refers to David's supporters—both those who remained in the city and those who went out to war on his behalf.

So, some kind of announcement went out to all of David's troops and supporters. Some would be inside the city; some would be camped outside in front of the city.

2Samuel 19:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>is inhabiting, was staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

2Samuel 19:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sha'ar (שַׁעַר) [pronounced SHAH- gahr]	gate [control of city can be implied]; area inside front gate; entrance	masculine singular noun with the definite article; pausal form	Strong's #8179 BDB #1044

Translation: ...that] said, "Observe, the king is sitting at the gate." The message is that the king is sitting at the gate. So the people were to gather there.

Interestingly enough, there does not appear to be a mandate for the people to come to the gate. This may suggest that this is a half-hearted gesture on David's part. Whereas, it would be interesting to see what transpires, the Bible does not include any of David's message to his people. What he said apparently worked; but, if I was to make an educated guess here, David came through based upon his political ability and not necessarily by being honest and forthright with his troops. But that is only a guess on my part.

Okay, then, if you are skeptical of my assessment, let me add something else—where is there any mention that David offers up an animal sacrifice, anywhere in this chapter? When he offers up an animal sacrifice, his focus is going to be upon God and not upon himself. David should focus the people upon God and His deliverance here, but we really do not know what David does.

On the positive side, David did go out to the gate to speak to his troops, indicating that he was not so far gone as to ignore Joab's impassioned advice. Recovery from the interlocking systems of arrogance does not occur overnight.

2Samuel 19:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced le'	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

2Samuel 19:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *So the people came before the king.* The people do come before the king. This chapter does not contain the content of what David said. That suggests that it may have reflected some more human viewpoint. The reason I say this is, we are told what Joab says, which is divine viewpoint all the way. We are not told what David says back to him.

Peter Pett: *Recognising the rightness and fairness of Joab's diagnosis David arose and went to sit in the gate where the people passed by. And when the news spread around that he was there they all took advantage of it by passing through the gate so as to greet the king. It made them feel that things were back to normal again.*⁴⁶

From the Expositor's Bible Commentary: *And very touching it must have been to look on the sad, pale, wasted face of the king, and mark his humble, chastened bearing, and yet to receive from him words of winning kindness that showed him still caring for them and loving them, as a shepherd among his sheep; in no wise exasperated by the insurrection, not breathing forth threatenings and slaughter on those who had taken part against him; but concerned as ever for the welfare of the whole kingdom, and praying for Jerusalem, for his brethren and companions' sakes.*⁴⁷

Chapter Outline

Charts, Graphics and Short Doctrines

Whatever David did, it turned out okay. Did he apologize to his men for his behavior? Did he simply thank his men and tells them *job well done*? Did his men pass in review before him, as he held a rock solid salute? We don't know. We simply know that David, by being there at the gate, did what was necessary to take back his men, so that they did not desert him in their hearts.

David's Recovery Part II

1. At some point, there has to be an exit out of the interlocking systems of arrogance. This is it for David.
2. As we have studied, David had fallen into several spheres of arrogance, and these had interlocked with other spheres. However, with what has happened over the past 10 or so years, God's discipline and God's firm hand on David is steering him in the right direction.
3. David's crying jag over Absalom? We might see that as an arrogance hangover. A quick jump into emotional arrogance.
4. However, Joab speaks firmly to David and David hears him.
5. One of the keys to any of the arrogance gates is, do they turn your life around? Do they color everything else that you do?
 - 1) As an aside, remember David's sexual arrogance. It got to a point where he, in sexual arrogance, then entered into the sphere of criminal arrogance.

⁴⁶ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

⁴⁷ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

David's Recovery Part II

- 2) David completely set aside his responsibilities as king and the head of the military because of his own arrogance.
6. Although it appears at first that David might place his sadness over Absalom over everything else, Joab's tough talk turns David around.
7. David set his emotional arrogance aside and does what his position demands that he do.
8. What appears to be the key is, David, when he is told by Joab what to do, his emotional arrogance does not interlock with abuse of authority arrogance; he is instead grace oriented enough to do what Joab tells him to do. So, this is key in his exit from the interlocking systems of arrogance.
9. Emotion cannot think; emotion cannot make good decisions. David is going to reveal that he is thinking and that he is making good decisions.
10. Joab therefore tells David what actions he needs to take.
11. David recognizes that the character exemplified by his army needs to be exemplified in their leader as well.
12. David does what Joab tells him to do. He does not react to what Joab tells him to do. That is his exit from the interlocking systems of arrogance.

What David does throughout the rest of the chapter is going to reveal a clear-headedness which could not occur unless David had extricated himself from the interlocking systems of arrogance.

Chapter Outline

Charts, Maps and Short Doctrines

David does not exit the interlocking systems of arrogance apart from Joab.

Joab's Part in David's Recovery

1. David does not exit the interlocking systems of arrogance without Joab's insistence here that he go speak to his troops at the gate.
2. Joab did not generally live David's life; he did not hang out with David and constantly tell him what to do. This was a rare instance.
3. However, without Joab's input, David may not have recovered.
4. Gal. 6:1–2 **Brothers, if someone is caught in any wrongdoing, you who are spiritual should restore such a person with a gentle spirit, watching out for yourselves so you won't be tempted also. Carry one another's burdens; in this way you will fulfill the law of Christ.** There is a time when you do this and a time when you hold back.
5. This is a point at which David is about to make a fatal mistake, and for this reason, Joab steps up and tells David how he is wrong.
6. No doubt that, throughout his life, David made some mistakes and bad decisions. However, this road he is on here would end his career as king of all Israel. The military would no longer support him. Therefore it is imperative that Joab step up and tell David what he needs to do.
7. David is still in an emotional hangover, and probably inside the sphere of emotional arrogance. His emotions overshadow his duties and his life.
8. When Joab steps up and tells him that he needs to get himself out in front of the troops, David has two ways he can go: (1) he can react in arrogance, where emotional arrogance interlocks with abuse of authority arrogance; or (2) he can be grace oriented and listen to what Joab says.
9. What takes you out of the interlocking systems of arrogance? Grace orientation. David has enough grace orientation in his soul to heed to warning of Joab, and then to act upon it.
10. What Joab is doing here is rare. Joab does not often correct David. However, this is no recovery apart from Joab.
11. So, this incident is one of the exceptions to the rule, where you allow others their spiritual privacy.

This doctrine is why so many commentators have it wrong, and they complain that Joab is too harsh with David.

The Voice The men of Israel *who had gone against the king*, meanwhile, had fled to their homes.

Partially literal and partially paraphrased translations:

American English Bible Now, the army of IsraEl had all retreated to their tents,...

New Advent (Knox) Bible But the men of Israel had fled home.

New American Bible (2011) *The Reconciliation.*
Now the Israelites had fled to their separate tents,.

NIRV **David Returns to Jerusalem**
While all of that was going on, the Israelites had run back to their homes.

New Jerusalem Bible Israel had fled, dispersing to their homes.

Revised English Bible MEANWHILE the Israelites had scattered to their homes.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear All the people came in front of the king, and the men of Israel fled to his tent. A portion of v. 8 is included for context.

Bible in Basic English Now all the men of Israel had gone back in flight to their tents.

The Expanded Bible **David Goes Back to Jerusalem**
All the Israelites who had followed Absalom [^lIsrael] had run away to their homes [^ltents].

Ferar-Fenton Bible But Israel fled each to his own home.

HCSB Meanwhile, each Israelite had fled to his tent.

NET Bible® *David Goes Back to Jerusalem*
But the Israelite soldiers [The Hebrew text has simply "Israel" (see 18:16-17).] had all fled to their own homes [Heb "had fled, each to his tent."].

NIV – UK Meanwhile, the Israelites had fled to their homes.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Meanwhile, Isra'el had fled, each man to his tent.

exeGesés companion Bible ...and Yisra El flees every man to his tent.

JPS (Tanakh—1985) Now the Israelites had fled to their homes.

Orthodox Jewish Bible And kol haAm came before HaMelech: for Yisroel had fled every ish to his ohel. A portion of v. 8 is included for context.

Literal, almost word-for-word, renderings:

The Amplified Bible Now Israel [Absalom's troops] had fled, every man to his home.

Context Group Version Now Israel had fled every man to his tent.

English Standard Version **David Returns to Jerusalem**
Now Israel had fled [See ch. 18:17] every man to his own home.

Kretzmann's Commentary And all the people came before the king, apparently passing before him in review, in order to receive the expressions of his appreciation and gratitude; **for Israel had fled every man to his tent**, 2Sam. 18:17. A portion of v. 8 is included for context.

NASB Now Israel [2 Sam 18:17] had fled, each to his tent.

New King James Version For everyone of Israel had fled to his tent.

New RSV Meanwhile, all the Israelites had fled to their homes.

Syndein/Thieme {Revolution Army Dissolved and Went Home}
for Israel had fled every man to his tent.

Young's Updated LT ...and Israel has fled, each to his tents.

Nearly every translation considers this next portion of v. 8 to begin a new paragraph. Many consider this to begin the next section altogether here (of David returning to Jerusalem or of arguments concerning David which occurred in northern Israel).

There is a bit of confusion which can result in this chapter, which has caused some commentators to come to some false conclusions. When the context speaks of *Israel* and *Judæa*, the north and the south are being contrasted. When the context speaks of the *people* as versus *Israel*, the armies of David and Absalom are being contrasted. So the proper noun *Israel* takes on two different meanings.

The gist of this verse: While David is at the gate with his men, the opposition army slinks off to their own tents.

2Samuel 19:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
nûwç (נוּחַ) [pronounced <i>noose</i>]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 rd person masculine singular, Qal perfect	Strong's #5127 BDB #630
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 3 rd person masculine singular suffix	Strong's #168 BDB #13

Translation: *At the same time* [lit., *and*], *Israel fled, each man to his tent*. When we find the term *Israel*, this refers to the rebels who rebelled against David (2Sam. 17:26 18:6, 17). However, it will be used in a different way later on in this chapter.

Bear in mind that some of the soldiers who fought for David returned to their homes (as if they had lost the war); and all of those who remained alive who sided with Absalom, they returned quietly to their own homes. When they left, it was clear which side they were fighting on, and many homes, as in any civil war, were embroiled in controversy and disagreements. As these soldiers returned, both those who supported Absalom and those who supported David, there were many arguments which broke out in their homes.

And so is all the people striving in all tribes of Israel, to say, “The king has delivered us from a palm of our enemies and he has saved us from a palm of Philistines; and now he has fled from the land from upon Absalom. And Absalom, who we anointed over us, has died in the battle and now to why do you [all] say nothing to return the king?”

2Samuel
19:9–10

All of the people in every tribe of Israel were quarreling, saying, “The king has delivered us from the hand of our enemies and he has saved us from the hand of Philistines.” “But now he has fled out of the land away from Absalom.” “Furthermore, Absalom, whom we anointed over us, has died in battle; therefore, why do you [all] say nothing to return the king?”

All of the people throughout Israel were at odds with one another, saying, variously, “In the past, it is the king who has delivered us from the hands of our enemies and from the Philistines.” “Yes, but now he has fled out of this land, to get away from Absalom.” “Well, Absalom, whom we anointed king over us, is now dead; so why is nothing being done to bring the king back?”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom. But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?
Masoretic Text (Hebrew)	And so is all the people striving in all tribes of Israel, to say, “The king has delivered us from a palm of our enemies and he has saved us from a palm of Philistines; and now he has fled from the land from upon Absalom. And Absalom, who we anointed over us, has died in the battle and now to why do you [all] say nothing to return the king?”
Peshitta (Syriac)	And all the people were <u>thinking</u> in all the tribes of Israel and saying, The king delivered us from the hand of all our enemies and rescued us from the hand of the Philistines; so <u>now let us flee from the land</u> and from following Absalom. And Absalom, whom we anointed and made king over us, is dead in battle. <u>And they said every man to his neighbor</u> , Why therefore hesitate to go back with the king?
Septuagint (Greek)	And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and he rescued us from the hand of the Philistines; and now he has fled from the land, <u>and from his kingdom</u> , and from Absalom. And Absalom, whom we anointed over us, is dead in battle. And now, why are you silent about bringing back the king? And the word of all Israel came to the king.

Significant differences: The Hebrew has all the people *striving*; the Syriac has them *thinking*. In the third phrase in what is said, the Syriac has the people themselves suggesting that they flee (in the Hebrew, it is David who was fleeing); and the Greek has an additional phrase in that third section. The Syriac also has an additional phrase at the very end of this passage.

Thought-for-thought translations; paraphrases:

Contemporary English V. After Israel's soldiers had all returned home, everyone in Israel started arguing. They were saying to each other, "King David rescued us from the Philistines and from our other enemies. But then we chose Absalom to be our new leader, and David had to leave the country to get away. Absalom died in battle, so why hasn't something been done to bring David back?" A portion of v. 8 is included for context.

Easy English	The people in all the *tribes of *Israel were arguing with each other. They said, `The king saved us from all our enemies. He saved us from the *Philistines. But now he has left the country because of Absalom. We *anointed Absalom to rule us. But he has died in the battle. Our leaders should bring David back to be the king.'
Easy-to-Read Version	All the people in all the family groups of Israel began to argue. They said, "King David saved us from the Philistines and our other enemies. David ran away from Absalom. So we chose Absalom to rule us. But now Absalom is dead. He was killed in battle. So we should make David the king again."
Good News Bible (TEV)	All over the country they started quarreling among themselves. "King David saved us from our enemies," they said to one another. "He rescued us from the Philistines, but now he has fled from Absalom and left the country. We anointed Absalom as our king, but he has been killed in battle. So why doesn't somebody try to bring King David back?"
<i>The Message</i>	Meanwhile, the whole populace was now complaining to its leaders, "Wasn't it the king who saved us time and again from our enemies, and rescued us from the Philistines? And now he has had to flee the country on account of Absalom. And now this Absalom whom we made king is dead in battle. So what are you waiting for? Why don't you bring the king back?"
New Berkeley Version	And all the people were blaming each other throughout the tribes of Israel, saying, "The king saved us from the power of our enemies. He rescued us from the hand of the Philistines. But now he has fled the country on account of Absalom. Yet Absalom, whom we anointed over us, is dead in battle. Now why do you hesitate about bringing them king back?"
New Life Bible	And all the people in all the family groups of Israel were arguing. They said, "The king saved us from those who hate us. He saved us from the Philistines. But now he has run from Absalom and away from the land. We chose Absalom to rule over us and he has died in battle. So now why do you say nothing about bringing the king back?"
New Living Translation	And throughout all the tribes of Israel there was much discussion and argument going on. The people were saying, "The king rescued us from our enemies and saved us from the Philistines, but Absalom chased him out of the country. Now Absalom, whom we anointed to rule over us, is dead. Why not ask David to come back and be our king again?"
The Voice	Throughout Israel, from tribe to tribe, people were debating: "David saved us from our enemies and took us out of the hands of the Philistines, but he fled from Absalom. Now Absalom, whom we appointed to lead us, has fallen in battle. Why, then, haven't we moved to bring the king back to power?"

Partially literal and partially paraphrased translations:

American English Bible	Now, the army of IsraEl had all retreated to their tents, and all the tribes of IsraEl were arguing with each other, saying, 'King David rescued us from our enemies and he saved us from the hands of the Philistines. But he fled the land and his kingdom, because he was running from AbSalom. However, AbSalom, whom we anointed to be [our king], has died in the battle. So, why don't we just quietly return to the king?'
Beck's American Translation	Well, all IsraEl then returned to the king. A portion of v. 8 is added for context. <i>David Returns to Jerusalem</i> All hthe people in all the tribes of Israel were accusing one another; "The king rescued us from our enemies and saved us from the Philistines, and then he fled from Absalom and left the country. But Absalom, whom we anointed to rule us, has died in battle. Why not do something now about bringing the king back?"
Christian Community Bible	Yet throughout all the tribes of Israel, the people were arguing, "The king who delivered us from the Philistines has had to flee because of Absalom. We ourselves

	anointed Absalom to rule over us. But if he died in battle, what prevents us from bringing back the king?"
God's Word™	All the people in all the tribes of Israel were arguing with one another, saying, "The king rescued us from our enemies and saved us from the Philistines, but now he has fled from Absalom and left the country. However, Absalom, whom we anointed to rule us, has died in battle. Why is no one talking about bringing back the king?"
New Advent (Knox) Bible	But the men of Israel had fled home. And now, all through the tribes of Israel, there was high debate; Here is a king, men said, that has rid us of our enemies, rescued us from the power of the Philistines, and he must be exiled from his kingdom to please Absalom! This Absalom, whom we anointed to be our king, has fallen in battle; why is no voice raised for bringing the king back to us?
New American Bible (2011)	<i>The Reconciliation.</i> Now the Israelites had fled to their separate tents, but throughout the tribes of Israel all the people were arguing among themselves, saying to one another: "The king delivered us from the grasp of our enemies, and it was he who rescued us from the grasp of the Philistines. Now, he has fled the country before Absalom, but Absalom, whom we anointed over us, has died in battle. Why, then, should you remain silent about restoring the king to his palace?" When the talk of all Israel reached the king, David sent word to the priests Zadok and Abiathar:... Portions of the previous and next verse are added for context.
NIRV	People from all of the tribes of Israel began to argue with one another. They were saying, "The king saved us from the power of our enemies. He saved us from the power of the Philistines. But now he has left the country because of Absalom. We anointed Absalom to rule over us. But he has died in battle. So why aren't any of you talking about bringing the king back?"
New Jerusalem Bible	Throughout the tribes of Israel all was dissension and people began saying, 'The king, having freed us from the clutches of our enemies, having saved us from the clutches of the Philistines, has himself had to flee the country to escape from Absalom; and now Absalom, whom we had anointed to reign over us, has died in battle. Why does no one suggest that the king should be brought back?' What was being said throughout Israel reached the king.
New Simplified Bible	All the people in all the tribes of Israel argued with one another. They said: »The king rescued us from our enemies and saved us from the Philistines. Now he has fled from Absalom and left the country. »Absalom, whom we anointed to rule us, has died in battle. Why is no one talking about reinstating the king?«
Revised English Bible	Throughout all the tribes of Israel people were discussing it among themselves and saying, 'The king has saved us from our enemies and freed us from the power of the Philistines, and now he has fled the country because of Absalom. But Absalom, whom we anointed king, has fallen in battle; so now why have we no plans for bringing the king back?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	All the people were pleading from all the staffs of Israel, saying, "The king delivered us from the palm of our enemies, and he escaped us from the palm of the Palestinians. Now he disappears from the land over Absalom! Absalom, that we anointed over us, died in war. Now why return in silence to the king?"
Bible in Basic English	And through all the tribes of Israel the people were having arguments, saying, The king made us safe from the hands of those who were against us and made us free from the hands of the Philistines; and now he has gone in flight from the land, because of Absalom. And Absalom, whom we made a ruler over us, is dead in the fight. So now why do you say nothing about getting the king back? And word of what all Israel was saying came to the king.

The Expanded Bible

David Goes Back to Jerusalem

All the Israelites who had followed Absalom [^LIsrael] had run away to their ·homes [^Ltents]. 9 People in all the tribes of Israel began to argue, saying, "The king ·saved [^Rrescued; ^Tdelivered] us from the Philistines and our other enemies, but he ·left [fled] the country because of Absalom. 10 We ·appointed [anointed] Absalom to rule us, but now he has died in battle. ·We should make [^LWhy do you say nothing about making...?] David the king again."

Ferar-Fenton Bible

The king consequently arose and sat at the gate; and it was reported to the army, "The king is now sitting at the gate." So the whole force passed in before the king. But Israel fled each to his own home.

Then Ten Tribes consult as to again electing David King

All the people, however, were discussing in all the tribes of Israel, saying, "The king delivered us from the hands of all our enemies, and he protected us from the power of the Philistim; and now he has been chased from the country on account of Absalom. But Absalom whom we consecrated over us has been killed in battle, so why are you silent now about restoring the king?"

NET Bible®

All the people throughout all the tribes of Israel were arguing among themselves saying, "The king delivered us from the hand of our enemies. He rescued us from the hand of the Philistines, but now he has fled from the land because of Absalom. But Absalom, whom we anointed as our king [Heb "over us."], has died in battle. So now why do you hesitate to bring the king back?" The LXX includes the following words at the end of v. 11: "And what all Israel was saying came to the king's attention." The words are misplaced in the LXX from v. 12 (although the same statement appears there in the LXX as well).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Meanwhile, Isra'el had fled, each man to his tent; and throughout all the tribes of Isra'el there was dissension among all the people. They were saying, "The king delivered us from the power of our enemies, and he saved us from the power of the P'lishtim; but now he has fled the land to escape Avshalom. However, Avshalom, whom we anointed to rule us, is dead in battle. So now, why doesn't anyone suggest bringing the king back?" A portion of v. 8 is included for context.

exeGeser companion Bible

THE SOVEREIGNDOM OF DAVID IS RESTORED

And so be it,
all the people throughout all the scions of Yisra El
plead, saying,
The sovereign rescued us from the palm of our enemies;
and he rescued us from the palm of the Peleshethiy;
and now he flees from the land because of Abi Shalom:
and Abi Shalom, whom we anointed over us,
died in war.

JPS (Tanakh—1985)

And now why hush you in returning the sovereign?

All the people throughout the tribes of Israel were arguing: Some said, "The king saved us from the hands of our enemies, and he delivered us from the hands of the Philistines; and just now he had to flee the country because of Absalom. But Absalom, whom we anointed over us, has died in battle; why then do you sit idle instead of escorting the king back?"

Judaica Press Complete T.

And all the people argued with one another throughout all of Israel by saying: 'The king delivered us out of the hand of our enemies, and he saved us out of the hands of the Philistines; and now he *was forced to* flee out of the land from before Absalom. And Absalom whom we anointed over us, is dead in battle. Now, therefore, why do you all remain silent about returning the king?"

Orthodox Jewish Bible And kol haAm were having dissension throughout kol Shivtei Yisroel saying, HaMelech saved us out of the palm of oyveinu (our enemies) and he delivered us out of the palm of the Pelishtim; and now he is fled from HaAretz because of Avshalom. And Avshalom, whom mashachnu (we anointed) over us, is dead in milchamah. Now therefore why are ye not speaking of bringing back HaMelech?.

Literal, almost word-for-word, renderings:

The Amplified Bible And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us from the hands of our enemies, and he saved us from the hands of the Philistines. And now he has fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. So now, why do you say nothing about bringing back the king?

Context Group Version And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he rescued us out of the hand of the Philistines; and now he has fled out of the land { or earth } from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why don't you { pl } speak a word of bringing the king back?

Darby Translation Then the king arose, and sat in the gate. And they told all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king. Now Israel had fled every man to his tent. 9 And all the people were at strife throughout the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land because of Absalom. And Absalom, whom we anointed over us, is dead in battle; and now why are ye silent as to bringing the king back?

Green's Literal Translation And it happened, all the people were quarreling through all the tribes of Israel, saying, The king delivered us out of the hand of our enemies. Yea, he himself delivered us out of the hand of the Philistines. And now he has fled out of the land because of Absalom. And Absalom whom we anointed over us is dead in battle. And now why are you silent as to bringing back the king?

Kretzmann's Commentary And all the people, those who had been adherents of Absalom, were at strife throughout all the tribes of Israel, they began to discuss the matter, to argue, to reproach one another, saying, the king saved us out of the hands of our enemies, and he delivered us out of the hand of the Philistines, all these deeds of David now being recalled; and now he is fled out of the land for Absalom, a fugitive before his rebellious son. And Absalom, whom we anointed over us, is dead in battle. Now, therefore, why speak ye not a word of bringing the king back? So the representatives of the people consulted with one another about restoring the throne to David and declaring to him their renewed loyalty.

NASB All the people were quarreling throughout all the tribes of Israel, saying, "The king delivered us [2 Sam 8:1-14] from the hand [Lit palm] of our enemies and saved us [2 Sam 5:20; 8:1] from the hand [Lit palm] of the Philistines, but now he [2 Sam 15:14] has fled out of the land from Absalom. However, Absalom, whom we anointed over us, has died in battle. Now then, why are you silent about bringing the king back?"

New King James Version **David Returns to Jerusalem**
Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"

New RSV All the people were disputing throughout all the tribes of Israel, saying, `The king delivered us from the hand of our enemies, and saved us from the hand of the Philistines; and now he has fled out of the land because of Absalom. But Absalom,

whom we anointed over us, is dead in battle. Now therefore why do you say nothing about bringing the king back?"

Third Millennium Bible

And all the people were in strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he has fled out of the land because of Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing the king back?"

Updated Bible Version 2.11

And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he has fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why don't you+ speak a word of bringing the king back?

A Voice in the Wilderness

Now all the people were in a dispute throughout all the tribes of Israel, saying, The king has rescued us out of the hand of our enemies, he has delivered us out of the hand of the Philistines, and now he has fled from the land because of Absalom. But Absalom, whom we anointed over us, has died in battle. Now therefore, why are you being silent to bring back the king?

Webster's Bible Translation

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us from the hand of our enemies, and he delivered us from the hand of the Philistines; and now he hath fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

Young's Updated LT

And it comes to pass, all the people are contending through all the tribes of Israel, saying, "The king delivered us out of the hand of our enemies, yea, he himself delivered us out of the hand of the Philistines, and now he has fled out of the land because of Absalom, and Absalom whom we anointed over us is dead in battle, and now, why are you [all] silent—to bring back the king?"

The gist of this verse:

There are arguments which break out between the peoples of Israel concerning bringing the king into Jerusalem with a celebration.

2Samuel 19:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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

2Samuel 19:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dīyn (דין) [pronounced <i>deen</i>]	<i>striving with; quarreling; being in contention with</i>	Niphal participle	Strong's #1777 BDB #192
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
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
shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural construct	Strong's #7626 BDB #986
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: All of the people in every tribe of Israel were quarreling,... This is the result of a civil war. We would expect there to be two sides of this, and that there would be great emotion involved. We know from our own study that Absalom was a nobody; he was not worthy to shine David's shoes (well, to lace his sandals). However, the people of Israel did not know this. They knew little about Absalom apart from the persona which he put out there. He was there when they went to court and he sympathized with them. He rode around with an entourage, and looked very powerful and regal. He was just like David, but a younger more vigorous version. It was time for a change; it was time for a new king. Out with the old and in with the new! Obviously, those perceptions were quite mistaken. Absalom had no personal character and all that he did was for self-promotion. Just because you can seem like you are a great leader, good guy, cool dude, does not mean that you are.

Application: In 2008, we elected Barack Obama, who was young, attractive, and he said all the things that Americans wanted to hear. He talked about ending all of the games in Washington, about being transparent, about taking care of people. He seemed like he would be a great leader, a good guy and a cool dude. He had a 70% approval rating at the beginning of his presidency. However, the man had never run even a lemon aid stand in his life, and was suddenly thrust into the highest and most powerful executive position in the world; and he failed miserably, spending huge amounts of money (literally billions of dollars were, in this way, sent to his supporters). However, after pushing the largest stimulus of all time, there was little or nothing to show for it, apart from a series of shuttered green company factories and warehouses. My point being, an attractive president who is well-liked is not necessarily a good president.

With David, there was the added scandal of his infidelity, the suspicious circumstances by which the husband of his lover died; and then, when his sons get into a jackpot, David indulged them; he lets them go. Maybe he was not fit to lead Israel, many thought. These things, unfortunately, are all true, and they represent the lowest point in David's life and rulership. So, if there was a reason to find fault with David, fault was readily there and easy to exploit. But, this is a nation under God. Clearly David was being disciplined for his evil actions; and clearly, God was still in charge. If God wanted Absalom as leader, God could remove David and replace him with Absalom. God could speak to the priests and make His will known. But that did not happen. Despite his failures—and they were spectacular—God allowed David to remain in charge of Israel. God did nothing to remove David; this was the concerted effort of Absalom, which efforts were ignored by an over-indulgent David.

As has been pointed out before, during David's exile, God the Holy Spirit rarely calls him by his Christian name. God the Holy Spirit calls him *the king* over and over again in each chapter of his exile. Absalom is nearly always called *Absalom*.

2Samuel 19:9b

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
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
nâtsal (נצל) [pronounced <i>naw-TSAHL</i>]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #5337 BDB #664
min (מ) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kaph (כף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
'âyab (אב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33

As a singular substantive, this is spelled 'ôyêb (אב) [pronounced *oh-YAY^BV*]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.

Translation: ...saying, "The king has delivered us from the hand of our enemies... The people all over Israel were talking now. This is all about David; this is all about him returning as king over all Israel.

Most translation treat this and what follows as one long quotation. I don't believe that is the case. I don't think that one man stood up and said all of these things. I believe that these are a set of quotes, many of which bring up various topics for discussion among those who favor David returned to Jerusalem and those who liked Absalom. What we have here are the primarily topics of discussion. Although translators who insert quotation marks present this as one quotation, some commentators see this as *the sentiments of different parties*.⁴⁹

David has a set record doing what a king is supposed to do. He has kept Israel safe from foreign enemies. He might have had some shortcomings, but the primary reason for having a king is to maintain order and safety. This David did. David did this in spite of facing many enemies. From the time of Saul to this time, there were many nations which attacked Israel, including the greatest world power of that time. David, with his military under Joab,

⁴⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:9–11.

led his people to victory on every occasion. And this David continued to do, despite his own personal shortcomings. No one could complain of a lack of domestic tranquility under David, apart from Uriah the Hittite and David’s daughter Tamar. Given the size and scope of Israel, that is not really too bad of a record. The point I am making is, David was not a bad king. He did what a king was supposed to do. As for his extracurricular activities, David paid for those escapades.

Later in this chapter, I will explain how David is a great king—by covering information about him that many commentators miss.

Application: One of the most important parts of being a king is to provide for the common defense. It is one of the few responsibilities of our government found in our constitution. All of these welfare programs which chiefly began under FDR and LBJ are not responsibilities of the federal government. With all of these programs has come massive taxation along with massive numbers of people who make little or no effort to work.

Application: The poor have nearly always been taken care of in our country. Older people either saw to their own needs or family took care of them. There were missions, and orphanages and soup kitchens all over the United States, in nearly every town; and people down on their luck went to these places, and often heard the gospel of Jesus Christ there. Few people could be lazy and drug-addicted because there was no safety net for the lazy and drug-addicted. Now there is. It is not compassionate to encourage these things; it is degeneracy.

From one side of Obama’s mouth, we are told that there is this great recovery underway and the government his creating millions of jobs. And, from the other side of his mouth we are told, we need more welfare benefits, more food stamps and more payments to the downtrodden, who are increasing in their numbers.

Application: The big change which took place under FDR and LBJ is, the government began to take a big part in helping the downtrodden. But, it was not that the poor were ignored before, and suddenly these two presidents discovered their suffering and sought to put an end to it. In the case of FDR, who knows how much of this was a guilt complex for not being able to right the country as quickly as he believed he should.

Application: We have a similar thing occurring today, where, from one side of Obama’s mouth, we are told that there is this great recovery underway and the government his creating millions of jobs. And, from the other side of his mouth we are told, we need more welfare benefits, more food stamps and more payments to the downtrodden, who are increasing in their numbers. How much of his push for more food stamps and unemployment benefit extension is a feeling of guilt?⁵⁰

2Samuel 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
hûw’ (אוה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong’s #1931 BDB #214

⁵⁰ I write this in 2014, so in the time that you are reading this, there might be a more appropriate illustration.

2Samuel 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used.			
mâlaṭ (מָלַח) [pronounced <i>maw-LAHṬ</i>]	<i>to cause to escape, to deliver [from danger], to save; to lay eggs [the eggs slip out]</i>	3 rd person masculine singular, Piel perfect	Strong's #4422 BDB #572
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
Here, this is spelled P ^e lish ^e tîym (פְּלִשְׁתִּיִּם) [pronounced <i>p^e-lish-TEEM</i>].			

Translation: ...and he has saved us from the hand of Philistines.” One example is, David kept the people safe from the Philistines, who lived near to the Israelites. David kept them contained. The Philistines are a representative group of peoples indigenous to the land that David has kept under control. We have studied at least two battles which David had against the Philistines.

2Samuel 19:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (הַתַּע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	3 rd person masculine singular, Qal perfect	Strong's #1272 BDB #137
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
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

2Samuel 19:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
’Ăbîyshâlôwm (אָבִישׁׁלֹוֹם) [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

Translation: “But now he has fled out of the land away from Absalom.” But someone else points out, “David isn’t even in Jerusalem. As soon as Absalom began to move his way, David made a run for the hills. Is this the kind of king we want?”

2Samuel 19:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
’Ăbîyshâlôwm (אָבִישׁׁלֹוֹם) [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
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	1 st person plural, Qal perfect	Strong's #4886 BDB #602
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5920, #5921 BDB #752
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

2Samuel 19:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mil ^e châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: "But yet, Absalom, whom we anointed over us, has died in battle;... But someone else says, "Maybe David is not the greatest king, but Absalom, who we agreed to be our king, is dead. He died in battle." Or, to put this in another way: "There is no real alternative out there. There is David and there is no one else who could stand in as their king. David may have left Jerusalem, but Absalom left this life."

2Samuel 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, 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
‘attâh (אָתָּה) [pronounced ‘gahT-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (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> .			
‘attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
chârash (שָׁרַח) [pronounced chaw-RASH]	<i>being silent, exhibiting silence, keeping silent; causing to be silent; bearing silently; holding one's peace</i>	masculine plural, Hiphil participle	Strong's #2790 BDB #361
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

2Samuel 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...therefore, why do you [all] say nothing to return the king?" "If Absalom is dead, then David needs to be brought back into Jerusalem. There is only one man who would stand as king. We ought to be talking about bringing him back to Jerusalem to rule over us."

Most of these discussions are taking place up north, and people in (northern) Israel are coming to the conclusion that they need to bring David back into Jerusalem. Apparently, this idea to do something in order to welcome David back into the kingdom as king began in Israel, in the northern kingdom, and it took root there. This fact is going to be one of the points of contention at the end of this chapter.

These discussions, and discussions of topics of a similar nature, occurred all over Israel; at the front gate of every city, or at any place where people gathered. Even at the dinner table, these discussions were being had. This civil war had split the nation.

This may help us to have a better understanding of what is going on, as this is much different from our own culture.

Bible.org on Power Changing Hands in the Ancient World

It is difficult for those of us who live in a democracy to understand the predicament in which the Israelites find themselves. When President John F. Kennedy was assassinated, in only a few hours Lyndon Johnson was sworn in as our new President, and he began to function in this capacity. Our constitution sets down a very clear process for succession. But when a monarch ceases to function as king, what does a nation do? A whole lot of arguing and finger pointing is going on in Israel. Everyone is blaming everyone else and demanding that someone (else) do something. David had been the king. Then he fled the country. The people anointed Absalom in David's place, but now he is dead. There seems to be a foregone conclusion that David will return and resume his role as Israel's king, but how is this going to happen? What should they do? What could they do? And who will do it? The arguing is all about these things

From <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

It may seem odd that David does not simply march back to Jerusalem, the same way he left, and pick up where he left off. After all, the rebel army, for the most part has deserted. They no longer have a leader.

Matthew Henry on the Return of the King

It is strange that David did not immediately upon the defeat and dispersion of Absalom's forces march with all expedition back to Jerusalem, to regain the possession of his capital city.

1. He would go back as a prince, with the consent and unanimous approbation of the people, and not as a conqueror forcing his way: he would restore their liberties, and not take occasion to seize them, or encroach upon them.
2. He would go back in peace and safety, and be sure that he should meet with no difficulty or opposition in his return, and therefore would be satisfied that the people were well-affected to have him before he would stir.
3. He would go back in honour, and like himself, and therefore would go back, not at the head of his forces, but in the arms of his subjects; for the prince that has wisdom and goodness enough to make himself his people's darling, without doubt, looks greater and makes a much better figure than the prince that has strength enough to make himself his people's terror. It is resolved therefore that David must be brought back to Jerusalem his own city, and his own house there, with some ceremony, and here we have that matter concerted.

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:9–15.

Chapter Outline

Charts, Graphics and Short Doctrines

Peter Pett: As a result there was disputation and discussion taking place throughout Israel as to the next step. They were beginning to realise how foolish and ungrateful they had been, recognising only too late that it was because of David that they no longer feared the Philistines. And now as a result of their anointing Absalom as their king, and as a result of Absalom's consequent rebellion, this saviour-king had fled from the land from Absalom. But now Absalom was dead and they were without a king, and all the king's sons were with him in Mahanaim, while the Philistines were no doubt waiting across the border considering the position and wondering whether to act. Thus the people of Israel were beginning to point out to each other that they would be wise to call for the king to return to rule them, which according to 2 Samuel 19:11 they accordingly did.⁵¹

Jamieson, Fausset and Brown: In these circumstances the king was right in not hastening back, as a conqueror, to re-ascend his throne. A re-election was, in some measure, necessary. David remained for some time on the other side of Jordan, in expectation of being invited back. That invitation was given without, however, the concurrence of Judah.⁵²

Chapter Outline

Charts, Graphics and Short Doctrines

David Turns the Hearts of the Judæans

Apparently, in a situation like this, there should have been an envoy from the elders of Israel sent to David, to accompany him back to the palace in Jerusalem. However, none was forthcoming. Israel, the nation, had never faced a situation like this. They had just come out of a civil war; they had anointed the loser of this civil war their king; and now their real king is east of the Jordan. What would be proper would be for all Israel to gather and to

⁵¹ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

⁵² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:9–11.

escort the king back to Jerusalem. This was being discussed in northern Israel, with a general agreement that this needed to be done. However, down in Judah (southern Israel), this does not appear even to have been a topic of discussion.

And the King David sent unto Zadok and unto Abiathar the priests, to say, “Say unto elders of Judah, to say, ‘For why are you last to bring back the king unto his house and a word of all Israel has come unto the king unto his house? My brothers you [are]; my bone and my flesh you [are]. And to why are you last to bring back the king?’

2Samuel
19:11–12

King David sent [a message] to the priests, Zadok and Abiathar, which read [lit., *to say*], “Speak to the elders of Judah, [and] say, ‘Why are you the last to bring back the king to his house when the word of all Israel has come to the king [and] to his house? You [are] my brothers; you [are] my flesh and bone. Therefore, why are you the last to bring back the king?’

While this was going on, King David sent a message to the priests, Zadok and Abiathar, which read: “Speak to the elders of Judah and say, ‘Why are you the last to bring the king back to his house, when the word has already gone out to all Israel, and to the king and to his house? You are my brothers; you are my flesh and blood. Therefore, why are you the last to bring back the king?’

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And king David sent to Sadoc, and Abiathar the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.) You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king?

Masoretic Text (Hebrew)

And the King David sent unto Zadok and unto Abiathar the priests, to say, “Say unto elders of Judah, to say, ‘For why are you last to bring back the king unto his house and a word of all Israel has come unto the king unto his house? My brothers you [are]; my bone and my flesh you [are]. And to why are you last to bring back the king?’

Peshitta (Syriac)

Come, therefore, let us bring him back to his house. And the words of the Israelites came to the king. And the king said to them, You are my brethren and my flesh and my bones, why then are you the last to return to the king?

Septuagint (Greek)

And King David sent to Zadok and Abiathar the priests, saying, Speak to the elders of Israel, saying, Why are you the last to bring back the king to his house, since the word of all Israel have come to the king, to this very house? Ye are my brethren, you are my bones and my flesh: why are you the last to bring back the king to his house?

Significant differences:

The Syriac has a completely different first sentence. The Greek has *Israel* instead of *Judah*. The Greek adds *to his house* at the end.

Thought-for-thought translations; paraphrases:

Common English Bible

When the things that all the Israelites were saying reached the king [LXX, OL; MT lacks When. the king, though a version of this clause appears in 19:12.], David sent a message to the priests Zadok and Abiathar: "Say the following to the elders of Judah: `Why should you be the last to bring the king back to his palace? [MT adds The things that all the Israelites were saying reached the king in his home (or palace).] You are my relatives! You are my flesh and bones! Why should you be the last to bring the king back?'

Contemporary English V.	When David found out what they were saying, he sent a message to Zadok and Abiathar the priests. It said: Say to the leaders of Judah, "Why are you the last tribe to think about bringing King David back home? He is your brother, your own relative! Why haven't you done anything to bring him back?"
Easy English	King David was in his house. He had heard what the *Israelites were saying. So, he sent this message to Zadok and Abiathar the priests. `Tell the leaders of *Judah, "You should not be the last *tribe to bring the king back to his palace. You are my closest relatives. You are my family. So you should not be the last people to bring back the king."
Easy-to-Read Version	King David sent {a message} to Zadok and Abiathar the priests. David said, "Speak to the leaders of Judah. Say, 'Why are you the last family group to bring King David back to his house? See, all the Israelites are talking about bringing the king back to his house. You are my brothers, you are my family. Then why are you the last family group to bring back the king?'
Good News Bible (TEV)	The news of what the Israelites were saying reached King David. So he sent the priests Zadok and Abiathar to ask the leaders of Judah, "Why should you be the last to help bring the king back to his palace? You are my relatives, my own flesh and blood; why should you be the last to bring me back?"
<i>The Message</i>	When David heard what was being said, he sent word to Zadok and Abiathar, the priests, "Ask the elders of Judah, 'Why are you so laggard in bringing the king back home? You're my brothers! You're my own flesh and blood! So why are you the last ones to bring the king back home?'
New Berkeley Version	David, accordingly, sent to Zadok and Abiathar, the priests, suggesting, "Ask the elders of Judah, 'Why are you so backward about restoring the king to his palace, when the invitations of all Israel have come to the king at his house? You are my brothers, my very bone and flesh, so why should you be the last to bring back the king?' The reason was that they had taken a leading part in Absalom's revolt in their chief city, Hebron.
New Century Version	King David sent a message to Zadok and Abiathar, the priests, that said, "Speak to the elders of Judah. Say, `Even in my house I have heard what all the Israelites are saying. So why are you the last tribe to bring the king back to his palace? You are my brothers, my own family. Why are you the last tribe to bring back the king?'
New Life Bible	Then King David sent word to Zadok and Abiathar the religious leaders, saying, "Speak to the leaders of Judah. Say to them, 'Why are you the last to bring the king back to his house? I have heard from all Israel for me to return to my house. You are my brothers. You are my bone and my flesh. Why should you be the last to bring back the king?'
New Living Translation	Then King David sent Zadok and Abiathar, the priests, to say to the elders of Judah, "Why are you the last ones to welcome back the king into his palace? For I have heard that all Israel is ready. You are my relatives, my own tribe, my own flesh and blood! So why are you the last ones to welcome back the king?"
The Voice	David <i>knew about this groundswell of support, and he</i> sent a message to the priests Zadok and Abiathar. David: Tell the leaders of Judah, "Why should you be the last to agree to bring the king back? Everyone in Israel is talking about it, even in the king's own house. And you-you are my flesh and my bones. Why should you be the last to join this movement?"

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, King David sent for ZaDok and AbiAthar (the Priests) and said, 'Speak to the elders of Judah and ask them why they're the last to welcome the king back to his palace.'
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Well, these words of the king were spread throughout all Israel. For he said, 'My brothers; you are my own flesh and bones, so why are you the last to welcome the king back to his palace?'

Christian Community Bible

David returns to Jerusalem

King David heard what the Israelites said. So he sent this message to the priests Zadok and Abiathar, "Say to the elders of Judah: 'Why should you be the last to bring the king back to his house? You are relatives, of my own race. Why should you be the last to bring back the king?'

God's Word™

What all Israel was saying reached the king at his house. So King David sent this message to the priests Zadok and Abiathar: "Ask the leaders of Judah, 'Why should you be the last tribe to bring the king back to his palace? You are my relatives, my own flesh and blood. Why should you be the last to bring back the king?'

New Advent (Knox) Bible

News of what the Israelites were saying had reached the court, and now king David sent word to the priests, Sadoc and Abiathar, bidding them ask the elders of Judah, 'Why are you the last to welcome the king home again? You are my own tribesmen, my own kith and kin, why do you hang back, instead of restoring me to the throne?'

New American Bible (2002)

David sent word to the priests Zadok and Abiathar: "Say to the elders of Judah: 'Why should you be last to restore the king to his palace? You are my brothers, you are my bone and flesh. Why should you be last to restore the king?'

NIRV

King David sent a message to the priests Zadok and Abiathar. It said, "Speak to the elders of Judah. Tell them I said, 'News has reached me where I'm staying. People all over Israel are talking about bringing me back to my palace. Why should you be the last to do something about it? You are my relatives. You are my own flesh and blood. So why should you be the last to bring me back?'

New Jerusalem Bible

King David then sent word to the priests Zadok and Abiathar, 'Say to the elders of Judah, "Why should you be the last to bring the king home? You are my brothers, you are my own flesh and bone: why should you be the last to bring the king back?"'

New Simplified Bible

What all Israel was saying reached the king at his house. So King David sent this message to the priests Zadok and Abiathar: »Ask the leaders of Judah, 'Why should you be the last tribe to reinstate the king back to his palace? »You are my relatives, my own flesh and blood. Why should you be the last to reinstate the king?«

Today's NIV

King David sent this message to Zadok and Abiathar, the priests: "Ask the elders of Judah, 'Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters? You are my relatives, my own flesh and blood. So why should you be the last to bring back the king?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

King David sent to the priests Zadok and Abiathar, saying, "Speak to the elders of Judah, saying, 'Why are you the last to return to the king's house?' Bring the word of all of Israel to the king and his house. You are my brothers, you are my bone and my flesh. Why are you the last to return to the king?"

Bible in Basic English

And King David sent word to Zadok and Abiathar, the priests, Say to the responsible men of Judah, 'Why are you the last to take steps to get the king back to his house? You are my brothers, my bone and my flesh; why are you the last to get the king back again?'

The Expanded Bible

King David sent a message to Zadok and Abiathar, the priests, that said, "Speak to the elders of Judah. Say, 'Even in my house ·I have heard what all the Israelites are saying [the talk of Israel has reached the king]. So why are you the last tribe to bring the king back to his ·palace [^Lhouse; ^Ceven David's own tribe was wavering in their support]? You are my ·brothers [relatives; kin], my own ·family [^Lbone and flesh]. Why are you the last tribe to ·bring [welcome] back the king?'

Ferar-Fenton Bible	King David, however, sent to Zadok and Abiathar, the priests, to Speak to the judges of Judah, asking, ` Why do you hang back from restoring the king to his house, when all Israel demand the return of the king to his home? ' You are my relatives, --my bones, and my flesh, then why are you hanging back?'
NET Bible®	Then King David sent a message to Zadok and Abiathar the priests saying, "Tell the elders of Judah, `Why should you delay any further in bringing the king back to his palace [Heb "his house."], when everything Israel is saying has come to the king's attention [The Hebrew text adds "to his house" (= palace), but the phrase, which also appears earlier in the verse, is probably accidentally repeated here.]. You are my brothers - my very own flesh and blood! [Heb "my bone and my flesh."] Why should you delay any further in bringing the king back?'
NIV – UK	King David sent this message to Zadok and Abiathar, the priests: `Ask the elders of Judah, "Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters? You are my relatives, my own flesh and blood. So why should you be the last to bring back the king?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	King David sent this message to Tzadok and Evyatar the cohanim: "Ask the leaders of Y'hudah, 'Why are you the last to bring the king back to his palace? The king has already heard that all Isra'el wants to return him to his palace. You are my kinsmen, my flesh and bone; so why are you the last to bring back the king?"
exeGesés companion Bible	And sovereign David sends to Sadoq and to Abi Athar the priests, saying, Word to the elders of Yah Hudah, saying, Why are you the last to return the sovereign to his house? - and the word of all Yisra El comes to the sovereign - to his house. You are my brothers - you are my bones and my flesh. Why then are you the last to return the sovereign?
Hebrew Names Version	King David sent to Tzadok and to Avyatar the Kohanim, saying, Speak to the elders of Yehudah, saying, Why are you the last to bring the king back to his house? seeing the speech of all Yisra'el is come to the king, [to bring him] to his house. You are my brothers, you are my bone and my flesh: why then are you the last to bring back the king?
JPS (Tanakh—1985)	The talk of all Israel reached the king in his quarters. So King David sent this message to the priests Zadok and Abiathar: "Speak to the elders of Judah and say, 'Why should you be the last to bring the king back to his palace? You are my kinsmen, my own flesh and blood! Why should you be the last to escort the king back?'
Judaica Press Complete T.	And King David sent to Zadok and to Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why should you be the last to return the king to his house? ' -while the talk of all Israel has come to the king <i>to return him</i> to his house? You are my brethren; you are my own bone and flesh; why then should you be the last to return the king?"
Orthodox Jewish Bible	And Dovid HaMelech sent to Tzadok and to Evyatar the kohanim, saying, Speak unto the Ziknei Yehudah, saying, Why are ye the last ones to bring HaMelech back to his Bais? Seeing the talk of kol Yisroel is come to HaMelech, even to his Bais. Ye are my brethren, ye are my atzmot and my basar; why then are ye the last ones to bring back HaMelech?"

The Scriptures 1998

And Sovereign Dawid sent to Tsadoq and Ebyathar the priests, saying, "Speak to the elders of Yehudah, saying, 'Why are you the last to bring the sovereign back to his house, since the words of all Yisra' ĕl have come to the sovereign, to his house? 'You are my brothers, you are my bone and my flesh. Why then are you the last to bring back the sovereign?'

Literal, almost word-for-word, renderings:

American KJV

And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. You are my brothers, you are my bones and my flesh: why then are you the last to bring back the king?

A Conservative Version

And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are ye the last to bring the king back to his house? Since the speech of all Israel has come to the king, [to bring him] to [...?] Ye are my brothers, ye are my bone and my flesh. Why then are ye the last to bring back the king?

Context Group Version

And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you { pl } the last to bring the king back to his house seeing the speech of all Israel has come to the king? You { pl } are my brothers, you { pl } are my bone and my flesh: why then are you { pl } the last to bring back the king?

Emphasized Bible

And, King David, sent unto Zadok and unto Abiathar the priests, saying, Speak ye unto the elders of Judah, saying, Wherefore should ye be behindhand, in bringing back the king unto his home,—seeing that, the speech of all Israel, hath come unto the king, regarding his home? Mine own brethren, are ye, my bone and my flesh, are ye,—wherefore then should ye be behindhand in bringing back the king?

Kretzmann's Commentary

And King David sent to Zadok and to Abiathar, the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. So David had information concerning the movement in the other parts of the kingdom, and expressed surprise that the men in the capital and in the tribe of Judah were not taking similar steps. Ye are my brethren, ye are my bones and my flesh, they were of his tribe and of his kindred; wherefore, then, are ye the last to bring back the king? "Conscious that they had offended David, and fearing Absalom's garrison in Zion, they did not dare to recall him."

NASB

Then King David sent to Zadok and Abiathar the priests [2 Sam 15:29], saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the word of all Israel has come to the king, even to his house? You are my brothers; you are my bone and my flesh [2 Sam 5:1]. Why then should you be the last to bring back the king?'

New RSV

King David sent this message to the priests Zadok and Abiathar, 'Say to the elders of Judah, "Why should you be the last to bring the king back to his house? The talk of all Israel has come to the king [Gk: Heb to the king, to his house]. You are my kin, you are my bone and my flesh; why then should you be the last to bring back the king?"

Updated Bible Version 2.11

And King David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you⁺ the last to bring the king back to his house? seeing the speech of all Israel has come to the king. You⁺ are my brothers, you⁺ are my bone and my flesh: why then are you⁺ the last to bring back the king?

Young's Updated LT

And king David sent unto Zadok and unto Abiathar the priests, saying, "Speak you [all] unto the elders of Judah, saying, Why are you [all] last to bring back the king unto his house? (and the word of all Israel has come unto the king, unto his house;)

my brothers you [all] are, my bone and my flesh you [all] are, and why are you [all] last to bring back the king?

The gist of this verse: David sends a message to the elders of Judah asking why has he not been invited back to rule over all Israel from the Jerusalem palace.

The general idea is, the people of northern Israel have been talking about this situation, and they believe that they ought to bring David back home with some kind of a celebration/coronation. However, no word has been sent out of Judah (= southern Israel). David says that he would expect word to come from Judah, because they are his tribe.

2Samuel 19:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect	Strong's #7971 BDB #1018
'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
Tsâdôwq or Tsâdôwq (צָדֹק or צְדֻקָּה) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'Eb ^e yâthâr (אֲבִיָּאֵר) [pronounced <i>eb^e-yaw-THAWR</i>]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463

Translation: King David sent [a message] to the priests, Zadok and Abiathar,... You may recall that, because of the insurrection, David developed an intelligence system, by which he employed the sons of the priests, Zadok and Abiathar, to ferry messages and intelligence back and forth. Zadok and Abiathar on the surface appeared

to be completely neutral in this affair, but they were strongly pro-David and strongly anti-Absalom. They were left behind in Jerusalem both to minister to the people there and to provide David with intelligence.

Because of one message, David knew to cross over the Jordan; and it was probably, in part because of these messages, that David was able to formulate a plan to defeat Absalom. These two priests, along with their sons, were completely trustworthy.

Therefore, since this network had already been set up, David uses this network again, but in a more public way. He likely uses the sons of Zadok and Abiathar to get a message to Jerusalem. This time, it is not a secret message.

Jamieson, Fausset and Brown write: *David, disappointed and vexed by his own tribe's apparent lukewarmness, despatched the two high priests to rouse the Judahites to take a prominent interest in his cause. It was the act of a skillful politician.*⁵³

Peter Pett: *David, however, was well aware that in returning to rule over Israel alone (notice the clear distinction between Israel and Judah even at this stage) he would be cutting himself off from Judah. After all, they had been the first to approve of him as their king, and they had also been the first to approve of the rebellion. But he wanted a united Israel-Judah. Thus he sent the two High Priests, Zadok and Abiathar, to parley with the elders of Judah, and to call on them to invite the king back as well. By that means he hoped (unavailingly) to avoid friction between the two parts of the nation. He pointed out that Israel had spoken the word which had invited him back. What then about Judah?*⁵⁴

The fact that there are two priests has been discussed in detail in **2Sam. 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Before we move further into this verse, what we have here is known as an **anadiplosis** [pronounced *An-a-dee-PLOH-sihs*], which is repeating a word from the end of a sentence at the beginning of the next sentence. Take a look at what we have: “Furthermore, Absalom, whom we anointed over us, has died in battle; therefore, why do you [all] say nothing to return the king?” King David sent [a message] to the priests, Zadok and Abiathar,... So there is this discussion going on in northern Israel about the **king**, and while they are doing this, the **king** sends a message. *The words so repeated are thus emphasized as being the most important words in the sentence, which we are to mark and consider in translation and exposition.*⁵⁵ So, while the people in northern Israel are discussing *the king*, *the king* is sending a message to the people in southern Israel.

This is done in film and television all the time. A character’s name is mentioned, and, in the next frame, we have that character’s face or that character involved in something. Cordelia might ask, “Has anyone seen Angel?” And the next frame of the show is Angel fighting for his life against some demon bad guy.⁵⁶

2Samuel 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510

⁵³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:9–11.

⁵⁴ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

⁵⁵ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 251, 253.

⁵⁶ I just made this up; but I am sure that something similar to this was done in the series *Angel*.

2Samuel 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak, talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out, promise, propose, declare, proclaim, announce</i>	2 nd person masculine plural, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
z ^e qênîym (זְקֵנִים) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...which read [lit., to say], "Speak to the elders of Judah,... The message is in part to the priests, but what they were to do was to gain an audience with the elders of Judah, and to speak with them. David knew that with a message like this, he could depend upon this message getting through. He knew that the message would be accurately relayed to these elders, and he knew that the correct men would be contacted.

So Zadok and Abiathar are go-between's, essentially, but chosen because they can be depended upon. Obviously, if David could depend upon them in the midst of the revolution, then He can depend upon them after Absalom has been vanquished.

The Pulpit Commentary: We may feel quite sure that there was discussion in Judah as well as in the other tribes; but the rebellion had begun at Hebron, and probably many of the leading chiefs were deeply implicated in Absalom's proceedings. Probably they now regretted it, but hung back through fear of punishment. It was politic, therefore, to assure them of David's kindly feelings, and that overtures on their side would be readily received, and the past forgiven.⁵⁷

2Samuel 19:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁵⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 19:11.

2Samuel 19:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
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> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
'achârôwn (אַחֲרָיוֹן) [pronounced ah-kha-ROHM]	<i>coming after, behind, later, following, last; end</i>	masculine plural adjective (or substantive)	Strong's #314 BDB #30
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation:...[and] say, 'Why are you the last to bring back the king to his house... Apparently what ought to happen is the elders of Judah should formally invite David to return to Jerusalem, to sit upon his throne; and perhaps even sent an envoy to escort him back into the city—not that David is fearful for his life or anything, but more of a formality and a celebration. If David just simply returned to Jerusalem, it would be like having a birthday celebration, but there is no cake, no presents and no guests. David's kingship needs to be confirmed by the people and then celebrated.

From the Expositor's Bible Commentary: It was now open to him to follow either of two courses: either to march to Jerusalem at the head of his victorious army, take military possession of the capital, and deal with the remains of the insurrection in the stern fashion common among kings; or to wait till he should be invited back to the throne from which he had been driven, and then magnanimously proclaim an amnesty to all the rebels. We are not surprised that he preferred the latter alternative. It is more agreeable to any man to be offered what is justly due to him by those who have deprived him of it than to have to claim it as his right. It was far more like him to return in peace than in that vengeful spirit that must have hecatombs of rebels slain to satisfy it. The people knew that David was in no bloodthirsty mood. And it was natural for him to expect that an advance would be made to him, after the frightful wrong which he had suffered from the people. He was therefore in no haste to leave his quarters at Mahanaim.⁵⁸

The Expositor's Bible Commentary makes an excellent point here, that David has two choices: he can go back into Jerusalem and simply take his throne back by force, hunting and killing those who opposed him; or he can seek reconciliation and the recognition of all Israel that he is king.

The Expositor's Bible Commentary, in offering these two directions that David could take, suggests a parallel.

How David's Decisions Parallel the Decisions of God

David	Jesus Christ
David faced a great rebellion. Although he has put down this rebellion, there are those who supported the revolution scattered throughout Israel.	Jesus faced the rebellion of fallen man. Although He has judged mankind, the earth is filled with those who are in rebellion against Him
One choice that David has is, he can put down the rebellion completely. He can go into Jerusalem and begin to root out and kill all those who opposed him.	Once choice that God has with man is, He can come into the world and destroy all men who are in rebellion against Him, which is all mankind. We have all sinned; we all come short of the grace of God.
On the other hand, David can stand back and allow for those who rebelled against him to invite him back into Israel as their king.	On the other hand, Jesus can allow for those who rebelled against Him to believe in Him and to bow to His authority.
David makes this possible by reconciling perhaps his greatest remaining enemy, Amasa.	God makes reconciliation possible by giving His Son, to die for our sins. Even the greatest sinner, Paul, is reconciled to God.
David offered forgiveness to even his greatest remaining enemy.	God offered forgiveness to his greatest enemy, Saul of Tarsus.
That David is able to offer reconciliation is based upon the fact of the death of his son. If his son were still alive, David would still be at war.	This reconciliation is made possible by the death of God's Son, Jesus Christ.

⁵⁸ From <http://www.studyLight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

When dealing with mankind, God can either destroy every one of us who has rebelled against Him (which is all of us), or He can reconcile us to Himself.

These parallels were not found in the Expositor's Bible Commentary, but I was inspired by the choice that they pointed out (which I do not recall reading in any other commentary).

Chapter Outline

Charts, Graphics and Short Doctrines

When David starts to make decisions which parallel the thinking of God or decisions which set up a type, this means that David is in fellowship and acting in accordance with the Bible doctrine in his soul. The parallels listed above are quite fascinating, as David, in his forgiveness of Amasa, is not thinking about Saul of Tarsus. He does not think that he is showing God's reconciliation through his actions. He is making decisions which he believes to be the best decisions under the circumstances; and God the Holy Spirit records this decisions and actions, because this looks forward to God's decisions and actions. One might say that David is more in synch with God the Holy Spirit at this point.

2Samuel 19:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...when the word of all Israel has come to the king [and] to his house? What occurred on the battlefield traveled about. All of this is known. It has even come to the king where he is right now. So, it is not a matter of the elders in Judah not knowing what happened. They know that Absalom has been defeated; they know where David and his army are. They know that there is talk about David all over northern Israel (called *Israel* in this chapter⁵⁹).

Furthermore, those in northern Israel have contacted the king about a celebration for his return, where all Israel would show up and escort the king back into Jerusalem. We do not know the exact content of the messages which David received, but they were likely along the lines of, "You are our king; we want to celebrate your return to Jerusalem." In many ways, this is like being elected for a second term.

2Samuel 19:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âch (אח) [pronounced <i>awhk</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 st person singular suffix	Strong's #251 BDB #26
'attem (אתם) [pronounced <i>aht-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61

Translation: You [are] my brothers;... David is somewhat saddened by not hearing anything back from Judah. These elders are his brothers. They should have contacted David already about celebrating his return, which celebration would act as a confirmation of his position as king.

Many in Judæa turned against David and supported Absalom. David does not discuss this; David does not reprimand them for this. Instead, he emphasizes that, "You are my brothers." David recognizes that he needs to pull his kingdom together. His people need to be united as one.

2Samuel 19:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'etsem (עצם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive with the 1 st person singular suffix	Strong's #6106 BDB #782
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בשר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 1 st person singular suffix	Strong's #1320 BDB #142

⁵⁹ The *people* of northern Israel are also called *Israel* in this chapter.

2Samuel 19:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attem (אתם) [pronounced aht-TEM]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61

Translation: ...you [are] my flesh and bone. In that era, David said, "You are my bone and my flesh." Today, we might say, "You are my flesh and blood." David is from the tribe of Judah, which has become the chief tribe in all Israel. Therefore, there ought to be a closeness here between David and the people of Judah.

For this reason, there should have been discussions in Judah about bringing the king back, just as there have been in northern Israel. David has some supporters remaining in Judah; and there are no doubt large groups of people who are ashamed that they supported Absalom. David does not take them to task for this. "You are my flesh and blood" he tells them.

2Samuel 19:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
'achârôwn (אחורון) [pronounced ah-kha-ROHN]	<i>coming after, behind, later, following, last; end</i>	masculine plural adjective (or substantive)	Strong's #314 BDB #30
lâmed (ל) [pronounced le]	<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
shûwb (שוב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996

2Samuel 19:12c

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

This exact phrase is in v. 11 as well. This has caused some to question whether it should be found in both places. Keil and Delitzsch discuss this,⁶⁰ but conclude that these words do belong here as well as at the end of v. 11.

Translation: *Therefore, why are you the last to bring back the king?* All over (northern) Israel, King David has been accepted as authoritative. And yet in Jerusalem, the elders, who ought to have brought David back, have made no such preparations.

Arthur Pink: *As soon as he had received confirmation that Absalom and his forces had been defeated, David's only wise course was to return immediately to Jerusalem. To set up his court once more in the royal city, while the rebels were in confusion and before they could rally again, was but the part of common prudence-how else could the insurrectionists be cowed and the unity of the nation be restored? But now grief paralyzed him: beclouding his judgment, sapping his energy, causing him to conduct himself most injudiciously. Never was there a time when he more needed to hold the hearts of his soldiers: it was essential to his royal interests that he should secure their respect and affection; but by keeping himself in close mourning, he not only dampened the spirits of his strongest supporters, but acted as though he disapproved of what they had done.*⁶¹

Peter Pett: *The rebellion over, discussion began to break out all over Israel about yielding allegiance to David and hoping for forgiveness. They recognised now that they had made a treacherous, foolish and ungrateful choice. David meanwhile was ready to respond to their desires, but he was cautious of acting unless Judah was also involved. It was after all they who had first rebelled, and it was they over whom he had been king for the longest period. Furthermore he probably recognised that anger over the removal of precedence from Hebron in favour of Jerusalem had been at least partly responsible for the rebellion. He did not therefore wish to exacerbate matters further, by allowing Israel to be the ones who welcomed him back alone. So he sent dependable messengers to negotiate with the elders of Judah in order to get matters settled.*⁶²

Part of the problem is, when David left Jerusalem, many of his supporters who lived there went with him across the Jordan River, and those people are still with him. There were fewer supporters of David, percentage-wise, remaining in Jerusalem and in Judæa as a whole.

The Pulpit Commentary points out: *The long delay between the death of this puppet king and David's appointment to be sovereign of all Israel was probably owing to the same want of enthusiasm for David which had made the nation transfer its allegiance so lightly to the handsome Absalom.*⁶³

⁶⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 19:11–12.

⁶¹ From http://www.pbministries.org/books/pink/David/Vol2/david2_73.htm accessed January 25, 2014.

⁶² From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

⁶³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 19:5.

So, in northern Israel, of those who are concerned, it might be half and half for and against David. However, as they discussed previously, Absalom is dead, and there is no one else. Therefore, they need to support David in his return to Jerusalem. Those in the south have a higher percentage who supported Absalom, and therefore, they are not rallying to David immediately. They apparently are not even thinking about what ought to be done to bring David back. "He's got a donkey; let him get up on his donkey and return;" might have been their attitude.

No doubt, there are a number of people who resented David, and, as has been discussed in previous chapters, they had reasons to resent him. There was his sordid affair with a married woman, whose husband later died under mysterious circumstances. There was the rape of David's daughter Tamar by her half-brother, and David did nothing about that. Absalom, Tamar's brother, had to step in and kill him for what he did. Although the Jews had a clear system of law, King David apparently was going to ignore it, so Absalom did the only thing that he could do. He cut through the red tape and had his half brother killed. So you see, there were problems with David; and many of those who remained in Jerusalem supported Absalom. The first thing that comes to their mind is not, "Let's throw a victory parade for King David." Some of them, no doubt, are considering that they might be the victims of retribution. Many of them were disloyal to David, some very publicly, and some who could be easily found out.

Application: If you **cross a politician**, you might find yourself on an **enemies list**. You might hear the inner circle of that politician (or that politician himself) speak about **rewarding their friends and punishing their enemies**.

When David left Jerusalem, he interacted with a great many people, and we got a lot of spiritual benefit and insight based upon what these people said and did, as David moved toward the Jordan River. There will be similar sets of people who interact with David as he returns to Jerusalem. There will be a series of decisions which David makes during his return to Jerusalem, which are quite instructive.

Vv. 11–12 read: *While this was going on, King David sent a message to the priests, Zadok and Abiathar, which read: "Speak to the elders of Judah and say, 'Why are you the last to bring the king back to his house, when the word has already gone out to all Israel, and to the king and to his house? You are my brothers; you are my flesh and blood. Therefore, why are you the last to bring back the king?'"*

Why does northern Israel speak of bringing David back, but Judah does not?

1. From here to the end of the chapter, there will be a clear split between the northern and southern kingdom, and part of the problem will be related to bringing David back as king. The northern kingdom begins discussing this immediately, but the southern kingdom (Judah) does not. Why this is the case will require some explanation.
2. Absalom began his rebellion in Hebron, which he brought up into Jerusalem. David moved out of Jerusalem with his supporters, and Absalom moved into Jerusalem with his supporters.
3. Prior to this, there would have been about a 50-50 split in Judah over who should rule; but with David's supporters following him and Absalom's supporters entering into Jerusalem, that percentage has shifted.
4. So, right at this point, in Jerusalem and much of Judah, there are more people who supported Absalom than supported David.
5. Revolution is a serious crime. Those who revolted against David could be facing the death penalty. David could return and simply go on a rampage, killing anyone he suspects of not being loyal to him.
6. Therefore, those in Jerusalem, are not quite as pumped up about David returning. His return could mean their death.
7. In Israel, there was about a 50-50 split. Many came when they were called to battle by Absalom; and many crossed over to support David; but the percentage who were strongly partisan overall would have been smaller. Think of Jerusalem like Washington D.C. A very high percentage of people there are strong Democratic or strongly Republican. There are not many who are politically neutral; or who do not care that much. Jerusalem is the same way; and this is the capital of Judah and of all Israel. So, if a decision would be made to bring David back, it would have occurred in Jerusalem.
8. Now perhaps you see the importance of David forgiving Amasa and making him a commissioned officer.

Why does northern Israel speak of bringing David back, but Judah does not?

It is not the Amasa is some talented leader that David overlooked; he is symbolic of those who revolted against David, and David is showing everyone that there is forgiveness.

9.

Chapter Outline

Charts, Graphics and Short Doctrines

You will note that my translation is at odds with nearly every other English translation below.

And to Amasa, you [all] will say, 'Are not my bone and my flesh you? So will do to me Elohim and so He will add, if not a commander of [my] army you are to my faces all the days underneath Joab.' ”

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To Amasa, you will say, 'Are you not my flesh and bone? Here, Elohim will do to me and there He will add, if you are not a commander of [my] army before me, henceforth, under [possibly, *instead of*] Joab.' ”

To Amasa, you will say, 'Are you not my flesh and blood? God will do evil to me here, and add to that there, if you are not a commander of my military, from hereon in, under Joab.' ”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And say you [all] to Amasa: Are not you my bone, and my flesh? So do God to me and add more, if you be not the chief captain of the army before me always <u>in the place</u> of Joab.
Masoretic Text (Hebrew)	And to Amasa, you [all] will say, 'Are not my bone and my flesh you? So will do to me Elohim and so He will add, if not a commander of [my] army you are to my faces all the days underneath Joab.' ”
Peshitta (Syriac)	And he said to Amasa, Behold, you are my flesh and my bone. God do so to me, and more also, if you are not commander of my army permanently <u>instead of</u> Joab.
Septuagint (Greek)	And you shall say to Amasa, Are you not my bone and my flesh? And now God do so to me and more also, if you shall not be commander of the army before me continually <u>in the place of</u> Joab.
Significant differences:	The final preposition can mean <i>underneath</i> , <i>below</i> , <i>under</i> , as well as <i>instead of</i> , <i>in the place of</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	And tell Amasa, 'Aren't you my flesh and bones too? May God deal harshly with me and worse still if you don't become commander of my army from now on instead of Joab!'"
Contemporary English V.	And tell Amasa, "You're my nephew, and with God as a witness, I swear I'll make you commander of my army instead of Joab."
Easy English	Also, say to Amasa, "You are part of my own family. I will appoint you to be the leader of my army instead of Joab. God knows that I have made this promise to you." ' "

Easy-to-Read Version	And say to Amasa, 'You are part of my family. May God punish me if I don't make you captain of the army in Joab's place.'"
<i>The Message</i>	And tell Amasa, 'You, too, are my flesh and blood. As God is my witness, I'm making you the permanent commander of the army in place of Joab.'"
New Berkeley Version	Then assure Amasa, 'Are you not my bone and my flesh? So do God to me and more, if you do not become army commander in my presence instead of Joab from now on' " Compromise to win over Absalom's followers; also retaliation against Joab for having opposed David's weakness toward Absalom.
New Century Version	And say to Amasa, 'You are part of my own family. May God punish me terribly if I don't make you commander of the army in Joab's place!'"
New Life Bible	And say to Amasa, 'Are you not my bone and my flesh? May God do so to me, and more also, if you will not be the captain of my army at all times instead of Joab.' "
New Living Translation	And David told them to tell Amasa, "Since you are my own flesh and blood, like Joab, may God strike me and even kill me if I do not appoint you as commander of my army in his place."
The Voice	And tell Amasa, who joined the rebellion against me, "Aren't you my flesh and my bone? May God bring disaster on me if I don't allow you to serve as commander of my army from now on in place of Joab."

Partially literal and partially paraphrased translations:

American English Bible	Are you going to say to Amasa, You are our flesh and bones? No! May God curse me and add more to it if the one in charge of my armies is anyone other than Joab.' "
Christian Community Bible	Say also to Amasa, 'Are you not of my own family? I swear before God that I will make you general of my army in place of Joab.'"
<i>God's Word</i> TM	And tell Amasa, 'Aren't you my flesh and blood? May God strike me dead unless you are given Joab's place to serve me always as the commander of the army.'"
New Advent (Knox) Bible	He bade them, too, give this message to Amasa, Art thou not my own flesh and blood? May the Lord punish me as I deserve, and more than I deserve, if I do not make thee, instead of Joab, commander of my army henceforward!
New American Bible (2002)	Also say to Amasa: 'Are you not my bone and flesh? May God do thus and so to me, if you do not become my general permanently in place of Joab.'"
New American Bible (2011)	Also say to Amasa: 'Are you not my bone and flesh? May God do thus to me, and more, if you do not become commander of my army permanently in place of Joab.'"
NIRV	"Say to Amasa, 'Aren't you my own flesh and blood? From now on you will be the commander of my army in place of Joab. If that isn't true, may God punish me greatly.'"
New Jerusalem Bible	And say to Amasa, "Are you not my own flesh and bone? May God bring unnameable ills on me and worse ills, too, if you do not become my permanent army commander instead of Joab!" "
Revised English Bible	And say to Amasa, "You are my own flesh and blood. So help me God, you shall be my commander-in-chief for the rest of your life in place of Joab." ' Quite frankly, I do not care for this translation; it sounds even blasphemous to me.
Today's NIV	And say to Amasa, 'Are you not my own flesh and blood? May God deal with me, be it ever so severely, if you are not the commander of my army for life in place of Joab.' "

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Say to Amasa, "Are you not of my bone and my flesh? God will do thus to me, thus and more, if you are not leader of the host in front of me all the days instead of Joab."
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Bible in Basic English	And say to Amasa, Are you not my bone and my flesh? May God's punishment be on me, if I do not make you chief of the army before me at all times in place of Joab!
The Expanded Bible	And say to Amasa, `You are part of my own family [^L Are you not my bone and flesh?]. May God punish me terribly if I don't make you commander of the army [^L from now on; for life] in Joab's place!"
Ferar-Fenton Bible	And he Are you not my bones and my flesh? God do this to me, and more than it, if you shall not be perpetual commander of the army before me in place of J'oab.
HCSB	And tell Amasa, 'Aren't you my flesh and blood? May God punish me and do so severely if you don't become commander of the army from now on instead of Joab!"
NET Bible®	Say to Amasa, `Are you not my flesh and blood? [Heb "my bone and my flesh."] God will punish me severely [Heb "Thus God will do to me and thus he will add."], if from this time on you are not the commander of my army in place of Joab!"
NIV, ©2011	And say to Amasa [S 2Sa 17:25], `Are you not my own flesh and blood? [S Ge 29:14] May God deal with me, be it ever so severely [S Ru 1:17], if you are not the commander of my army for life in place of Joab [S 2Sa 2:13]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Also tell 'Amasa, 'You are my flesh and bone. May God bring terrible curses on me and worse ones yet if from now on you are not permanent commander of my army instead of Yo'av."
exeGesés companion Bible	And say to Amasa, Are you not of my bone and of my flesh? Elohim work thus to me and add also if you become not governor of the host at my face all days under Yah Ab.
JPS (Tanakh—1985)	And to Amasa say this, 'You are my own flesh and blood. May God do thus and more to me if you do not become my army commander permanently in place of Joab!"
Judaica Press Complete T.	And to Amasa you shall say, 'Are you not my bone and my flesh? So shall God do to me, and even more, if you shall not be <i>appointed</i> captain of the host before me continually in Joab's stead'."
Orthodox Jewish Bible	And say ye to Amasa, Art thou not of my etzem, and of my basar? Elohim do so to me, and more also, if thou be not sar tzava before me continually in place of Yoav.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And say to Amasa, Are you not of my bone and of my flesh? May God do so to me, and more also, if you are not commander of my army hereafter in place of Joab.
Concordant Literal Version	And to Amasa say you, Are not you my bone and my flesh? Thus does Elohim do to me, and thus He does add, if you are not head of the host before me all the days instead of Joab.
Context Group Version	And say { pl } to Amasa, Are you not my bone and my flesh? God do so to me, and more also, if you are not captain of the army before me continually in the place of Joab.
English Standard V. – UK	And say to Amasa, `Are you not my bone and my flesh? [ch. 17:25] God do so to me [See Ruth 1:17] and more also, if you are not commander [ch. 8:16] of my army from now on in place of Joab."
The Geneva Bible	And say ye to Amasa, [Art] thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. By this policy David thought that by winning the captain, he would have the hearts of all the people.

Green's Literal Translation	And say to Amasa, <i>Are you not my bone and my flesh? So shall God do to me, and more so He shall do, if you are not commander of the army before me all the days, instead of Joab.</i>
Kretzmann's Commentary	And say ye to Amasa, who had been the commander of Absalom's forces, 2Sam. 17:25, <i>Art thou not of my bone and of my flesh? He was David's nephew. God do so to me, and more also, if thou be not captain of the host, before me continually in the room of Joab. He was to supersede Joab, who OR account of his rudeness and his plain disregard for the royal command had forfeited his post.</i>
New King James Version	And say to Amasa, <i>Are you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.</i> "
New RSV	And say to Amasa, <i>"Are you not my bone and my flesh? So may God do to me, and more, if you are not the commander of my army from now on, in place of Joab."</i>
World English Bible	Say you to Amasa, <i>Aren't you my bone and my flesh? God do so to me, and more also, if you aren't captain of the host before me continually in the room of Joab.</i>
Young's Updated LT	And to Amasa say ye, <i>Are not you my bone and my flesh? Thus does God do to me, and thus He does add, if you are not head of the host before me all the days instead of Joab.</i> "

The gist of this verse: David, in this message to the people of Judah, also promises Amasa a command of his army under Joab (most translations have *instead of Joab*).

2Samuel 19:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [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>	directional/relational preposition	No Strong's # BDB #510
Āmāsâ (אמסא) [pronounced <i>gum-aw-SAW</i>],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
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.		Strong's #none BDB #209
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Hă lô' together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that? Or, isn't this the case that? Or, is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.

2Samuel 19:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘etsem (עֵצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive with the 1 st person singular suffix	Strong's #6106 BDB #782
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 1 st person singular suffix	Strong's #1320 BDB #142
’attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: To Amasa, you will say, ‘Are you not my flesh and bone? Amasa is the illegitimate son of Abigail, a sister of David’s. He joined the Absalom rebellion. David has to determine, does he crush every vestige of rebellion, killing all who opposed him, or does he try to heal his fractured country. This civil war could continue on for the rest of David’s life, and partway into Solomon’s, if David wanted to get back at those who did him wrong. Now, make no mistake, many people did David wrong. That is undeniable; and Amasa is one of those people.

You will recall the Absalom, a phony, chose Amasa, also a phony, to run his military. He had the name and the connections, but he did not have the training that Joab and Abishai had. But, he had been tried by fire in at least one war, and so David reaches out to him. David reminds Amasa that they are related. They are flesh and blood relatives.

Amasa did not have the real experience and background, but he did step up to command Absalom’s army. The failed plan was due to Hushai the Archite confusing Absalom, not because Amasa failed.

The Expositor’s Bible Commentary: *Most probably the reason why the men of Judah hung back was that they were afraid lest, if David were restored to Jerusalem, he would make an example of them; for it was at Hebron, in the tribe of Judah, that Absalom had been first proclaimed, and the people of Jerusalem who had favoured him were mostly of that tribe But when it became known that the leader of the rebel forces was not only not to be punished, but actually promoted to the highest office in the king’s service, all fears of that sort were completely scattered. It was an act of wonderful clemency. It was such a contrast to the usual treatment of rebels! But this king was not like other kings; he gave gifts even to the rebellious. There was no limit to his generosity. **Where sin abounded grace did much more abound.***⁶⁴

David’s thinking was this: *if he took back Amasa, the military head of the rebel army, and gave him a post of honor, this would indicate to everyone in Judah that all is forgiven.* Certainly those who rebelled against David or who were agnostic about the rebellion could think, *If David forgives Amasa, then he surely forgives me.* This was the idea. David did not take another look at Amasa and say, “You know what; I did not realize what potential this guy had. I missed it and I was wrong.” Amasa was not promoted to anything under David because he was not up to it. However, these are special circumstances; and under special circumstances, sometimes you promote someone who isn’t up to the job. The intention was unity in Israel.

⁶⁴ From <http://www.studydrive.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

2Samuel 19:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
Kôh is repeated, which often gives us a slight change of meaning (<i>here...there; on this side...on that side; hither...there</i>).			
yâçaph (יָצַח) [pronounced yaw-SAHPH]	to add, to augment, to increase, to multiply; to add to do = to do again; to continue to	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
’îm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô’ (לֹא or לוֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, ’îm lô’ (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
sar (שָׂר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine singular construct	Strong's #8269 BDB #978
tsâbâ’ (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine singular noun	Strong's #6635 BDB #838
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	2 nd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

2Samuel 19:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before me, before my face, in my presence, in my sight, in front of me.</i>			
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
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
Together, kôl + yâmîym are literally rendered <i>all the days</i> ; together, they can also mean <i>in all time, all the time, perpetually, forever, always; henceforth, from hereon in.</i>			
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	Strong's #8478 BDB #1065
Yôw'âb (יְאוֹב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: Here, Elohim will do to me and there He will add, if you are not a commander of [my] army before me, henceforth, under [possibly, instead of] Joab.' ” The second-to-the-last word is tachath (תַּחַת) [pronounced TAH-khahth], which means *underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*. In this context, it is obvious that it can be translated in two different ways. This can be understood that he will be a commander *under* Joab or he will be a commander *instead of* Joab. I do not believe that Amasa replaced Joab. I don't think that David is mad at Joab for bracing him, and has decided, "I'll show you; I'll replace you." That would be petty and foolish. Joab told David the truth; and David cannot fault him for that. David will have an army which stands behind him because of Joab; David cannot fault Joab for that. Therefore, Amasa will be commander, but his relationship to Joab is unclear. Essentially, that makes him Joab's problem (something which David has done on several occasions).

There is somewhat of a difficult translation here, but I think the overall meaning is clear. David has suffered a lot; he has dealt with a lot. However, if he does not make Amasa a commander in his army, then God is to put him under a continuous discipline. He is taking an oath here before God to place Amasa in a high position—perhaps right under Joab and perhaps instead of Joab.

Some suggest that Amasa may have been a neglected nephew. David favored Joab and Abishai; but he did not seem to reach out to Amasa before, and this may have been part of what caused Amasa to turn against David. Do not misunderstand—what Amasa did was absolutely wrong, and he revealed a defective soul to turn against David. But David decided to heal this nation and to bring together these very different parties.

L. M. Grant: *David, hearing of this movement among the people, sent to Zadok and Abiathar, asking them to speak to the elders of Judah, to ask them as to why they were so slow in bringing the king back when the common people were urging it. He presses the fact too that Judah was David's own tribe, virtually his bone and his flesh. Why when the delay? He also uses a further influencing tool, by declaring that Amasa should be appointed commander of his army in place of Joab. This was rather a bold step on David's part, for Amasa had sided with Absalom in his conspiracy.*⁶⁵

The New Berkeley Translation has the footnote: *Compromise to win over Absalom's followers; also retaliation against Joab for having opposed David's weakness toward Absalom.*⁶⁶ Here's the problem with this point of view: Amasa led an army with the intent of killing David; he led an army against David. Joab led the army which supported David. Now, even though Joab braced David and even though he killed Absalom (which David might not be aware of), I find it hard to believe that David would prefer Amasa over Joab. Joab is the one person David can count upon to tell him the truth. He may not like Joab at times for that, but David has to be realistic enough to recognize that this is an asset. Furthermore, Joab told David that he needed to speak to his army, and David did. Although we are not told whether David allowed any resentment to fester, he still did what Joab said he should do. For these reasons, the footnote noted above is incorrect in its evaluation of this passage.

v. 14 reads: *To Amasa, you will say, 'Are you not my flesh and bone? Here, Elohim will do to me and there He will add, if you are not a commander of [my] army before me, henceforth, under [possibly, instead of] Joab.'* ” This is an odd message, as it can be taken in two ways.

Many commentators suggest that David was getting tired of dealing with Joab and his impertinence, including Barnes, Poole and Henry.⁶⁷ Even Peter Pett, who writes a commentary that is generally good, believes that Amasa took Joab's place.⁶⁸ In fact, over half the commentators I consult with rationalize David replacing Joab with Amasa. And they quote verses, like, *“What am I to do with you sons of Zeruijah?”* (2Sam. 16:10 19:22) I chalk this up to the translation by which they took their lead. This is one of the reasons that the best starting point for a discussion of any verse is the correct translation of that verse.

Amasa or Joab—who will head David's army?

1. As noted, the word used here could mean that Amasa will serve as David's commander *instead of* Joab or *under* Joab. This preposition is translated in both ways.
 - 1) It is clearly translated *under* in Gen. 1:7, 9 6:17. The King James' Concordance in my e-sword, which is notoriously inaccurate, translates this word *under* 234 times. By inaccurate, I mean that this might actually occur 236 times, or 233 times.
 - 2) This word is translated *instead* in Gen. 4:25 44:33. Similar translations in the KJV: 126.
 - 3) So, by the ways this word is used, we cannot draw a conclusion.
2. What David is doing is showing those who supported Absalom that there will be no wholesale retribution on them. After all, if he places Amasa in a high position—the general who opposed him in the revolution—then that means that David is not holding any grudges. David cannot allow the country to remain in such a divided state.
3. It is possible that David chose this word on purpose, to allow Amasa to read it in the way he likes. David is a very bright man, and he is not above manipulation from time to time.
4. In 2Sam. 20, it is going to be difficult to determine, because Joab, Abishai and Amasa are all said to head groups of soldiers (see 2Sam. 20:4, 6, 7).
5. In 2Sam. 20, when it comes to gathering up an army to respond to Sheba's revolution, David puts Amasa

⁶⁵ From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

⁶⁶ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 337 (footnote).

⁶⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 19:11. Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:9–15. Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:13.

⁶⁸ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

Amasa or Joab—who will head David’s army?

- on that job (2Sam. 20:4). Normally, that would be Joab’s responsibility.
6. When Amasa is not up to the job, then David tells Abishai, Joab’s brother, to raise an army. 2Sam. 20:5–6
 7. Joab does become involved in 2Sam. 20:8, and he will kill Amasa in 2Sam. 20:9–13. His reasons are not given in that chapter; but they will be discussed in **2Sam. 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 8. There are things which we are not told. Was David angry with Joab for bracing him? David did what Joab told him to do, but did that leave David with a bad taste in his mouth?
 - 1) There are several problems with this view. This would make David shallow and vindictive when it comes to Joab; and yet gracious and forgiving to Amasa. That is simply illogical.
 - 2) The fact that David has a united army behind him is entirely because of Joab. If Joab did not brace David, David would be left in Mahanaim with a family and nothing else. David is going to be mad at Joab for being right? How does that make sense? Again, if David had hurt feelings, he would be petty towards Joab and magnanimous toward Amasa. As Spock would say, “This is illogical.”
 - 3) Could David be thinking, “Joab was mean to talk to me that way; I want someone nicer to head up my army”? When you say that out loud, do you see how silly it sounds?
 - 4) On the other hand, even though David does not know that Joab initiated the killing of David’s son Absalom, he led the army against Absalom’s army, so Joab bore that responsibility.
 9. Did David leave Amasa’s position intentionally vague? Is David really testing Amasa in this chapter? He has a real assignment for Amasa in the next chapter and Amasa is clearly not up to it.
 10. David ought to know that Amasa, in leading an army, is out of his depth. Whereas it is clear that Joab and Abishai have both been well-trained in their lives; Amasa lacks this same training.
 11. Yet David needs to make some kind of gesture to let those know who supported Absalom that there would be no retribution. If Amasa is given a highly public position, every supporter of Absalom would know that David would not come after them.
 12. However, whatever the case, Joab will kill Amasa in 2Sam. 20:9. The motivation here is unknown as well. Is Joab jealously guarding his position as commander of the armies of David? Does Joab recognize that Amasa is a liability and should not have turned against his uncle in the first place?
 13. Does Joab simply recognize just how much of a problem Amasa’s public rebellion is? He would be a standing reminder that anyone, at any time, could oppose David, and he very well might be placed as the highest military commander. No matter how we slice Amasa’s promotion, this is not a good decision on David’s part.
 14. On the other hand, Joab appears to be, above all else, a realist.
 15. We ought to find the answer in 2Sam. 23, where all of David’s greatest soldiers and commanders are remembered, but we do not. Joab’s name comes up several times, but just in relation to other names. Joab is not named specifically as David’s greatest soldier. Amasa’s name, of course, does not come up at all, as we would expect. The problem here is, did Joab put together this list for David? Is his name left off because it is understood that he as the highest commander would not be on such a list? Or is his name left off to indicate a problem with his leadership? As you can see, this is a very tough call.
 16. My educated guess is, David shuffled his generals, Joab and Abishai around somewhat. He probably did not intend for Amasa to be over Joab, although he did allow for Amasa to go straight to the top with very little experience. It would have been a mistake for David to promote Amasa over Joab, which would have shown pettiness toward Joab and graciousness toward Amasa. However, there is no guarantee that every decision that David makes will be logical and right. David may have viewed this as, the best decision to unify the country.
 17. Finally, I believe that Joab eliminated Amasa for practical reasons. It is possible that he did not like Amasa as well. I don’t think that Joab killed Amasa only because of taking his place. However, Joab may have believed that (1) Amasa was incompetent (which he was); (2) it was a bad idea to promote the lead general for the revolution to a high post; and (3) Amasa, for rebelling against David as lead general, deserved to die a traitor’s death.

At no time does God require us to turn off our brains in order to be believers in Jesus Christ. There are certainly things which we must accept by faith, but that is true of everything in life.

Most commentaries which I have say that Amasa replaced Joab. This is because that is the way the English Bibles are mostly translated. Many commentators work with what they have, and in this case, it is a flawed translation. However, given the content of the next chapter, I would think that, at the very least, Amasa and Joab had equal positions; and that Amasa until the middle of 2Sam. 20, replaced Joab and assumed his duties.

Chapter Outline

Charts, Graphics and Short Doctrines

Sometimes, it helps to look at the other view of this.

Assume the opposite; let's assume that David chose Amasa to replace Joab

1. Gill's argument is: *Joab had got his ill will by many instances, as by the murder of Abner, and now by slaying Absalom against his orders; and by his rude and insolent behaviour to him when lamenting the death of his son; he wanted to be rid of him, and now, having an opportunity of putting a valiant man into his place, and thereby attaching him to his interest, he was determined to make use of it.*¹ I quote Gill because he gives the most cogent argument for the other side.
2. On at least two occasions, David said, "What have I to do with you, sons of Zeruiah?" (2Sam. 16:10 19:22). Joab braced David pretty strongly in this chapter, telling him, "You are going to lose your army tonite unless you go out and speak to your men."
3. For every time that you can come up with a potential problem between Joab and David; there is another instance where Joab saves David's bacon.
4. This would make David a petty person. He would be taking a man who has stood by him in all situations (Joab), and throwing him over for a man who went to war against him.
5. On the other hand, we saw in this chapter just how upset David was about the death of his son. This death had to occur and it is not clear that David accepts that.
6. Even if David never knows the details of how Absalom died, he would still hold Joab ultimately responsible. This means that, because Absalom was killed, Joab disobeyed a direct order from David.
7. If Amasa takes Joab's place, then David would be replacing a man of great experience with a man of very limited experience.
8. David would be replacing a known factor with an unknown factor.
9. David would be replacing a man who has been loyal to him for decades with a man who rebelled against him.
10. However, even though David stops crying over his son, that does not mean that he does not hold Joab responsible.
11. Once David gets out of his crying jag, which he does in v. 8, he makes a series of good decisions regarding people that he interacts with. At first, we would assume that this is also a good decision which he makes here. However, there is no guarantee, even to the believer, that every decision that we make will be good.
12. Joab leveled with David and Joab told David the truth. Would David punish Joab for this? Possibly not for that, but for Absalom's death.
13. At this point, it does not appear that David knows that Absalom was killed by Joab. Actually, although Joab stuck 3 swords into Absalom, he had others come and continue to put their weapons into Absalom. However, we have already looked at the text again and have come to the conclusion that, even if David held Joab ultimately responsible as general, he did not blame Joab directly for Absalom's death. David was unaware of the exact circumstances of Absalom's death.
14. Or consider, as many commentators argued, Joab told David the truth, but maybe he was too harsh; maybe he spoke too strongly. So David is going to replace him with Amasa. Are you flipping kidding me? David could not handle straight talk from Joab? That view is absurd on its face. That is a specious argument.
15. Joab just won the revolution for David and made it possible for David to continue to have an army. What sense would it make to throw Joab over after doing those two things?
16. But, David still has to deal with Amasa, to let everyone know that there will be no penalty in the Absalom revolt. Therefore, I am still coming to the conclusion that David shuffled the top positions of his army

Assume the opposite; let's assume that David chose Amasa to replace Joab

around. Whether Amasa and Joab are equals or how they compare to one another is never made clear. What is clear is, Amasa is assigned a responsibility in 2Sam. 20 that we would have expected Joab to do.

17. Therefore, I am led to conclude that Amasa was given some of Joab's responsibilities, but that David probably divided out the responsibilities of Joab, Abishai and Amasa. No clear hierarchy is established, and Amasa is killed before a clear hierarchy can be established.

And given that the preposition in question has two separate meanings, we should go with the meaning which makes the most sense.

¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:13.

Chapter Outline

Charts, Graphics and Short Doctrines

We can come to two logical conclusions: (1) David, at this point, does not know Joab's direct hand in killing his son Absalom. (2) David probably holds Joab responsible, nevertheless, as he is the general. And (3) David is not replacing Joab with Amasa. He appears to be shuffling his generals around, but it is unclear as to who is placed over whom.

Although God the Holy Spirit told us what happened in the narrative as it happened back in 2Sam. 18, that does not mean David knows right at this time, everything about 2Sam. 18. Now, I believe that David probably wrote the history of himself (or Nathan or Solomon did); and that he may have found out what Joab did. However, he does not know what Joab did at this point in time in the narrative.

As an aside, this is one of the amazing aspects of the Word of God. We do not know for certain who wrote the book of Samuel. Most of this book is about David, and there are a few incidents which have only one common factor, and that is David. However, there are also historical incidents which are recorded that David did not see himself—this killing of Absalom being a conspicuous example. However, the book of Samuel has been recognized for many centuries as the inspired Word of God, first by the Jews and then by Christians.

And so he stretches out to a heart of all of a man of Judah as a man one; and so they send unto the king, "Return [even] you and your servants."

2Samuel
19:14

[By this,] David [lit., he] reached out to [or, turns, seduces] the heart of every man of Judah as [if] one man. Consequently, they sent [this message] to the king: "Return [to Judah], [both] you and your military men."

By this message, David was able to sway the hearts of the men of Judah, as if one man. Consequently, they sent this message to him: "Please return to Judah with your army."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return you, and all your servants.

Masoretic Text (Hebrew)

And so he stretches out to a heart of all of a man of Judah as a man one; and so they send unto the king, "Return [even] you and your servants."

Peshitta (Syriac)

And he swayed the heart of all the men of Judah as one man; so that they sent word to the king, saying, Return you and all your servants.

Septuagint (Greek) And he bowed the heart of all the men of Judah as that of one man; and they sent to the king, saying, Return, you and all your servants.

Significant differences: *Word* in the Syriac, is understood in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	So he won over the hearts of everyone in Judah as though they were one person, and they sent word to the king: "Come back-you and all your servants."
Contemporary English V.	Soon the tribe of Judah again became followers of David, and they sent him this message: "Come back, and bring your soldiers with you."
Easy English	So David persuaded the men of *Judah. They all became loyal to him again. They sent a message to the king, 'You and all your men should return.'
Easy-to-Read Version	David touched the hearts of all the people of Judah, so that they agreed like one man. The people of Judah sent {a message} to the king. They said, "You and all your officers come back!"
Good News Bible (TEV)	David's words won the complete loyalty of all the men of Judah, and they sent him word to return with all his officials.
<i>The Message</i>	He captured the hearts of everyone in Judah. They were unanimous in sending for the king: "Come back, you and all your servants."
New Century Version	David touched the hearts of all the people of Judah at once. They sent a message to the king that said, "Return with all your men."
New Life Bible	He changed the hearts of all the men of Judah as if they were one man. So they sent word to the king, saying, "Return, you and all your servants."
New Living Translation	Then Amasa [Or <i>David</i> ; Hebrew reads <i>he</i> .] convinced all the men of Judah, and they responded unanimously. They sent word to the king, "Return to us, and bring back all who are with you."
The Voice	Amasa persuaded all of Judah to stand united <i>supporting David</i> , and they sent word that he and his servants should come back.

Partially literal and partially paraphrased translations:

American English Bible	Well, this turned the hearts of all the men of Judah, and they sent a message to the king saying, 'You and all your servants should return!'
Beck's American Translation	So all the men of Judah were persuaded to act as one man, and they sent the king a message: "Come back with all your men."
<i>God's Word</i> ™	All the people of Judah were in total agreement. So they sent the king this message: "Come back with all your servants."
New Advent (Knox) Bible	Thus he won over the men of Juda till they had but a single thought, and a message was sent to the king bidding him come back to them, and all his men with him.
New American Bible (2011)	He won the hearts of the Judahites all together, and so they sent a message to the king: "Return, with all your servants."
NIRV	So the hearts of all of the men of Judah were turned toward David. All of them had the same purpose in mind. They sent a message to the king. It said, "We want you to come back. We want all of your men to come back too."
New Jerusalem Bible	Thus he rallied the hearts of the men of Judah to a man and, as a result, they sent word to the king, 'Come back, you and all who serve you.'
New Simplified Bible	All the people of Judah were in total agreement. So they sent the king this message: »Come back with all your servants.«
Revised English Bible	Thus David swayed the hearts of all in Judah, and one and all they sent to the king, urging him and his men to return.
Today's NIV	He won over the hearts of the men of Judah so that they were all of one accord. They sent word to the king, "Return, you and all your men."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He fixed the heart of all the men of Judah as one man. They sent to the king, "You return with all your servants."
Bible in Basic English	And the hearts of the men of Judah were moved like one man; so that they sent to the king, saying, Come back, with all your servants.
The Expanded Bible	David [or Amasa; ^L He] ·touched [turned; swayed] the hearts of all the people of Judah ·at once [as one]. They sent a message to the king that said, "Return with all ·your men [^L who serve you]."
Ferar-Fenton Bible	Then, the heart of the people of Judah turned as one man, and they sent to the king, "Let yourself return with all your servants."
HCSB	So he won over all the men of Judah, and they sent word to the king: "Come back, you and all your servants."
NET Bible®	He [The referent of "he" is not entirely clear: cf. NCV "David"; TEV "David's words"; NRSV, NLT "Amasa."] won over the hearts of all the men of Judah as though they were one man. Then they sent word to the king saying, "Return, you and all your servants as well."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Thus he turned the hearts of all the men of Y'hudah around as if they were one man, so that they sent a message to the king, "Come back, you and all your servants!"
exeGesés companion Bible	And he spreads the heart of all the men of Yah Hudah as one man; so that they send to the sovereign, Return you and all your servants.
JPS (Tanakh—1985)	So [Amasa] swayed the hearts of all the Judites as one man; and they sent a message to the king: "Come back with all your followers."
Orthodox Jewish Bible	And he swayed the levav kol Ish Yehudah, even as the lev of one man; so that they sent this word unto HaMelech, Return thou, and all thy avadim.
<i>The Scriptures</i> 1998	Thus he swayed the hearts of all the men of Yehudah as one man, so that they sent to the sovereign, saying "Return, you and all your servants!"

Literal, almost word-for-word, renderings:

Context Group Version	And he bowed the heart of all the men of Judah, even as [the heart of] one man; so that they sent to the king, [saying], Return, you and all your slaves.
English Standard Version	And he swayed the heart of all the men of Judah as one man, so that they sent word to the king, "Return, both you and all your servants."
Green's Literal Translation	And he inclined <i>the heart of</i> all the men of Judah as one man, and they sent to the king, Return, you and all your servants.
Kretzmann's Commentary	And he, David, bowed the heart of all the men of Judah, even as the heart of one man, completely winning them for his side, so that they sent this word unto the king, return thou and all thy servants. David had been shrewd enough to see that it would have been poor policy to force himself upon his tribe, just as it would have been foolish to wait for a spontaneous, general invitation on their part. By assuring them of his favor, however, and by reminding them of the relationship between him and them, he removed all difficulties.
New RSV	Amasa [Heb He] swayed the hearts of all the people of Judah as one, and they sent word to the king, 'Return, both you and all your servants.'
Webster's Bible Translation	And he bowed the heart of all the men of Judah, even as [the heart of] one man; so that they sent [this word] to the king, Return thou, and all thy servants.

World English Bible

He bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent to the king, *saying*, Return you, and all your servants.

Young's Updated LT

And he inclines the heart of all the men of Judah as one man, and they send unto the king, "Turn back, you, and all your servants."

The gist of this verse:

What David said persuaded the men of Judah, and they acted in unity, calling for David and his army to return.

2Samuel 19:14a

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
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to extend, to stretch out, to spread out, to [cause to] reach out to; 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 rd person masculine singular, Hiphil imperfect	Strong's #5186 BDB #639
The meanings above come from BDB and Gesenius. Translators add <i>touched</i> (ERV), <i>won over</i> (HCSB), <i>swayed</i> (JPCT, The Scriptures 1998+); most of the King James-related versions went with <i>bowed</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
lêbab (בְּבַל) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular construct	Strong's #3824 BDB #523
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
'îysh (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
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

2Samuel 19:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Translation: [By this,] David [lit., *he*] reached out to [or, *turns, seduces*] the heart of every man of Judah as [if] one man. The Hebrew actually reads *he*, rather than *David*. There are some exegetes who seem to have a problem here, and several say that this is Amasa. Amasa is not really a leader. David is bringing him into the fold, simply to show that all is forgiven. Prior to this verse, it is David doing all of the action; what follows this verse is David doing all of the action. At no point is Amasa said to be doing anything in this whole chapter. Therefore, it seems absurd to suggest that he is the person who is reaching out in this verse (as does the Voice, the JPS, and the New RSV).⁶⁹

We are told that David *reaches the heart of every man of Judah, as if one man*. First of all, this is not something that Amasa is even capable of doing. He is an also-ran, not simply because of his birth, but because of who he is. Secondly, we do not know exactly what it means for David to *reach the heart*, but this would have been done with words in a message sent to all Israel. Therefore, David does not appeal to the emotion of his people, but to their thinking (their *hearts*). Some of what he says might hit an emotional chord here or there; but chiefly, David appeals to the intellect or the people. He expects them to be reasonable, thinking human beings.

We are never told exactly what David said, but David is a leader, and, as a leader, he must be able to lead. That involves guiding his people to be in agreement with his will. Quite obviously, a great leader cannot force his will upon his people, unless he has already got the power—so David, like many other great leaders, can speak to a large group of men and get everyone on to the same page. This is what he did.

Application: We have very, very few great leaders. When writing this in 2014, Republicans, which have a platform which is closest to the laws of divine establishment, try to minimize their stance on this or that issue, if it puts them in a bad light (in their own estimation), particularly with the media. So almost no Republican will lead on, say, gay marriage, because this is such a divisive issue, in their own eyes. Almost no Republican will talk about reforming social security and medicare, because if there are any cuts whatsoever to these programs, they will lose votes. Almost no Republican will talk about over-hauling or eliminating the Department of Agriculture or the Department of Education, because they will lose their high-dollar supporters in the former and find themselves being classified as anti-education in the latter (as if the Department of Education has anything at all to do with improving education). A leader has to do more than mostly vote on the right side of an issue; a leader should be able to speak to a group and educate and sway many in that group.

Application: There are leaders and there are followers; and there are always more of the latter. And followers can be led into nearly any direction. For instance, at this point in time, Obamacare is passed and the President is changing deadlines and application of this law—which changes are outside of his actual assigned authority. However, there are not but a handful of Democrats who oppose him on this. Insofar as they are concerned, he can change that law in any way that he wants to change it, because “his name is on it.” That is what is known as being a follower. Such followers don’t care if their guns are taken away, if their tax dollars are used to buy votes, if they will be highly regulated to the point of being told what light bulb they can have in their house and what freon they can have in their air conditioner. They are followers.

Exactly how David was able to turn the hearts of the men of Judah is not told to us. We may assume that he is a powerful public speaker, but he is not speaking to the men of Judah, because they are in Judah and he is on

⁶⁹ The opinion that this is Amasa is in the minority of translations and commentaries.

the other side of the Jordan River. However, leaders have more than one or two abilities. David's sending messages to be delivered by the priests, who dealt with public speaking every day, was a brilliant move. He does not send Joab with these messages, who might be a little too blunt with the elders of Judah. Furthermore, Joab led the establishment army against Absalom.

2Samuel 19:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine plural, Qal perfect	Strong's #7971 BDB #1018
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>return, turn, turn back, reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine singular, Qal imperative	Strong's #7725 BDB #996
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced GE ^b -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: Consequently, they sent [this message] to the king: “Return [to Judah], [both] you and your military men.” The men of Judah call for David to return to Judah.

We do not know all that is in the message, whether it is actually this brief, or if there is more to it. What is found in the rest of the chapter suggests that this was a big celebration which included food and lots of people, but that is more by implication than from being stated outright. As we have covered already, David does not simply return to Jerusalem and start ruling again. There needs to be an acceptance of his authority.

What appears to be occurring here, but is downplayed, is that this is probably going to almost be a coronation, and a celebration. The idea is, most of the people of Israel are going to show up to welcome the king and to escort him back. However, there are precious few details in this chapter as to what occurred exactly.

Many translators begin a new paragraph mid-verse in v. 15.

And so returns the king and so he comes as far as the Jordan. And Judah came the Gilgal-ward to go to meet the king to bring over the king the Jordan.

2Samuel
19:15

Therefore, the king [began to] return and he came as far as the Jordan [River]. [The elders and other men of] Judah came to Gilgal to go to meet the king [and] to bring the king over the Jordan.

Therefore, the king began to return and he came as far as the Jordan River. The elders and other men of Judah went to Gilgal in order to meet the king and to bring him across the Jordan.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.
Masoretic Text (Hebrew)	And so returns the king and so he comes as far as the Jordan. And Judah came the Gilgal-ward to go to meet the king to bring over the king the Jordan.
Peshitta (Syriac)	So the king returned and came to the Jordan. And Judah came to Gilgal to meet the king and bring the king over the Jordan.
Septuagint (Greek)	And the king returned, and came as far as the Jordan. And the men of Judah came to Gilgal on their way to meet the king, to cause the king to pass over the Jordan.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David started back and had gone as far as the Jordan River when he met the people of Judah. They had gathered at Gilgal and had come to help him cross the river.
Easy English	So David started to return. He reached the river Jordan. All the people of *Judah went to Gilgal. They went to meet David and to bring him across the Jordan.
New Berkeley Version	So the king moved homeward. When he had gotten as far as the Jordan, Judah turned out to Gilgal to go and meet the monarch and escort him across the Jordan.
New Living Translation	David's Return to Jerusalem So the king started back to Jerusalem. And when he arrived at the Jordan River, the people of Judah came to Gilgal to meet him and escort him across the river.
The Voice	So the king came back to the Jordan River. <i>The people of Judah</i> turned out to meet him at Gilgal, <i>and they celebrated</i> as he crossed back over the Jordan <i>into his kingdom</i> . This may be the only translation which recognizes that there is a celebration takings place.

Partially literal and partially paraphrased translations:

American English Bible	So, the king traveled toward the JorDan, and all the men of Judah came to GilGal to welcome the king and to accompany him across [the river].
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Christian Community Bible	So the king came back and the men of Judah went over to Gilgal to welcome him and help him cross the Jordan.
New Advent (Knox) Bible	So the king set out for home, and by the time he reached the Jordan, the whole of Juda had assembled at Galgal to meet him and escort him over the river.
New American Bible (2011)	<i>David and Shimei.</i> So the king returned, and when he reached the Jordan, Judah had come to Gilgal to meet him and to bring him across the Jordan.
NIRV	Then the king returned. He went as far as the Jordan River. The men of Judah had come to Gilgal to welcome the king back. They had come to bring him across the Jordan.
New Jerusalem Bible	So the king started home and reached the Jordan. Judah, coming to meet the king to escort him across the Jordan, had arrived at Gilgal.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king returned and came to the Jordan. Judah went to greet the king, and came to Gilgal for the king's passing of the Jordan.
Bible in Basic English	So the king came back, and came as far as Jordan. And Judah came to Gilgal, meeting the king there, to take him back with them over Jordan.
The Expanded Bible	Then the king returned as far as the Jordan River. The men of Judah came to Gilgal to meet him and to bring [escort] him across the Jordan.
Ferar-Fenton Bible	The king consequently returned and came to the Jordan, and Judah came to Ghilgal marching to meet the king, to bring the king, over Jordan.
NET Bible®	So the king returned and came to the Jordan River [The word "River" is not in the Hebrew text, but has been supplied in the translation for clarity]. Now the people of Judah [The Hebrew text has simply "Judah."] had come to Gilgal to meet the king and to help him [Heb "the king." The pronoun ("him") has been used in the translation to avoid redundancy.] cross the Jordan.
NIV, ©2011	Then the king returned and went as far as the Jordan. Now the men of Judah had come to Gilgal [S 1Sa 11:15] to go out and meet the king and bring him across the Jordan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king started back and arrived at the Yarden, while Y'hudah came to Gilgal in order to meet the king and bring the king over the Yarden.
exeGesés companion Bible	And the sovereign returns and comes to Yarden: and Yah Hudah comes to Gilgal - comes to meet the sovereign to pass the sovereign over Yarden:.
Judaica Press Complete T.	And the king returned, and he came to the Jordan. And Judah came to Gilgal to go towards the king and to lead the king across the Jordan.
Orthodox Jewish Bible	So HaMelech returned, and came to Yarden. And Yehudah came to Gilgal, to go to meet HaMelech, to conduct HaMelech over Yarden.
<i>The Scriptures</i> 1998	So the sovereign returned and came to the Yardēn. And Yehudāh came to Gilgal, to go to meet the sovereign, to bring the sovereign over the Yardēn.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So [David] returned and came to the Jordan. And Judah came to Gilgal to meet the king, to conduct him over the Jordan.
English Standard Version	So the king came back to the Jordan, and Judah came to Gilgal to meet the king and to bring the king over the Jordan.

Green's Literal Translation	And the king returned and came in to the Jordan. And Judah had come to Gilgal, to go to meet the king, to bring the king over the Jordan.
Kretzmann's Commentary	So the king returned and came to Jordan. And Judah, the representatives of the entire tribe, came to Gilgal, in the valley of Jordan, to go to meet the king, to conduct the king over Jordan. All was ready for a solemn and joyous reception.
New King James Version	Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.
A Voice in the Wilderness	And the king returned and came to the Jordan. And Judah had come to Gilgal, to go to meet the king, to bring the king across the Jordan.
Webster's Bible Translation	So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.
Young's Updated LT	And the king turns back, and comes in unto the Jordan, and Judah has come to Gilgal, to go to meet the king, to bring the king over the Jordan.

The gist of this verse: King David comes to the Jordan, while the people of Judah have gathered in Gilgal, on the other side of the Jordan, to welcome him home.

2Samuel 19:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Therefore, the king [began to] return... The king was in Mahanaim, and now he is making his way back to a good place to cross at the Jordan. David will be accompanied by most of his soldiers and supporters and household (his wives and whatever children traveled with him).

2Samuel 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

2Samuel 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâr ^e dên (יָרְדֵן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...and he came as far as the Jordan [River]. The verb *to return* can focus on the journey and the intent as much as the end result. So we are viewing David in the process of returning to Jerusalem. He comes as far as the Jordan River.

The narrative which follows is not entirely in chronological order. David will not actually cross over the Jordan until we get to v. 39. However, Mephibosheth will speak to David in Jerusalem in v. 25. Therefore at least a portion of this narrative around v. 25 actually occurs after v. 39. We know this in two ways: (1) David has to cross over the Jordan to get to Jerusalem; and (2) a chronological narrative would be filled with wâw consecutives and imperfect verbs, one right after another.

The people that David speaks with come out to see him cross over the Jordan; but not all of them speak to David while he is on route to Jerusalem. However, this sets up somewhat of a parallel to the people that he met when he left Jerusalem. What we have are a **series of parallel meetings** between those which occurred when David was exiting Jerusalem and those which occurred mostly on David's return to Jerusalem. After the final meeting, we will look at the parallels.

2Samuel 19:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo- DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
Gil ^e gâl (גִּלְגַּל) [pronounced gil ^e -GAWL]	<i>sacred circle of stones and is transliterated Gilgal</i>	proper noun, location with the definite article with the directional hê	Strong's #1537 BDB #166

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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2Samuel 19:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [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	Strong's #7122 & #7125 BDB #896
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [The elders and other men of] Judah came to Gilgal... Gilgal is the last stop on the west side of the Jordan River before crossing over the Jordan. This is what was necessary. David is the king. He cannot just wander into Jerusalem, walk through the front door of his palace, and begin being king again. The people need to bring him in. The people need to show support for him. That is what this gathering is all about.

The noun *Judah* is a **metonym** for *the elders and people of Judah*.

2Samuel 19:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âbar (אָבַר) [pronounced gaw ^b -VAHR]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	Hiphil infinitive construct	Strong's #5674 BDB #716
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yâr ^e dên (יָרְדֵן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...to go to meet the king [and] to bring the king over the Jordan. These people were going to meet the king, in such a way as to show him support. When it comes to bringing the king over the Jordan, there was perhaps some sort of royal cart that David would sit in, and 4 men would lift this thing and carry him over the Jordan River (David will be brought across the river in some way; the exact nature of the transport is not told to us). All around would be men from Judah and Israel who are showing their support for King David.

Guzik: *David would not return as king until he was welcomed, until hearts were swayed to receive him...David left Israel as a desperate fugitive, rejected by the nation and hunted by his son Absalom. He came back escorted by thousands of enthusiastic supporters.*⁷⁰

V. 15 reads: Therefore, the king began to return and he came as far as the Jordan River. The elders and other men of Judah went to Gilgal in order to meet the king and to bring him across the Jordan. To which, Poole adds: *To attend upon the king in his passage over Jordan, and to furnish him with conveniences for his passage and journey.*⁷¹

One would expect there to be Levite singers here and the reading of psalms; but none of that is mentioned.

Chapter Outline

Charts, Graphics and Short Doctrines

Shimei ben Gera's Public Apology to David

And so hastens Shimei ben Gera the son of the Benjamin who [is] from Bahurim. And so he comes down with a man of Judah to meet the king David. And a thousand a man [are] with him from Benjamin. And Ziba a servant-boy of a house of Saul and five-teen his sons and twenty his servants with him. And they had gone over the Jordan to faces of the king.

2Samuel
19:16–17

Shimei ben Gera, the Benjamite who [is] from Bahurim hustled and he came down with the men of Judah to meet King David (and 1000 men from Benjamin are with him). Also, Ziba, the [former] servant of the house of Saul (with his 15 sons and 20 servants) had come to the Jordan [River] before the king.

Shimei ben Gera, the Benjamite from Behurim hustled on down from Benjamin with a thousand men to join with the men of Judah to meet King David. Ziba, the former servant in Saul's house, and his 15 sons and 20 servants, also came to the Jordan River before the king arrived.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And Semei the son of Gera the son of Jemini of Bahurim, made haste and went down with the men of Juda to meet king David, With a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan.

Masoretic Text (Hebrew)

And so hastens Shimei ben Gera the son of the Benjamin who [is] from Bahurim. And so he comes down with a man of Judah to meet the king David. And a thousand a man [are] with him from Benjamin. And Ziba a servant-boy of a house of Saul and five-teen his sons and twenty his servants with him. And they had gone over the Jordan to faces of the king.

⁷⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 19:15–18a.

⁷¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:15.

Peshitta (Syriac)	And Shimei the son of Gera, a Benjamite, made haste and came down with the men of Judah to meet King David. And Ziba the servant of Saul and his fifteen sons and his twenty servants with him crossed over and constructed a bridge over the Jordan before the king.
Septuagint (Greek)	And Shimei the son of Gera, the Benjamite, of Bahurim, made haste and went down with the men of Judah to meet King David. And a thousand men of Benjamin were with him, and Ziba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him. And they went directly down to the Jordan before the king.
Significant differences:	The Latin lacks <i>before the king</i> at the very end.

Thought-for-thought translations; paraphrases:

Common English Bible	Gera's son Shimei, the Benjaminite from Bahurim, hurried down with the people of Judah to meet King David. A thousand men from Benjamin were with him. Ziba too, the servant of Saul's house, along with his fifteen sons and twenty servants, rushed to the Jordan ahead of the king to do the work of ferrying [LXX; MT while the crossing was under way, to ferry] over the king's household and to do whatever pleased him. A portion of v. 18 is included for context.
Contemporary English V.	Shimei the son of Gera was there with them. He had hurried from Bahurim to meet David. Shimei was from the tribe of Benjamin, and a thousand others from Benjamin had come with him. Ziba, the chief servant of Saul's family, also came to the Jordan River. He and his fifteen sons and twenty servants waded across to meet David.
Easy English	David and Shimei Now Shimei was the son of Gera. He came from the *tribe of Benjamin. He lived in Bahurim. He hurried with the men of *Judah to meet King David. Shimei had 1000 men with him who came from the *tribe of Benjamin. Ziba was also with him. Ziba was the chief servant from Saul's family. Ziba's 15 sons and 20 servants were also with him. They rushed to the river Jordan to meet the king.
Easy-to-Read Version	Shimei son of Gera was from the family group of Benjamin. He lived in Bahurim. Shimei hurried down to meet King David. Shimei came with the people of Judah. About 1,000 people from the family group of Benjamin came with Shimei. Ziba the servant from Saul's family also came. Ziba brought his 15 sons and 20 servants with him. All these people hurried to the Jordan River to meet King David.
<i>The Message</i>	Even Shimei son of Gera, the Benjaminite from Bahurim, hurried down to join the men of Judah so he could welcome the king, a thousand Benjaminites with him. And Ziba, Saul's steward, with his fifteen sons and twenty servants, waded across the Jordan to meet the king and brought his entourage across, doing whatever they could to make the king comfortable. A portion of v. 18 is included for context.
New Living Translation	Shimei son of Gera, the man from Bahurim in Benjamin, hurried across with the men of Judah to welcome King David. A thousand other men from the tribe of Benjamin were with him, including Ziba, the chief servant of the house of Saul, and Ziba's fifteen sons and twenty servants. They rushed down to the Jordan to meet the king.
The Voice	Shimei (son of Gera, the Benjaminite from Bahurim), <i>who had abused David on his way into exile</i> , was one of those in the throngs hurrying to meet David. He joined 1,000 people from Benjamin. Ziba, the servant of the house of Saul <i>who had spoken with David on his way into exile</i> , and his 15 sons and 20 servants who also hurried down to the Jordan before the king, kept crossing the ford to assist in moving the king's household and was anxious to help in any other way. A portion of v. 18 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Then ShiMei (the son of Gera, the son of the Benjaminite from BaUrim) hurried with the men of Judea to meet King David, and he brought along a thousand men from Benjamin, as well as Ziba (the servant of the house of Saul) and his fifteen sons and twenty servants. They all went straight to the king at the JorDan to officially welcome him as he crossed the ford (in order to satisfy his family, and to do the right thing in his eyes). A portion of v. 18 is included for context.
Christian Community Bible	Shimei, son of Gera, the Benjaminite from Bahurim, hurried down with the people of Judah to meet king David. He had taken with him a thousand men from Benjamin. Ziba also, the steward of Saul's family, hurried down to the Jordan before the king with his fifteen sons and twenty servants. He helped the king's household cross the ford and attended to his needs. A portion of the next verse is included for context.
New Advent (Knox) Bible	Semei the son of Gera, the Benjamite, hastened to bear them company, welcoming king David with a thousand of his own tribesmen; there was Siba, too, that had once been a servant in the court of Saul, with his fifteen sons and twenty servants of his, and these, plunging into the Jordan.
New American Bible (2011)	Shimei, son of Gera, the Benjaminite from Bahurim, hurried down with the Judahites to meet King David, [2Sm 17:25; 20:4.] accompanied by a thousand men from Benjamin. Ziba, too, the servant of the house of Saul, accompanied by his fifteen sons and twenty servants, hastened to the Jordan before the king. 2Sm 16:5-13.
NIRV	Shimei, the son of Gera, was among them. Shimei was from Bahurim in the territory of Benjamin. He hurried down to welcome King David back. There were 1,000 people from Benjamin with him. Ziba, the manager of Saul's house, was with him too. And so were Ziba's 15 sons and 20 servants. All of them rushed down to the Jordan River. That's where the king was.
New Jerusalem Bible	Shimei son of Gera, the Benjaminite of Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand men from Benjamin. Ziba, servant of the House of Saul, with his fifteen sons and twenty servants, arrived at the Jordan before the king and worked manfully ferrying the king's family across and doing whatever he required. A portion of v. 18 (actually, v. 19 in the NJB) is included for context.
Revised English Bible	Shimei son of Gera the Benjamite from Bahurim hastened down among the men of Judah to meet King David with a thousand men from Benjamin; Ziba was there too, the servant of Saul's family, with his fifteen sons and twenty servants. They rushed into the Jordan under the king's eyes and crossed to and fro conveying his household in order to win his favor. A portion of v. 18 is included for context.
Today's NIV	Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Shimei the son of Gera, a Benjamite of Bahurim, hastened and descended with the men of Judah to greet King David with a thousand men of Benjamin with him, and Ziba the lad of the house of Saul, his fifteen sons and his twenty servants with him. They prospered to the Jordan to face the king.
Bible in Basic English	And Shimei, the son of Gera, the Benjamite from Bahurim, got up quickly and went down with the men of Judah for the purpose of meeting King David; And with him a thousand men of Benjamin, and Ziba, the servant of Saul, with his fifteen sons and twenty servants, came rushing to Jordan before the king, And kept going across the river to take the people of the king's house over, and to do whatever was desired by the king. A portion of v. 18 is included for context.

The Expanded Bible	Shimei son of Gera, a Benjaminite who lived in Bahurim, hurried down with the men of Judah to meet King David. With Shimei came a thousand Benjaminites. Ziba, the servant from Saul's family, also came, bringing his fifteen sons and twenty servants with him. They all hurried to the Jordan River to meet [arriving before] the king.
Ferar-Fenton Bible	Shemai-ben-Ghera, the Benjaminite of Bakhurim, also made haste, and went down with Judah to meet King David, and a thousand men with him from Benjamin; also Ziba the steward of the house of Saul, and his fifteen sons and twenty attendants, and they crossed the Jordan in the presence of the king. They crossed in a ferry-boat to carry over the family of the king and behaved well in his sight.
NET Bible®	Shimei son of Gera the Benjaminite from Bahurim came down quickly with the men of Judah to meet King David. There were a thousand men from Benjamin with him, along with Ziba the servant [Heb "youth."] of Saul's household, and with him his fifteen sons and twenty servants. They hurriedly crossed [Heb "rushed into."] the Jordan within sight of the king.
NIV, ©2011	Shimei [2Sa 16:5-13] son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand Benjamites, along with Ziba [S 2Sa 9:2], the steward of Saul's household [S Ge 43:16], and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shim'i the son of Gera, the Binyamini from Bachurim, hurried and came down with the men of Y'hudah to meet King David. There were a thousand men of Binyamin with him, also Tziva the servant of the house of Sha'ul with his fifteen sons and twenty servants; and they rushed into the Yarden ahead of the king to ferry the king's household across and do whatever else the king wanted done. A portion of v. 18 is included for context.
exeGesés companion Bible	...and Shimi the son of Gera a Ben Yaminiy of Bachurim hastens and descends with the men of Yah Hudah to meet sovereign David - with a thousand men of Ben Yamin and Siba the lad of the house of Shaul with his fifteen sons and his twenty servants; and they prosper over Yarden at the face of the sovereign.
Hebrew Names Version	Shim`i the son of Gera, the Binyamini, who was of Bachurim, hurried and came down with the men of Yehudah to meet king David. There were a thousand men of Binyamin with him, and Tziva the servant of the house of Sha'ul, and his fifteen sons and his twenty servants with him; and they went through the Yarden in the presence of the king.
Judaica Press Complete T.	And Shimei the son of Gera, the Benjamite who was from Bahurim hurried and came down with the men of Judah to meet King David. And a thousand men of Benjamin were with him, and Ziba the servant of the house of Saul, and his fifteen sons and twenty servants <i>were also</i> with him, and they split the Jordan before the king.
Orthodox Jewish Bible	And Shimei Ben Gera, a Ben HaYemini, which was of Bachurim, hastened and came down with the Ish Yehudah to meet Dovid HaMelech. And there were an elef ish of Binyamin with him, and Tziva the na'ar of the Bais Sha'ul, and his fifteen banim and his twenty avadim with him; and they went over Yarden before HaMelech.

Literal, almost word-for-word, renderings:

The Amplified Bible	And Shimei son of Gera, a Benjamite of Bahurim, hastily came down with the men of Judah to meet King David, And 1,000 men of Benjamin with him. And Ziba, the servant of the house of Saul, and his fifteen sons and twenty servants with him, rushed to the Jordan <i>and</i> pressed quickly into the king's presence.
Context Group Version	And Shimei the son of Gera, the Benjamite, who was of Bahurim, hurried and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty slaves with him; and they went through the Jordan in the presence of the king.
Darby Translation	And Shimei the son of Gera, the Benjaminite, who was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they forded the Jordan before the king.
English Standard V. – UK	David Pardons His Enemies And Shimei [ch. 16:5; 1 Kgs. 2:8] the son of Gera, the Benjaminite, from Bahurim, hurried to come down with the men of Judah to meet King David. And with him were a thousand men from Benjamin. And Ziba [ch. 9:2, 10; See ch. 16:1-4] the servant of the house of Saul, with his fifteen sons and his twenty servants, rushed down to the Jordan before the king, and they crossed the ford to bring over the king's household and to do his pleasure. A portion of v. 18 is included for context.
Kretzmann's Commentary	And Shimei, the son of Gera, a Benjamite, which was of Bahurim, the man who had behaved himself in such a vile manner during David's flight, 2Sam. 16:7-14. hasted and came down with the men of Judah to meet King David. He wanted to undo his evil, if possible, before he would be called to account. And there were a thousand men of Benjamin with him and Ziba, the servant of the house of Saul, he who had slandered his master when he met David by the way, 2Sam. 16:3, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king, fording the river in order to meet him on the east side.
New RSV	Shimei son of Gera, the Benjaminite, from Bahurim, hurried to come down with the people of Judah to meet King David; with him were a thousand people from Benjamin. And Ziba, the servant of the house of Saul, with his fifteen sons and his twenty servants, rushed down to the Jordan ahead of the king, while the crossing was taking place, to bring over the king's household, and to do his pleasure. A portion of v. 18 is added for context.
Webster's updated Bible	And Shimei the son of Gera, a Benjaminite, who [was] of Bahurim, hastened and came down with the men of Judah to meet king David. And [there were] a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.
Young's Updated LT	And Shimei son of Gera, the Benjamite, who is from Bahurim, hastens and comes down with the men of Judah, to meet king David, and a thousand men are with him from Benjamin, and Ziba servant of the house of Saul, and his fifteen sons and his twenty servants with him, and they have gone prosperously over the Jordan before the king.

The gist of this verse: David meets Shimei and Ziba, two men he met on his way out of Jerusalem.

2Samuel 19:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

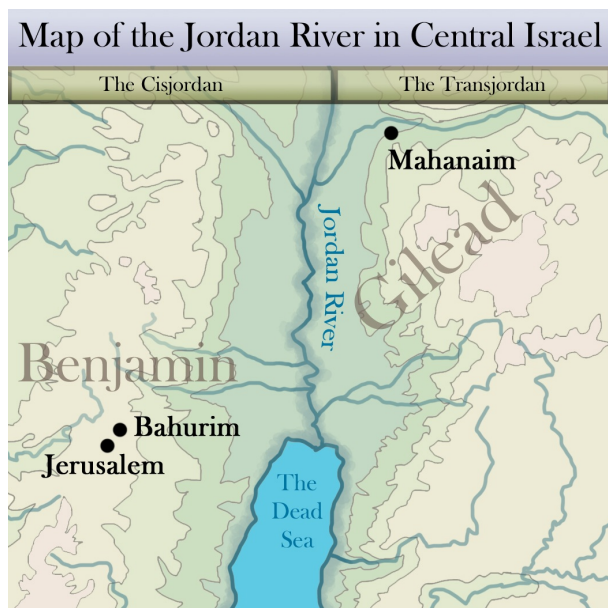
2Samuel 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māhar (מָהַר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person masculine singular, Piel imperfect	Strong's #4116 BDB #554
Shim ^e îy (שִׁמְעִי) [pronounced <i>shim^e-ĠEE</i>]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gêrâ' (גֵּרָא) [pronounced <i>gay-RAW</i>]	<i>a grain; transliterated Gera</i>	masculine singular, proper noun	Strong's #1617 BDB #173
Ben y ^e mîynîy (בֶּן יְמִינִי) [pronounced <i>ben-y^emee-NEE</i>]	<i>son of [my] right hand and is rendered Benjamite</i>	gentilic adjective with the definite article	Strong's #1145 BDB #122
Here this is spelled Ben hay ^e mîynîy (בֶּן יְמִינֵהוּ) [pronounced <i>behn-hay-mee-NEE</i>].			
'āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Bachûrîym (בָּחֻרִים) [pronounced <i>bahk-oo-REEM</i>]	<i>young men; young men's village; and is transliterated Bahurim</i>	proper singular noun; location	Strong's #980 BDB #104

Translation: *Shimei ben Gera, the Benjamite who [is] from Bahurim hustled...* We develop a good understanding of these people who knew David and mostly respected him; and we see how they interacted with David as the returning king.

Map of the Jordan River in Central Israel, from Bible Study and the Christian Life [website](#); accessed January 6, 2014. Judah and Benjamin border one another somewhere between Bahurim and Jerusalem. Benjamin began as the ruling tribe, but King Saul lost it for Benjamin. David of Judah took the crown from Saul (God gave it to David). So often, as one might expect, there would be some animosity between some factions in Benjamin and some people in Judah.

Shimei coming down to meet David is something that you might not quite expect. We last saw Shimei when David was on the run from Absalom. *When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually. And he threw stones at David and at all the*



servants of King David, and all the people and all the mighty men were on his right hand and on his left. And Shimei said as he cursed, "Get out, get out, you man of blood, you worthless man! The LORD has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood." Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and take off his head." But the king said, "What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, 'Curse David,' who then shall say, 'Why have you done so?'" (2Sam. 16:5–10; ESV)

We saw David at a low point when he was leaving Jerusalem. He could have struck out in anger against Shimei, but he chose not to. Now he returns as king, and there is no challenge to his throne, and if David wants to, he can settle and old score here.

The fact that Shimei hustles here to get to David, hoping to get an audience with him as quickly as possible, suggests that Shimei knows David's movements and knows that David is being brought back as king, with popular support. In 2Sam. 16, we had the impression that Shimei is just some nutball who happened to cross David's path earlier, and decided to give him what for. This meeting suggests that the previous meeting was not just happenstance, but that Shimei knew where David was going to be, as he left out of Jerusalem, and Shimei got there to speak his mind. Shimei's having his morning bowl of Cheerio and one of his many aides comes to him and says, "I know that you have been bad-mouthing King David for a very long time. Well, news is, he is leaving Jerusalem right now, and his son is moving into Jerusalem to rule. We think he is going to be right here [pointing to a map] by nightfall. Maybe you would like to tell him what you feel face to face?" And Shimei took this opportunity.

Application: This isn't as weird as you might think it is. Let's say that you are politically conservative and you have just found out that President Obama is going to be at one of your favorite haunts, and that the owner of that establishment could see to it that you get 5 minutes with the president (if you are a confused liberal; then imagine this same scenario with President George W. Bush). Look, I know I am not going to change President Obama's mind about anything, but if I had the chance to get 5 minutes to tell him what I thought of his policies, I would seriously be tempted to do that.

So I am suggesting to you that back in 2Sam. 16, Shimei went to meet up with David on purpose; that he had some issues with David; and he was going to give David what for. However, at this point in our narrative, Shimei is running down David again, but this time to apologize to him. If Shimei knows how to find David right here; then it is very likely that he knew how to find David previously.

We do not know in every instance which side of the Jordan River we are on. If these meetings took place in this order, then it appears that David crossed the River with Barzillai down in v. 31. That would mean that the meetings which take place before that all are on the east side of the River. However, two of the three people David is speaking with come from the other side of the Jordan. Our conclusion will be that these meetings are not in chronological order.

2Samuel 19:16b

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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
ʿim (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767

2Samuel 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [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	Strong's #7122 & #7125 BDB #896
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and he came down with the men of Judah to meet King David... The men of Judah and Shimei would be coming from different directions to meet David. Therefore, he is spoken of *with the men of Judah* only in the sense that both sets of people came to meet David. Whether they met a little before they came to Gilgal is not known. But there is no reason to think that Shimei went down to Jerusalem and then came back up with the men of Judah. It is far more likely that all of these people became aware of David returning as king, and they all went to meet the king, coming from their respective homes.

What appears to be the case is, Shimei came out of the hill country of Benjamin, with 1000 men, while, at the same time, the people of Judah came down from the hill country of Judah, and they both converged on Gilgal. They had all come to meet King David—the people of Judah to reaffirm his kingship and Shimei to apologize.

2Samuel 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eleph (אֶלֶף) [pronounced EH-lef]	<i>thousand, family, (500?); military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

2Samuel 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Bin ^e yâmin (בִּנְיָמִין) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Also spelled Bin^eyâmîyn (בִּנְיָמִיִּן) [pronounced *bin-yaw-MEEN*].

Translation: ...[\(and 1000 men from Benjamin are with him\)](#). Shimei is well-aware of what an ass he made himself out to be when David had met him back in 2Sam. 16, and he knows that he might be facing an execution at the hands of a reconfirmed king. So Shimei does not just show up to apologize; he shows up with 1000 men. With David as king, and with Shimei living so close to him (over and over again, we are reminded that he is a Benjamite with men of Benjamin with him), Shimei needs to make amends with David. However, he does not come alone. He shows up with 1000 men as well. We are not told why they are there, because they could be there for two very different reasons (1) to witness his heartfelt apology to David or (2) to back him up just in case David decided to execute him right there on the spot. In reading his apology, still to come, it sounds more like the former reason. Furthermore, he knows that David's army was victorious, so even this group of 1000 men are not going to go to war with King David over Shimei's honor.

Back in 2Sam. 16, it may have appeared the Shimei was somewhat of a nutcase, throwing rocks and yelling at David. However, it is clear that he is a leader of sorts, and that he is able to muster 1000 men (something that you or I probably could not do).

The timing here is fortuitous for Shimei. After a victory, it is reasonable to assume that King David is going to be as magnanimous as ever. Better to try to get on David's right side on this day, rather than to show up to Jerusalem on a day that isn't as good for King David.

2Samuel 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Tsîybâ' (צִיבָא) [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-gahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular construct	Strong's #5288 & #5289 BDB #654

2Samuel 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Shā'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

Translation: Also, Ziba, the [former] servant of the house of Saul... With Ziba, we have this whole other situation which is difficult to quantify.

We have gone back and recalled who Shimei was; but there is also Ziba.

Now, who is Ziba again?

1. Ziba is found in 3 passages of the Old Testament: 2Sam. 9 16:1–4 19:17–30.
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. God the Holy Spirit sees fit to mention this children and servants on several occasions. 2Sam. 9:10b–12 19:17
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.
10. When David was leaving Jerusalem, Ziba showed up with a few supplies (not a huge amount, but some) for David and his men. He seems to take full credit for bringing this stuff to David. A great man, when asked who these things are from, would have said, "Mephibosheth, my lord, sent me here with these items. We were so rushed that we were unable to gather up more for the king." But that is not what Ziba said. Therefore, based upon this false information, David said, "**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."** (2Sam. 16:4b; ESV) So Ziba manages to get David to give him all of Mephibosheth's land through his duplicity.
11. Bear in mind that Ziba cannot really take possession of all of this land unless David reigns in Jerusalem. Back in 2Sam. 16, David gave Ziba the land, but David was also on his way out of town, being deposed by Absalom. However, now that David has returned, Ziba can push forward on this land deal, to take Mephibosheth's land from him.
12. The Bible does not set up a series of heroes and villains; but the white hats have flaws and some white hats have many flaws. Ziba is one of those flawed people. When David assigned him to return to his

Now, who is Ziba again?

master Mephibosheth, he did. But he appeared to be ready to play the angles to his own benefit. We will get to hear what Mephibosheth has to say in this chapter. We will not hear from Ziba, however.

Most of these points came directly from **2Samuel 16** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Bible.org briefly recalls Ziba: *When David first became king of Israel he wanted to fulfill his covenant with Jonathan, and so he began to search for any descendants of Saul and Jonathan. He was told about Ziba, who was a servant of Saul until his death. Ziba was summoned to David, and this man told the king about one surviving son, Mephibosheth, who had been crippled since childhood. David sent for Mephibosheth, gave him all the properties that had belonged to Saul, as well as Ziba and his household as his servants. In addition, David had Mephibosheth sit at his table as a son. When David fled from Jerusalem, Ziba met him on the way with provisions for the trip. When David asked about Mephibosheth, Ziba told the king he had chosen to stay in Jerusalem, hoping he might gain the throne of his grandfather, Saul. At that time, David gave Ziba all of Mephibosheth's inheritance, which he had formerly given to this son of Jonathan.*⁷²

Interestingly enough, if David and Ziba interact, it is not recorded.

Chapter Outline

Charts, Graphics and Short Doctrines

Quite frankly, this mention of Ziba is a little weird. For this passage (vv. 16–23), this is all about Shimei and his apology to David. Ziba seems to be thrown in there, but we do not know if there was a personal meeting with him (there does not appear to be).

There appear to be several things occurring all at once. In 2Sam. 19:18, David appears to be crossing the Jordan, but it is clear that he crosses the Jordan with Barzillai in 2Sam. 19:39. This would suggest that David deals with Shimei, Ziba, and Barzillai almost simultaneously. Let me suggest, when Ziba saw all that was going on, he did not attempt to get a private audience with the king. Furthermore, King David had already given him what he wanted—all of Mephibosheth's land. Ziba could not really get anything out of David other than a reaffirmation that all Mephibosheth's land now belonged to him. So Ziba hung back, and was just in the crowd waving to David and cheering, as he returned.

2Samuel 19:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
chāmishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral; construct form	Strong's #2568 BDB #331
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

⁷² <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

2Samuel 19:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘es ^e rîym (עשרים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
‘ebed (עֶבֶד) [pronounced <i>GE^e-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
’êth (אֵת) [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 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...[\(with his 15 sons and 20 servants\)](#)... As noted before, the Bible speaks of all these children and servants, indicating that Ziba may have profited from Saul's death. Furthermore, David had to make Ziba subordinate himself to Mephibosheth, Saul's lame son.

2Samuel 19:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâlach (צָלַח) [pronounced <i>tsaw-LAHCH</i>]	<i>to come upon, to rush upon, to prosper, to be prosperous</i>	3 rd person masculine plural, Qal perfect	Strong's #6743 BDB #852
Tsâlach means <i>to go over, to go through</i> [a river, for instance] when followed by an accusative. <i>To prosper, to be prosperous</i> generally followed by a lâmed preposition; <i>to come upon, to rush upon</i> generally followed by the prepositions ‘al or ‘el. Barnes likens this verb more to a fire which <i>breaks out and spreads</i> , as the word is so used in Amos 5:6.			
Yâr ^e dên (יָרֵד) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
lâmed (ל) [pronounced <i>l^e</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

2Samuel 19:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the <i>edge of a sword</i>]. L ^e pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
These 3 words are also found in v. 8.			

Translation: ...had come to the Jordan [River] before the king. David had a number of people who met up with him, to welcome him back, and to clear the air, in some cases.

Since many of these men are coming from west of the Jordan (Shimei and Ziba), it appears that they come to the west side of the Jordan to greet the king. It will become clear that these meetings are not in chronological order, so the confusion about what side of the river we are on is mitigated by that fact. David remains east of the Jordan, and apparently helps members of his family to go over to the west side, and at some point, he goes over himself in a royal procession.

This is what we have: Shimei ben Gera, the Benjamite from Behurim hustled on down from Benjamin with a thousand men to join with the men of Judah to meet King David. Ziba, the former servant in Saul's house, and his 15 sons and 20 servants, also came to the Jordan River before the king arrived. Interestingly enough, we will hear what Shimei has to say. However, even though it is noted that Ziba shows up, what he says to David is not recorded. Or, even more likely, there was no private meeting between David and Ziba. However, Ziba's master, Mephibosheth, will also show up, and what he has to say will be recorded in the Word of God.

And crossed over the ferry to bring over a house of the king and to do the good in his eyes. And Shimei ben Gera fell down to faces of the king in his crossing over in the Jordan. And so he says unto the king, "Do not think to me, my adonai, iniquity and do not remember which did your servant in the day which went out my adonai the king from Jerusalem to place the king unto his heart; for knew your servant that I [even] I have sinned and behold, I came the day a first to all a house of Joseph to come down to meet my adonai the king."

2Samuel
19:18–20

The ferry to bring the house of the king crossed over and [was made available] to do [what is] right in his eyes. Then Shimei ben Gera fell down before the king when he crossed over the Jordan. He said to the king, "Do not impute iniquity [or, *an offense*] to me, my adonai and [please] do not remember what your servant did on the day which my adonai the king went out from Jerusalem; [and please do not] think about this [lit., *let the king set (it) on his heart*]; for your servant knows that I [even I] sinned [against you]. Behold, I have come today—first of all the house of Joseph—to come to meet my adonai the king."

A ferry was placed at the king's disposal, to bring him and his family across the Jordan River. Shimei, the son of Gera, was there to meet him as he was about to cross the Jordan, falling down before the king in reverence to him. He said, "Do not impute iniquity to me, my lord and please do not remember the things which your servant said and did when you were leaving Jerusalem. Please do not dwell on these things. I know what I did was very wrong. I have come to you this day, the first from all the house of Joseph, to meet my lord, the king."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	They passed the fords before the king, <u>that they might help over the king's household, and do according to his commandment.</u> And Semei the son of Gera falling down before the king, when he was come over the Jordan, Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of your servant on the day that you, my lord, the king, went out of Jerusalem, nor lay it up in your heart, O king. For I your servant acknowledge my sin: and therefore I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.
Masoretic Text (Hebrew)	And crossed over the ferry to bring over a house of the king and to do the good in his eyes. And Shimei ben Gera fell down to faces of the king in his crossing over in the Jordan. And so he says unto the king, "Do not think to me, my adonai, iniquity and do not remember which did your servant in the day which went out my adonai the king from Jerusalem to place the king unto his heart; for knew your servant that I [even] I have sinned and behold, I came the day a first to all a house of Joseph to come down to meet my adonai the king."
Peshitta (Syriac)	And they constructed rafts to bring over the kings household and to do whatever was good in his sight. And Shimei the son of Gera fell down before the king as he was crossing the Jordan; And said to the king, Let not my lord impute iniquity to me, neither remember that which your servant did perversely the day that my lord the king went out of Jerusalem; let not my lord the king take it to his heart. For your servant does know that I have sinned; therefore, behold, I have come this day the first of all the house of Joseph to go down to meet my lord the king.
Septuagint (Greek)	And they performed the service of bringing the king over; and a ferryboat went across to move the household of the king, and to do that which was right in his eyes. And Shimei the son of Gera fell on his face before the king, as he went over the Jordan, and said to the king, Let not my lord now impute iniquity, and remember not all the iniquity of your servant in the day in which my lord went out from Jerusalem, so that the king should mind it. For your servant knows that I have sinned; and behold, I have come this day before all Israel and the house of Joseph, to go down and meet my lord the king.
Significant differences:	The second phrase of the Latin does not really match the second phrase in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	Gera's son Shimei fell down before the king when he crossed the Jordan. He said to the king, "May my master not hold me guilty or remember your servant's wrongdoing that day my master the king left Jerusalem. Please forget about it, Your Majesty [19:18-19 Heb uncertain], because your servant knows that I have sinned. But look, I am the first person from the entire family of Joseph to come down today and meet my master the king."
Contemporary English V.	Then they brought David's family and servants back across the river, and they did everything he wanted them to do. Shimei crossed the Jordan River and bowed down in front of David. He said, "Your Majesty, I beg you not to punish me! Please, forget what I did when you were leaving Jerusalem. Don't even think about it. I know I was wrong. That's why I wanted to be the first one from the northern tribes to meet you."
Easy English	They crossed the river where it was shallow. They helped the king and all his family to cross over the river. And they did whatever the king wanted.

When Shimei, the son of Gera, crossed the Jordan, he laid on the ground in front of the king. Shimei said to the king, 'My master, please forgive me. I did a terrible thing on the day that my master the king left Jerusalem. Do not remember what I did. I hope that the king will forget about it. I am your servant. I know that I have *sinned. But today I am the first person from the entire family of Joseph to meet my master the king.'

Easy-to-Read Version

The people went across the Jordan River to help bring the king's family back to Judah. The people did anything the king wanted. While the king was crossing the river, Shimei son of Gera came to meet him. Shimei bowed down on the ground in front of the king. Shimei said to the king, "My lord, don't think about the wrong things I did. My lord and king, don't remember the bad things I did when you left Jerusalem. You know that I sinned. That is why today I am the first person from Joseph's family [This probably means the Israelites that followed Absalom. Many times the name Ephraim (a son of Joseph) is used for all of the family groups in northern Israel.] to come down and meet you, my lord and king."

Good News Bible (TEV)

They crossed the river to escort the royal party across and to do whatever the king wanted. As the king was getting ready to cross, Shimei threw himself down in front of him and said, "Your Majesty, please forget the wrong I did that day you left Jerusalem. Don't hold it against me or think about it any more. I know, sir, that I have sinned, and this is why I am the first one from the northern tribes to come and meet Your Majesty today."

The Message

And Ziba, Saul's steward, with his fifteen sons and twenty servants, waded across the Jordan to meet the king and brought his entourage across, doing whatever they could to make the king comfortable. Shimei son of Gera bowed deeply in homage to the king as soon as he was across the Jordan and said, "Don't think badly of me, my master! Overlook my irresponsible outburst on the day my master the king left Jerusalem--don't hold it against me! I know I sinned, but look at me now--the first of all the tribe of Joseph to come down and welcome back my master the king!" A portion of v. 17 is included for context.

New Berkeley Version

Shimei the son of Gra fell before the king, as he was about to make the Jordan crossing, imploring him, "O my master, do not hold me guilty! Do not retain in your memory the perverse way your servant acted the time my master the king left Jerusalem, that the king should keep it in mind! For your servant acknowledges how I have sinned. See, I have come today as the first of all the house of Joseph [He counts his tribe of Benjamin as part of northern Israel (compare v. 11), under the leadership of the Joseph tribes of Ephraim and Manasseh, differing from Judah in the south.] to come down to greet my master the king!"

New Century Version

The people went across the Jordan to help bring the king's family back to Judah and to do whatever the king wanted. As the king was crossing the river, Shimei son of Gera came to him and bowed facedown on the ground in front of the king. He said to the king, "My master, don't hold me guilty. Don't remember the wrong I did when you left Jerusalem! Don't hold it against me. I know I have sinned. That is why I am the first person from Joseph's family to come down and meet you today, my master and king!"

New Life Bible

They crossed the river to bring over those of the king's house, and to do what pleased him. Gera's son Shimei fell down in front of the king as he was about to cross the Jordan. He said to the king, "Let not my lord think I am guilty. Do not remember what your servant did wrong on the day when my lord the king left Jerusalem. Let not the king take it to heart. For your servant knows that I have sinned. So I have come today. I am the first of all the family of Joseph to come down to meet my lord the king."

New Living Translation

They crossed the shallows of the Jordan to bring the king's household across the river, helping him in every way they could.

David's Mercy to Shimei

As the king was about to cross the river, Shimei fell down before him. "My lord the king, please forgive me," he pleaded. "Forget the terrible thing your servant did when you left Jerusalem. May the king put it out of his mind. I know how much I sinned. That is why I have come here today, the very first person in all Israel[c] to greet my lord the king."

The Voice

Then Shimei, the son of Gera, fell in front of the king before he crossed the Jordan. **Shimei:** Please, my lord, don't hold me guilty or hold a grudge for what I did against you on the day you left Jerusalem, cursing you and throwing stones at you. May the king forget it ever happened! I, your servant, know that what I did was wrong. That's why I've come today, to be the first of all the house of Joseph to greet my king. A portion of v. 18 is left off. This does appear to be a logical place to begin this paragraph.

Partially literal and partially paraphrased translations:

American English Bible

They all went straight to the king at the JorDan to officially welcome him as he crossed the ford (in order to satisfy his family, and to do the right thing in his eyes). So, ShiMei (the son of Gera) fell to his face before the king at the JorDan, and he said: 'Please, my lord; forgive the lawless way that your servant acted when the king left JeruSalem. please put it out of your heart; for, your servant knows that he has sinned! Now look; here I've come before all IsraEl and the house of JoSeph today, to welcome back my lord the king.' A portion of v. 17 is included for context.

Beck's American Translation

Shimei, Gera's son, bowed down before the king just as he was going to cross the Jordan. "Don't count the sin against me," he asked the king, "and don't remember the wrong your servant did the day my lord the king left Jerusalem, or take it to heart. I, your servant, know I have sinned, and you see how today I have come as the first of all the people of Joseph to go down to meet my lord the king."

Christian Community Bible

He [Ziba] helped the king's household cross the ford and attended to his needs. Shimei the son of Gera fell down before the king, as he was about to cross the Jordan, and said to him, "Let not my lord hold me guilty or remember the wrong your servant did when my lord the king left Jerusalem. Let not the king remember this, for I confess that I have sinned; and therefore I have come today, the first from Joseph's tribes to welcome my lord the king."

God's Word™

They crossed the river to bring over the king's family and to do anything else the king wanted. Shimei, Gera's son, bowed down in front of the king as he was going to cross the Jordan River. He pleaded with the king, "Don't remember the crime I committed the day you left Jerusalem. Don't hold it against me or even think about it, Your Majesty. I know I've sinned. Today I've come as the first of all the house of Joseph to meet you."

New Advent (Knox) Bible

Semei, Gera's son, was no sooner across Jordan than he fell at the king's feet; My lord, he said, do not hold me guilty, forget the wrong thy servant did thee when thou, my lord king, hadst left Jerusalem; let there be no grudge in thy royal heart. I, thy servant, confess this day the wrong I did; that is why I have come, first spokesman of the other tribes, to meet the king's grace on his way. A portion of v. 18 was left off. Knox Bible note: 'First spokesman of the other tribes'; literally, 'first among all the house of Joseph', but the name Joseph is evidently used here, as in several other places, to designate the rest of Israel apart from Juda. Benjamin is here included under 'Joseph', although, when the kingdom was divided under Roboam, it remained united to Juda.

NIRV

They went across at the place where people usually cross it. Then they brought the king's family back over with them. They were ready to do anything he wanted them to do.

Shimei, the son of Gera, had also gone across the Jordan. When he did, he fell down flat with his face toward the ground in front of the king. He said to him, "You

are my king and master. Please don't hold me guilty. Please forgive me for the wrong things I did on the day you left Jerusalem. Please forget all about them. I know I've sinned. But today I've come down here to welcome you. I'm the first member of Joseph's whole family to do it."

New Jerusalem Bible

With him were a thousand men from Benjamin. Ziba, servant of the House of Saul, with his fifteen sons and twenty servants, arrived at the Jordan before the king and worked manfully ferrying the king's family across and doing whatever he required. While the king was crossing the Jordan, Shimei son of Gera fell at the king's feet and said to the king, 'I hope my lord does not regard me as guilty of a crime! Forget about the wrong your servant did on the day my lord the king left Jerusalem. Let my lord not hold my guilt against me. For your servant is aware of having sinned, and that is why I have come today -- the first member of the whole House of Joseph to come down to meet my lord the king.' V. 18 (in the Hebrew) is included for context.

New Simplified Bible

They brought David's family and servants back across the river. They did everything he wanted them to do. Shimei crossed the Jordan River and bowed down in front of David. He said: »I beg you not to punish me! Please forget what I did when you left Jerusalem. Do not even think about it.

»I know I was wrong and have sinned. That is why I wanted to be the first one from the northern tribes to meet you.«

Revised English Bible

They rushed into the Jordan under the king's eyes and crossed to and fro conveying his household in order to win his favour. Shimei son of Gera, when he had crossed the river, threw himself down before the king and said, 'I beg your majesty not to remember how disgracefully your servant behaved when you majesty left Jerusalem; do not hold it against me. I humbly acknowledge that I did wrong, and today I am the first of all the house of Joseph to come down to meet your majesty.'

A portion of v. 17 is included for context.

Today's NIV

They crossed at the ford to take the king's household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind. For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

There a boat passed to pass over to the king's house. To do good in his eyes, Shimei the son of Gera fell in front of the king. As he passed the Jordan, he said to the king, "My lord, never consider my iniquity, and never remember that your servant deviated the day that my lord the king proceeded from Jerusalem, and set it into the king's heart. For your servant knows that I sinned. I came here first today of all the house of Joseph to descend to greet my lord the king."

Bible in Basic English

And kept going across the river to take the people of the king's house over, and to do whatever was desired by the king. And Shimei, the son of Gera, went down on his face in the dust before the king, when he was about to go over Jordan, And said to him, Let me not be judged as a sinner in your eyes, O my lord, and do not keep in mind the wrong I did on the day when my lord the king went out of Jerusalem, or take it to heart. For your servant is conscious of his sin: and so, as you see, I have come today, the first of all the sons of Joseph, for the purpose of meeting my lord the king.

The Expanded Bible

The people went across the ·Jordan [ˈford] to help ·bring [escort] the king's family back to Judah and to do whatever the king wanted. As the king was crossing the river, Shimei son of Gera came to him and ·bowed facedown on the ground [prostrated himself] in front of the king. He said to the king, "My master, don't hold me guilty. ·Don't remember [Forget] the wrong ·I [ˈyour servant] did when you left

Ferar-Fenton Bible	<p>Jerusalem! ·Don't hold it against me [Put it out of your mind]. I know I have sinned. That is why I am the first person from Joseph's ·family [Lhouse; Cthat is, the first Israelite] to come down and meet you today, my master and king!"</p> <p>They crossed in a ferry-boat to carry over the family of the king and behaved well in his sight. Then Shemai-ben-Ghera fell down before the king, on his crossing the Jordan, and said to the king, "Do not let Your Majesty impute it as a crime to me, and do not remember how your servant offended at the time when Your Majesty came out from Jerusalem ;--let not the king lay it to heart. For your servant knows that he sinned: consequently I have now come the first of all the House of Judah ["House of Joseph" of the Old Versions should evidently be read "House of Judah," to which Shemai really belonged. Therefore I restore the true reading.-F. F. opinion.] to descend to meet the king."</p>
HCSB	<p>They forded the Jordan to bring the king's household across and do whatever the king desired. When Shimei son of Gera crossed the Jordan, he fell down before the king and said to him, "My lord, don't hold me guilty, and don't remember your servant's wrongdoing on the day my lord the king left Jerusalem. May the king not take it to heart. For your servant knows that I have sinned. But look! Today I am the first one of the entire house of Joseph to come down to meet my lord the king."</p>
NET Bible®	<p>They crossed at the ford in order to help the king's household cross and to do whatever he thought appropriate.</p> <p>Now after he had crossed the Jordan, Shimei son of Gera threw himself down before the king. He said to the king, "Don't think badly of me, my lord, and don't recall the sin of your servant on the day when you, my lord the king, left [Though this verb in the MT is 3rd person masculine singular, it should probably be read as 2nd person masculine singular. It is one of fifteen places where the Masoretes placed a dot over each of the letters of the word in question in order to call attention to their suspicion of the word. Their concern in this case apparently had to do with the fact that this verb and the two preceding verbs alternate from third person to second and back again to third. Words marked in this way in Hebrew manuscripts or printed editions are said to have puncta extrordinaria, or "extraordinary points."]</p> <p>Jerusalem! Please don't call it to mind! For I, your servant [The Hebrew text has simply "your servant."], know that I sinned, and I have come today as the first of all the house of Joseph to come down to meet my lord the king."</p>
NIV, ©2011	<p>They crossed at the ford to take the king's household over and to do whatever he wished.</p> <p>When Shimei son of Gera crossed the Jordan, he fell prostrate before the king and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem [S 2Sa 16:6-8]. May the king put it out of his mind. For I your servant know that I have sinned, but today I have come here as the first from the tribes of Joseph to come down and meet my lord the king."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Shim'i the son of Gera fell down before the king when he was ready to cross the Yarden and said to the king, "May my lord not hold me guilty of a crime. Don't remember the wrong your servant did on the day my lord the king left Yerushalayim. May the king not take it to heart! For your servant knows that I have sinned. Therefore, look - I am the first one of all the house of Yosef to come today and go down to meet my lord the king." A portion of v. 18 was left off.</p>
exeGesés companion Bible	<p>And a raft passes over - passes over the house of the sovereign to work good in his eyes: and he passes over Yarden</p>

and Shimi the son of Gera
 falls at the face of the sovereign,
 and says to the sovereign,
 O that my adoni
 neither fabricate perversity to me,
 nor remember what your servant perverted
 the day my adoni the sovereign
 went from Yeru Shalem
 - that the sovereign set it to his heart:
 for your servant knows I sinned:
 and behold, I come this day
 - the first of all the house of Yoseph
 to descend to meet my adoni the sovereign.

Hebrew Names Version

A ferry boat went to bring over the king's household, and to do what he thought good. Shim`i the son of Gera fell down before the king, when he was come over the Yarden. He said to the king, Don't let my lord impute iniquity to me, neither do you remember that which your servant did perversely the day that my lord the king went out of Yerushalayim, that the king should take it to his heart. For your servant does know that I have sinned: therefore, behold, I am come this day the first of all the house of Yosef to go down to meet my lord the king.

Judaica Press Complete T.

And the barge crossed over to bring the king's household across, and to do what would be pleasing in his eyes. And Shimei the son of Gera fell down before the king when he was crossing the Jordan. And he said to the king, "Let not my lord impute iniquity to me, nor remember that which your servant sinned on the day that my lord the king went out of Jerusalem, to the degree that the king should take it to his heart. For your servant knows that I have sinned and I have therefore come this day as the first of all the House of Joseph to go down towards my lord the king."

Orthodox Jewish Bible

And there went over a ferry to carry over the Bais HaMelech, and to do what he thought good. And Shimei Ben Gera fell down before HaMelech, as he was come over Yarden; And said unto HaMelech, Let not adoni impute avon (iniquity) unto me, neither do thou remember that which thy eved did perversely the day that adoni HaMelech went out of Yerushalayim, that HaMelech should take it to his lev. For thy eved doth know that I have sinned; therefore, hinei, I am come rishom (first) this day of all the Bais Yosef to go down to meet adoni HaMelech.

The Scriptures 1998

And they passed over the ford to bring over the sovereign's household, and to do what was good in his eyes. And Shim`i son of Gěra fell down before the sovereign when he had passed over the Yarděn, and said to the sovereign, "Do not let my master reckon crookedness to me, neither remember what wrong your servant did on the day that my master the sovereign left Yerushalayim, that the sovereign should take it to heart. "For I, your servant, know that I have sinned. And see, I have come today, first of all the house of Yosěph, to go down to meet my master the sovereign."

Literal, almost word-for-word, renderings:

The Amplified Bible

And there went over a ferryboat to bring over the king's household and to do what he thought good. And Shimei son of Gera fell down before the king as David came to the Jordan, And said to the king, Let not my lord impute iniquity to me and hold me guilty, nor remember what your servant did the day my lord went out of Jerusalem [when Shimei grossly insulted David]; may the king not take it to heart. For your servant knows that I have sinned; therefore, behold, I am today the first of all the house of Joseph to come down to meet my lord the king.

Concordant Literal Version

And passed over has the ferry-boat to carry over the household of the king, and to do that which [is] good in his eyes, and Shimei son of Gera has fallen before the

Context Group Version	king in his passing over into Jordan, and said unto the king, `Let not my lord impute to me iniquity; neither do you remember that which your servant did perversely in the day that my lord the king went out from Jerusalem, --for the king to set [it] unto his heart;" for your servant has known that I have sinned; and lo, I have come to-day, first of all the house of Joseph, to go down to meet my lord the king.
Darby Translation	And there went over a ferry-boat to bring over the king's household, and to do that which was good in his eyes. And Shimei the son of Gera fell down before the king, when he came over the Jordan. And he said to the king, Don't let my lord credit iniquity to me, neither remember that which your slave did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For your slave knows that I have disgraced [God]: therefore, look, I have come this day the first of all the house of Joseph to go down to meet my lord the king.
<i>Emphasized Bible</i>	And a ferry boat passed to and fro to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king as he was [just] crossing over the Jordan. And he said to the king, Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to heart. For thy servant knows that I have sinned; and behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.
English Standard V. – UK	But the ferry-boat kept crossing, to bring over the household of the king, and to do what was good in his eyes. And, Shimei, son of Gera, fell down before the king, when he had passed over the Jordan; and he said unto the king—Let not my lord impute to me iniquity, neither do thou remember the perverseness of thy servant, on the day that thou wentest out, my lord O king, from Jerusalem, that the king should lay it upon his heart. For thy servant doth know, that, I, sinned, —lo! therefore, I have arrived to-day, as the first of all the house of Joseph, to come down to meet my lord the king.
Kretzmann's Commentary	And Shimei the son of Gera fell down before the king, as he was about to cross the Jordan, and said to the king, "Let not my lord hold me guilty [1 Sam. 22:15] or remember how your servant did wrong [See ch. 16:5-13] on the day my lord the king left Jerusalem. Do not let the king take it to heart. For your servant knows that I have sinned. Therefore, behold, I have come this day, the first of all the house of Joseph [ch. 16:5] to come down to meet my lord the king." A portion of v. 18 was left off.
NASB	And there went over a ferry-boat to carry over the king's household, and to do what he thought good, to be placed at the disposal of the king. And Shimei, the son of Gera, fell down before the king, as he was come over Jordan, as soon as he had crossed by the ford; and said unto the king, let not my lord impute iniquity unto me, charge up the guilt to him, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart, bear him a grudge on account of it. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph, representing all the tribes of Israel outside of Judah, to go down to meet my lord the king.
New King James Version	Then they kept crossing the ford to bring over the king's household, and to do what was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan. So he said to the king, "Let not [1 Sam 22:15; 2 Sam 16:6-8] my lord consider me guilty, nor remember what your servant did wrong on the day when my lord the king came out from Jerusalem, so that the king would take [Lit set] it to heart. For your servant knows that I have sinned; therefore behold, I have come today, the first [2 Sam 16:5] of all the house of Joseph to go down to meet my lord the king."
	David's Mercy to Shimei

Shimei the son of Gera fell down before the king when he had crossed the Jordan. Then he said to the king, "Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take it to heart. For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king." The first half of v. 18 was left off, and included with vv. 16–17.

New RSV

Shimei son of Gera fell down before the king, as he was about to cross the Jordan, and said to the king, "May my lord not hold me guilty or remember how your servant did wrong on the day my lord the king left Jerusalem; may the king not bear it in mind. For your servant knows that I have sinned; therefore, see, I have come this day, the first of all the house of Joseph to come down to meet my lord the king." The first half of v. 18 was left off, and included with vv. 16–17.

Webster's Bible Translation

And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he came over Jordan; And said to the king, Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore behold, I have come the first this day of all the house of Joseph to go down to meet my lord the king.

Young's Updated LT

And passed over has the ferry-boat to carry over the household of the king, and to do that which is good in his eyes, and Shimei son of Gera has fallen before the king in his passing over into Jordan, and says unto the king, "Let not my lord impute to me iniquity; neither do you remember that which your servant did perversely in the day that my lord the king went out from Jerusalem, —for the king to set it unto his heart; for your servant has known that I have sinned; and lo, I have come to-day, first of all the house of Joseph, to go down to meet my lord the king."

The gist of this verse:

While David's household is being brought over the Jordan, Shimei bows before David and confesses his sin.

2Samuel 19:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âbar (אָבַר) [pronounced <i>gaw^b-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 rd person feminine singular, Qal imperfect	Strong's #5674 BDB #716
‘âbârâh (אָבַרְאָה) [pronounced <i>gub-aw-RAW</i>]	<i>ford [shallow portion] [of a river]; ferry boat or raft [for crossing a river]</i>	feminine singular noun with the definite article	Strong's #5679 BDB #720
Whedon: <i>The original word (אָבַר) means some instrument used for conveying persons across the river, but the manner of its construction and the method of using it are uncertain.</i> ⁷³			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁷³ From <http://www.studylight.org/com/whe/view.cgi?bk=9&ch=19> accessed January 26, 2014.

2Samuel 19:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	Hiphil infinitive construct	Strong's #5674 BDB #716
'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
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
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *The ferry to bring the house of the king crossed over...* First of all, the word translated *ferry* is 'ābārâh (אֲבָרָה) [pronounced *gub-aw-RAW*], and it means *ford [shallow portion] [of a river]; ferry boat or raft [for crossing a river]*. Strong's #5679 BDB #720. Insofar as I know, this word is only found here.⁷⁴ Given that it is a feminine singular and the verb is a feminine singular, that would certainly suggest that this is a boat of some sort and not the shallow portion of the river. There are actually several different theories⁷⁵ as to what we are speaking of, but I am going to simply stick with the concept of a ferry.

If this is true, then this is the only place where a boat is known to carry people across a river in the Old Testament. There does not appear to be a word for *bridge* or an instance of building a bridge in the Old Testament. However, based upon Egyptian monuments, the concept of ferry-boats was known in the ancient world,⁷⁶ in this time period. Now, the exact nature of this ferry is completely unknown. However, this process of getting everyone across the Jordan appears to take a long time. Therefore, some sort of flat-bottomed boat is probably used here.

The Expositor's Bible Commentary: A ferry-boat to convey the household over the river, and whatever else might be required to make the passage comfortable, these men of Judah provided. Some have blamed the king for accepting these attentions from Judah, instead of inviting the attendance of all the tribes. But surely, as the king had to pass the Jordan, and found the means of transit provided for him, he was right to accept what was offered. Nevertheless, this act of Judah and its acceptance by David gave serious offence, as we shall presently see, to the other tribes.⁷⁷

No information is given about how this ferry got here. My guess is, it was used up and down the Jordan River and was maintained by nation Israel. Or it might be privately maintained and contracted out from time to time.

Josephus suggests⁷⁸ that this is a bridge which is built, which strikes me as very time-consuming if it is any good; and very dangerous if it is put together quickly.

⁷⁴ The e-sword KJV+ concordance is not 100% reliable.

⁷⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:18.

⁷⁶ *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 149.

⁷⁷ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

⁷⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 19:18.

It appears that the people of Judah arranged for a ferry to bring the king across the Jordan River. Although Ziba and Shimei are both mentioned, that does not mean that either one had anything to do with this ferry. What is likely the case is, all 3 arrived at about the same time.

This suggests that David's interaction with Shimei here and later with Barzillai was somewhat overlapping. However, these are presented as 3 separate and distinct meetings (with Shimei, with Mephibosheth, and with Barzillai). They appear to be in this particular order to run parallel to similar meetings that David had when leaving Jerusalem. So there are some parallels, which we will see a little bit **later** in this chapter; but these meetings in this chapter did not occur in this order nor do they appear to be discreet events.

Although David left 10 of his mistresses behind, he took his wives with him. So, the house of David includes many wives, children and personal servants, all of whom traveled with him when he left Jerusalem. In fact, this in itself would have been a fairly large group.

One possible explanation for what is going on is, this ferry is going back and forth across the Jordan River. It brings the household of David across on several trips, and on a return trip, Shimei comes across (and possibly Ziba). During much of this time, David is conversing with Barzillai. Shimei will bow before David; most or all of the 1000 men with him will remain on the west side of the Jordan, but they can see what is going on.

2Samuel 19:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793
ṭôwb (טוֹב) [pronounced <i>tohbv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (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 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

Translation: ...and [was made available] to do [what is] right in his eyes. This ferry was made available to the king to do whatever he chose to do. The king makes all of the choices of how he will travel and go from point A to point B. The ferry was brought to him, essentially with the message, “If you want to use this, then go ahead.”

Given Barzillai’s considerable wealth and influence, he may have actually set all of this up. It is also possible that the elders of Judah arranged the ferry. We are not privy to that aspect of David’s return. However, the king is in charge of how the ferry is to be utilized.

2Samuel 19:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
Shim ^e ’îy (שִׁמְעִי) [pronounced <i>shim^e-ĠEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong’s #8096 BDB #1035
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong’s #1121 BDB #119
Gêrâ’ (גֵּרָא) [pronounced <i>gay-RAW</i>]	<i>a grain; transliterated Gera</i>	masculine singular, proper noun	Strong’s #1617 BDB #173
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal perfect	Strong’s #5307 BDB #656
This word can have somewhat of a double meaning, and I believe that is why it is used here. He can fall down in obeisance to David; but he can be struck down in death by any of David’s servants.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88
‘âbar (עָבַר) [pronounced <i>ġaw^b-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>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong’s #5674 BDB #716

2Samuel 19:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: Then Shimei ben Gera fell down before the king when he crossed over the Jordan. The text of v. 17 sounds as if Shimei crosses over to the east side of the Jordan to greet David while his family is crossing over. So, if on the east side of the Jordan, then we are to understand that this occurs at the time that preparations are being made for David to cross over. Likely, David's family is crossing over when Shimei shows up.

As discussed previously, several of these meetings appear to be overlapping. There is reason to believe that Shimei's meeting with David occurs during the time that David and Barzillai are speaking. Mephibosheth will not be able to speak with the king until they are in Jerusalem. At first, these meetings seem to be spoken of randomly; but they will parallel the meetings which David took when leaving Jerusalem.

In any case, Shimei falls down before the king, putting himself at the mercy of the king. Remember, he has 1000 men with him, but he grovels before David. I picture this as occurring east of the Jordan, but Shimei's men are west of the Jordan (with many other men from Judah and Israel). David, as king, has a vast intelligence network, and it is possible that he is informed of Shimei coming with 1000 men; and it is possible that Shimei tells David this.

Bible.org comments: Shimei is no stranger to us or to David. He is the descendant of Saul who harassed David and those with him when they fled from Jerusalem (2 Samuel 16:5ff.). He hurled rocks, dirt, accusations, and insults at David. Abishai had wanted to shut this man's mouth permanently then, but David refused, assuming God was, in some way, rebuking him through this loudmouth. Now, on his return, David must pass through Bahurim, Shimei's home town. Shimei knows he is in serious trouble. David is once again the King of Israel, and he may reasonably view Shimei as a traitor who needs to be removed.⁷⁹

In a previous chapter, Shimei came off like a total jerk when he insulted David when David was leaving Judah. 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. 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. And Shimei said this in his cursing, Go out! Go out, O man of blood, O worthless man! 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 are taken in your mischief, for you are a man of blood. And Abishai the son of Zeruiah said to the king, Why does this dead dog curse my lord the king? Please let me pass over, and I will take off his head. 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? And David said to Abishai, and to all his servants, Behold, my son who came out of my loins is seeking my life, and surely now also the Benjamite. Leave him alone, and let him curse, for Jehovah has spoken to him. It may be

⁷⁹ <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

Jehovah will look on my affliction, and Jehovah will return good to me for his cursing this day. 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. (2Sam. 16:5–13; Green’s literal translation) As we studied at the time, David showed amazing restraint when faced with Shimei’s insults. Given his situation, how many men would have killed Shimei simply for spite, and to take life out on him? All David has to do is give the word, and he could have watched Shimei die right then and there. Yet David did not.

Despite Shimei being a total ass previously, here, one has to admit, that he is willing to face David, and possibly to face being executed on the spot. David’s army is with him, and they were willing before to behead Shimei the loudmouth. David may be willing to stop and enjoy such a spectacle, particularly if he is the sort of man that Shimei portrayed him to be. Before David could have seen Shimei executed for spite; and few would have questioned him, as most observed what Shimei said and did.

2Samuel 19:19a

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
’amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
’el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
’al (אל) [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
châshab (חשב) [pronounced khaw-SHAB ^v]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal imperfect	Strong’s #2803 BDB #362
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong’s # BDB #510
’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong’s #113 & #136 BDB #10

There are actually 3 forms of this word: ’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ’ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ’ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

2Samuel 19:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (יִים) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730

Translation: He said to the king, "Do not impute iniquity [or, an offense] to me, my adonai... This is interesting, because I would have expected some *please* thrown in here; or some jussives; but Shimei simply asks for some mercy from the king. He has done wrong and he will admit to that. Shimei is not saying that there is some obscure thing out there that David might hold against him. He is asking David not to find him guilty; which is something that he deserves.

2Samuel 19:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect, 2 nd person masculine singular suffix	Strong's #2142 BDB #269
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
'âvâh (אָוַח) [pronounced <i>gaw-VAW</i>]	<i>to do wrong; to commit iniquity</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5753 BDB #731

2Samuel 19:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal perfect	Strong's #3318 BDB #422

From the NET Bible: Though this verb in the MT is 3rd person masculine singular, it should probably be read as 2nd person masculine singular. It is one of fifteen places where the Masoretes placed a dot over each of the letters of the word in question in order to call attention to their suspicion of the word. Their concern in this case apparently had to do with the fact that this verb and the two preceding verbs alternate from third person to second and back again to third. Words marked in this way in Hebrew manuscripts or printed editions are said to have puncta extrordinaria, or "extraordinary points."⁸⁰

I must admit to being confused here, as David is being referred to in the 3rd person; therefore, a 3rd person verb is not out of place.

’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
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There are actually 3 forms of this word: ’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ’ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ’ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced eem], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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⁸⁰ From <https://bible.org/netbible/index.htm?2sa19.htm> accessed January 10, 2014.

2Samuel 19:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i>]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

Translation: ...and [please] do not remember what your servant did on the day which my adonai the king went out from Jerusalem;... He asks that David not remember what he did; to lay this aside. And again, Shimei fills up his request with *my lord, the king*. He is showing that he recognizes David's authority.

No doubt that David is fully aware of his own sins—which sins he has confessed before God (Psalm 51)—and which sins, God has forgiven him.

2Samuel 19:19c

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	No Strong's # BDB #510
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	Qal infinitive construct	Strong's #7760 BDB #962
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Translation:...[and please do not] think about this [lit., *let the king set (it) on his heart*];... It would be so easy for David to start thinking about all the Shimei said, and then command, "Take off this man's head, Joab." Shimei knows this and he asks that David not think about what he did.

2Samuel 19:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
'ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant; underling; subject; this can mean military men, soldiers in the plural	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	I, me; in answer to a question, it means I am, it is I	1 st person singular, personal pronoun	Strong's #589 BDB #58
châṭâ' (חָטָא) [pronounced khaw-TAW]	to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression	1 st person singular, Qal perfect	Strong's #2398 BDB #306

Translation: ...for your servant knows that I [even I] sinned [against you]. Shimei says, he knows what he did; he knows that he screwed up. He knows that he did wrong. Shimei does not try to justify what he did or give any kind of a back story. “You know what I did; it was wrong—I know I did wrong. Please don’t think about it.”

Bible.org comments: *Shimei comes, apparently convicted of his folly and sin and eager to demonstrate his repentance to David as he seeks forgiveness. He brings 1,000 Benjamites with him, who also express their submission to David as their king. Shimei does not beat around the bush. He confesses his sin and folly and pleads for David's forgiveness.*⁸¹

L. M. Grant: *Shimei, who had cursed David when he was in deep distress, comes to meet him with a totally different attitude. Of course, he was afraid that he might suffer some just consequences of his wickedness now that David had regained his throne. He falls down before the king and confesses his wrong in the way he had insulted him, asking him not to impute this iniquity to him or remember against him the wrong he had done. He says he knows that he had sinned, therefore he is the first of all the house of Joseph to come down to meet the king.*⁸²

Part of what is good about Shimei’s asking for forgiveness is, he does not excuse himself. He does not hedge; he does not use the phrase, “I am sorry if what I said offended you or anyone.” He does not qualify his sin, or suggest that part of the problem is in the way that David took it.

⁸¹ <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

⁸² From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

Today, if you are liberal, there is the attempt to allow you to live in a judgement-free society. No matter what you do, it is okay. No one is judging you for any of it. So, if you live where there is no societal judgment of your actions, then it is far more difficult to apologize for them.

On the other hand, conservatives, in this society, are constantly judged. If they don't believe in evolution or man-caused global warming, they are anti-science; if they think that too much money is already be spent on education, then they are anti-education; if they believe that gay marriage is unnatural, they hate gay people and hate equality. Associated with this are constant calls for this or that conservative to apologize. We live in a society where it is no longer acceptable to judge actions (like abortion or homosexual acts), but it is completely acceptable to judge someone for what they think and believe and say. Commit 5 homosexual acts in a week with 5 random men, and there is no judgment—even if this spreads the AIDS virus. Speak the name of Jesus or admit that you believe there is a heaven and hell, and suddenly, you are a hate monger.

We live in a society where it is no longer acceptable to judge actions (like abortion or homosexual acts), but it is completely acceptable to judge someone for what they think and believe and say. Commit 5 homosexual acts in a week with 5 random men, and there is no judgment—even if this spreads the AIDS virus. Speak the name of Jesus or admit that you believe there is a heaven and hell, and suddenly, you are a hate monger.

Shimei's confession: [He said, "Do not impute iniquity to me, my lord and please do not remember the things which your servant said and did when you were leaving Jerusalem. Please do not dwell on these things. I know what I did was very wrong."](#) Shimei's apology is refreshing simply because it is so clean and unequivocal. We do not know what is in Shimei's heart, and David will warn his son Solomon about Shimei. However, when this is all said and done, David will give him a complete pardon. Shimei approaches David with the right words and the correct attitude.

One wonders if Solomon, as a boy observed this, and later wrote: [If the anger of the ruler rises against you, do not leave your place, for calmness will lay great offenses to rest.](#) (Eccles. 10:4; ESV)

David concerning his own sin, wrote: [Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.](#) (Psalm 32:2; ESV) Similarly, we read in Isa. 43:25: [I, even I, am He who blots out your transgressions for My Own sake; and I will not remember your sins.](#) (WEB; capitalized) Or Jer. 31:34 [They will all know Me, from the least of them even to the greatest of them, declares Jehovah. For I will forgive their iniquity, and I will remember their sins no more.](#)

2Samuel 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	1 st person singular, Qal perfect	Strong's #935 BDB #97

2Samuel 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: Behold, I have come today... Essentially, he is saying, "Look, I was wrong, but here I am, right in front of you, facing you like a man, ready to die if that is what you order to happen. I have 1000 men here, and they are watching me grovel before you."

Application: We have no idea today how to do an apology. What has happened many times is, a person on television will say something which is quite egregious, but they will do their apologies online. At this point in time, the online readers are not even a tenth of the audience of any show. If you said something wrong on television, then you admit to it on television.

For this reason, I don't believe that Shimei brought these 1000 men to be a threat, but so that David sees that Shimei grovels before David—not just in front of David's army, but in front of those who know Shimei and live in his city with him. He had an excrement sandwich to eat in front of everyone, and he did.

2Samuel 19:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rîshôwm (רִשׁוֹן) [pronounced ree-SHOWN]	first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first	masculine singular adjective; also used as an adverb	Strong's #7223 BDB #911
lâmed (ל) [pronounced ʾ]	to, for, towards, in regards to	directional/relational	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohʾ]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (יֹזֶפֶד) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced ʾ]	to, for, towards, in regards to	directional/relational	No Strong's # BDB #510
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	Qal infinitive construct	Strong's #3381 BDB #432
lâmed (ל) [pronounced ʾ]	to, for, towards, in regards to	directional/relational	No Strong's # BDB #510

2Samuel 19:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (קָרָא) [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	Strong's #7122 & #7125 BDB #896
ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ʾădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ʾădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced eem], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...—first of all the house of Joseph—to come to meet my adonai the king.” Joseph had two children: Ephraim and Manasseh. This suggests that, even though Shimei lives in Benjamin, that he is from one of those two tribes. Or, in the alternative, Ephraim and Manasseh are seen as the ruling and representative tribes of the northern tribes of Israel.

The Expositor's Bible Commentary: *The next incident at Gilgal was the cringing entreaty of Shimei, the Benjamite, to be pardoned the insult which he had offered the king when he left Jerusalem. The conduct of Shimei had been such an outrage on all decency that we wonder how he could have dared to present himself at all before David, even though, as a sort of screen, he was accompanied by a thousand Benjamites. His prostration of himself on the ground before David, his confession of his sin and abject deprecation of the king's anger, are not fitted to raise him in our estimation; they were the fruits of a base nature that can insult the fallen, but lick the dust off the feet of men in power. It does not sound as if the Expositor's Bible Commentary cares much for Shimei's act of apology here. However, they then add: It was not till David had made it known that his policy was to be one of clemency that Shimei took this course; and even then he must have a thousand Benjamites at his back before he could trust himself to his mercy. Abishai, Joab's brother, would have had him slain; but his proposal was rejected by David with warmth and even indignation. He knew that his restoration was an accomplished fact, and he would not spoil a policy of forgiveness by shedding the blood of this wicked man.*⁸³

⁸³ From <http://www.studydrive.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

The Geneva Bible: *By Joseph he means Ephraim, Manasseh and Benjamin (of which he was) because those three were under one standard, (Numbers 2:18).*⁸⁴ Barnes suggests⁸⁵ that *the house of Joseph* (or, simply *Joseph*) stands for the 10 northern tribes, which makes the most sense (see Zech. 10:6, where the house of Judah and the house of Joseph are both mentioned; see also 1Kings 11:28 1Chron. 5:2).

In any case, Shimei's prompt attention to this matter works in his favor. He certainly faces a possible execution right on the spot; but if David is to pardon him at any time, it would be here in public, at his victorious return.

Why is this passage in the Bible? Shimei comes to David, and asks for mercy. He does not deserve it. A lesser man might have killed Shimei on the spot, remarking, "How do you like me now, Shimei?" This is how we come to Jesus. We are completely undeserving. We ask Jesus not to impute our iniquity to us; not to judge us guilty, because we know that we have sinned. We ask Jesus not to think about this; to lay aside His perfect memory of what we have done wrong.

And so answers Abishai ben Zeruiah, and so he says, "Below this will not be executed Shimei? For he cursed anointed of Y^ehowah."

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19:21

Abishai ben Zeruiah answered and said, "Will Shimei not be executed, based upon this—that he cursed the anointed one of Y^ehowah?"

Abishai, the son of David's sister Zeruiah, answered him and said, "Should Shimei not be executed for cursing the anointed one of Jehovah?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But Abisai the son of Sarvia answering, said: Shall Semei for these <u>words</u> not be put to death, because he cursed the Lord's anointed?
Masoretic Text (Hebrew)	And so answers Abishai ben Zeruiah, and so he says, "Below this will not be executed Shimei? For he cursed anointed of Y ^e howah."
Peshitta (Syriac)	But Abishai the son of Zoriah answered and said, Shall not Shimei be put to death for this, because he cursed the LORDS anointed?
Septuagint (Greek)	But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

Significant differences: The word *words* appears to be added to the Latin.

Thought-for-thought translations; paraphrases:

Common English Bible	Zeruiah's son Abishai responded, "Shouldn't Shimei be put to death for that-for cursing the Lord's anointed?"
Contemporary English V. Easy English	But Abishai shouted, "You should be killed for cursing the LORD's chosen king!" Then Abishai, the son of Zeruiah, said, "Shimei should die because he insulted the king. The *Lord *anointed David as king."
Easy-to-Read Version	But Abishai son of Zeruiah said, "We must kill Shimei because he asked for bad things to happen to the Lord's chosen king."
Good News Bible (TEV)	Abishai son of Zeruiah spoke up: "Shimei should be put to death because he cursed the one whom the LORD chose as king."

⁸⁴ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-19.html> accessed January 10, 2014.

⁸⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 19:20.

The Message	Abishai son of Zeruiah interrupted, "Enough of this! Shouldn't we kill him outright? Why, he cursed GOD's anointed!"
New Century Version	But Abishai son of Zeruiah said, "Shimei should die because he cursed you, the LORD's appointed king!"
New Life Bible	But Zeruiah's son Abishai answered, "Should not Shimei be put to death for this? He spoke against the Lord's chosen one."
New Living Translation	Then Abishai son of Zeruiah said, "Shimei should die, for he cursed the Lord's anointed king!"
The Voice	Abishai, Zeruiah's son, <i>remembered Shimei well.</i> Abishai: <i>My lord,</i> shouldn't Shimei be executed for cursing the Eternal's anointed king with such contempt?

Partially literal and partially paraphrased translations:

American English Bible	But AbiShai (the son of ZeruJah) asked: 'Shouldn't ShiMei be put to death for cursing the anointed of Jehovah?'
Beck's American Translation	Abishai son of Zeruiah interjected, "Is not Shimei to be put to death for this, because he cursed the LORD's anointed?"
Christian Community Bible	Abishai the son of Zeruiah answered, "Shall not Shimei be put to death for having cursed Yahweh's anointed?"
New Advent (Knox) Bible	At this, Abisai son of Sarvia would have Semei put to death, for the curses he uttered against an anointed king.
New American Bible (2011)	But Abishai, son of Zeruiah, countered: "Shimei must be put to death for this. He cursed the anointed of the LORD."
NIRV	Then Abishai, the son of Zeruiah, said, "Shouldn't Shimei be put to death for what he did? He called down curses on you. And you are the Lord's anointed king."
New Jerusalem Bible	At this, Abishai son of Zeruiah spoke up and said, 'Does Shimei not deserve death for having cursed Yahweh's anointed?'
New Simplified Bible	But Abishai shouted: »You should be killed for cursing Jehovah's chosen king!«
Revised English Bible	Abishai son of Zeruiah objected. 'Ought not Shimei to be put to death', he said, 'because he cursed the LORD's anointed prince?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But Abishai the son of Zeruiah answered and said, "Does not Shimei die for this, for cursing Yahweh's anointed (<i>messiah</i>)?"
Bible in Basic English	But Abishai, the son of Zeruiah, said, Is not death the right fate for Shimei, because he has been cursing the one marked by the holy oil?
The Expanded Bible	But Abishai son of Zeruiah said, "-Shimei should die [Should not Shimei die.?] because he cursed you, the Lord's appointed king [anointed; 16:5-14]!"
Ferar-Fenton Bible	But Abishai the son of Zeruiah interrupted and asked, Shall not Shemai be put to death for that? for he cursed the Consecrated of the EVER-LIVING.'
HCSB	Abishai son of Zeruiah asked, "Shouldn't Shimei be put to death for this, because he ridiculed the LORD's anointed?"
NET Bible®	Abishai son of Zeruiah replied, "For this should not Shimei be put to death? After all, he cursed the Lord's anointed!"
NIV, ©2011	Then Abishai [S 1Sa 26:6] son of Zeruiah said, "Shouldn't Shimei be put to death for this? He cursed [S Ex 22:28] the Lord's anointed [S 1Sa 12:3; S 26:9]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avishai the son of Tz'ruiyah answered, "Shouldn't Shim'i be put to death for this? After all, he cursed ADONAI's anointed ruler!"
exeGesés companion Bible	And Abi Shai the son of Seruyah answers and says,

Was not Shimi deathified for this
 - because he abased the anointed of Yah Veh?
 Hebrew Names Version But Avishai the son of Tzeru'yah answered, Shall Shim`i not be put to death for this, because he cursed the LORD's anointed?
 JPS (Tanakh—1985) thereupon Abishai son of Zeruiah spoke up, "Shouldn't Shimei be put to death for that—insulting the LORD's anointed?"
 Judaica Press Complete T. And Abishai the son of Zeruiah responded and said, "In exchange for this shall Shimei not be put to death for having cursed the Lord's anointed?"
 Orthodox Jewish Bible But Avishai Ben Tzeruyah answered and said, Shall not Shimei be put to death for this, because he cursed Hashem's Moshiach?
 The Scriptures 1998 But Abishai son of Tseruyah answered and said, "Should Shim'i not be put to death for this, because he cursed the anointed of יהוה?"

Literal, almost word-for-word, renderings:

Emphasized Bible Then responded Abishai, son of Zeruiah, and said, For this, shall not Shimei be put to death, for that he cursed the Anointed of Yahweh?
 English Standard Version Abishai the son of Zeruiah answered, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?"
 Kretzmann's Commentary But Abishai, the son of Zeruiah, who, apparently with good reason, doubted the sincerity of Shimei, especially since the latter was moved to confess his sin only when David had returned to power, answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? Cf Ex. 22:27; Lev. 24:14-15.
 World English Bible But Abishai the son of Zeruiah answered, Shall Shimei not be put to death for this, because he cursed Yahweh's anointed?
 Young's Updated LT And Abishai son of Zeruiah answers and says, "For this is not Shimei put to death—because he reviled the anointed of Jehovah?"

The gist of this verse: Abishai suggests that they kill Shimei, for what he had said previously.

2Samuel 19:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	to humble, to be grace oriented, to be humbled, to be afflicted	3 rd person masculine singular, Qal imperfect	Strong's #6031 BDB #776
ʾĂbîyshay (אִישׁ־יִשָּׁי) [pronounced ub- ^v ee-SHAH-ee]	my father is Jesse and is transliterated Abishai	masculine singular proper noun	Strong's #52 BDB #5
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (צֶרֻיָּה) [pronounced tz ^e roo-YAW]	balsam; transliterated Zeruiah	feminine singular proper noun	Strong's #6870 BDB #863

Translation: [Abishai ben Zeruiah answered...](#) The sons of Zeruiah, David's sister, were great military men, but they had rather short fuses. He does not even wait for David to give a response; he jumps right in there to tell Shimei what to expect.

2Samuel 19:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
tachath (תחת) [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
zô'th (זה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
lô' (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
Shim ^e 'iy (שמעי) [pronounced <i>shim^e-GEE</i>]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035

Translation: [...and said, "Will Shimei not be executed, based upon this;..."](#) What Abishai asks is a question; he asks, "Shouldn't Shimei be executed based upon this?" Abishai had it out for Shimei, and had offered to kill him before in 2Sam. 16:9.

Then Abishai states what "this" is.

2Samuel 19:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâlal (קלל) [pronounced <i>kaw-LAL</i>]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 rd person masculine singular, Piel perfect	Strong's #7043 BDB #886
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Mâshîyach (or, <i>mâshîyach</i>) (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular construct	Strong's #4899 BDB #603
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...that he cursed the anointed one of Y^ehowah?" Shimei, without provocation, came out when David was on the run, and cursed David out. He yelled and insulted David. At the time, he had no reason to do this; nothing to gain except to voice his own self-righteousness. The Law did forbid the cursing of the ruler of the people: *You shall not blaspheme God, nor curse a ruler of your people* (Ex. 22:28; WEB); although there is no prescription for death or punishment offered at that time (whereas cursing your parents could be punished with death—Ex. 21:17). Apparently, this later became a capital offense, as per 1Kings 21:10.

This is a good question—what about the person who curses a political power? Who curses a politician. What does David suggest be done to such a one?

And so says David, “What to me and to you [all], sons of Zeruiah; for you [all] are to me the day to an adversary? The day is executed a man in Israel for have I not known that the day I [am] king over Israel.”

2Samuel
19:22

But David said, “What [are] you [both] to me, [you] sons of Zeruiah; for you have, today, become my adversary. [Will any] man be executed today in Israel? Is it not obvious that I know today I [am] king over [all] Israel.”

David said, “What is it with you two, sons of Zeruiah, to become my adversaries. No one is getting executed today. I am fully aware that I am king of Israel and could execute anyone I want to execute.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

Masoretic Text (Hebrew)	And so says David, "What to me and to you [all], sons of Zeruiah; for you [all] are the day to an adversary? The day is executed a man in Israel for have I not known that the day I [am] king over Israel."
Peshitta (Syriac)	And David said, What is it to me and to you, you sons of Zorih, that you should this day be deceivers to me? Shall any man be put to death this day in Israel? For do I not know that I am this day king over Israel?
Septuagint (Greek)	And David said, What have I to do with you, you sons of Zeruiah, that you lie in wait against me this day? Today no man in Israel shall be put to death, for I know not this day if I reign over Israel.
Significant differences:	There is a negative in the final sentence, but it demands a positive response (see the English translation of the Syriac).

Thought-for-thought translations; paraphrases:

Common English Bible	But David said, "My problems aren't yours, you sons of Zeruiah. Why are you becoming my enemy today? Should anyone in Israel be put to death today? Don't I know that today I am again king over Israel?"
Contemporary English V.	David said, "Abishai, what will I ever do with you and your brother Joab? Is it your job to tell me who has done wrong? I've been made king of all Israel today, and no one will be put to death!"
Easy English	David replied, `Sons of Zeruiah, you have nothing in common with me. You are speaking as if you are my enemies. Nobody in *Israel will die today. Today I know that I am the king over *Israel.'
Good News Bible (TEV)	But David said to Abishai and his brother Joab, "Who asked your opinion? Are you going to give me trouble? I am the one who is king of Israel now, and no Israelite will be put to death today."
<i>The Message</i>	But David said, "What is it with you sons of Zeruiah? Why do you insist on being so contentious? Nobody is going to be killed today. I am again king over Israel!"
New Berkeley Version	But David replied, "What do you and I have in common, you sons of Zeruiah? Truly you are today playing the opponent to me! Should anyone be put to death today in Israel? Do I not recognize that I am this day king over Israel?"
New Century Version	David said, "This does not concern you, sons of Zeruiah! Today you're against me! No one will be put to death in Israel today. Today I know I am king over Israel!"
New Life Bible	But David said, "What have I to do with you, O sons of Zeruiah? Why should you be against me this day? Should any man be put to death in Israel today? For do I not know that this day I am king of Israel?"
New Living Translation	"Who asked your opinion, you sons of Zeruiah!" David exclaimed. "Why have you become my adversary [Or my prosecutor.] today? This is not a day for execution but for celebration! Today I am once again the king of Israel!"
The Voice	David: What business is that of yours, sons of Zeruiah? Why should you make yourself my opponent? Will I execute anyone in Israel on a day like this? Don't I know that today I am the king of Israel?

Partially literal and partially paraphrased translations:

American English Bible	And David said: 'Why are you sons of ZeruJah always coming to me with plots? Today, no man of IsraEl will be put to death; for, I still don't know whether I'm even the ruler.'
Beck's American Translation	"Let me alone, you sons of Zeruiah," David said, "You are my enemies today. Should anyone in Israel be killed today? Don't I know that today I'm king of Israel?"
Christian Community Bible	But David said, "Far be it from me to listen to you, you sons of Zeruiah! This is bad advice; no one shall be put to death in Israel today. Do I not know that I am ruling again over Israel this day?"

God's Word™	David responded, "Are you sure we're from the same family, sons of Zeruiah? You are my enemies today. Should anyone in Israel be killed today? Don't I know that I'm king of Israel again?"
New Advent (Knox) Bible	What, sons of Sarvia, David answered, will you never give me rest? This day, of all others, would you mar my peace? No Israelite shall lose his life this day, which has taught me for the first time that I am king in Israel.
New American Bible (2002)	David replied: "What has come between you and me, sons of Zeruiah, that you would create enmity for me this day? Should anyone die today in Israel? Am I not aware that today I am king of Israel?"
New American Bible (2011)	David replied: "What has come between you and me, sons of Zeruiah, that you would become my adversaries this day? Should anyone die today in Israel? Am I not aware that today I am king over Israel?" 2 Sm 16:9-10; 1 Sm 11:13; 1 Kgs 2:8-9, 36-46.
NIRV	But David replied, "You and Joab are sons of Zeruiah. What do you and I have in common? Abishai, you have now become my enemy! Should anyone be put to death in Israel today? Don't I know that today I am king over Israel again?"
New Jerusalem Bible	To which David replied, 'What concern is my business to you, sons of Zeruiah, that you should oppose my wishes today? Could anyone be put to death in Israel today? Today I know for sure that I am king of Israel?'
New Simplified Bible	David exclaimed: »Abishai, what will I do with you and your brother Joab? Is it your job to tell me who has done wrong? I have been made king of all Israel today. No one will be put to death!«
Revised English Bible	David answered, 'What right have you, you sons of Zeruiah, to oppose me today? Should anyone be put to death this day in Israel? I know now that I am king of Israel.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	David said, "What do I do with you, you sons of Zeruiah? Today you are a Satan (<i>opposition</i>) to me! Today <i>should</i> any man die in Israel? Know you not that today I am king over Israel?"
Bible in Basic English	And David said, What have I to do with you, you sons of Zeruiah, that you put yourselves against me today? is it right for any man in Israel to be put to death today? for I am certain today that I am king in Israel.
The Expanded Bible	David said, "·This does not concern [^L What does this have to do with.?] you, sons of Zeruiah! Today you're ·against me [my adversary]! No one will be put to death in Israel today. Today I know I am king over Israel!" 23 Then the king ·promised [vowed to] Shimei, "You won't die [1 Kin. 2:8-9, 41-46]."
Ferar-Fenton Bible	David, however, answered, "What is there between you and I, sons of Zeruiah, that you should to-day be inciting me to kill people in Israel? For do I not recognize now that I am king over Israel?"
NET Bible®	But David said, "What do we have in common [Heb "what to me and to you."], you sons of Zeruiah? You are like my enemy today! Should anyone be put to death in Israel today? Don't you realize that today I am king over Israel?"
NIV, ©2011	David replied, "What does this have to do with you, you sons of Zeruiah [S 2Sa 2:18; S 16:10]? What right do you have to interfere? Should anyone be put to death in Israel today [1Sa 11:13]? Don't I know that today I am king over Israel?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But David said, "What do I have in common with you, you sons of Tz'ruyah? Why have you become my adversaries today? Should anyone in Isra'el be put to death today? Don't I know that today I am king over Isra'el?"
exeGeses companion Bible	And David says,

What have I to do with you, you sons of Seruyah,
that this day you are satans to me?
Is any man deathified this day in Yisra El?
For know I not that I - this day
am sovereign over Yisra El?

Hebrew Names Version	David said, What have I to do with you, you sons of Tzeru'yah, that you should this day be adversaries to me? shall there any man be put to death this day in Yisra'el? for don't I know that I am this day king over Yisra'el?
Judaica Press Complete T.	And David said, "What is it between me and you, sons of Zeruiah, that you should become a hindrance to me today? Shall any man be put to death today in Israel? For do I not know that today I am king over Israel?"
Orthodox Jewish Bible	And Dovid said, What have I to do with you, ye Bnei Tzeruyah, that ye should this day be as satan unto me? Shall there be ish put to death this day in Yisroel? For do not I know that I am this day Melech al Yisroel?

Literal, almost word-for-word, renderings:

Context Group Version	And David said, What have I to do with you { pl }, you { pl } sons of Zeruiah, that you { pl } should this day be adversaries to me? Shall there be any man put to death this day in Israel? For don't I know that I am this day king over Israel?
English Standard Version	But David said, "What have I to do with you, you sons of Zeruiah, that you should this day be as an adversary to me? Shall anyone be put to death in Israel this day? For do I not know that I am this day king over Israel?"
Green's Literal Translation	And David said, What have I to do with you, O sons of Zeruiah, that you are as my foe today? Shall any man be executed today in Israel? For do I not know that today I am king over Israel?
Kretzmann's Commentary	And David, rejecting the proposal as once before, 2Sam. 16:10-11, said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? The measure suggested by them was altogether out of harmony with his own inclination on this happy occasion. Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? He felt that his restoration to the kingdom really was a proof of his being accepted into the divine favor once more, and he wanted to show his appreciation by being merciful.
Modern KJV	And David said, What do I have to do with you, you sons of Zeruiah, that you should be my foes today? Shall there be any man put to death today in Israel? For do I not know that I am king over Israel today?
New RSV	But David said, `What have I to do with you, you sons of Zeruiah, that you should today become an adversary to me? Shall anyone be put to death in Israel this day? For do I not know that I am this day king over Israel?'
Young's Updated LT	And David says, "What—to me and to you, O sons of Zeruiah, that you [all] are to me to-day for an adversary? to-day is any man put to death in Israel? for have I not known that to-day I am king over Israel?"

The gist of this verse: David speaks to both Joab and Abishai, and says that they are acting as his adversaries today, and that no man ought to be put to death in Israel, as David is clearly king over all Israel.

2Samuel 19:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דִּיּוֹד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational with the 1 st person singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational with the 2 nd person masculine singular suffix	No Strong's # BDB #510
<p>This is a common saying found in Scripture, which, literally translated is, <i>what to me and to you?</i> This is obviously an idiom, translated variously as: <i>what have I to do with you</i> (ESV, New RSV and others); <i>what is it between me and you</i> (Judaica Press Complete Tanakh); <i>what do I have in common with you</i> (Complete Jewish Bible; NET Bible similar); <i>what does this have to do with you</i> (NIV); <i>what have I to do with you</i> (BBE); <i>what will I do with you</i> (NSB); <i>what has come between you and me</i> (NAB); <i>will you never give me rest</i> (Knox; how about <i>give it a rest, will you?</i>); <i>are you sure we're from the same family</i> (God's Word™); <i>far be it from me to listen to you</i> (CCB); <i>who asked your opinion</i> (NLT, GNB); <i>this does not concern you</i> (NCV); <i>what will I ever do with you</i> (CEV); <i>my problems aren't yours</i> (CEB). All of these translations were taken from 2Sam. 19:22 (23 in the Hebrew). You see how we have gone from fairly literal to more imaginative. Poole offers: <i>I do not ask, neither will I take, your advice in this matter.</i>⁸⁶</p>			
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (זְרוּיָה) [pronounced <i>tz^eroo-YAW</i>]	<i>balsam; transliterated Zeruijah</i>	feminine singular proper noun	Strong's #6870 BDB #863

Translation: But David said, "What [are] you [both] to me, [you] sons of Zeruijah;... Zeruijah is David's sister, and she produced 3 nephews who were tremendous military men. However, they did not have a lot of patience for those disloyal to David. One of the brothers was killed in battle back in the early part of 2Samuel.

⁸⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:22.

We are only told what Abishai said. It is quite likely that Joab offered up his opinion as well, as he does not appear to be shy to let his views be known.

2Samuel 19:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (היה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational with the 1 st person singular suffix	No Strong's # BDB #510
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
sâṭân (שׂטן) [pronounced <i>saw-TAWN</i>]	<i>an adversary, an accuser; enemy; one lying in wait</i>	masculine singular noun (also used as a proper noun)	Strong's #7854 BDB #966

Translation: ...for you have, today, become my adversary. I am a little unsure of this translation, simply because we have a plural subject, but a singular predicate nominative. David does not tell them, "You have become my adversaries;" but he appears to call them adversaries nevertheless. What would explain this is, Joab and Abishai took a unified stand in favor of killing Shimei. In this unified stand, they have become an adversary to David. In any case, that is my best explanation, and even I find it wanting.

2Samuel 19:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

2Samuel 19:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e rā'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

Translation: [Will any] man be executed today in Israel? This rhetorical question appears to suggest that this is David's prerogative. David is telling these two military hotheads that he is not going to have them kill Shimei. Shimei was an ass, he yelled at the king, but David recognizes that this is not really a punishable offense. There is nothing in the Law of God which gives David the right to kill someone for simply disagreeing with him.

J. Vernon McGee: *David is saying, "Why should I pay attention to this fellow? I know I am the king of Israel." David is satisfied that God has restored him to this position. "Why should I worry about a little fellow like Shimei? Why should I put him to death? What he thinks doesn't amount to anything." There are many Christians today who let little things bother them. They let little people bother them, and they should not.*⁸⁷

Furthermore, Shimei has publically apologized to David, in front of his own friends, family and neighbors. This is how a public apology ought to be.

F. B. Meyer: *Abishai's reprobation of Shimei's disloyalty was very natural; but at that supreme moment of triumph, David could afford to be magnanimous, and so he accepted Shimei's abject apology and pleading.*⁸⁸

Application: David recognizes the evil of abusing his power as king. The restraint here that he shows ought to be noted in Washington D.C. In the past few years, aides of President Obama used the **IRS to target** those who opposed him in the **TEA party**. Aides of Chris Christie, the present governor of New Jersey, **slowed traffic down to a halt** in a city where a Democratic mayor did not support Christie. Nixon is purported to have an **enemies list**, including the names of various news people. **President Obama** and his staff have actually named Fox News as **not a real news organization** and not a voice that should be listened to. Politicians have great power, and these are examples of the abuse of this power. Rush Limbaugh, a conservative radio voice, has had **his taxes audited** for many years in a row by New York state. Our own president has encouraged his audience to **"punish our enemies."** These are all examples of people who have abused their power. What is quite disturbing about targeted tax auditing, the IRS scandal and the so-called Bridge-gate is, these incidents are not one politician attacking another, but these feature politicians targeting normal, tax-paying Americans for harm.

Application: In the examples above, only Chris Christie publically apologized to his constituents for the great inconvenience which his staff had caused them.

Application: A king, a president or a prime minister wields authority over a great many people, including quite a number of people who do not like him. This is always the case. Only in the most vile governments in human history are those which target and persecute citizens for not supporting the leadership of their country (as in Russia under Stalin or China under Mao or Cuba under Castro or North Korea under its dictators). Limited dissent which falls short of revolution ought to be tolerated by those in power in any country.

David, in this decision not to harm Shimei, allows for dissent within his country.

⁸⁷ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed January 27, 2014.

⁸⁸ From <http://www.studylight.org/com/fbm/view.cgi?bk=9&ch=19> accessed January 25, 2014.

2Samuel 19:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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.		Strong's #none BDB #209
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
<p>Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.</p>			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

The English translation from the Greek is: [Today no man in Israel shall be put to death, for I know not this day if I reign over Israel.](#)

Translation: [Is it not obvious that I know today I \[am\] king over \[all\] Israel.](#)” David asks a rhetorical question; or makes a statement which really does not require an answer. “I know full well that I am king over all Israel today. I know that I have the power to execute this man. However, I have to answer to a higher power, which is God; and therefore, I will not execute Shimei.”

And so says the king unto Shimei, “You will not die.” And so swears to him the king. 2Samuel 19:23 **Then the king told Shimei, “You will not die [today].” And the king swore [this] to him.**

Then the king told Shimei, “You will not be executed.” And the king swore this to the man.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king said to Semei: You will not die. And he swore unto him.
Masoretic Text (Hebrew)	And so says the king unto Shimei, “You will not die.” And so swears to him the king.
Peshitta (Syriac)	Then the king said to Shimei. You shall not die. And the king swore to him.
Septuagint (Greek)	And the king said to Shimei, You shall not die; and the king swore to him.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Then David promised Shimei that he would not be killed. So the king made a serious promise to Shimei. The king said to him, ‘You shall not die.’
Easy-to-Read Version	Then the king said to Shimei, “You will not die.” The king made a promise to Shimei that he himself would not kill Shimei. David did not kill Shimei. But a few years later, David’s son Solomon ordered Shimei to be put to death. See 1Kings 2:44–46.
Good News Bible (TEV) <i>The Message</i>	And he said to Shimei, “I give you my word that you will not be put to death.” Then the king turned to Shimei, “You’re not going to die.” And the king gave him his word.
New Berkeley Version	Then to Shimei the king declared, “You shall not die!” and the king confirmed it with an oath. David had not really forgiven Shimei (compare 1Kings 2:8–9); and Shimei’s “repentance” seems to have been a matter of expediency
New Century Version	Then the king promised Shimei, “You won’t die.”
New Life Bible	The king said to Shimei, “You will not die.” And the king gave him his promise.
New Living Translation	Then, turning to Shimei, David vowed, “Your life will be spared.”
The Voice	David: (to Shimei) You will not die. I swear it.

Partially literal and partially paraphrased translations:

American English Bible	Then the king said to ShiMei: ‘You won’t die,’ and he swore an oath to him.
Christian Community Bible	So the king assured Shimei with an oath, “You shall not die.”
New Advent (Knox) Bible	And to Semei he said, Thou shalt not die, and took his oath to confirm it.
NIRV	So the king took an oath and made a promise to Shimei. He said to him, “You aren’t going to be put to death.”
New Jerusalem Bible	‘Your life is spared,’ the king said. And the king gave him his oath.
New Simplified Bible	David promised Shimei that he would not be killed.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So the king said to Shimei, You will not be put to death. And the king gave him his oath.
The Expanded Bible	Then the king ·promised [vowed to] Shimei, “You won’t die [1 Kin. 2:8-9, 41-46].”
Ferar-Fenton Bible	Then the king said to Shemai, “You shall not die,” and the king promised him.
NET Bible®	The king said to Shimei, “You won’t die.” The king vowed an oath [Heb “swore to him.”] concerning this.

NIV, ©2011

So the king said to Shimei, "You shall not die." And the king promised him on oath.
1Ki 2:8, 42

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the king said to Shim'i, "You will not be put to death," and the king swore it to him.
exeGesés companion Bible	And the sovereign says to Shimi, You die not. - and the sovereign oaths to him.
Orthodox Jewish Bible	Therefore HaMelech said unto Shimei, Thou shalt not die. And HaMelech swore a shevu'a unto him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Therefore the king said to Shimei, You shall not die [at my hand]. And the king gave him his oath. 2 Samuel 19:23 : 1 Kings 2:44-46.
English Standard Version	And the king said to Shimei, "You shall not die." And the king gave him his oath. [1 Kgs. 2:8, 9, 37, 46]
The Geneva Bible	Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. By my hands, or during my life, see (1 Kings 2:8–9).
Kretzmann's Commentary	Therefore the king, without further discussion of the matter, said unto Shimei, Thou shalt not die. And the king sware unto him. The pardon was granted evidently chiefly for political reasons. Evidences of special assistance and favor of God so influence the hearts of the believers that they are glad to forgive their enemies.
New King James Version	Therefore the king said to Shimei, "You shall not die." And the king swore to him.
World English Bible	The king said to Shimei, You shall not die. The king swore to him.
<i>Young's Literal Translation</i>	And the king said to Shimei, You shall not die. And the king swore to him.

The gist of this verse: The king swears to Shimei that he will not kill him.

2Samuel 19:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shim ^e iy (שמעי) [pronounced <i>shim^e-GEE</i>]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035

2Samuel 19:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	2 nd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: Then the king told Shimei, "You will not die [today]." Two things to notice here: David addresses Shimei with great respect; the word *unto* is used. Then David's promise is quite short and to the point.

L. M. Grant: *Abishai, as zealous and harsh as his brother Joab, urges David that Shimei should be put to death because he cursed the Lord's anointed. But David decisively reprovcs Abishai for his attitude, for he has no intention of putting anyone to death now that God has in grace restored him to the throne. If he thought that it was his own ability or prowess that had recovered his authority, he might be likely to take advantage of his authority, but he knew it was God who had made him king, and on this occasion at least he wanted to rightly represent God. He tells Shimei he will not die.*⁸⁹

King David does not have a full understanding of Who Jesus is, but he appears to understand the principle, *forgive as Christ forgives* (Col. 3:13). Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. (Matt. 18:21–22; NRSV)

2Samuel 19:23b

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
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced le']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: And the king swore [this] to him. Further, David swears to him that he will not be executed. At this point, it is unclear whether Shimei is a mixed up trouble-maker or a revolutionary. Given his apology, David is giving him a pass—at least during the time that he is king.

⁸⁹ From <http://www.studydrive.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

David himself would not execute Shimei. However, on his deathbed, David warns Solomon about Shimei, and tells him to apply his own thinking to the matter, but probably to kill Shimei. "Finally, you have with you Shim'i the son of Gera the Binyamini, from Bachurim. He laid a terrible curse on me when I was on my way to Machanayim; but he came down to meet me at the Yarden; so I swore to him by ADONAI that I would not have him put to death with the sword. Now, however, you should not let him go unpunished. You are a wise man, and you will know what you should do to him - you will bring his gray head down to the grave with blood." (1Kings 2:8–9; Complete Jewish Bible) This surprises me, but it suggests that David has kept his eye on Shimei, and that he has not been guiltless over the years.

This is how Solomon dealt with him: And the king [Solomon] sent and called Shimei and said to him, Build a house for yourself in Jerusalem and live there, and do not go out from there anywhere. And it shall be, in the day you go out and cross the torrent Kidron, knowing you shall know that dying you shall die; your blood shall be on your head. And Shimei said to the king, The word is good. As my lord the king has spoken, so your servant shall do. And Shimei lived in Jerusalem many days. And it happened at the end of three years, two of Shimei's servants fled to Achish the son of Maachah, the king of Gath. And they told Shimei, saying, Behold, your servants are in Gath. And Shimei rose up and saddled his ass and went to Gath, to Achish, to seek his servants. And Shimei went and brought his servants from Gath. And it was told to Solomon that Shimei had gone from Jerusalem to Gath, and had returned. And the king sent and called for Shimei, and said to him, Did I not cause you to swear by Jehovah, and testify to you, saying, In the day you go out, and you have gone anywhere, knowing you shall know that dying you shall die. And you said to me, The word I have heard is good. And why have you not kept the oath of Jehovah, and the charge that I commanded you? And the king said to Shimei, You shall know all the evil that your heart has known, that which you did to my father David. Now Jehovah has turned back your evil on your head. And King Solomon shall be blessed, and the throne of David shall be established before Jehovah forever. And the king commanded Benaiah the son of Jehoiada, and he went out and fell on him, and he died. And the kingdom was established in the hand of Solomon. (1Kings 2:36–46; Green's literal translation) Early in his kingdom reign, Solomon has to quell any revolutions, which is what he is doing here. Shimei is a man who is suspect because he turned against David in a heartbeat during the Absalom revolution. Therefore, there was the distinct possibility that he might engage in revolutionary behavior again. Therefore, Solomon put him on a short leash, keeping him close, and Shimei agreed to this. However, regardless of the reason, Shimei left Jerusalem without asking for Solomon's permission first. This means that he had no intention of keeping his agreement with Solomon. Was he testing Solomon? Did he not take Solomon's directives seriously? We do not know which. A quick visit by the palace and an audience with Solomon is all that would have been required. Shimei did not do this, and Solomon concluded that he could not be trusted because of this. He was executed for disobeying a clear command of the king.

This is not revenge for David, because David could have killed Shimei at any time. He was just a man that Solomon needed to watch out for. After the Absalom revolution, David and Solomon became more concerned about revolutionary behaviors.

Chapter Outline

Charts, Graphics and Short Doctrines

Mephibosheth Comes to David

And Mephibosheth ben Saul came down to meet the king and he had not done his feet and he had not done his mustache and his garments he had not washed to from the day departed the king as far as the day which he came back in peace.

2Samuel
19:24

Mephibosheth ben Saul came down to meet the king. He had not taken care of [lit., *done*] his feet or trimmed [lit., *done*] his mustache or washed his clothes from the day the king departed to the day which he came back in peace.

Mephibosheth, the son of Saul, came down to meet the king. To show his solidarity with David, he had not tended to his feet, trimmed his mustache or washed his clothes, starting on the day that the king left until the day that the king returned.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Miphiboseh the son of Saul came down to meet the king, and he had neither washed his feet, nor trimmed his beard: nor washed his garments from the day that the king went out, until the day of his return in peace.
Masoretic Text (Hebrew)	And Mephibosheth ben Saul came down to meet the king and he had not done his feet and he had not done his mustache and his garments he had not washed to from the day departed the king as far as the day which he came back in peace.
Peshitta (Syriac)	And Mephibosheth <u>the son of Jonathan</u> , the son of Saul, came down to meet the king, and he had neither trimmed his beard nor changed his clothes, from the day the king departed until the day the king came again in peace.
Septuagint (Greek)	And Memphibosheth the son of Saul's son went down to meet the king, and had not dressed his feet, nor trimmed his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day that he arrived in peace.
Significant differences:	The Syriac adds that Mephibosheth is the <i>son of Jonathan</i> . However, it skips the <i>feet</i> thing after that.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Mephibosheth, the grandson of Saul, also came to meet David. He had missed David so much that he had not taken a bath or trimmed his beard or washed his clothes the whole time David was gone.
Easy English	David is kind to Mephibosheth Mephibosheth, Saul's grandson, also went to meet the king. After the king left, Mephibosheth had not looked after his feet. Nor had he cut his beard or washed his clothes. He did not take care of himself again until the king returned safely.
Good News Bible (TEV)	Then Mephibosheth, Saul's grandson, came down to meet the king. He had not washed his feet, trimmed his beard, or washed his clothes from the time the king left Jerusalem until he returned victorious.
<i>The Message</i>	Next Mephibosheth grandson of Saul arrived from Jerusalem to welcome the king. He hadn't combed his hair or trimmed his beard or washed his clothes from the day the king left until the day he returned safe and sound.
New Berkeley Version	Next to come down and meet the king was Mephibosheth, the grandson of Saul. He had neither cared for his feet, nor trimmed his beard, nor washed his clothes [Signs of mourning (Ezek. 24:17)] from the time of the king's departure up to the day of his safe return.
New Living Translation	David's Kindness to Mephibosheth Now Mephibosheth [Mephibosheth is another name for Merib-baal.], Saul's grandson, came down from Jerusalem to meet the king. He had not cared for his feet, trimmed his beard, or washed his clothes since the day the king left Jerusalem.
The Voice	Mephibosheth, the lame grandson of Saul <i>and son of David's dear friend Jonathan</i> , also made his way to meet the king. His feet had not been cared for-no, and his beard had grown long, and he had not had his clothes washed-since the king went into exile and returned in peace.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, Mephibosheth (the son of JoNathan and grandson of Saul) came to welcome the king. However, he hadn't washed his feet, cut his nails, or trimmed his mustache, and his clothes hadn't been washed since the day he left to ask the king for peace.
Christian Community Bible	Mepibaal, the son of Saul, came down from Jerusalem to meet the king. He had not washed his feet, or trimmed his beard, or cleaned his clothes since the king departed.
God's Word™	Mephibosheth, Saul's grandson, went to meet the king. He had not tended to his feet, trimmed his mustache, or washed his clothes from the day the king left until he came home safely.
New Advent (Knox) Bible	Then the king was met by Miphiboseh, that was heir to Saul; he came with feet begrimed, with beard untrimmed, in garments that went unwashed from the day of the king's departure to the day of his return.
New American Bible (2011)	<i>David and Meribbaal.</i> Meribbaal, son of Saul, also went down to meet the king. He had not cared for his feet nor trimmed his mustache nor washed his clothes from the day the king left until he returned safely.
NIRV	Mephibosheth was Saul's grandson. He had also gone down to welcome the king back. He had not taken care of his feet. He hadn't trimmed his mustache or washed his clothes. He hadn't done any of those things from the day the king left Jerusalem until the day he returned safely.
New Jerusalem Bible	Meribbaal son of Saul also went down to meet the king. He had not cared for his feet or hands, he had not trimmed his moustache or washed his clothes from the day of the king's departure till the day of his peaceful return.
New Simplified Bible	Mephibosheth grandson of Saul also came to meet David. He missed David so much that he did not take a bath or trim his beard or wash his clothes the whole time David was gone.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Mephibosheth the son of Saul descended to greet the king, but he did nothing to his feet, and did nothing to his moustache, and never laundered his cloak from the day the king went until the day he came in peace.
Bible in Basic English	And Mephibosheth, the son of Saul's son, came down for the purpose of meeting the king; his feet had not been cared for or his hair cut or his clothing washed from the day when the king went away till the day when he came back in peace.
The Expanded Bible	Mephibosheth, Saul's grandson, also went down to meet King David. Mephibosheth had not cared for his feet, cut his beard, or washed his clothes from the time the king had left Jerusalem until he returned safely [in peace; ^C demonstrating his concern for David's welfare].
Ferar-Fenton Bible	Mefibosheth-ben-Saul also came down to meet the king, and to pay his respects. He had not changed his clothes from the day the king went away, until the day when he returned in peace.
NET Bible®	Now Mephibosheth, Saul's grandson [Heb "son."], came down to meet the king. From the day the king had left until the day he safely [Heb "in peace." So also in v. 31.] returned, Mephibosheth [Heb "he"; the referent (Mephibosheth) has been specified in the translation for clarity.] had not cared for his feet [Heb "done his feet."] nor trimmed [Heb "done."] his mustache nor washed his clothes.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	M'fivoshet the son of Sha'ul came down to meet the king. He hadn't cared for his legs, trimmed his beard or washed his clothes from the day the king had left until the day he came home in peace.
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exeGesés companion Bible	And Mephi Bosheth the son of Shaul descends to meet the sovereign; and has neither worked his feet nor worked his upper lip nor laundered his clothes from the day the sovereign went until the day he came in shalom.
Hebrew Names Version	Mefivoshet the son of Sha'ul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in shalom.
JPS (Tanakh—1985)	Mephibosheth, the grandson of Saul, also came down to meet the king. He had not pared his toenails, or trimmed his mustache, or washed his clothes from the day that the king left until the day he returned safe.
Orthodox Jewish Bible	And Mephiboshet Ben Sha'ul came down to meet HaMelech, and had neither bathed his regal, nor trimmed his safam (mustache), nor washed his clothes, from the day HaMelech departed until the day he came again in shalom.
<i>The Scriptures</i> 1998	And Mephibosheth son of Sha' ul came down to meet the sovereign. And he had not attended to his feet, nor trimmed his moustache, nor washed his garments, from the day the sovereign went away until the day he came back in peace.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Mephibosheth the son [grandson] of Saul came down to meet the king, and had not dressed his feet, trimmed his beard, or washed his clothes from the day the king left until he returned in peace <i>and</i> safety.
Context Group Version	And Mephibaal the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace to Jerusalem.
<i>Emphasized Bible</i>	And, Mephibosheth, son of Saul, came down to meet the king,—he had neither dressed his feet, nor trimmed his beard, nor, his clothes, had he washed, from the day the king departed, until the day that he entered in peace.
English Standard Version	And Mephibosheth the son of Saul came down to meet the king. He had neither taken care of his feet nor trimmed his beard nor washed his clothes, from the day the king departed until the day he came back in safety.
Green's Literal Translation	And Mephibosheth the son of Saul had come down to meet the king. And he had not dressed his feet, nor had shaved his upper lip. Yea, he had not washed his garment, even from the day that he went away till the day that he came in peace.
Kretzmann's Commentary	David's Treatment of Mephibosheth and Barzillai And Mephibosheth, the son of Saul (in the wider sense, since he was his grandson) came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, all evidences of deepest mourning, signs of his sincere, faithful attachment to the house of David, from the day the king departed until the day he came again in peace.
NASB	Then Mephibosheth [2 Sam 9:6-10] the son [i.e. grandson] of Saul came down to meet the king; and he [2 Sam 12:20] had neither cared [Lit done] for his feet, nor trimmed [Lit done] his mustache, nor washed [Ex 19:10] his clothes, from the day the king departed until the day he came home in peace.
New King James Version	David and Mephibosheth Meet Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.
New RSV	Mephibosheth [Or Merib-baal : See 4.4 note] grandson of Saul came down to meet the king; he had not taken care of his feet, or trimmed his beard, or washed his clothes, from the day the king left until the day he came back in safety.

Syndein/Thieme

Then Mephibosheth the grandson of Saul came down to meet the king {Absalom}. Now he had neither cared for his feet, nor trimmed his beard, nor washed his clothes from the day the king {David} departed until the day he came again in prosperity/peace. {Note: Mephibosheth was handicapped and could not fight. So, he let his handicap show (not caring for his deformed feet). And, was obnoxious in the court. No bathes. Same dirty clothes. Looked like a dirty hippy. He was protesting the revolution - he was for David.}

Updated Bible Version 2.11

And Mephibaal the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace to Jerusalem.

Young's Updated LT

And Mephiboshes son of Saul has come down to meet the king—and he prepared not his feet, nor did he prepare his upper lip, yea, his garments he washed not, even from the day of the going away of the king, till the day that he came in peace.

The gist of this verse:

Mephibosheth, Saul's grandson, did not wash his garments or shave all the time that David was gone, in solidarity with him.

2Samuel 19:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
M ^e 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
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shâ'ûwl (שׂוּאֵל) [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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational	No Strong's # BDB #510
qârà' (אָרַךְ) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Mephibosheth ben Saul came down to meet the king. Mephibosheth is the surviving son of Saul, and David took great care to honor him. Ziba should have been taking care of Mephibosheth, but he wasn't. Therefore, David put Ziba back on the job as the slave of Mephibosheth.

The last time that David met with Ziba, he told David some disturbing things about Mephibosheth and his total lack of loyalty to David. In this chapter, we are going to hear that there are two sides to the Mephibosheth and Ziba story.

Mephibosheth is called the *son of Saul*, but he is actually the *son of Jonathan*, who is the *son of Saul*. First of all, the word *bên* (בן) [pronounced *bane*] can mean *son* or *descendant*. But what is key⁹⁰ here is, David wanted Mephibosheth to accompany him out of Jerusalem, as this would have indicated that the house of Saul supported David. By remaining behind, it appeared as if the house of Saul supported Absalom. There are two dynasties, well-known to the people of Israel at this time: the Davidic dynasty and the Sauline dynasty. Having both of them united behind David is a powerful statement. But, if Mephibosheth remained in Jerusalem, it is as if he is supporting Absalom. We know that Mephibosheth's heart was with David; and he will explain how his servant, Ziba, both flustered him and deceived David.

2Samuel 19:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
regel (רֶגֶל) [pronounced <i>REH-gel</i>]	<i>foot, feet</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
sâphâm (שִׁפָּהַם) [pronounced <i>saw-FAWM</i>]	<i>moustache; possibly beard, lips</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8222 BDB #974

Translation: He had not taken care of [lit., *done*] his feet or trimmed [lit., *done*] his mustache... In order to show solidarity with King David, Mephibosheth chose to stop some of his personal hygiene habits. What appears to be the case in the ancient world is, a man's feet would be washed and oiled and taken care of, since men wore sandals in the ancient world more often than they wore Keds. Therefore, their feet would require some care and attention. Mephibosheth simply stopped taking care of his feet, even though Mephibosheth is lame. Given what we know about Mephibosheth, he did have some mobility, but it was not up to what most people had.

⁹⁰ See also *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 625.

Also, apparently, there was some attention paid to the beard and mustache of the average man; Mephibosheth stopped trimming his mustache and possibly his beard. Because this word is used to refer to lips in Ezek. 24:17, 22 and Micah 3:7, this could simply refer to the lips and the hair around the lips, which would have been trimmed to allow a man to eat more easily (or, more cleanly). Whatever it was, David can look at Mephibosheth and see that he is telling him the truth.

Jamieson, Fausset and Brown: *In the East, there are various modes of trimming the beard: they train it into a massy, bushy form, swelling and round; or they terminate it like a pyramid, in a sharp point. Whatever the mode, it is always trimmed with the greatest care; and they usually carry a small comb for the purpose. The neglect of this attention to his beard was an undoubted proof of the depth of Mephibosheth's grief.*⁹¹

2Samuel 19:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]</i>	3 rd person masculine singular, Piel perfect	Strong's #3526 BDB #460

Translation: ...or washed his clothes... He apparently stopped changing and washing his clothes. Although none of this sounds like a good thing to me, nevertheless, this indicates that he thought about King David every day that David was exiled, and that this intentional neglect indicated that he stood with David. One might do the exact same thing if a close loved one passes away.

2Samuel 19:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁹¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:24–30.

2Samuel 19:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The lamed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ⁹² We can render the two together as <i>for from, even from, from</i> .			
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʿad (עַד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
bôw ⁷ (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...from the day the king departed to the day which he came back in peace. Mephibosheth kept this up for the entire time that David was out of Jerusalem.

David likely observed Mephibosheth upon David's return to Jerusalem, but did not speak with him. Very likely, David took note of his appearance, which was quite slovenly.

There is nothing in the language which indicates that these are in a chronological order (we do not find a series of wâw consecutives followed by imperfect verbs). The lack of this does not mean that these vignettes are *not* in chronological order; it simply means that we do not know. It appears as if these individual meetings are placed in this order to balance out the meetings which David had upon his leaving Jerusalem.

The events of this chapter they are all related to David returning as king over all Israel, but meeting Mephibosheth in vv. 24–30 clearly takes place after vv. 32ff. It would be most logical for Mephibosheth to meet David on the west

⁹² *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

side of the Jordan. It seems less likely that he would have crossed over the Jordan himself, given that he is lame. Secondly, v. 25 tells us the Mephibosheth meets David in Jerusalem. This puts at least this particular meeting out of order, as the vignette with Barzillai that follows clearly has Barzillai crossing over the Jordan (from the east to the west) with David.

What is likely is, David saw Mephibosheth waiting for him at the Jordan—Mephibosheth may have even crossed the Jordan to see David, but David could not get to him or chose not to speak with him. When they finally meet up, it takes place in Jerusalem. Mephibosheth may have looked unkempt in v. 24, but cleaned himself up to meet the king in his palace in v. 25. Why would I say this? Because v. 24 tells us that Mephibosheth remained in that state from the day that David left Jerusalem to the day that he returned in peace (which is v. 24).

Although we jump from v. 24 to v. 25, there may have been several days or even a week in between these two verses. At some point, Mephibosheth requested an audience with King David; or King David sent for Mephibosheth.

The NET Bible, Knox, and the NAB interpret this as Mephibosheth coming *from* Jerusalem. However, there is no preposition in front of Jerusalem. Usually, if that is the case, then this indicates that one is going *to* Jerusalem. Again, it is both logical and reasonable the Mephibosheth would have gone to see David, but not crossed over the Jordan River; and logical and reasonable that, if they did not speak as David was being brought into Jerusalem, that Mephibosheth would then go to the king's palace later on in Jerusalem.

And so he is that he had come to Jerusalem to meet the king. And so says to him the king, "For why did you not go with me, Mephibosheth?"

2Samuel
19:25

It was when he came to Jerusalem to meet the king that the king asked him, "Why didn't you go with me, Mephibosheth?"

When Mephibosheth went to Jerusalem to meet the king, the king asked him, "Why didn't you go with me in the first place, Mephibosheth?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when he met the king at Jerusalem, the king said to him: Why did you not come with me, Mephibosheth?
Masoretic Text (Hebrew)	And so he is that he had come to Jerusalem to meet the king. And so says to him the king, "For why did you not go with me, Mephibosheth?"
Peshitta (Syriac)	And it came to pass, when he came to Jerusalem to meet the king, the king said to him, Mephibosheth, why did you not go with me?
Septuagint (Greek)	And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why did you not go with me, Mephibosheth?
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	After they had gone back to Jerusalem, Mephibosheth came to see David, who asked him, "Why didn't you go with me?"
Easy-to-Read Version	When Mephibosheth met the king at Jerusalem, the king said, "Mephibosheth, why didn't you go with me {when I ran away from Jerusalem}?"
Good News Bible (TEV)	When Mephibosheth arrived from Jerusalem to meet the king, the king said to him, "Mephibosheth, you didn't go with me. Why not?"
New Berkeley Version	But as at Jerusalem he came to meet the monarch, the king asked him, "Why did you not go with me, Mephibosheth?"

New Living Translation "Why didn't you come with me, Mephibosheth?" the king asked him.
The Voice When he met the king in Jerusalem, the king received him.
David: Why didn't you go into exile with me, Mephibosheth?

Partially literal and partially paraphrased translations:

American English Bible So, when he came from JeruSalem to greet him, the king asked: 'Why didn't you come along with me, MephiBosheth?'

New Advent (Knox) Bible Down from Jerusalem he came to meet him, and when the king asked, Why didst thou not bear me company, Miphiboseth?

New American Bible (2011) When he came from Jerusalem to meet the king, the king asked him, "Why did you not go with me, Meribbaal?" 2 Sm 16:3.

NIRV He came from Jerusalem to welcome the king. The king asked him, "Mephibosheth, why didn't you go with me?"

New Jerusalem Bible When he arrived from Jerusalem to greet the king, the king asked him, 'Why did you not come with me, Meribbaal?'

New Simplified Bible They returned to Jerusalem. Mephibosheth came to see David. David asked him: »Why did you not go with me?«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear As he was coming to Jerusalem to greet the king, the king said to him, "Why did you not go, Mephibosheth?"

Bible in Basic English Now when he had come from Jerusalem to see the king, the king said to him, Why did you not come with me, Mephibosheth?

Ferar-Fenton Bible And when he came from Jerusalem to meet the king, the king asked him, "Why did you not go away with me, Mefibosheth?"

NET Bible® When he came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When he came to Yerushalayim to meet the king, the king said to him, "Why didn't you go with me, M'fivoshet?"

exeGesés companion Bible And so be it,
he comes to Yeru Shalem to meet the sovereign,
and the sovereign says to him,
Why went you not with me, Mephi Bosheth?

Hebrew Names Version It happened, when he was come to Yerushalayim to meet the king, that the king said to him, Why didn't you go with me, Mefivoshet?

Orthodox Jewish Bible And it came to pass, when he [Mephivoshet] was come to Yerushalayim to meet HaMelech, that HaMelech said unto him, why wentest not thou with me, Mephivoshet?

Literal, almost word-for-word, renderings:

Darby Translation And as soon as Jerusalem came to meet the king, the king said to him, Why didst thou not go with me, Mephibosheth? This makes not sense to me either.

Emphasized Bible And it came to pass, when he entered Jerusalem to meet the king, that the king said unto him, Wherefore wentest thou not with me, Mephibosheth

English Standard Version And when he came to Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?"

Green's Literal Translation And it happened when he had come to Jerusalem to meet the king, the king said to him, Why did you not go with me, Mephibosheth?

Kretzmann's Commentary	And it came to pass, when he was come to Jerusalem to meet the king, when the inhabitants of Jerusalem went down in a body to welcome David, Mephibosheth being in the procession also, that the king said unto him, Wherefore wentest thou not with me, Mephibosheth? This question was prompted by Ziba's slander, 2Sam. 16:3.
New King James Version	So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?"
A Voice in the Wilderness	And it came to pass, when he had come to Jerusalem to meet the king, that the king said to him, Why did you not go with me, Mephibosheth?
Young's Updated LT	And it comes to pass, when he has come to Jerusalem to meet the king, that the king says to him, "Why did you not go with me, Mephibosheth?"

The gist of this verse: When David and Mephibosheth spoke, it was apparently in Jerusalem and David asked him why he did not go with him.

2Samuel 19:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd 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).			
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
lâmed (ל) [pronounced leh]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
qâra' (אָרַךְ) [pronounced kaw-RAW]	to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
melek ^e (לְמֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *It was when he came to Jerusalem to meet the king...* Mephibosheth, like many other supporters, came to Jerusalem to meet David upon his return to his city. The wording suggests that this occurred, but there is not a careful time period for it.

There is no preposition in front of Jerusalem. However, the verb prior to it means *to come in, to come, to go in, to go, to enter*. There are several translations which try to place this event in chronological order, but at least the conversation part appears to have taken place in Jerusalem, *after* the events of the rest of this chapter.

Mephibosheth Bows Before David (graphic) by Paul Hardy (Early 20th Century) from Heart of a Ready Writer [blog](#), accessed January 22, 2014.

It is very possible that both Mephibosheth and Ziba came to meet the king when he crossed over the Jordan, but that neither man had a chance to speak to David then (or, their conversation was not recorded). However, David and Mephibosheth do speak in Jerusalem.



2Samuel 19:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

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

2Samuel 19:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
הָלַךְ ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
עִמָּ (עם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767
מֵפְחִיבֹשֶׁת (תִּשְׁבִּיפָה) [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: ...that the king asked him, “Why didn’t you go with me, Mephibosheth?” David is actually a bit offended, and asks Mephibosheth why he did not go with him. David stood up for Mephibosheth and rescued him from a less-than-royal life, and gave him a place of honor.

Now, Mephibosheth is lame, but apparently, he is able to come to David’s to eat in the evenings, as he had a standing invite from David to do that. This suggests that he had some reasonable mobility (perhaps helped by having a mule). He had enough personal mobility for David to ask this question. It is clear that David is a little miffed by this.

A reasonable question is, *why does David want Mephibosheth to go with him in the first place? He can barely get around on a donkey; and he would be little help in a battle.* If Mephibosheth went with David, he would be saying to all of Benjamin, “I support King David. I am from the kingly line of Saul, and I believe that David is the correct man for this job.” So this would have shown political support from the opposing party. Today, it would be like the leader of the Republican party publically stating his support for a Democrat president.⁹³

Application: Let’s say that Barack Obama went before Congress and said, “I want the authorization to attack Iran, because they are too close to attaining nuclear weaponry.” And then John Boehner stood up and said, “I support the President wholeheartedly in this.” This is what it would be like for Mephibosheth to travel with David.

Serious differences between the Hebrew, Syriac, Greek and Latin texts are rare. This verse contains the most serious difference we will find in this chapter.

And so he says, “My adonai the king, my servant deceived me, for had said your servant ‘Let me saddle for me the ass and I will ride upon her and I will go with the king.’ For lame [is] your servant.

2Samuel
19:26

He answered, “My adonai the king, my [own] servant deceived me, for your servant said to him, ‘Saddle for me an ass [the Hebrew reads, ...your servant said, ‘I will saddle for myself the ass...] that I may ride her that I may go with the king.’ (For your servant is lame)

⁹³ There are times when this might be necessary; in war, for instance.

He answered, “My lord the king, I was deceived by my own servant, for your servant said to him, ‘Saddle the ass for me that I may ride it and go with the king;’ (for your servant is lame)

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he answering, said: My lord, O king, my servant despised me: for I your servant spoke to him to saddle me an ass, that I might get on and go with the king: for I your servant am lame.
Masoretic Text (Hebrew)	And so he says, “My adonai the king, my servant deceived me, for had said your servant ‘Let me saddle for me the ass and I will ride upon her and I will go with the king.’ For lame [is] your servant.
Peshitta (Syriac)	Mephibosheth answered, My lord, O king, my servant deceived me: for I said to him, Saddle me an ass that I may ride upon it and go with my lord the king; because your servant is lame.
Septuagint (Greek)	And Memphibosheth said to him, My lord, O king, my servant deceived me; for your servant said to him, Saddle me the donkey, and I will ride upon it, and go with the king; for your servant is lame.
Significant differences:	The big difference is, in the Hebrew, Mephibosheth says he will saddle the ass for himself; in the Greek, Latin and Syriac, he orders his servant to saddle the ass for him. The Dead Sea Scrolls are unreadable for most of this verse. Here is one of the few times I will side with the other languages.

Thought-for-thought translations; paraphrases:

Common English Bible	"My master and king," Mephibosheth answered, "my servant abandoned me! Because your servant is lame, I asked my servant, ‘Saddle a donkey for me [LXX, Syr, Vulg; MT your servant said, I will saddle a donkey for myself] so I can ride and go to the king.’"
Contemporary English V.	He answered, "Your Majesty, you know I can't walk. I told my servant to saddle a donkey for me so I could go with you. But my servant left without me, and then he lied about me. A portion of v. 27 is included for context.
Easy English	Mephibosheth answered, ‘My master and king. You know that I cannot walk. I told my servant, "Put a saddle on my *donkey. I will ride on it so that I can go with the king." But my servant was not loyal to me.
Good News Bible (TEV)	He answered, "As you know, Your Majesty, I am crippled. I told my servant to saddle my donkey so that I could ride along with you, but he betrayed me.
<i>The Message</i>	"My master the king," he said, "my servant betrayed me. I told him to saddle my donkey so I could ride it and go with the king, for, as you know, I am lame.
New Berkeley Version	“O my master and king,” he replied, “my servant deceived me! You see, your servant said, ‘I will surely have a donkey saddled for me to ride and go with the king,’ because your servant is lame.
New Century Version	He answered, "My master, my servant Ziba tricked me! I said to Ziba, ‘I am crippled, so saddle a donkey. Then I will ride it so I can go with the king.’"
New Life Bible	He answered, "O my lord the king, my servant lied to me. Your servant had said to him, ‘Get a donkey ready for me to travel on, so I may go with the king.’ Because your servant cannot walk.
New Living Translation	Mephibosheth replied, "My lord the king, my servant Ziba deceived me. I told him, ‘Saddle my donkey [As in Greek, Syriac, and Latin versions; Hebrew reads I will saddle a donkey for myself.] so I can go with the king.’ For as you know I am crippled.

The Voice **Mephibosheth:** My lord, my servant Ziba tricked me. I asked him to saddle a donkey so that I could go with you—for you know I cannot walk.

Partially literal and partially paraphrased translations:

American English Bible	And Mephibosheth answered: 'O my lord, O king; it was because my servant had misled me. For, when your servant told him to saddle my burro and help me mount it (because your servant is lame) to go with the king, he didn't do it. A portion of v. 27 is included for context.
Beck's American Translation	"My lord the king," he answered, "my servant deceived me. Since I, your servant, am lame, I said: 'Saddle the donkey for me and I'll ride on it and go with the king.'"
Christian Community Bible	He answered, "My lord, O king! My steward deceived me. For I said to him, 'Saddle an ass for me so that I may ride on it and go with the king,' since I am lame.
New Advent (Knox) Bible	...and when the king asked, Why didst thou not bear me company, Miphiboseth? his answer was, My lord king, my own servant played me false; may it please thee, I bade him saddle me an ass, so that I could ride in the king's company, lame as I am; and he, not content with disobeying, has brought a false charge against me before my lord the king. A portion of v. 25 and 27 are included for context.
New American Bible (2011)	He replied: "My lord king, my servant deceived me. For your servant said to him, 'Saddle the donkey for me, that I may ride on it and go with the king'; your servant is lame. 2 Sm 9:2-13.
NIRV	He said, "You are my king and master. I'm disabled. So I thought, 'I'll have a saddle put on my donkey. I'll ride on it. Then I can go with the king.' But my servant Ziba turned against me.
New Jerusalem Bible	'My lord king,' he replied, 'my retainer deceived me. Your servant said to him, "Saddle the donkey for me to ride, so that I can go with the king," your servant being lame.
New Simplified Bible	He answered: »Your Majesty, you know I cannot walk. I told my servant to saddle a donkey for me so I could go with you. But my servant left without me.
Revised English Bible	He answered, "Sir, my servant deceived me; I did intend to harness my donkey and ride with the king (for I am lame), but his stories set your majesty against me. A portion of v. 27 is included for context.
Today's NIV	He said, "My lord the king, since I your servant am lame, I said, 'I will have my donkey saddled and will ride on it, so I can go with the king.' But Ziba my servant betrayed me.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "My lord and king, my servant deceived me. I said to your servant to bind me an ass for me to ride over and go to the king as your lame servant.
Bible in Basic English	And he said in answer, Because of the deceit of my servant, my lord king: for I, your servant, said to him, You are to make ready an ass and on it I will go with the king, for your servant has not the use of his feet.
The Expanded Bible	He answered, "My master, my servant [^C Ziba] tricked me! I am crippled, so I [^L your servant] said to Ziba [^L him], 'Saddle a donkey. Then I will ride it so I can go with the king.'
Ferar-Fenton Bible	When he answered, "Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King." A portion of the following verse is included for context.
NET Bible®	He replied, "My lord the king, my servant deceived me! I [Heb "your servant."] said, 'Let me get my donkey saddled so that I can ride on it and go with the king,' for I [Heb "your servant."] am lame.

NIV, ©2011

He said, "My lord the king, since I your servant am lame [S Lev 21:18], I said, 'I will have my donkey saddled and will ride on it, so I can go with the king.' But Ziba [S 2Sa 9:2] my servant betrayed me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "My lord king, my servant deceived me. I your servant had said, 'I will saddle a donkey for myself to ride on and go with the king,' since your servant is lame.
exeGesés companion Bible	And he says, My adoni, O sovereign, my servant deceived me: for your servant said, I harness me a he burro to ride and go to the sovereign - because your servant is lame;...
JPS (Tanakh—1985)	He replied, "My lord the king, my own servant [i.e., Ziba (compare v. 20 and 9:2ff..)] deceived me. You servant planned to saddle his ass and ride [Ancient versions read "You servant said to him, 'Saddle my ass, that I may ride...'"] on it and go with You Majesty—for your servant is lame.
Orthodox Jewish Bible	And he answered, Adoni, O Melech, avdi deceived me: for thy eved said, I will saddle me a chamor, that I may ride thereon, and go to HaMelech; because thy eved is pise'ach (lame).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He said, My lord O king, my servant [Ziba] deceived me; for I said, Saddle me the donkey that I may ride on it and go to the king, for your servant is lame [but he took the donkey and left without me].
Context Group Version	And he answered, My lord, O king, my slave deceived me: for your slave said, I will saddle myself a donkey, that I may ride on it, and go with the king; because your slave is lame.
English Standard Version	He answered, "My lord, O king, my servant deceived me, for your servant said to him, 'I will saddle a donkey for myself, that I may ride on it and go with the king.' For your servant is lame.
Green's Literal Translation	And he said, My lord, O king, my servant deceived me. For your servant said, I will saddle the ass for myself and ride on it and go with the king, for your servant is lame.
Kretzmann's Commentary	And he answered, My lord. O king, my servant (Ziba) deceived me, he had injured him by lies, betrayed his confidence; for thy servant (Mephibosheth) said, I will saddle me an ass, Ziba being ordered to do this, that I may ride thereon, and go to the king; because thy servant is lame, he could not have joined the procession afoot.
New King James Version	And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant is lame.
New RSV	He answered, 'My lord, O king, my servant deceived me; for your servant said to him, "Saddle a donkey for me [Gk Syr Vg: Heb said, 'I will saddle a donkey for myself], so that I may ride on it and go with the king.'" For your servant is lame.
Syndein/Thieme	And he {Mephibosheth} answered, 'My lord, the king {David}, my servant {Ziba} deceived me. For your servant {Mephibosheth} said, 'I will saddle me an ass, that I may ride thereon, that I may accompany the king . . . because your servant is lame'. {probably saying you are a handicap to David - you will slow him down - take up his rations etc. and Mephibosheth, fell back into self-loathing and stayed behind thinking this was the best he could do.}

Young's Updated LT

And he says, "My lord, O king, my servant deceived me, for your servant said, I saddle for me the ass, and ride on it, and go with the king, for your servant is lame.

The gist of this verse:

Mephibosheth tells David that Ziba had deceived him. He was supposed to have saddled up a donkey for Mephibosheth to ride.

2Samuel 19:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and 'ădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (מִיִּם) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 1 st person singular suffix	Strong's #5650 BDB #713
râmâh (רָמָה) [pronounced <i>raw-MAW</i>]	<i>to beguile, to deceive, to mislead, to deal treacherously with, to betray</i>	3 rd person masculine singular, Piel perfect with the 1 st person singular suffix	Strong's #7411 BDB #941

Translation: He answered, "My adonai the king, my [own] servant deceived me,... David is going to get a different story from Mephibosheth than he did from Ziba, Mephibosheth's servant. Mephibosheth is claiming that his servant deceived him.

David will remember this, as he has remembered his dealings with Ziba. David will make an executive decision concerning both men in this chapter.

2Samuel 19:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'ebed (עֶבֶד) [pronounced <i>ĠE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
châbash (בָּשַׁח) [pronounced <i>khaw-BAHSH</i>]	<i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i>	1 st person singular, Qal imperfect with the voluntative hê	Strong's #2280 BDB #289
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> .			
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 with the 1 st person singular suffix	No Strong's # BDB #510
chămôwr (חֹמֶר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the definite article	Strong's #2543 BDB #331
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râkab (בָּרַךְ) [pronounced <i>raw-KAH^BV</i>]	<i>to mount, to mount and ride [sit], to ride; to ride in a chariot</i>	1 st person singular, Qal imperfect	Strong's #7392 BDB #938
'al (לע) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5920, #5921 BDB #752

The Greek, Latin and Syriac have Mephibosheth ordering Ziba to saddle his ass for him.

Here are the translations of those ancient languages:

Latin Vulgate

And he answering, said: My lord, O king, my servant despised me: for I your servant spoke to him to saddle me an ass, that I might get on...

Peshitta (Syriac)

Mephibosheth answered, My lord, O king, my servant deceived me: for I said to him, Saddle me an ass that I may ride upon it...

Septuagint (Greek)

And Memphibosheth said to him, My lord, O king, my servant deceived me; for your servant said to him, Saddle me the donkey, and I will ride upon it...

The Hebrew would be translated:

Masoretic Text (Hebrew)

And so he says, "My adonai the king, my servant deceived me, for had said your servant 'Let me saddle for me the ass and I will ride upon her..."

Translation: ...for your servant said to him, ‘Saddle for me an ass [the Hebrew reads, ...*your servant said, ‘I will saddle for myself the ass...*] that I may ride her... Have you ever talked to someone, and they were telling you about something that happened to them, and it sounds like you have walked in on the middle of a conversation? You don’t really know what is going on, because they are so emotionally wrapped up in their own story that they take some things for granted that they do not tell you. This is how it appears with David and Mephibosheth. It feels here as if we are not getting the complete story, and that we will have to read in between the lines as best we can.

Many times when we talk to someone, and it feels like we have walked into the middle of a movie, it is because they are emotionally upset or tangled up.

The Hebrew indicates that Mephibosheth says, “I will saddle the ass myself.” He is royalty and he is speaking to his servant. What person of royalty says, “I will make my own preparations”? So, something has happened here which is amiss. Let me suggest that Mephibosheth first told Ziba to saddle his ass, and Ziba refused or did not get around to it or whatever. Or, most likely, Ziba got everything prepared, and then rode off without Mephibosheth.

As noted in the Hebrew exegesis, the Greek, Latin and Syriac have Mephibosheth telling Ziba to saddle his donkey for him. This makes more sense. Here are how some of the translations handle this:

Bible in Basic English	And he said in answer, Because of the deceit of my servant, my lord king: for I, your servant, said to him, You are to make ready an ass and on it I will go with the king, for your servant has not the use of his feet.
The Expanded Bible	He answered, "My master, my servant [^C Ziba] tricked me! I am crippled, so ·I [^L your servant] said to ·Ziba [^H him], `Saddle a donkey. Then I will ride it so I can go with the king.'
Ferar-Fenton Bible	When he answered, “Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King.” A portion of the following verse is included for context.
NET Bible®	He replied, "My lord the king, my servant deceived me! I [Heb "your servant."] said, `Let me get my donkey saddled so that I can ride on it and go with the king,' for I [Heb "your servant."] am lame.
NIV, ©2011	He said, "My lord the king, since I your servant am lame [S Lev 21:18], I said, `I will have my donkey saddled and will ride on it, so I can go with the king.' But Ziba [S 2Sa 9:2] my servant betrayed me.

One problem that we have when it comes to choose the text of the Latin, Greek and Syriac over the Hebrew is, did they alter the text in order to make better sense of the passage. This does undoubtedly occur. There are 4 or 5 Hebrews words together, and they do not really make much sense—but a slight change allows them to make sense and to form a thought. The preserved Hebrew text (which was not perfectly preserved, but nearly perfectly preserved) does make sense here. It can be translated as is, and it makes sense, although it is difficult to interpret. One thing I would assume is, in general, when translating the Hebrew into another language, that the translators did not concern themselves with the interpretation—only with the translation. For this reason, I would lean toward the Greek, Latin and Syriac texts as being accurate.

2Samuel 19:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (I, or I) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251

2Samuel 19:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
ʿim (עם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...that I may go with the king.' Mephibosheth desires to leave Jerusalem and travel with David. This is also somewhat odd, as he is lame. However, apparently on a donkey, he is okay when it comes to mobility.

Again, the purpose of him accompanying David shows that the house of Saul supports the reign of David. This seems to be understood by both Mephibosheth and David.

Why Ziba Would Deceive King David

1. Why does Ziba deceive his own master and David in the first place?
2. If Ziba get Mephibosheth on a donkey, heading to David, doesn't that solve his problem? Doesn't that get Mephibosheth out of his hair?
3. Ziba is Mephibosheth's servant. So, if Mephibosheth travels with David, Ziba would be expected to travel with David.
4. If Ziba and Mephibosheth travel with David, they are leaving this nice plot of ground behind. What happens if Absalom, during this revolution, takes the land and gives it to one of his buddies (say, to General Amasa)?
5. At that point in the game, when Ziba would have been deceiving Mephibosheth, he had no idea who might win this revolution. By going to David, Ziba appears to be on David's side; by returning and staying on his ranch (the land of Mephibosheth), Ziba appears to be on Absalom's side.
6. In his interaction with David, Ziba has already been given deed to all of Mephibosheth's land. He cannot enforce that yet, but he will no doubt call upon David to enforce this. This is probably why Ziba is there to meet David (although it appears as if David did not give him an audience).
7. If Absalom is victorious, it is very likely that he would kill Mephibosheth is a potential rival. Ziba might even deliver up his own master to Absalom, under those circumstances, and keep all of the land.
8. So essentially, Ziba is playing both sides against the middle, so that he comes out on top, no matter who is victorious in the revolution.

Do you see how Ziba is working all of this to his own advantage, no matter what the outcome of the revolution?

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 19:26d

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

2Samuel 19:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
piççêach (פִּיֻּצְעָח) [pronounced <i>pihs-SAY-ahkh</i>]	<i>lame</i>	masculine singular adjective [used here as a substantive]	Strong's #6455 BDB #820
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: (For your servant is lame) Now Mephibosheth reminds David that he is lame. This seems to be parenthetical, but it suggests that what Mephibosheth said was unusual. He has a servant and he is lame; yet he tells his servant, “I will saddle my own ass.”

What we find in the Greek makes more sense⁹⁴ than does the Hebrew: *And Mephibosheth said to him, My lord, O king, my servant deceived me; for your servant said to him, Saddle me the donkey, and I will ride upon it, and go with the king; for your servant is lame.* The Syriac and Latin agree with Ziba being called upon to saddle the donkey. We would expect Ziba to saddle Mephibosheth's donkey for him, because (1) Ziba is his servant and (2) Mephibosheth is lame.

V. 26 reads: *He answered, “My adonai the king, my [own] servant deceived me, for your servant said to him, ‘Saddle for me an ass [the Hebrew reads, ...your servant said, ‘I will saddle for myself the ass...] that I may ride her that I may go with the king.’ (For your servant is lame)* We are not told exactly *how* Ziba deceived Mephibosheth. There are two possible explanations for that: (1) this was simply not recorded for us or (2) Mephibosheth was upset—both that he was deceived, but that David thinks poorly of him now—and his story was elliptical, because of his great emotion.

How Ziba deceived Mephibosheth is easy enough to determine (obviously, I have taken Mephibosheth's side in this and not Ziba's). Mephibosheth gave him the order to saddle his donkey and told him what they needed to bring to David, and Ziba loaded everything up, and then took off without getting Mephibosheth.

Barnes came to the same conclusion that I did: *What appears to have happened is, that when Mephibosheth ordered Ziba to saddle the donkeys and ride with him to join David, Ziba left him under pretence of obeying, but instead laded the donkeys with provisions, and went off alone with them, thus making it impossible for Mephibosheth to follow.*⁹⁵

Gill comes to the same conclusion: *His servant Ziba, who, instead of saddling an ass for him by his order, went off with that and another himself (2Sam. 16:1).*⁹⁶

The Expositor's Bible Commentary: *Naturally, the king's first question was an inquiry why he had not left Jerusalem with him. And Mephibosheth's reply was simply, that he had wished to do so, but, owing to his lameness, had not been able. And, moreover, Ziba had slandered him to the king when he said that Mephibosheth hoped to receive back the kingdom of his grandfather. The words of this poor man had all the appearance of an honest narrative. The ass which he intended to saddle for his own use was probably one of those which Ziba took away to present to David, so that Mephibosheth was left*

⁹⁴ When it comes to interpretation; the Hebrew is easy enough to translate.

⁹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 19:26.

⁹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:26.

helpless in Jerusalem. If the narrative commends itself by its transparent truthfulness, it shows also how utterly improbable was the story of Ziba, that he had expectations of being made king.⁹⁷

Interestingly enough, God the Holy Spirit does not clearly tell us which man is lying. We will discuss this later, when we **compare the two accounts**. Interestingly enough, David's decision on how to resolve this matter does not determine which man is being honest and which man is lying.

Much of what Mephibosheth says is difficult to translate. Let me suggest that he is in a highly emotional state, both glad to receive David back into Jerusalem; but recognizing that he could face death at the order of David over a misunderstanding.

And so he slanders in your servant unto my adonai the king and my adonai the king [is] like an angel of the Elohim and do the good in your eyes, for is not all a house of my father for if men of death to my adonai the king. And so you set your servant in eaters of your table and why being to me again a right and to cry again unto the king?"

2Samuel
19:27–28

He slandered your servant to my adonai the king, whereas [lit., and] my adonai the king [is] like an angel from Elohim. Therefore, do [what] is right in your estimation, for was not the house of my father indeed men of death to my adonai the king? But you placed your servant among the people [lit., eaters] at your table. So why is there a right to me to cry again to the king?"

Ziba slandered me to my lord the king, whereas you, my lord, have been like an angel from God. Therefore, do what you believe to be right. Wasn't the house of my father considered for death as rivals of my lord? Yet you placed me among the people at your dinner table. Therefore, I have no right to beg from you any additional benefits."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Moreover he has also accused me your servant to you, my lord the king; but you my lord the king are as an angel of God, do what pleases you. For all of my father's house were no better than worthy of death before my lord the king; and you have set me your servant among the guests of your table: what just complaint therefore have I? or what right to cry any more to the king?

Masoretic Text (Hebrew)

And so he slanders in your servant unto my adonai the king and my adonai the king [is] like an angel of the Elohim and do the good in your eyes, for is not all a house of my father for if men of death to my adonai the king. And so you set your servant in eaters of your table and why being to me again a right and to cry again unto the king?"

Peshitta (Syriac)

And my servant has lied about me, O my lord the king; but you, my lord the king, you are as an angel of God; do therefore what is good in your eyes. For all of my father's house were worthy of death before my lord the king; yet you counted your servant among those who eat at your table. Now therefore I cannot justify myself, neither speak before my lord the king.

Septuagint (Greek)

And he has dealt deceitfully with your servant to my lord the king. But my lord the king is like an angel of God; do that which is good in your eyes. For all of my father's house were as dead men before my lord the king; yet you have set your servant among them that eat at your table; and what right have I any longer even to cry to the king?

⁹⁷ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

Significant differences: The *to you, but you* found at the beginning of this verse in the Latin and Syriac is not found in the Hebrew. Both the Latin and the Syriac have some additional phrases (which are underlined> at the end of this verse as well.

Thought-for-thought translations; paraphrases:

Common English Bible	So Ziba has slandered your servant to my master and king, but my master and king is a messenger of God. So do whatever seems best to you. Even though all the members of my grandfather's family were nothing short of demonic [Or were doomed to death by my master the king; MT men of death] toward my master and king, you still put your servant with those who eat at your table. So what right do I have to beg for still more from the king?"
Contemporary English V.	But my servant left without me, and then he lied about me. You're as wise as an angel of God, so do what you think is right. After all, you could have killed my whole family and me. But instead, you let me eat at your own table. Your Majesty, what more could I ask?" A portion of v. 26 is included for context.
Easy English	He lied to you about me. My master and king, you are like an *angel of God. Do what you think is right. You should have killed all my grandfather's family. Instead, you gave me honour. You let me eat my meals at your table. So I cannot ask the king for anything else.'
Easy-to-Read Version	But my servant tricked me. He {only went to you and} said bad things about me. But my lord and king, you are like an angel from God. Do whatever you think is right. You could have killed all my grandfather's [Literally, "father's."] family. But you did not do this. You put me with the people who eat at your own table. So I don't have a right to complain to the king about anything."
Good News Bible (TEV)	He answered, "As you know, Your Majesty, I am crippled. I told my servant to saddle my donkey so that I could ride along with you, but he betrayed me. He lied about me to Your Majesty, but you are like God's angel, so do what seems right to you.
<i>The Message</i>	And then he lied to you about me. But my master the king has been like one of God's angels: he knew what was right and did it. Wasn't everyone in my father's house doomed? But you took me in and gave me a place at your table. What more could I ever expect or ask?"
New Century Version	But he lied about me to you. You, my master and king, are like an angel from God. Do what you think is good. You could have killed all my grandfather's family. Instead, you put me with those people who eat at your own table. So I don't have a right to ask anything more from the king!"
New Living Translation	Ziba has slandered me by saying that I refused to come. But I know that my lord the king is like an angel of God, so do what you think is best. All my relatives and I could expect only death from you, my lord, but instead you have honored me by allowing me to eat at your own table! What more can I ask?"
The Voice	He has told you lies about me, but my lord is like a heavenly messenger of God. So do what seems right to you, <i>and I will accept it</i> . You had the right to kill everyone in my family when you became king, yet you took me to sit at your table. So it would be wrong for me to bicker over anything with you.

Partially literal and partially paraphrased translations:

American English Bible	And MephiBosheth answered: 'O my lord, O king; it was because my servant had misled me. For, when your servant told him to saddle my burro and help me mount it (because your servant is lame) to go with the king, he didn't do it. However, my lord the king is as a messenger of God; so, do whatever is good in your eyes! 28 Why, when there was no one else left of the house of my father (other than those
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	who deserved death from my lord the king), you allowed your servant to eat at your table. So, what reason would I have to speak out against the king?"
Beck's American Translation	He slandered your servant to my lord the king, but my lord the king is like God's angel. Do what you think is right. In all my grandfather's family there was no one you couldn't have killed, my lord the king, but you put your servant among those who eat at your table. Then what right have I still to cry out to the king?"
Christian Community Bible	But he has slandered me to my lord the king. And yet my lord the king is like an angel of God. Do, there fore, what seems good to you. My father's family was doomed to die before my lord the king, but you counted your servant among those who eat at your table. What further right do I have to complain to the king?"
New Advent (Knox) Bible	...and he, not content with disobeying, has brought a false charge against me before my lord the king. But thou, my lord king, art wise as an angel of God; do what thou wilt. For indeed, the whole of my father's line deserve nothing better than death at thy hands, and thou hast given me, thy servant, a place among the guests at thy table; what right have I to complain? I will raise my voice no more in my defence
New American Bible (2011)	But he slandered your servant before my lord the king. But my lord the king is like an angel of God. Do whatever seems good to you. For though my father's entire house deserved only death from my lord the king, yet you placed your servant among those who eat at your table. What right do I still have to make further appeal to the king?" 2Sam. 9:9-11.
NIRV	He has told you lies about me. King David, you are like an angel of God. So do what pleases you. You should have put all of the members of my grandfather's family to death, including me. Instead, you always provided what I needed. So what right do I have to make any more appeals to you?"
New Jerusalem Bible	He has slandered your servant to my lord the king. My lord the king, however, is like the Angel of God, so do as you think right. My father's entire family deserved no better than death from my lord the king, and yet you admitted your servant to the ranks of those who eat at your table. What right have I to make any further appeal to the king?"
Revised English Bible	...but his stories set your majesty against me. You majesty is like the angel of God; you must do what you think right. My father's whole family, one and all, deserved to die at your majesty's hands, but you gave me, your servant, my place at your table. What further favour can I expect of the king?"
Today's NIV	And he has slandered your servant to my lord the king. My lord the king is like an angel of God; so do whatever you wish. All my grandfather's descendants deserved nothing but death from my lord the king, but you gave your servant a place among those who eat at your table. So what right do I have to make any more appeals to the king?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He spied on your servant to my lord and king. But my lord the king is as a messenger of God. Do as good in your eyes. For would not all of my father's house be but dead men to my lord the king? Yet you established your servant to eat in your table. What righteousness still exists for me to cry again to the king?"
Bible in Basic English	He has given you a false account of me: but my lord the king is like the angel of God: do then whatever seems good to you. For all my father's family were only dead men before my lord the king: and still you put your servant among those whose place is at the king's table. What right then have I to say anything more to the king?
The Expanded Bible	But he ·lied about [slandered] ·me [·your servant] to you [16:1-4]. You, my master and king, are like an angel from God. Do what ·you think is good [·is right in your eyes]. You could have killed all my grandfather's family [·My father's household

were doomed to death/as good as dead before my lord the king]. ·Instead [Yet], you put ·me [-your servant] with those people who eat at your own table. So I don't have a right to ask anything more from the king!"

Ferar-Fenton Bible

Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King. However, Your Majesty is like a Messenger of God, therefore do what is good in your opinion. For all my father's family would have been dead men, but for Your Majesty. You also appointed your servant to eat at your table. And what right was there ever for me to appeal to the king? A portion of the previous verse is included for context.

NET Bible®

But my servant [Heb "and he"; the referent (the servant) has been specified in the translation for clarity.] has slandered me [Heb "your servant."] to my lord the king. But my lord the king is like an angel of God. Do whatever seems appropriate to you. After all, there was no one in the entire house of my grandfather [Heb "father."] who did not deserve death from my lord the king. But instead you allowed me to eat at your own table [Heb "and you placed your servant among those who eat at your table."!]! What further claim do I have to ask [Heb "to cry out to."] the king for anything?"

NIV, ©2011

And he has slandered your servant to my lord the king. My lord the king is like an angel [S 1Sam. 29:9] of God; so do whatever you wish. All my grandfather's descendants deserved nothing but death [S 2Sam. 16:8] from my lord the king, but you gave your servant a place among those who eat at your table [S 2Sam. 9:7, 13]. So what right do I have to make any more appeals to the king?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But he slandered me your servant to my lord the king. However, my lord the king is like an angel of God; so do whatever seems right to you. For all my father's household deserved death at the hand of my lord the king; nevertheless you placed your servant with those who eat at your own table. I deserve nothing more; so why should I come crying any more to the king?"

exeGesés companion Bible

...and he treaded against your servant
to my adoni the sovereign;
and my adoni the sovereign is as an angel of Elohim:
so work whatever is good in your eyes:
for all of the house of my father
are naught but men of death
to my adoni the sovereign:
yet you set your servant
among them who eat at your own table.
What justness have I yet
to cry any more to the sovereign?

JPS (Tanakh—1985)

[Ziba] has slandered your servant to my lord the king. But my lord the king is like an angel of the LORD, do as you see fit. For all the members of my father's family deserved only death from my lord the king, yet you set your servant among those who ate at your table. What right have I to appeal further to Your Majesty?"

Orthodox Jewish Bible

And he hath slandered thy eved unto adoni HaMelech; but adoni HaMelech is like malach HaElohim; do therefore what is tov in thine eyes. For all of the bais avi were but anshei mavet before adoni HaMelech; yet didst thou set thy eved among them that did eat at thine own shulchan. What tzedakah (right) therefore have I yet to appeal any more unto HaMelech?

Literal, almost word-for-word, renderings:

Context Group Version And he has been underhanded with your slave to my lord the king; but my lord the king is as a messenger of God: do therefore what is good in your eyes. For all my father's house were but dead men before my lord the king; yet you set your slave among those that ate at your own table. What right therefore have I yet that I should cry anymore to the king?

Kretzmann's Commentary And he (Ziba) hath slandered thy servant unto my lord the king, as Mephibosheth had meanwhile found out; but my lord the king is as an angel of God, to know and to do what justice required in this case; do, therefore, what is good in thine eyes. For all my father's house were but dead men before my lord the king, who might, according to Oriental custom, have put them all to death upon his accession to the throne; yet didst thou set thy servant among them that did eat at thine own table, 2Sam. 9:7 to 2Sam. 10:13. What right, therefore, have I yet to cry any more unto the king? Being without rights, he willingly subjected himself to any order which the king might give.

New RSV 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 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 appeal to the king?

Syndein/Thieme Then he {Ziba} slandered your servant {Mephibosheth} to my lord the king. But my lord the king is as an angel/messgenger of God {idiom meaning he 'sees all in the land'} do therefore what is good in your eyes. {Note: {Mephibosheth does not beg. People of integrity never beg. They do not appeal to the emotion. They give the facts and let the matter rest in David's hands.}}

For all of my father's house/estate {grandfather Saul's land} was nothing . . . but dead men before my lord the king yet did you placed your servant {Mephibosheth} among those who ate at your own table. {Mephibosheth recalled the grace of king David applied to him 17 years ago! Now he has the capacity for gratitude so he must have taken in doctrine these 17 years.} What right do I have anymore to cry out the king? {Mephibosheth was a dispirited person in chapter 9 - now he is a mature believer and will not revert to what he was before - or even lower himself to the lowlife that Ziba is}.

Young's Updated LT And he utters slander against your servant unto my lord the king, and my lord the king is as a messenger of God; and do you that which is good in your eyes, for all the house of my father have been nothing except men of death before my lord the king, and you will set your servant among those eating at your table, and what right have I any more—even to cry any more unto the king?"

The gist of this verse: Mephibosheth tells David, he knows that Ziba has slandered him. He says that David has been like an angel to him, and will trust his judgment in this matter.

2Samuel 19:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râgal (לָגַל) [pronounced raw-GAHL]	to move the feet, to foot it, to tread, to go about, to go about as an explorer, to go about as a spy, to go on foot to scope something out; to slander	3 rd person masculine singular, Piel perfect	Strong's #7270 BDB #920

2Samuel 19:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿebed (עֶבֶד) [pronounced ʿEB-ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
ʾel (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ʾădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ʾădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced eem], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: He slandered your servant to my adonai the king,... The verb here has two sets of meanings which are very different. The translation *slander* appears to be the correct choice. The *he* in this verse refers to Ziba, Mephibosheth's servant. This indicates that Ziba simply gave a dishonest picture of Mephibosheth, is hard to say at this point. Ziba told David that Mephibosheth had remained in Jerusalem to seize power in David's absence (1Sam. 16:3).

Keil and Delitzsch: *Mephibosheth had not merely inferred this [slander] from David's words, and the tone in which they were spoken, but had certainly found it out long ago, since Ziba would not delay very long to put David's assurance, that all the possessions of Mephibosheth should belong to him, in force against his master, so that Mephibosheth would discover from that how Ziba had slandered him.*⁹⁸ As discussed previously, Ziba probably did not act upon David's decision, and was waiting for David's return in order to do so.

Let me point out that, given all that we have studied about Ziba and Mephibosheth, it is apparent that Ziba is probably much more intelligent than his master, and certainly more devious. Ziba saw his chance for freedom and he appears to have taken it, at the expense of Mephibosheth. As discussed before, given Ziba's remarkable wealth, he was able to parlay his position as servant to King Saul into a great deal of wealth. Whether this was acquired by illegal means or not, it is hard to say.

⁹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 19:27–30.

vv. 26–27a: He answered, “My adonai the king, my [own] servant deceived me, for [when] your servant said, ‘I will saddle for myself the ass that I may ride her that I may go with the king.’ (For your servant is lame) He slandered your servant to my adonai the king.

What happened between Ziba and Mephibosheth

Here is what we know, based upon the text:

1. Although Mephibosheth was lame, he could move about, at the very least, upon a donkey.
2. His servant, Ziba, deceived him, and went to the king.
3. Ziba slandered Mephibosheth to the king.
4. Ziba did come to David when he was leaving Jerusalem, bringing with him some supplies. This means he would have to be riding a donkey and have several carrying supplies.
5. He came with all of his servants and children, so that would have required a lot of donkeys, and extras to carry basic supplies for them all.
6. When Ziba spoke with David, when David was leaving Jerusalem, he told David that Mephibosheth had decided to stay in Jerusalem to see how everything shakes out, so that he could take power. That would have been the slander.
7. With the text, it is not clear what the deception is, but it could be as simple as, Ziba left with all of the donkeys; or all of the riding donkeys. This would have left Mephibosheth with no way to get to David.
8. There is the problem with the text where Mephibosheth speaks of saddling a donkey for himself in the Hebrew; but in the Greek, Latin and Syriac, he had asked Ziba to take care of that. The latter seems most likely.
9. The previous 8 points are the things which we know for certain about the problems between Ziba and Mephibosheth (assuming that Mephibosheth is telling the truth and that Ziba is lying about Mephibosheth remaining in Jerusalem to seize power).
10. Most commentators who take a position here, including myself, have simply assumed that what Ziba did was, when he was told to saddle up a donkey for Mephibosheth, he did that, and then took off with all of the donkeys and the supplies to take to David.

Regardless of how the text reads, we do not know for certain what the deception was. Ziba leaving without Mephibosheth to meet David appears to be that deception, but that is not clearly stated in any of the ancient texts.

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 19:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; ʾădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and ʾădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

2Samuel 19:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mal ^e âk ^e (מַלְאָכִי) [pronounced mah ^e - AWK ^e]	messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)	masculine singular construct	Strong's #4397 BDB #521
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...whereas [lit., and] my adonai the king [is] like an angel from Elohim. What Mephibosheth says here is absolutely true. Many kings would look to consolidate their power when becoming king, which often meant that they would kill off anyone with a claim to the throne.

Remember when Joab braced David and said how these men saved his sons and daughters? Had Absalom become king, he would have killed all of his own half-brothers and half-sisters. This occurs in some countries today, although it may be clothed in some sort of legality. The former president of prime minister or the opposing candidate might be arrested for some illegal activity. In some cases, they might be executed; and in other cases, they might be thrown in jail for many years. Whereas, it is legitimate to throw revolutionaries into jail—those who proclaim a violent overthrow of the present government—even in the United States, we only do this when a person actually commits some violent acts. Too often, in past riots, we did not jail the participants.

David, on the other hand, was like an angel to Mephibosheth. Mephibosheth is well aware of the good that David did to him, and is appreciative. He recognizes that many men would have hunted Mephibosheth down and killed him, whereas David adhered to an oath that he made with Jonathan (Mephibosheth's father) many years previous (1Sam. 20:12–17).

Application: Perhaps you are suspicious. You might think, *Mephibosheth is of a royal family; why wouldn't he want all that David has?* If you are thinking that, it reveals a chink in your own armor. Not every person is motivated by money or by power. If you thought that, then these are two of your possible lusts which you might struggle with. Along these lines, let me tell you something that you might find shocking: *some people do not play the lottery because they do not want to win the lottery.* You may think that everyone wants God to dump millions of dollars onto their lap. Not everyone is like that. Some people—some mature believers—recognize that a lot of money can be a great distraction as well as a great responsibility. Their lives may be good as is, putting right along. Their lives may not seem like much to you; but they might be exactly where God wants them to be doing what God wants them to do. Mature believers often have a contentment with their circumstances—and more than

a contentment, but a satisfaction and appreciation for what God has given them. You may have seen this great mansion with iron gates and a green lawn for as far as the eye can see; and you see this as the greatest thing in life—but it's not. The greatest thing in this life is your relationship to God. Everything else sorts itself out quite nicely if that is done right.

Application: That relationship with God, where you are content, is based upon growing in grace and the knowledge of the Lord Jesus Christ. The Bible mandates this for all believers (2Peter 3:18). In the right relationship with God, you are not going to be desirous of more money or of a larger house or a better car (or whatever).

Application: To balance this out, this does not mean you have to buy a car which is 20 years old or that you must live in a house that you really do not like, or whatever. You have a responsibility to God for the money that you take in. How you deal with that money is between you and God. You know your own personal motivations. If your neighbor next door, whom you do not like, gets a Lexus, do you think it sweet revenge if you can buy a more expensive Lexus? You know your own motivations. You must learn to balance between what you want and what your responsibilities are.

2Samuel 19:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
ṭôwb (טוֹב) [pronounced <i>tohbv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (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 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: *Therefore, do [what] is right in your estimation,...* Mephibosheth tells David to do whatever he wants to do. He is not going to oppose him or complain. Mephibosheth trusts in the judgment of David. What David decides to do just might surprise you.

Gill: *condemn him or acquit him; reject him or receive him into favour; he entirely submitted himself to him, to do with him as seemed good in his sight.*⁹⁹

2Samuel 19:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
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
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
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
<p>Together, kîy 'îm (כי אם) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i>. However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but</i>.</p>			
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
mâveth (מוֹת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560
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

⁹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:27.

2Samuel 19:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...for was not the house of my father indeed men of death to my adonai the king? Mephibosheth here recognizes that, as the other royal house, he and any of his relatives could be seen as dead men, when David took the throne. David, like many other kings of that era, could have consolidated his power by killing anyone who appeared to be a threat to him, including the lame Mephibosheth. This is what Mephibosheth is saying. He knows that, under a different regime, he would have been executed, or, at the very least, exiled.

Instead, David had been very gracious to Mephibosheth, restoring his land to him and his servant, and bringing him in nightly to eat with the king (2Sam. 9:7–13). This is tremendous graciousness which David showed, when he did not have to.

2Samuel 19:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shîyth (שִׁיט) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʿebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

2Samuel 19:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'âkal (אָכַל) [pronounced aw-KAHL]	<i>those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting</i>	masculine plural, Qal active participle	Strong's #398 BDB #37
shul ^e chân (שֻׁלְחָן) [pronounced shoole-KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7979 BDB #1020

Translation: But you placed your servant among the people [lit., eaters] at your table. David did that which was unexpected. He set his political enemy at his own table. David did not see Mephibosheth as an enemy, and he was not David's enemy. But other men—like Absalom for instance—would have spent a considerable amount of time eliminating his political enemies, real or imagined.

Matthew Henry: *When he might justly have been dealt with as a rebel, he was treated as a friend...[David's treatment of Mephibosheth] shows that Ziba's suggestion was improbable; for could Mephibosheth be so foolish as to aim higher when he lived so easily, so happily as he did? And could he be so very disingenuous as to design any harm to David.*¹⁰⁰

Now, maybe you see the parallel? We are born enemies of God. We are born not deserving of anything. But we will sit at table with our Lord (that is, we will enjoy fellowship with Him).

Bear in mind that, in all of the history which is found in Scripture, it is not a collection of random events, recorded by this or that person, but these things often have parallels. In my study of Deuteronomy, there are things which Moses says which are not laws, but simply suggestions to a people who do not have a background in some of these areas, because they were raised in the desert. However, in the New Testament, these suggestions are often used as illustrations (like *don't muzzle the ox*). So Moses simply tells his people—who are not farmers—that when they move onto a farm in the Land of Promise, that they should not muzzle the ox when plowing or when crushing grain—allow the ox to enjoy whatever he wants to eat while working. It is a simple thing which has nearly no spiritual value, but Paul takes that same phrase, a thousand years later, and gives it a spiritual application.

2Samuel 19:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

¹⁰⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:24–30.

2Samuel 19:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
ôwd (וַיִּוַד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
ts ^e dâqâh (צַדִּיקָהּ) [pronounced ts ^e daw-KAW]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
zâ'âq (צָעַק) [pronounced zaw-GAHK]	<i>to cry out, to call, to cry</i>	Qal infinitive construct	Strong's #2199 BDB #277
ôwd (וַיִּוַד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *So why is there a right to me to cry again to the king?* Mephibosheth recognizes that, under most regimes, he would have been dead long ago. He has done nothing to earn or deserve David's graciousness. Based upon the way that David has treated Mephibosheth, in grace; Mephibosheth has no right to demand anything from the king. Mephibosheth has led a wonderful life up to this point, because of David and David's wisdom. Under any other king, Mephibosheth would have been killed a decade ago or so. So Mephibosheth is thankful for the grace that David has shown him. Furthermore, if Mephibosheth could trust David's judgment and graciousness in the past, then he is willing to trust David's judgment and graciousness right now.

L. M. Grant: *Another individual of a different character (though also of Saul's house) now comes to David. Mephibosheth had been evidently able to find help to enable him to come down to the Jordan*

to meet David. He had not cared for his lame feet nor trimmed his moustache nor washed his clothes during all the time that David had been away. This itself was fullest proof before David's eyes that Ziba's report of Mephibosheth had been false. Mephibosheth had no aspirations whatever to be king. When David questions him as to why he did not go with David (v.25), his answer is quite simple. He had told his servant Ziba that he wanted a donkey to ride to follow David, but Ziba deceived him, so that he was given no means of coming to David at that time. What he says as to Ziba's slandering him is plainly true, and he declares his deep appreciation of David himself, as though he were an angel of God, remembering that David had shown him unusual grace at a time when Saul's house was in danger of extermination (v.28). He tells David therefore that he has no right to expect anything of him.¹⁰¹

Guzik: *Though Mephibosheth was slandered before David, Mephibosheth won't defend himself or demand a hearing before David. He knew David already gave him more than he deserved, so if David were to now take it all away, he would still be ahead.*¹⁰²

In fact, Mephibosheth's attitude is: *we were all at your mercy; not my estate only, (which you have now granted to Ziba,) but my life also was in your power, if you had dealt with rigor, and as earthly kings use to do with their predecessors' and enemies' children.*¹⁰³

Application: This is grace orientation; and this describes the relationship of the believer to God.

The NJB and several other translations render this: [What right have I to make any further appeal to the king?](#) The Christian Community Bible (and others) render this: [What further right do I have to complain to the king?](#)

Maybe you see the parallel. Just as David has been to Mephibosheth; so God is to us. We deserve nothing; God has given us everything. Just as Mephibosheth has no right to complain to David; we have no right to complain to God. We are not in charge; God is. And God is perfect in His evaluation and perfect in His justice, of us, and where we live. When it comes to salvation, we are trusting God's judgment and His graciousness. When it comes to our life after salvation, we should continue to trust His judgment and graciousness.

And so says to him the king, "For why are you speaking still your words? I have said you and Ziba will divide the land."

2Samuel
19:29

The King said to him, "Why do you continue speaking of your affairs? I have decided [that] you and Ziba will divide up the land."

The king then said to him, "Why do you continue to speak of your affairs? I have decided that you and Ziba ought to divide up the land where you live."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Then the king said to him: Why do you speak any more? what I have said is determined: you and Siba divide the possessions.

Masoretic Text (Hebrew)

And so says to him the king, "For why are you speaking still your words? I have said you and Ziba will divide the land."

Peshitta (Syriac)

And the king said to him, You have spoken more than enough, I have already commanded that you and Ziba shall divide the fields.

¹⁰¹ From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

¹⁰² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 19:24–30.

¹⁰³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:28 (edited).

Septuagint (Greek) And the king said to him, Why speak any longer of these matters? I have said, You and Ziba shall divide the land.

Significant differences: What David first says appears to be given a colloquial translation in the Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible "You don't need to talk any more about this," the king said to him. "I order you and Ziba to divide the property."

Contemporary English V. David answered, "You've said enough! I've decided to divide the property between you and Ziba."

Easy English The king said, 'Do not say anything else. You and Ziba will share the land between you.'

Easy-to-Read Version The king said to Mephibosheth, "Don't say anything more about your problems. This is what I decide: You and Ziba will divide the land."

Good News Bible (TEV) The king answered, "You don't have to say anything more. I have decided that you and Ziba will share Saul's property."

The Message "That's enough," said the king. "Say no more. Here's my decision: You and Ziba divide the property between you."

New Life Bible The king said to him, "Why speak any more of how things are with you? I have decided that you and Ziba should divide the land."

New Living Translation "You've said enough," David replied. "I've decided that you and Ziba will divide your land equally between you."

The Voice **David:** Let's not talk any more about this. I have decided that you and Ziba will share the land.

Partially literal and partially paraphrased translations:

American English Bible And the king said to him: 'Why are you still talking? You must now give your field to Ziba!'

Beck's American Translation "Why do you keep on talking about it?" the king asked him. "I have decreed that you and Ziba should divide the land."

*God's Word*TM The king asked him, "Why do you keep talking about it? I've said that you and Ziba should divide the land."

New Advent (Knox) Bible And the king told him, No need to say more. My word has been passed; do thou and Siba divide the lands between you. 'My word has been passed', cf. 16.4 above. David is perhaps interpreting his promise there made, 'All that was Miphiboseth's is thine' as meaning 'All that was Miphiboseth's is equally thine', so that the property would have to be divided between them. David has been criticized for not punishing Siba's treachery to his master; but it is quite possible that Siba was acting partly in Miphiboseth's interest, under the impression that Absalom was likely to be victorious-the property which Siba managed for his master (9.10) would be safe from confiscation in either event.

New American Bible (2011) But the king said to him: "Why do you go on talking? I say, 'You and Ziba shall divide the property.'" 2 Sm 16:4.

NIRV The king said to him, "You don't have to say anything else. I order you and Ziba to divide up Saul's fields between you."

New Jerusalem Bible The king said, 'You need say no more. I rule that you and Ziba divide the property between you.'

Revised English Bible The king answered, 'You have said enough. My decision is that you and Ziba are to share the estate.'

Today's NIV The king said to him, "Why say more? I order you and Ziba to divide the land."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king said to him, "Why speak again of your words? I say--you and Ziba divide the fields."
Bible in Basic English	And the king said, Say nothing more about these things. I say, Let there be a division of the land between Ziba and you.
Ferar-Fenton Bible	Then the king replied, "Why should you say more? I will order that you and Ziba must divide the property."
HCSB	The king said to him, "Why keep on speaking about these matters of yours? I hereby declare: you and Ziba are to divide the land."
NET Bible®	Then the king replied to him, "Why should you continue speaking like this? You and Ziba will inherit the field together."
NIV – UK	The king said to him, 'Why say more? I order you and Ziba to divide the land.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king said to him, "Why speak any more about these matters of yours? I say: you and Tziva, divide the land."
exeGesés companion Bible	And the sovereign says to him, Why word you any more of your words? I said, You and Siba allot the field.
Orthodox Jewish Bible	And HaMelech said unto him, Why speakest thou any more of thy devarim? I have said, Thou and Tziva divide the sadeh.

Literal, almost word-for-word, renderings:

English Standard Version	And the king said to him, "Why speak any more of your affairs? I have decided: you and Ziba shall divide the land."
The updated Geneva Bible	And the king said unto him, Why do you speak any more of your matters? I have said, You and Ziba divide the land. David did evil in taking his land from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.
Green's Literal Translation	And the king said to him, Why do you speak any more of your matters? I have said, You and Ziba share the land.
Kretzmann's Commentary	And the king said unto him, evidently unwilling to acknowledge that he had done wrong in accepting the slander of Ziba, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. This was not quite in conformity with the truth, since David had restored the entire inheritance of Saul to Mephibosheth and merely made Ziba the farmer or steward of the estate, 2Sam. 9:6-11.
Syndein/Thieme	And the king said unto him, "Why speak you any more of your business? {means 'I have made a decision'} You and Ziba shall divide the estate." {Note: This seems unfair at first but what it did was settle the matter. The great estates of Saul were going to be divided between the two contending parties Mephibosheth and Ziba. Ziba will be left to perish from his own personality. It will catch up with him eventually. David knew this. Ziba had half the estate but did not have the capacity to be happy. It would only be miserable. David's son Solomon used the same logic in determining the mother of a baby when he said, 'cut it in half' and give each one half. Seems like a hard decision, but genius in judicial matters should be left in the hands of geniuses and not questioned. Now then, see Chapter 21:7 for the future benefits for Mephibosheth.}.
World English Bible	The king said to him, Why speak you any more of your matters? I say, You and Ziba divide the land.
Young's Updated LT	And the king says to him, "Why will you speak any more of your matters? I have said, You and Ziba—share you [all] the field."

The gist of this verse: David has heard enough and he tells Mephibosheth that the land will be divided between them.

2Samuel 19:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>lê</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
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'ôwd (ועוד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
d ^e bârîym (דברים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 2 nd person singular suffix	Strong's #1697 BDB #182

Translation: The King said to him, “Why do you continue speaking of your affairs? David has a great deal to sort out when returning as king. This is a minor affair, and he does not necessarily want to put himself in the middle of Mephibosheth and Ziba from hereon out. This is the 3rd time that David has dealt with these two men.

Therefore, rather than ask for more information, David makes a decision—hopefully a decision which will take David out of making decisions for these two men.

Quite a number of commentators have noted that David’s response here seems harsh, as if he is cutting off Mephibosheth, and I have to agree with that. It sounds as if David is saying, “I’ve heard enough; here’s my ruling.” David’s ruling is actually going to be quite good.

2Samuel 19:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong’s #559 BDB #55
’attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
Tsîybâ’ (צִיבָא) [pronounced tsee-BAW]	<i>statue, post; strength; transliterated Ziba</i>	masculine singular proper noun	Strong’s #6717 BDB #850
châlaq (חָלַק) [pronounced chaw-LAHK]	<i>to divide, to apportion, to allot, to distribute, to share</i>	3 rd person masculine plural, Qal imperfect	Strong’s #2505 BDB #323
’êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong’s #853 BDB #84
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong’s #776 BDB #75

Translation: *I have decided [that] you and Ziba will divide up the land.* What David says here is different than what he originally told Ziba. Let me remind you of what was said before: *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. 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." And the king said, "And where is your master's son?" 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.'" 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."* (2Sam. 16:1–4; ESV) David earlier made the unfortunate decision to give all that belonged to Mephibosheth over to his servant Ziba. David in this verse reverses himself, which is something a king rarely does. In fact, much of the book of Esther hinges on the idea that a king cannot make one law one day, and then reverse that same law the next day. This is not what kings do. However, David, rather than get Ziba and Mephibosheth before him as his first order of business, has decided to simply separate their households. But, instead of Ziba getting everything, Mephibosheth and Ziba split the land.

Now, Mephibosheth is probably not aware of this decision that David made earlier; and this is because Ziba did not come back and say, "It's all mine now; get out." This is because Absalom was king in Jerusalem and not David. David made the call; but Ziba was keeping this in his back pocket, as it were, waiting for things to sort themselves out. I would not be surprised if Ziba did not already interact with Absalom; or have a plan of how to interact with Absalom, if it appeared that Absalom would remain in power.

Gill comments: *Solomon used a similar test to determine which woman's baby was alive. 1Kings 3:16. He purposed the baby be cut in two to reveal who the real mother was. Likewise, David suggests the property should be divided between Ziba and Miphibosheth to determine the true loyalty of the later.*¹⁰⁴

In any case, since there has been this friction between Ziba and Mephibosheth; and since David may not want to determine just exactly who said what when and what was meant; David just cuts their land in half (actually, Mephibosheth's land; originally Saul's). Since Saul was king, it is likely that he had a pretty large plot of land, and Mephibosheth taking half of it was not a bad deal (had all of Saul's children and grandchildren lived, Mephibosheth would have gotten a lot small portion). In any case, this will split up Mephibosheth and Ziba, which appears will be for the best.

Mephibosheth is the lame son of Jonathan, the grandson of Saul. He does have limited mobility. But, clearly, he can ride a donkey.

Ziba's Story versus Mephibosheth's Account

1. After the death of Saul and Jonathan on the battlefield, Mephibosheth, Jonathan's son, was shuffled off to some other family, and Saul's servant, Ziba, apparently made out pretty well in the confusion of war.
2. Somehow, Ziba ended up with 15 sons and 20 servants and a large piece of property—and he had no responsibilities toward Saul's remaining family. This suggests that Ziba brilliantly pulled a financial coup of his own, after Saul and his sons were killed in battle. Having 15 sons and 20 servants suggests that Ziba is very rich.
3. When David asks if there is anyone from the family of Saul that he could show grace to, he found himself questioning Ziba. David decided that Ziba still has a responsibility toward Mephibosheth, and put Ziba in charge of taking care of him. David did not take Ziba's servants away from him. However, they all became subservient to Mephibosheth. 2Sam. 9:9–12
4. Sometime later, Absalom forces David to leave Jerusalem, and he runs into Ziba while leaving. Ziba brings David some supplies, and says that Mephibosheth remains behind in Jerusalem, in hopes that he might become king. 2Sam. 16:1–4
5. Ziba said: "Behold, he remains in Jerusalem, for he said, 'Today the house of Israel will give me back the kingdom of my father.' "
6. As a result, David made a snap decision, assuming the Ziba was telling him the truth: **The king said to Ziba, "Behold, all that belonged to Mephibosheth is now yours."** This was a bad decision on David's part, as he was unable to hear both sides of this story. In any case, David's ruling is put on hold until he returns to Jerusalem. He cannot lay down a ruling when he is no longer king, and he did abdicate the throne by leaving Jerusalem.
7. Ziba comes again to the king, as he returns, but we do not know if there is any interaction between them.
8. However, Mephibosheth comes to the king in his palace in Jerusalem, and he tells him: **"My lord the king, I was deceived by my own servant, for your servant said to him, 'Saddle the ass for me that I may ride it and go with the king;'** (for your servant is lame) **Ziba slandered me to my lord the king, whereas you, my lord, have been like an angel from God. Therefore, do what you believe to be right. Wasn't the house of my father considered for death as rivals of my lord? Yet you placed me among the people at your dinner table. Therefore, I have no right to beg from you any additional benefits."**
9. David does not take a lot of time, it appears, solving this problem. He simply splits the land of Mephibosheth's right down the middle, and gives half to Ziba and half to Mephibosheth, severing their

¹⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:30.

Ziba's Story versus Mephibosheth's Account

- relationship. 2Sam. 19:29
10. This perhaps shows great brilliance on David's part:
 - 1) The "problem" is solved. David does not have to call in various witnesses to decide any further on this matter.
 - 2) Mephibosheth, if he is who he says he is (loyal and grateful to the king), then he will be happy with half of the land.
 - 3) Ziba, if he is the underhanded servant that he appears to be, then he will be continually pissed off, because David originally gave him all of the land, and now he just has half of it.
 - 4) And David, in this, separates the two men into separate households.
 11. This solution should keep the disagreements of these two men out of David's courtroom.
 12. There is the problem that, David is reversing a ruling which he already made. This is not generally done by kings. However, technically, David was not king when he ruled in favor of Ziba originally.
 13. Clarke says¹ that this was too great of compensation for Ziba, but the brilliance is this: Ziba thought that all of the land was his, and now he only gets half; so this will bother him for a great deal of time. Mephibosheth, who was happy to receive any gracious gift from David, would be happy with whatever David decided, as he trusted David's wisdom. Ziba and Mephibosheth essentially receive the exact same thing, but their attitudes in this ruling will be very different.
 14. The attitude of Mephibosheth is the key. Insofar as he is concerned, David ruling over all Israel is important; everything else is a detail. To Ziba, what he personally possesses is important; and everything else is a detail.

Considering that all of this takes place when Israel is in the midst of a civil war suggests that David might have more important things to deal with.

¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19:29.

Chapter Outline

Charts, Graphics and Short Doctrines

Application: In your own life, you need to consider that what God has given you is enough. What God has given each one of us is great blessing, or designed for our blessing. We ought to be thankful that God is where He is and What He is. That is the key to our own personal happiness.

Application: We live in an era where there is great lust for what others have. The 1% are villainized by those on the left, as if they had done some great evil by accumulating wealth. The believer in Jesus Christ needs to recognize that there will always be people richer and people poorer; there will always be people who live in a nicer home and those who live in a lesser home. Having the best home, the newest most expensive car, and the best food and clothing is not the key to happiness; your spiritual growth and relationship with Jesus Christ is the key to your happiness.

Under the concept, there is no need to reinvent the wheel:

Links to the Doctrine of Happiness

- The Doctrine of Happiness** from Grace Bible Church in Wichita (very lengthy). ([HTML](#))
- Happiness** by By Dr. Randall E. Radic, Pastor of First Congregational Church ([HTML](#)) ([DOC](#))
- The Doctrine of Happiness** by Pastor L.G. Merritt ([PDF](#))
- The Doctrine of Happiness** from Cherreguine Bible Doctrine Ministries ([PDF](#))
- The Doctrine of Happiness/Joy** from the Lake Erie Bible Church (reasonable length; well-organized) ([HTML](#)) ([PDF](#)) ([DOC](#)).

The short view is, learn the Word of God; have Bible doctrine circulating through your thinking, and you will be happy. Check any or all of these links to see how the Bible lays this out.

Chapter Outline

Charts, Graphics and Short Doctrines

And so says Mephibosheth unto the king, "Furthermore, the all he takes, after which has come my adonai the king in peace unto his home."

2Samuel
19:30

Mephibosheth said to the king, "Moreover, he may take it all when my adonai the king has come to his home in peace."

Mephibosheth said to the king, "As far as I'm concerned, he may take all of the land, since my lord the king has come back to his home in peace."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Miphiboseth answered the king: Yea, let him take all, forasmuch as my lord the king is returned peaceably into his house.
Masoretic Text (Hebrew)	And so says Mephibosheth unto the king, "Furthermore, the all he takes, after which has come my adonai the king in peace unto his home."
Peshitta (Syriac)	And Mephibosheth said to the king, Yea, let him take all the produce also forasmuch as my lord the king has come again in peace to his own house.
Septuagint (Greek)	And Memphibosheth said to the king, Rather, let him take it all, since my lord the king has come in peace to his house.

Significant differences: None which stand out.

Thought-for-thought translations; paraphrases:

Common English Bible	Mephibosheth said to the king, "Let him take all of it, since my master and king has come home safely."
Contemporary English V. Easy English	Mephibosheth replied, "He can have it all! I'm just glad you've come home safely." Mephibosheth said to the king, "Let Ziba take all the land. I am happy now because you, my master the king, have arrived safely home."
Easy-to-Read Version	Mephibosheth said to the king, "My lord and king, it is enough that you have come home in peace. Let Ziba have the land!"
<i>The Message</i>	Mephibosheth said, "Oh, let him have it all! All I care about is that my master the king is home safe and sound!"
New Century Version	Mephibosheth said to the king, "Let Ziba take all the land now that my master the king has arrived safely home."
New Life Bible	Mephibosheth said to the king, "Let him take it all, since my lord the king has come home and is safe."
New Living Translation	"Give him all of it," Mephibosheth said. "I am content just to have you safely back again, my lord the king!"
The Voice	Mephibosheth: My king, let him take it all. I'm just grateful you are back safely in your own palace and kingdom.

Partially literal and partially paraphrased translations:

American English Bible	And Mephibosheth said: 'Yes, may he take everything, now that my lord the king is returning in peace to his palace.'
New Advent (Knox) Bible	Why, let him take all, Mephibosheth answered; enough for me that my lord the king has come home in peace.
New American Bible (2011)	Meribbaal answered the king, "Indeed let him take it all, now that my lord the king has returned safely to his house."
NIRV	Mephibosheth said to the king, "I'm happy that you have arrived home safely. So just let Ziba have everything."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Mephibosheth said to the king, "He also took all, after my lord the king came in peace into his house."
The Expanded Bible	Mephibosheth said to the king, "Let Ziba take all the land [everything] now that my master the king has arrived safely home."
Ferar-Fenton Bible	But Mephibosheth answered the king, "Let him take the whole, since Your Majesty has come back in peace to your home."
NET Bible®	Mephibosheth said to the king, "Let him have [Heb "take."] the whole thing! My lord the king has returned safely [Heb "in peace."] to his house!"
NIV – UK	Mephibosheth said to the king, 'Let him take everything, now that my lord the king has returned home safely.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Mephibosheth said to the king, "Indeed, let him take it all; for me it's enough that my lord the king has come home in peace."
exeGeses companion Bible	And Mephibosheth says to the sovereign, Yes, have him take all - since my adoni the sovereign comes again in shalom to his own house.
Hebrew Names Version	Mephibosheth said to the king, yes, let him take all, because my lord the king is come in shalom to his own house.
Orthodox Jewish Bible	And Mephibosheth said unto HaMelech, Indeed, let him take all, forasmuch as adoni HaMelech is come again in shalom unto his own house.
<i>The Scriptures</i> 1998	And Mephibosheth said to the sovereign, "Rather, let him take it all, since my master the sovereign has come back in peace to his own house."

Literal, almost word-for-word, renderings:

English Standard Version	And Mephibosheth said to the king, "Oh, let him take it all, since my lord the king has come safely home."
Kretzmann's Commentary	And Mephibosheth, without a word of protest against this manifest injustice, said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. This fact was worth more to his loyal soul than the possession of the estate at Gibeah. Mark: Sin, also in the case of David, weakens the will, the evil consequences being seen in false decisions.
New King James Version	Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."
New RSV	Mephibosheth [Or Merib-baal] said to the king, 'Let him take it all, since my lord the king has arrived home safely.'
Syndein/Thieme	And Mephibosheth replied to the king, "Yes, let him take all, {remind you of what the true mother of the child said to Solomon?} since my lord the king has entered prosperously unto his palace. {Note: No spiritual handicap here at all. This is the attitude of a very mature believer! He is now a great and noble man! In fact, Ziba

	and Saul were very much alike - petty and ambitious. Mephibosheth was greater than Saul (and even maybe his father Jonathan)!}
Webster's Bible Translation	And Mephibosheth said to the king, Yes, let him take all, forasmuch as my lord the king hath come again in peace to his own house.
World English Bible	Mephibosheth said to the king, yes, let him take all, because my lord the king is come in peace to his own house.
Young's Updated LT	And Mephibosheth says unto the king, "Yea, the whole let him take, after that my lord the king has come in peace unto his house."

The gist of this verse: Mephibosheth says, "As far as I am concerned, he can have it all. I am glad that you are back home and safe, my lord."

2Samuel 19:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
M ^e phîybôsheth (מְפִיבֹשֶׁת) [pronounced meh-ee-BOH-shehth]	dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol; transliterated Mephibosheth	masculine singular proper noun	Strong's #4648 BDB #937
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, as well; even, moreover	adverb	Strong's #1571 BDB #168
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]; also kol (כֹּל) [pronounced kol]	all, all things, the whole, totality, the entirety, everything	masculine singular noun with the definite article	Strong's #3605 BDB #481
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #3947 BDB #542

Translation: Mephibosheth said to the king, "Moreover, he may take it all... It appears as if Mephibosheth does not care about his land, and says here that Ziba can have all of it. Whether he says that unequivocally or whether

he is simply illustrating his happiness that David has returned, we do not know. That is, it is hard to tell if Mephibosheth is saying, “Look, I will come in when things are settled and sign over the deed tomorrow.” Or, is he saying, “Look, I am glad that you are back safely, and that is all that matters. Ziba can have all my land, for all that matters.”

In any case, remember that Mephibosheth, for a moment there, may have been executed. Based upon what David said, and based upon what occurred, Mephibosheth recognizes that David may not seem him as a faithful servant, but as someone who was willing to stay in Jerusalem to usurp power, if a power-vacuum opened up. As such, he is a potential enemy of David’s. This is the impression which Ziba wanted David to have of Mephibosheth. This is inaccurate, which I believe Mephibosheth’s testimony here reveals.

Under Absalom, Mephibosheth’s life was actually in danger. Absalom had not held the reigns of power long enough to give us any idea of what he would have done; but based upon what he had already done, it is reasonable to suppose that he would have killed anyone who threatened his control of the throne.

Regarding what Mephibosheth said—he is not involved in sour grapes here, not is he making the determination of the disposition of the land. Mephibosheth is genuinely glad to have David back, as David truly looked out for him. Secondly, he can deed the land over to Mephibosheth; but I believe what he is saying here is simply to express his true feelings on this matter. He is alive by grace and David has looked out for him in grace. Mephibosheth recognizes that this is a great thing.

For all intents and purposes, David is the giver, and the gift is the land. To Mephibosheth, the giver is much more important than the gift. Quite obviously, this ought to be our relationship with God.

2Samuel 19:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’achărêy (אַחֲרַי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong’s #310 BDB #29
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
Together, they mean when , <i>after that</i> , <i>after which</i> with a finite verb.			
bôw’ (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong’s #935 BDB #97
’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 1 st person singular suffix	Strong’s #113 & #136 BDB #10
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88

2Samuel 19:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôwm (שׁוֹלֵם) or shâlôm (שְׁלֵם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
'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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...when my adonai the king has come to his home in peace.” Mephibosheth affirms his happiness that David has returned safely to Jerusalem. This suggests to me that, Mephibosheth is not really giving all of his land to Ziba, but is saying that, “In the light of your safe return, my king; what happens with my land is not nearly as important.”

*Morgan: For his own enrichment this man cared nothing at all. It was everything to him that his king should come into the possession of his kingdom in peace . . . It is to be feared that too often we are more concerned about our rights than about His. It is a great and glorious thing when our loyalty and love make us far more concerned about the victories of our Lord, than about our own unquestioned rights. Yet that should be the normal attitude of all who sit at the King's Table.*¹⁰⁵

*Matthew Henry: A good man can contentedly bear his own private losses and disappointments, while he see Israel in peace, and the throne of the Son of David exalted and established. Let Ziba take all, so that David may be in peace.*¹⁰⁶

*Jamieson, Fausset and Brown: the generous, disinterested spirit displayed by Mephibosheth was worthy a son of the noble-hearted Jonathan.*¹⁰⁷

Does Mephibosheth give up his land? Do he and Ziba divide it right down the middle? We are not told this. This is where we leave this particular narrative. However, based upon this passage, and David being king, this would suggest that Mephibosheth's property was divided in half and half given to Ziba. Although some of us might not think that is fair, Mephibosheth himself says, “As far as I'm concerned, Ziba could have taken all my property; I am happy that you, my lord the king, are back in Jerusalem and safe.” Furthermore, as has already been pointed out, Ziba, once thinking that all of the land of Mephibosheth was now cut in half, if he is the schemer that he seems to be, then Mephibosheth living on the other half of the land will bother him no end till the day that he dies.

Surely you have heard of people who have won this or that lottery and have either lost the money or have become very unhappy as a result of their winnings. Furthermore, many such people become estranged from their families, as no one can agree on whether some of these winnings ought to be shared. Ziba is the person who cannot stand to part with any of his winnings. As long as he maintains this mental attitude, he will be unhappy.

¹⁰⁵ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 19:24–30.

¹⁰⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:24–30.

¹⁰⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:24–30.

Chapter Outline

Charts, Graphics and Short Doctrines

The last few verses read: When Mephibosheth went to Jerusalem to meet the king, the king asked him, “Why didn’t you go with me in the first place, Mephibosheth?” He answered, “My lord the king, I was deceived by my own servant, for your servant said to him, ‘Saddle the ass for me that I may ride it and go with the king;’ (for your servant is lame) Ziba slandered me to my lord the king, whereas you, my lord, have been like an angel from God. Therefore, do what you believe to be right. Wasn’t the house of my father considered for death as rivals of my lord? Yet you placed me among the people at your dinner table. Therefore, I have no right to beg from you any additional benefits.” The king then said to him, “Why do you continue to speak of your affairs? I have decided that you and Ziba ought to divide up the land where you live.” Mephibosheth said to the king, “As far as I’m concerned, he may take all of the land, since my lord the king has come back to his home in peace.”

This causes the Expositor’s Bible Commentary to ask: *But why did not the king restore all his property to Mephibosheth? Why say that he and Ziba were to divide it?*¹⁰⁸

David’s Marvelous Decision Regarding Mephibosheth and Ziba

1. Personally, I think that the decision that David made here was brilliant, and I am quite torn between this being accidental brilliance or David’s actual brilliance.
2. Ziba, who should be the servant to Mephibosheth, came and told David a story during a time when David was emotionally wrought (he was leaving Jerusalem because his son Absalom had revolted against him); and Ziba procured from David all of Mephibosheth’s land.
3. Ziba did not say, after this grant, “Listen, all I want is half of the land. Mephibosheth, for all of his bad points, won’t ever be king instead of you.” No, Ziba wanted all of the land.
4. When Mephibosheth comes to the king to discuss what happened, it becomes clear that there are two very different sides to this story and that Mephibosheth is probably the one telling the truth.
5. It is also clear that, these men may spend the rest of their lives in opposition to one another. At least this would be true of Ziba. It became clear to David that, Ziba for certain might use any instance of national instability to his own advantage (which he did when King Saul died).
6. David appeared to stop Mephibosheth mid-sentence to say, “I’ve heard enough. Here’s my ruling.” Now, perhaps David had a lot on his plate that day (my guess is that he did) and he was moving things along; or he was, with his curtness, testing Mephibosheth’s response. I’ve sat in a courtroom on a number of occasions, and I have heard judges cut off people mid-sentence, and say, “Ready to rule; you can be quiet now.” In such cases, often the opposing parties have repeated themselves, or one of them has clearly admitted to something that they do not realize that they have admitted to. Judges do have to keep things moving along. I have heard on at least two occasions, when a party began to interrupt the judge, and the judge says, “I am ready to rule in your favor; do you really think you need to keep talking?”
7. Also, and I don’t know if this applies or not, but sometimes, the curtness of a judge can bring out an importance response from a plaintiff or defendant.
8. It is clear, by Mephibosheth’s response to the ruling, that he was fine with nearly any ruling, because he understood that David was a good king and had given him great grace in the past. This was the response that David wanted to hear, and he did not have to amend his ruling again because of that response.
9. Therefore, David splits up the land which is rightfully Mephibosheth’s between Mephibosheth and Ziba. This is what is brilliant. Ziba thought that he had all of the land, but now he had half of it, and that is going to make him grind his teeth until the day he dies, because he just looks over the ridge to the other half of this land, and there Mephibosheth lives. On the other hand, Mephibosheth was glad for any grace received at the hand of David. Even at this point in time, if he were executed, he would have received more grace than what he deserved. So, Mephibosheth will always be thankful for what he has received at the hand of David.
10. How this works for each of the parties:
 - 1) Mephibosheth is graced out by David again. He has already expressed that having no land is fine with him, just as long as his king is returned safe in Jerusalem.

¹⁰⁸ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

David's Marvelous Decision Regarding Mephibosheth and Ziba

- 2) Ziba will constantly look across the way and see the land portion that he wanted. If he is the dishonest one (which I believe he is), David splitting up the land will both hurt him until the day he dies.
- 3) David will get these two out of his hair. He will probably continue to see Mephibosheth at dinners; but he will no longer have to deal with any of their disagreements.
11. This is also a parallel between the mature believer and the immature believer (or unbeliever). The mature believer is thankful for all that God has given him, even if he can look across the way and see someone who has more than he does. However, the immature believer or the unbeliever is less likely to be happy with what they have, even if it is exactly the same.
12. Ziba also had to recognize that, if he came to David again with some false story, there is a good chance that David, this time around would strip him of all his land. So this decision gave Ziba enough to make him jealous of Mephibosheth still; and yet shut him down to the point where he would not come to David and try to weasel more land out of him.

The decisions which David makes on the way back suggests to me that he is on the road to recovery. Now, recall that involvement in the interlocking systems of arrogance can happen to a believer at any stage of growth. If you are able to leave the interlocking systems of arrogance, then you might return to a spiritual life where you have not lost much ground, although you certainly lose time (David lost several years due to his foray into the interlocking systems of arrogance).

Chapter Outline

Charts, Graphics and Short Doctrines

David and His Wealthy Benefactor Barzillai

And Barzillai the Gileadite had come down from Rogelim. And so he went across with the king the Jordan to send him in the Jordan.

2Samuel
19:31

Barzillai the Gileadite had come down from Rogelim, and he went across the Jordan with the king to escort him upon the Jordan.

Barzillai the Gileadite came down from Rogelim and escorted King David across the Jordan.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Bezillai also the Galaadite coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.
Masoretic Text (Hebrew)	And Barzillai the Gileadite had come down from Rogelim. And so he went across with the king the Jordan to send him in the Jordan.
Peshitta (Syriac)	Now Barzillai the Gileadite came down from Dobelin and went with the king to conduct him over the Jordan.
Septuagint (Greek)	And Barzillai the Gileadite came down from Rogelim, and crossed over the Jordan with the king, that he might escort the king over the Jordan.

Significant differences: The *Jordan* is named twice in the Hebrew; once in the Latin and Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible	Now Barzillai the Gileadite had come down from Rogelim. He accompanied the king to the Jordan River to send him off there.
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Easy English	David is kind to Barzillai Now Barzillai lived in the land of Gilead. He came from the town of Rogelim. He crossed the Jordan with the king.
Easy-to-Read Version	Barzillai of Gilead came down from Rogelim. He came to the Jordan River with King David. He went with the king to lead him across {the river}.
<i>The Message</i>	Barzillai the Gileadite had come down from Rogelim. He crossed the Jordan with the king to give him a good send-off.
New Life Bible	Now Barzillai of Gilead had come down from Rogelim. He went on to the Jordan with the king, to lead him over the river.
New Living Translation	David's Kindness to Barzillai Barzillai of Gilead had come down from Rogelim to escort the king across the Jordan.
The Voice	Barzillai from Gilead, <i>who had fed the king's forces</i> , had come down from Rogelim to escort the king across the Jordan.

Partially literal and partially paraphrased translations:

American English Bible	Then BarZilLai (the Gileadite) came to the king at the JorDan from RogelLim, to accompany him on his way back home.
Beck's American Translation	Barzillai, the man from Gilead, came down from Rogelim, and he came with the king to the Jordan to say good-bye to him at the Jordan.
Christian Community Bible	Now, Barzillai the Gileadite had come down from Rogelim and he crossed the Jordan with him; then he said good - bye to him.
<i>God's Word™</i>	Barzillai, the man from Gilead, came from Rogelim with the king to the Jordan River to send him on his way.
New Advent (Knox) Bible	Berzellai, too, the man of Galaad, came down from Rogelim, to attend his crossing of Jordan, ready to accompany him to the further bank.
New American Bible (2002)	Barzillai the Gileadite also came down from Rogelim and escorted the king to the Jordan for his crossing, taking leave of him there.
New American Bible (2011)	<i>David and Barzillai.</i> Barzillai the Gileadite also came down from Rogelim and escorted the king to the Jordan for his crossing, taking leave of him at the Jordan. 2 Sm 17:27-29; 1 Kgs 2:7; Eze 2:61.
NIRV	Barzillai had also come down to go across the Jordan River with the king. He wanted to send the king on his way from there. Barzillai was from Rogelim in the land of Gilead.
New Jerusalem Bible	Barzillai the Gileadite had come down from Rogelim and accompanied the king towards the Jordan, intending to take leave of him at the Jordan.
Today's NIV	Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Barzillai of West-Jordan descended by on-foot, and passed the Jordan with the king, to send him in the Jordan.
Bible in Basic English	And Barzillai the Gileadite came down from Rogelim; and he went on as far as Jordan with the king to take him across Jordan.
Ferar-Fenton Bible	Barzilai the Ghiladite also came down from Rogelim and advanced to the jordan with the king to help him over the jordan.
HCSB	Barzillai the Gileadite had come down from Rogelim and accompanied the king to the Jordan River to see him off at the Jordan.
NET Bible®	Now when Barzillai the Gileadite had come down from Rogelim, he crossed the Jordan with the king so he could send him on his way from there. The MT reading אֶת־וַיַּיָּרְדֵן ('et-vayyarden, "in the Jordan") is odd syntactically. The use of the

preposition after the object marker תָּ (‘et) is difficult to explain. Graphic confusion is likely in the MT; the translation assumes the reading מִיַּרְדֵּן (miyyarden, “from the Jordan”). Another possibility is to read the definite article on the front of “Jordan” (הַיַּרְדֵּן, hayyarden; “the Jordan”).

NIV – UK

Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Barzillai the Gil'adi had come down from Roglim and passed on to the Yarden with the king to bring him across the Yarden.
exeGesés companion Bible	And Barzillay the Giladiy descends from Rogelim and passes over Yarden with the sovereign to send him over Yarden.
Orthodox Jewish Bible	And Barzillai the Gileadi came down from Roglim, and went over Yarden with HaMelech, to conduct him over Yarden.

Literal, almost word-for-word, renderings:

English Standard Version	Now Barzillai the Gileadite had come down from Rogelim, and he went on with the king to the Jordan, to escort him over the Jordan.
Kretzmann's Commentary	And Barzillai the Gileadite, one of those men who had sent provisions for David and his army to Mahanaim, 2Sam. 17:27, came down from Rogelim, and went over Jordan with the king to conduct him over Jordan, intending only to accompany David to the other side of the river, and then to return.
New King James Version	David's Kindness to Barzillai And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan.
World English Bible	Barzillai the Gileadite came down from Rogelim; and he went over the Jordan with the king, to conduct him over the Jordan.
Young's Updated LT	And Barzillai the Gileadite has gone down from Rogelim, and passes over the Jordan with the king, to send him away over the Jordan.

The gist of this verse: David's wealthy friend arrives to escort David over the Jordan.

2Samuel 19:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Bar ^e zillay (בַּרְזִילַי) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
Gil ^e âdîy (גִּלְעָדִי) [pronounced <i>ghil-aw-DEE</i>]	<i>rocky region; transliterated Gileadite</i>	adjective gentis with the definite article	Strong's #1569 BDB #167
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432

2Samuel 19:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Rôg ^e lôym (רֹגֵלִים) [pronounced <i>row-gel-EEM</i>]	<i>feet, place for feet; place of fullers and is transliterated Rogelim</i>	proper noun; location	Strong's #7274 BDB #920
BDB says this is a place in the highlands east of the Jordan. ¹⁰⁹			

Translation: Barzillai the Gileadite had come down from Rogelim,... Barzillai is an older man who helped to supply David's army when they were east of the Jordan. He came down from his city in order to escort David across the Jordan River.

David is traveling with an army, so I don't think that there is any safety involved, but that this is more ceremonial, where Barzillai on the east recognizes David as king, and deposits him west of the Jordan, where he will be recognized as king over all Israel as well.

The city of Rogelim is only mentioned in connection with Barzillai (2Sam. 17:27 19:31); and given the information in the previous few chapters, we would conclude that it is east of the Jordan, possibly not too far from Mahanaim. *Rogelim* means *feet*; and some suggest it is a place of washing clothes (the feet would be used on the clothes in water to clean them).

2Samuel 19:31b

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
'âbar (אַבַּר) [pronounced <i>gaw^b-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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

¹⁰⁹ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; e-sword, H7274.

2Samuel 19:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced / ^l /]	<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
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
Here, Owen and several others translate this <i>to escort</i> .			
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
This is very odd to have the mark of the direct object combined with the b ^e yth preposition. This would make more sense if the 3 rd person masculine singular suffix was at the end of the direct object, but it is not (it would then mean <i>to send him upon the Jordan</i>). Now, there is no difference between the preposition 'êth and the direct object sign 'êth; which suggests that it with the b ^e yth preposition have a more specific meaning when used together. I could not find any mention of this in BDB or in Gesenius.			
The NET Bible also points this out: The MT reading אֶת־בַּיַרְדֵּן ('et-vayyarden, "in the Jordan") is odd syntactically. The use of the preposition after the object marker אֶת ('et) is difficult to explain. Graphic confusion is likely in the MT; the translation assumes the reading מִבַּיַרְדֵּן (miyyarden, "from the Jordan"). Another possibility is to read the definite article on the front of "Jordan" (הַבַּיַרְדֵּן, hayyarden; "the Jordan").			
Perhaps there should have been the 3 rd person masculine singular suffix affixed to the sign of the direct object, instead of to the verb, which would give us the same translation, without the confusion. This would be a very small letter which could have dropped out, and would solve all textual problems here.			
Another option is, there is the word <i>boat</i> or something like that missing from the text. That would make perfect sense as well. There is a word for <i>ferry-boat</i> in this chapter, and perhaps that word was lost.			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...and he went across the Jordan with the king to escort him upon the Jordan. There are some textual problems in this verse—the second half simply does not translate easily (it could be missing a letter). It is worth examining other ancient translations, bearing in mind that they might smooth out the translation intentionally. That would be a natural thing for them to do.

At first it appears as though Barzillai is traveling over the Jordan with David; and then in v. 33, it appears as if he is not. I think the idea is, Barzillai helped David and his families cross over the Jordan, overseeing many of the details. However, when we get to v. 33, David is speaking of Barzillai coming over the Jordan for good.

And Barzillai was old—very—a son of eighty a year—and he [even] he had sustained the king in his dwelling in Mahanaim, for a man great [in wealth] he very.

2Samuel
19:32

Barzillai was very old—80 years old—and [it was] he [who] had sustained the king during his stay at Mahanaim, for he was a man [of] great wealth.

Barzillai was a very old man—he was 80 years old—and it was he who sustained King David during his stay at Mahanaim, for he was a man of great wealth.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceeding rich.
Masoretic Text (Hebrew)	And Barzillai was old—very—a son of eighty a year—and he [even] he had sustained the king in his dwelling in Mahanaim, for a man great [in wealth] he very.
Peshitta (Syriac)	Now Barzillai was a very aged man, eighty years old; and he had provided the king with food while he remained at Mahanaim; for he was a very wealthy man.
Septuagint (Greek)	And Barzillai was a very old man, eighty years old; and he had provided for the king when he dwelt in Mahanaim; for he was a very great man.

Significant differences: This appears as if all worked with the same original text.

Thought-for-thought translations; paraphrases:

Common English Bible	Barzillai was very old, 80 years of age. He had supported the king during his stay at Mahanaim because Barzillai was a very wealthy man.
Contemporary English V.	Barzillai was eighty years old. He was very rich and had sent food to David in Mahanaim.
Easy-to-Read Version	Barzillai was a very old man. He was 80 years old. He had given the king food and other things when David was staying at Mahanaim. Barzillai {could do this because} he was a very rich man.
<i>The Message</i>	Barzillai was a very old man--eighty years old! He had supplied the king's needs all the while he was in Mahanaim since he was very wealthy.
New Berkeley Version	Now Barzillai of Gilead had come down from Rogelim and had accompanied the king to the Jordan to escort him over the Jordan, though Barzillai was quite old, being eighty. He was also the one who had sent the king provisions during his stay in Mahanaim, because he was very well-to-do. V. 31 is included for context.
New Living Translation	He was very old, about eighty, and very wealthy. He was the one who had provided food for the king during his stay in Mahanaim.

Partially literal and partially paraphrased translations:

American English Bible	BarZilLai was a very old man (eighty years old), but he had fed the king while he was living in Manaim, because he was very wealthy.
Christian Community Bible	Barzillai was a very old man of eighty, who, being a very wealthy man, had provided the king with food when he remained in Mahanaim.
New Advent (Knox) Bible	Berzellai of Galaad was an old man, eighty years old; he it was that brought the king provisions, while he lay at the Encampment, for he was a man of great riches.
New American Bible (2002)	It was Barzillai, a very old man of eighty and very wealthy besides, who had provisioned the king during his stay in Mahanaim.

NIRV	He was a very old man. He was 80 years old. He had given the king everything he needed while the king was staying in Mahanaim. That's because Barzillai was very wealthy.
New Jerusalem Bible	Barzillai was a man of great age; he was eighty years old. He had kept the king in provisions during his stay at Mahanaim, being a very wealthy man.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now Barzillai was a very old man, as much as eighty years old: and he had given the king everything he had need of, while he was at Mahanaim, for he was a very great man.
The Expanded Bible	Barzillai was a very old man, eighty years old. He had taken care of [provided food for] the king when David was staying at Mahanaim, because Barzillai was a very rich man [17:27-29].
Ferar-Fenton Bible	Barzilai, however, was very old, eighty years of age, and he had provided for the king at his own residence at Makhanim, for he was a very great man.
NET Bible®	But Barzillai was very old - eighty years old, in fact - and he had taken care of the king when he stayed in Mahanaim, for he was a very rich [Heb "great."] man.
NIV, ©2011	Now Barzillai was very old, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy [1Sa 25:2] man.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Barzillai was a very old man, eighty years old; he had provided for the king's needs when he was staying at Machanayim; for he was a wealthy man.
exeGesés companion Bible	And Barzillay aged mightily - a son of eighty years: and he sustained the sovereign when he resided at Machanayim; and he is a mighty great man.
Orthodox Jewish Bible	Now Barzillai was zaken me'od, even fourscore shanah; and he had been the support of HaMelech while he dwelt at Machanayim; for he was an ish gadol me'od.
<i>The Scriptures</i> 1998	And Barzillai was a very aged man, eighty years old. And he had sustained the sovereign while he was dwelling at Maḥanayim, for he was a very rich man.

Literal, almost word-for-word, renderings:

Darby Translation	And Barzillai was very aged, eighty years old; and it was he that had maintained the king while he abode at Mahanaim; for he was a very great man.
<i>Emphasized Bible</i>	Now, Barzillai, was very aged, eighty years old,—and, he himself, had sustained the king, throughout his sojourn in Mahanaim, for he was, an exceeding great man.
English Standard Version	Barzillai was a very aged man, eighty years old. He had provided [ch. 17:27-29] the king with food while he stayed at Mahanaim, for he was a very wealthy man.
Kretzmann's Commentary	Now, Barzillai was a very aged man, even fourscore years old; and he had provided the king of sustenance while he lay at Mahanaim, before the army of the rebels had been dispersed; for he was a very great man, rich and influential.
New King James Version	Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he was a very rich man.
Third Millennium Bible	Now Barzillai was a very aged man, even fourscore years old; and he had provided the king with sustenance while he lay at Mahanaim, for he was a very great man.
World English Bible	Now Barzillai was a very aged man, even eighty years old: and he had provided the king with sustenance while he lay at Mahanaim; for he was a very great man.
Young's Updated LT	And Barzillai is very aged, a son of eighty years, and he has sustained the king in his abiding in Mahanaim, for he is a very great man.

The gist of this verse: Barzillai was an old man, age 80, and he had supplied David logistically when he was in Mahanaim. Barzillai was able to do this because he was quite wealthy.

2Samuel 19:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Bar ^e zillay (בַּרְזִילַי) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
zâqên (זָקַן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh ^e mônîym (שְׁמוֹנִים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: Barzillai was very old—80 years old... On occasion, the Bible defines someone as being old; and here, as being *very old*. It is not clear what this means exactly, as Barzillai is energetic enough to arrange some sort of send-off or accompaniment for David, which would have required him to travel a moderate distance. He also oversaw the logistics of food and supplies to David's army (along with two other men). Both of these operations involved a greater amount of energy perhaps than most 80 year olds have.

Perhaps his old-ness was related to his inability to make a great change in his life; and perhaps it related to his physical appearance. Perhaps the energy expended here was a great deal of energy for him and the last time he would exert this much effort.

2Samuel 19:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

This pronoun can be used in the emphatic sense. Sometimes, the verb *to be* is implied when this pronoun is used.

2Samuel 19:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kûwl (כּוּל) [pronounced <i>kewl</i>]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 rd person masculine singular, Pilpel perfect	Strong's #3557 BDB #465
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Although the bêyth preposition is primarily a preposition of proximity, it can also mean <i>in, among, in the midst of; at, by, near, on; throughout; before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning</i> . It is reasonable to translate this preposition <i>during</i> when a temporal sense is apropos.			
shîybâh (שִׁיבָה) [pronounced <i>SHEE-baw</i>]	<i>sojourn, residence, dwelling; stay</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7871 BDB #444
This appears to be identical to Strong's #7870; although according to my e-sword concordance, that word is not found anywhere.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Machănayim (מַחֲנַיִם) [pronounced <i>mahkh-uh-AH-yim</i>]	<i>two camps; transliterated Mahanaim</i>	proper singular noun; location	Strong's #4266 BDB #334

Translation:...—and [it was] he [who] had sustained the king during his stay at Mahanaim,... I gave an unusual translation for the bêyth preposition here. This is used for proximity—however, here the proximity is a temporal one, so I translated it with the word *during*.

An army requires food. They cannot go into war without food, because this provides them the strength to move forward and to defeat their enemy. Barzillai is quite aware of this, and he supplied David's army, believing this to be the right thing to do.

2Samuel 19:32c

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

2Samuel 19:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
gādōwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
hūw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
m ^o ōd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...for he was a man [of] great wealth. Although the words used here could be interpreted in several ways (particularly *gādōwl*), given all of the circumstances, it appears that Barzillai is a very wealthy man. We find this throughout the Bible; there are many wealthy and successful men in the Bible. Some are well-known, like David and Solomon and Abraham; some are less known, like Barzillai. Wealth in itself is not evil and it is not wrong to be wealthy. It is a problem when all of your norms and standards are subservient to the goal of becoming wealthy. However, the Bible does not disparage hard work or wealth; and it clearly disparages lethargy and sloth.

This is taken from the Westbank Bible Church's [website](#) and edited down quite a bit. Scriptures quoted will use the Updated Bible Version 2.11, unless otherwise noted.

L. G. Merritt's Doctrine of Wealth (edited)

1. There is nothing wrong with having wealth.
2. This principle was established early in Scripture as we will see. Abraham was wealthy and he fought to maintain his wealth, David was wealthy and he destroyed those who stole from him. Wealthy people are used as examples in the Bible as "godly folk" whom God blesses with wealth.
3. The Bible teaches capitalism and the value of accumulating personal wealth so long as we think properly about that wealth; particularly the source and relative importance of that wealth.
4. The problem with wealth is not the wealth but the Old Sin Nature which resides in man.
5. Greed is not what you have or don't have; greed is a mental attitude; greed occurs in the soul. You can work on Wall Street, be very rich, and not be at all greedy. You can work for minimum wage and your life is consumed with greed; and vice versa on these examples. When a politician brands a certain populace as greedy, they simply want to tax that people more than they do at present. It does not mean they are going to tax them and give that money to you.
6. God long ago in eternity past recognized mankind's penchant for lust and covetousness, therefore, He established the Decalogue of freedom.
7. The Ten Commandments are designed to protect the freedom of the individual in a nation. Private property rights were certainly established in this Decalogue.
 - 1) Ex. 20:15 **You will not steal.**
 - 2) Ex. 20:17 **You will not covet [or, desire] your fellow man's house, you will not covet your fellow**

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man's wife, nor his male slave, nor his female slave, nor his ox, nor his donkey, nor anything that is your fellow man's. And when you are angry at your boss or some group of people because they are richer than you are, that is being covetous.

8. The right of private property and protection of property rights is repeatedly established in Scripture. Ex. 22:2 *If the thief is found breaking in, and is struck so that he dies, there will be no blood guiltiness [or, penalty, prosecution] for him.*
9. The Bible clearly repudiates sloth. 2Th 3:11–12 *For we hear of some who walk among you+ disorderly, who don't work at all, but are busybodies. Now those who are such we command and exhort in the Lord Jesus Christ, that they work with quietness, and eat their own bread.* That is, they eat the bread which they themselves work for.
10. Free enterprise then is God's plan for His client nations. A free enterprise system will produce excess and make for maximum resources for charity.
11. God has never sanctioned equality. Even in the perfect environment of the Millennium there is inequality; there is the greatest and the least. There will be inequality in the Millennium. Jer 31:44 Heb 8:11
12. In heaven there will also be relative rewards. Production will be evaluated and crowns presented; there will be winner and loser believers. 1Co 3:11–15
13. Class hatred, jealousy and guilt are the motivations behind equality movements. These are all mental attitude sins.
14. A free society will always out-perform its tyrannical counterpart. Time has proven this beyond a doubt. A good recent example is **North and South Korea**; once essentially equivalent nations beginning at about the same point with the same resources—one developed a **power economy** and the other is an economy where people regularly starve because the country does not produce enough food to eat. Also, as one would expect, there is a healthy number of born again believers in South Korea (it is about 31% Christian) and not so many in North Korea (all underground).
15. The example of government best to provide stability and prosperity to all its citizens is that established by God in the Mosaic Law. Limited government with maximum freedom is God's way.
16. The problem with wealth is not "wealth" but the attitude of the believer towards wealth.
17. Happiness does not come from material possessions but from metabolized doctrine in the soul.
18. Wealth is a gift of God. Deut. 8:17–20 *And you might say in your heart, My power and the might of my hand has gotten me this wealth. But you will remember Yahweh your God, for it is he who gives you power to get wealth; that he may establish his covenant which he swore to your fathers, as at this day. And it will be, if you will forget Yahweh your God, and walk after other gods, and serve them, and worship them, I testify against you+ this day that you+ will surely perish. As the nations that Yahweh makes to perish before you+, so you+ will perish; because you+ would not listen to the voice of Yahweh your+ God.*
19. Wealth is a mental attitude. Matt. 6:19–21 *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (NKJV)*
20. There are many examples of wealthy men in the Bible who are clearly held in high regard:
 - 1) Boaz, a man in the line of Christ, was a wealthy man. Ruth 2:1
 - 2) Abraham.
 - 3) Solomon 2Chron. 1:11–12 *And God said to Solomon, Because this was in your heart, and you haven't asked riches, wealth, or honor, nor the life of those who hate you, neither yet have asked long life; but have asked wisdom and knowledge for yourself, that you may judge my people, over whom I have made you king: wisdom and knowledge is granted to you; and I will give you riches, and wealth, and honor, such as none of the kings have had that have been before you; neither will there any after you have the like.*
 - 4) Job.
 - 5) Barzillai. 2Sam. 19:32
 - 6) Jesus is favorably associated with at least two wealthy men; and one might argue that the Centurion was probably a wealthy man himself.
21. This does not mean that all good people are wealthy and all bad people are poor. Joseph and Mary were

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poor, therefore, so also was Christ.

22. Wealth and riches are promised to the righteous. There are a variety of riches and wealth. Psalm 112:1–3 **Blessed is the man who fears Yahweh, That delights greatly in his commandments. His seed will be mighty on earth: The generation of the upright will be blessed. Wealth and riches are in his house; And his righteousness endures forever.**
23. Most people better appreciate wealth which they have worked for. Prov. 13:11 **Wealth gotten by vanity will be diminished; But he who gathers by labor will have increase.**
24. Wealth is a gift of God, and so also is the power to enjoy it. Eccles. 5:19 **All among man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor--this is the gift of God.**
25. Wealth with self-righteousness and without salvation is worthless. This is what Jesus was saying to the rich young ruler (a narrative which has been distorted by liberals, communists and socialists over and over again):
 - 1) Luke 18:18–25 **And a ruler asked him, "Good Teacher, what must I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'" And he said, "All these I have kept from my youth." When Jesus heard this, He said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard these things, he became very sad, for he was extremely rich. Jesus, seeing that he had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."**
 - 2) First off, no one is saved by keeping the Law of Moses. It is the Mosaic Law which condemns us. **For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin (Rom. 3:20). We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified (Gal. 2:16). For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." (Gal. 3:10; Deut. 27:26).**
 - 3) So, when he comes to Jesus to look to be justified by his own works (**"What must I do to have eternal life?"**), Jesus must disabuse him of the notion of salvation by works. So, what Jesus does is begin naming the Ten Commandments; He reads of commandments 6, 7, 8 and 9 in order; and the rich young ruler is bobbing his head up and down, because he has kept these commandments. He knows what is next on the list—commandment #10: **you will not covet.** He's rich. He has the wired. He doesn't want anything that someone else has; he'll just go out and buy it; or buy a better one. However, what Jesus does is, instead of go to commandment #10, He goes back to commandment #5: **Honor your mother and father.** That ought to strike you as odd. Why does Jesus suddenly go back to this commandment? We can surmise by this man's relationship to his own wealth that, he did not give up any of this wealth to help his parents; and there was a gimmick in that age called Corban, where one could declare one's wealth dedicated to God, which meant, it could not be used for other things. So, apart from this man mad money, the rest was under corban; his parents might need a little cash now and then, but "Sorry, mom; I can't help you; it's under corban." Then Jesus tells him: **"One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."** This man is unable to do that. Wealth to him is not a detail; it is his very being; it is the core of his existence. It is his Achilles' heel.
 - 4) It is important to note that Jesus told one man, on one occasion, to sell all that he had and to follow Jesus. If this is supposed to be done by all wealthy people, why doesn't Michael Moore do this, who claims to be liberal because he is religious? Why don't all Hollywood liberals do this?
 - 5) Secondly, Jesus had contact with other rich men, like Zacchæus, but never tells him to sell all of his possessions (Luke 19:2–6). Joseph of Arimathea owns the tomb where the body of Jesus is

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- laid, and he is rich, and this is never made an issue of (Matt. 27:57–60).
- 6) The problem is not that this man is wealthy; the problem is, he loved his wealth above all else, which is suggested when our Lord went back and gave the 5th commandment out of order.
 - 7) Notice how much different is this attitude as compared to Job. After having all of his wealth taken from him, and now, Job, in serious pain, has to deal with 3 friends, who are not really helpful to him, but just add to his pain. And Job finally says, "Though He slay me, yet will I trust in Him." (Job 13:15a). Under the same circumstances, the rich young ruler would either say, "Give me back my money" or he would curse God and die (Job 2:9).
26. Wealth without salvation, spiritual growth and values is worthless. Then He [Jesus] used this illustration. He said, "A rich man had land that produced good crops. He thought, 'What should I do? I don't have enough room to store my crops.' He said, 'I know what I'll do. I'll tear down my barns and build bigger ones so that I can store all my grain and goods in them. Then I'll say to myself, 'You've stored up a lot of good things for years to come. Take life easy, eat, drink, and enjoy yourself.'" "But God said to him, 'You fool! I will demand your life from you tonight! Now who will get what you've accumulated?' That's how it is when a person has material riches but is not rich in his relationship with God." (Luke 12:16–21; God's Word™, capitalized) This illustration does not rag on businessmen and suggest that all business transactions are wrong; this indicates that you cannot spend your life worrying about wealth, and yet ignoring spiritual things.
27. Though custody of material wealth may be temporarily given to man, it is God who by virtue of His sovereignty owns "the cattle upon a thousand hills."
28. There are examples in Scripture of those whose main focus is wealth, and that is problematic. Luke 12:15–20 Matt. 13:18, 22 James 5:1–4
29. The key is always focus and what is most valued.

The original doctrine is 42 points and 8 pages long. Many points of have eliminated or combined; and additional ones added.

A small portion of this doctrine comes from **The Bible, Wealth and Private Property** ([HTML](#)) ([PDF](#)) ([WPD](#)).

If this topic interests you, let me also suggest **Wealthy Men in the Bible** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

v. 32 reads: [Barzillai was a very old man—he was 80 years old—and it was he who sustained King David during his stay at Mahanaim, for he was a man of great wealth.](#) If you are wealthy, then you must recognize as a believer, you have a great many responsibilities with your wealth. If you are poor, then you must recognize that God may have blessed you in other ways, or that you do not have the capacity for God's blessings yet. If you are a growing believer, then you are very likely content with what you have, if not happy with what you have.

The Expositor's Bible Commentary writes: *It is very refreshing to fall in with a man like Barzillai in a record which is so full of wickedness, and without many features of a redeeming character. He is a sample of humanity at its best - one of those men who diffuse radiance and happiness wherever their influence extends. Long before St. Peter wrote his epistle, he had been taught by the one Master to "put away all wickedness, and all guile, and hypocrisies, and envies, and evil-speakings;" and he had adopted St. Paul's rule for rich men, "that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate."* We cannot well conceive a greater contrast than that between Barzillai and another rich farmer with whom David came in contact at an earlier period of his life - Nabal of Carmel: the one niggardly, beggarly, and bitter, not able even to acknowledge an obligation, far less to devise anything liberal, adding insult to injury when David modestly stated his claim, humiliating him before his messengers, and meeting his request with a flat refusal of everything great or small; the other hastening from his home when he heard of David's distress, carrying with him whatever he could give for the use of the king and his followers, continuing to send supplies while he

was at Mahanaim, and now returning to meet him on his way to Jerusalem, conduct him over Jordan, and show his loyalty and goodwill in every available way. While we grieve that there are still so many Nabals let us bless God that there are Barzillais too.¹¹⁰

This is quite fascinating to me. God the Holy Spirit will give Barzillai 5 verses over which to give David his answer. This is a man whom we barely know, and yet, when he speaks to David, David will note these words and remember them later to record them, under the guidance of God the Holy Spirit.

And so says the king unto Barzillai, “You come over with me and I will support you with me in Jerusalem.”

2Samuel
19:33

The king said to Barzillai, “Come over with me and I will provide for you with me in Jerusalem.”

The king said to Barzillai, “Come over with me into Jerusalem, and I will provide employment for you there.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king said to Berzellai: Come with me that you may rest secure with me in Jerusalem.
Masoretic Text (Hebrew)	And so says the king unto Barzillai, “You come over with me and I will support you with me in Jerusalem.”
Peshitta (Syriac)	And the king said to Barzillai, Come along with me, and I will feed you with me in Jerusalem.
Septuagint (Greek)	And the king said to Barzillai, You shall go over with me, and I will nourish your <u>old age</u> with me in Jerusalem.

Significant differences: The words *old age* appear to be added in the Greek.

Thought-for-thought translations; paraphrases:

Common English Bible	The king said to Barzillai, "Come over the Jordan with me. I will provide for you at my side in Jerusalem."
Contemporary English V.	David said to him, "Cross the river and go to Jerusalem with me. I will take care of you."
Easy English	The king said to Barzillai, 'Come and stay with me in Jerusalem. I will look after you.'
Easy-to-Read Version	David said to Barzillai, "Come across {the river} with me. I will take care of you if you will live in Jerusalem with me."
<i>The Message</i>	"Join me in Jerusalem," the king said to Barzillai. "Let me take care of you."
New Berkeley Version	The king made Barzillai the offer, "You accompany me across, and let me maintain you with me in Jerusalem."
The Voice	David (to Barzillai): Cross over with me, and come to Jerusalem. I'll take care of you and give you a place of honor at my side.

Partially literal and partially paraphrased translations:

¹¹⁰ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

American English Bible	So the king said to BarZilLai: 'Now, come to JeruSalem with me, and I will care for you in your old age.'
New Advent (Knox) Bible	To him the king said, Bear me company, and take thy ease with me at Jerusalem.
New American Bible (2002)	The king said to Barzillai, "Cross over with me, and I will provide for your old age as my guest in Jerusalem."
NIRV	The king said to Barzillai, "Come across the river with me. Stay with me in Jerusalem. I'll take good care of you."
New Jerusalem Bible	'Come with me', the king said to Barzillai, 'and I will provide for you at my side in Jerusalem.'
Today's NIV	The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you."

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	David said to Barzillai, "Cross the river with me. Come with me to Jerusalem, and I will take care of [provide for] you."
Ferar-Fenton Bible	Consequently the king said to Barzilai, "You served me, and provided for me, so I will provide for you with myself in Jerusalem."
NET Bible®	So the king said to Barzillai, "Cross over with me, and I will take care of you while you are with me in Jerusalem."
NIV, ©2011	The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king said to Barzillai, "Come on across with me, and I will provide for your needs with me in Yerushalayim."
exeGesés companion Bible	And the sovereign says to Barzillay, Pass over with me and I sustain you with me in Yeru Shalem.
Orthodox Jewish Bible	HaMelech said unto Barzillai, Come thou over with me, and with me I will be your support in Yerushalayim.

Literal, almost word-for-word, renderings:

Context Group Version	And the king said to Barzillai, You come over with me, and I will sustain you with me in Jerusalem.
Darby Translation	And the king said to Barzillai, Pass thou over with me, and I will maintain thee with me in Jerusalem.
English Standard Version	And the king said to Barzillai, "Come over with me, and I will provide for you with me in Jerusalem."
Kretzmann's Commentary	And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem, in return for the kindness shown him in Mahanaim.
New RSV	The king said to Barzillai, 'Come over with me, and I will provide for you in Jerusalem at my side.'
Websters updated Bible	And the king said to Barzillai, Come over with me, and I will feed you with me in Jerusalem.
World English Bible	The king said to Barzillai, Come you over with me, and I will sustain you with me in Jerusalem.
Young's Updated LT	And the king says unto Barzillai, "Pass you over with me, and I have sustained you with me in Jerusalem."

The gist of this verse: David offers Barzillai a job in Jerusalem with him.

2Samuel 19:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
Bar ^e zillay (בַּרְזִילַי) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'âbar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]</i>	2 nd person masculine singular, Qal imperative	Strong's #5674 BDB #716
'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 1 st person singular suffix	Strong's #854 BDB #85

Translation: The king said to Barzillai, “Come over with me... The verb here is generally used for *to cross over, to go over*. The idea is, David was Barzillai to come with him all the way to Jerusalem. He has shown himself to be a faithful servant and friend. Barzillai was apparently going back and forth with David and his family, overseeing everything. However, David is asking Barzillai to join up with him permanently.

Matthew Henry comments: *[David invites him so] that he might have the pleasure of his company and the benefit of his counsel; for we may suppose that he was very wise and good, as well as very rich, otherwise he would not have been called here a very great man; for it is what a man is, more than what he has, that renders him truly great.*¹¹¹

¹¹¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:31–39.

2Samuel 19:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kûwl (כּוּל) [pronounced <i>kewl</i>]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	1 st person masculine singular, Pilpel perfect	Strong's #3557 BDB #465
'êth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y^{oo}-shaw-LAH-yim</i>]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

Translation: ...and I will provide for you with me in Jerusalem.” What David is offering here could be argued about. One could say that he is offering simply retirement on a state pension. I do not think that is the case, because Barzillai is a man of great wealth. He can retire wherever he wants to retire, in whatever way he wants to retire. I believe what David is offering Barzillai is a state job. He knows that Barzillai is faithful and competent, so this would be both a reward and helpful to David.

Application: We do have this occur in politics, but it is rarely based upon merit and ability. In the present Obama administration, a number of his **donors and campaign fund bundlers** were given **government loans and grants** in huge amounts—unlike anything I recall ever occurring before.

What David is doing here is much different. He is not offering Barzillai graft; he is not going to give him a **no-show job**. David needs men like Barzillai in his government, and so he makes this offer. Barzillai is loyal, intelligent and competent. This is exactly the sort of man who ought to be in government.

Application: What Barzillai understands, but what David does not quite yet get, is that, there is an endpoint to your life indicated with the onset of old age. Barzillai has recognized that, he is simply too old to do what David wants him to do. David does not quite realize this, although I suspect this meeting will get David to thinking along those lines. There is a point in every person's life that they realize, their own life has an endpoint.

And so says Barzillai unto the king, “As how days of years of my living that I will go up with the king [to] Jerusalem?”

2Samuel
19:34

Barzillai answered the king, “How many years of living [remain for] me that I should go up with the king [to] Jerusalem?”

However, Barzillai answered the king, “Just how many years are left in my life that I should go up with the king to Jerusalem?”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to Jerusalem?
Masoretic Text (Hebrew)	And so says Barzillai unto the king, “As how days of years of my living that I will go up with the king [to] Jerusalem?”
Peshitta (Syriac)	And Barzillai said to the king, How many years have I to live, that I should go up with the king to Jerusalem?
Septuagint (Greek)	And Barzillai said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem?

Significant differences: No fundamental differences.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Barzillai answered: Your Majesty, why should I go to Jerusalem? I don't have much longer to live.
Easy English	But Barzillai answered the king, `I will not live for very long. There is no reason why I should go to Jerusalem with the king.
Easy-to-Read Version	But Barzillai said to the king, “Do you know how old I am? Do you think I can go with you to Jerusalem?”
<i>The Message</i>	But Barzillai declined the offer, "How long do you think I'd live if I went with the king to Jerusalem?"
New Century Version	But Barzillai answered the king, "Do you know how old I am? Do you think I can go with you to Jerusalem?"
New Living Translation	"No," he replied, "I am far too old to go with the king to Jerusalem
The Voice	Barzillai: My king, how many years do I have left, that I should <i>leave my home and relocate</i> with the king to Jerusalem? <i>I am too old for court life.</i>

Partially literal and partially paraphrased translations:

American English Bible	But BarZilLai said to the king: 'How many years do you think I have left, so that I should travel with the king to JeruSalem?
Beck's American Translation	“How much longer have I to live,” Barzillai answered the king, “that I should go with the king up to Jerusalem?”
<i>God's Word™</i>	Barzillai replied, "I don't have much longer to live. I shouldn't go with Your Majesty to Jerusalem.
New Advent (Knox) Bible	But Berzellai answered, What, a man of my years go up to Jerusalem with the king's grace?
NIRV	But Barzillai said to the king, "I won't live for many more years. So why should I go up to Jerusalem with you?"
New Simplified Bible	Barzillai answered: »I do not have long to live. Why should I go with Your Majesty to Jerusalem?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Barzillai said to the king, "What days and years <i>will</i> I live, that I ascend with the king to Jerusalem?"
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Bible in Basic English	And Barzillai said to the king, How much of my life is still before me, for me to go up to Jerusalem with the king?
The Expanded Bible	But Barzillai answered the king, "Do you know how old I am [[†] How long do I have to live]? Do you think I can go with you to Jerusalem?"
Ferar-Fenton Bible	But Barzilai answered the king, "How long would be the years of my life if I were to go up with the king to jerusalem?"
NET Bible®	Barzillai replied to the king, "How many days do I have left to my life, that I should go up with the king to Jerusalem?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Barzillai said to the king, "How much longer can I live, that I should go up with the king to Yerushalayim?"
exeGesés companion Bible	And Barzillay says to the sovereign, How many days are the years of my life, that I ascend with the sovereign to Yeru Shalem?
Orthodox Jewish Bible	And Barzillai said unto HaMelech, How long have I to live, that I should go up with HaMelech to Yerushalayim?

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Barzillai said to the king, How much longer have I to live, that it would be worthwhile for me to go up with the king to Jerusalem?
<i>Emphasized Bible</i>	But Barzillai said unto the king,—Like unto what, are the days of the years of my life, that I should come up with the king, to Jerusalem.
English Standard Version	But Barzillai said to the king, "How many years have I still to live, that I should go up with the king to Jerusalem?"
Kretzmann’s Commentary	And Barzillai said unto the king, How long have I to live that I should go up with the king unto Jerusalem? His expectation of life was so short that he did not want to plunge into the dissipations of court life.
NASB	But Barzillai said to the king, "How long [Gen 47:8] have I yet to live [Lit are the days of the years of my life], that I should go up with the king to Jerusalem?"
Third Millennium Bible	And Barzillai said unto the king, "How long have I to live, that I should go up with the king unto Jerusalem?"
World English Bible	Barzillai said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem?
Young’s Updated LT	And Barzillai says unto the king, "How many are the days of the years of my life, that I go up with the king to Jerusalem?"

The gist of this verse: Barzillai asks David to consider just how many years he has remaining in his life.

2Samuel 19:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

2Samuel 19:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Bar ^e zillay (בַּרְזִילַי) [pronounced bar-zil-LAH-ee]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
kaph or k ^e (כֹּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

The word kammâh (כַּמַּה) [pronounced kahm-maw], which means *how often, how many, how much, how long*. It is actually a preposition, an interrogative and the definite article strung together.

yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 1 st person singular suffix	Strong's #2416 BDB #311

The phrase *days of years of my life* is called a *pleonasm* [pronounced PLAY-oh-nasm] or a *redundancy*.¹¹² There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life*, but he is not ready to live out this life in the palace with David.

These words together mean, *how many years I still have to live*.

Keil and Delitzsch: *How many days are there of the years of my life = how long shall I have yet to live.*¹¹³

¹¹² *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

¹¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 19:32–37.

Translation: Barzillai answered the king, “How many years of living [remain for] me... Although the Hebrew here is difficult to translate word-for-word into the English, the concept is quite easy. Barzillai asks David, “Just how many years do you think I have left?” “How many years remain for me to live?” Or, words to that effect.

James 4:14b **For what is your life? It is even a vapor, that appears for a little time, and then vanishes away.**
 1Peter 2:24 **Because all flesh is as grass, and all the glory of man as a flower of grass. The grass withers, and the flower of it falls away.**

2Samuel 19:34b

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
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
’êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i>]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location; pausal form	Strong's #3389 BDB #436

Translation: ...that I should go up with the king [to] Jerusalem? Barzillai is not sure how much time he has left, and questions how much good he would be to the king.

Obviously, this could be a polite way to say, “Look, David, I am doing fine here in the private sector. I don’t need to work for the government.” However, the Bible tells us that this man is very old. This suggests that Barzillai is not making a phony excuse, but is giving David the real reason why he will not go with David to Jerusalem. He is saying this in a polite way, but the idea is clear: “I don’t have many years left. How good would I be to you with so few years remaining in my life?” And this is a valid concern.

This conversation might be an eye-opener for David. There is a point in our old age when we realize that we will get older; this process never reverses; we will not get younger; and we will die. Our spiritual lives may be on the line as well. David royally screwed up his life and lost 10 years. He doesn’t have enough life remaining to do this again. At this point, his life as king may be just as easily defined by his sin and the revolution as by anything else. David knows that King Saul began well, but no one recalls Saul as being a good and brave king; everyone recalls Saul as being a crazy old man who spent his time chasing after David, to kill his most loyal subject.

Application: Recognize that you are getting older and that you will die, and connecting this to your spiritual life is essentially the same as have a **Personal Sense of Destiny**. You may realize this fact at age 18 and you may realize it at age 85 (and many believers never get it).

So far, we have observed the interaction between David and various people, as David left Jerusalem, and as he returned—but does he want his life to be defined by these past 10 years, of evil sin, the interlocking systems of arrogance, and long recovery? If David does not make any big changes in his life, this will be how the end of his life will be noted.

How will Barzillai be remembered? As a man faithful to David, as a patriot, as a successful businessman. How would David be remembered at this point? Not nearly as well. Will he be able to turn this all around?

David has dealt with two old men—Hushai the Archite when he left Jerusalem, and Barzillai when his men needed to be fed. Both men stepped up as needed, although both men are both at the end of their lives. We won't hear from either man again because these men will go into retirement (or whatever) and quietly die. David only has about 7 years left, and God needs to impress upon him that, David needs to use this 7 years wisely. These men stepped up in the last years of their lives; David needs to step up right now as well. He needs to put the interlocking systems of arrogance behind him.

David has some serious responsibilities ahead of him. He has a wife, Bathsheba, and 4 male children, all of whom need to be raised right. He is also still king over all Israel. Therefore, in these next few years, David needs to do a great many things right. It is his recovery which is essential at this point in time. He has been crawling back from the interlocking systems of arrogance, inch by inch. He just stepped out of the emotional arrogance gate. Now he needs to stay out and he needs to accelerate his spiritual growth, as well as the spiritual growth of his 4 sons. It is time for him to train the next generation of believers—those who are under his personal command. What David does in the next 7 years will affect the next 40 years of Solomon's reign. This impacts hundreds of thousands of Israelites.

Solomon will begin as a king being known for his wisdom. When he takes over, there will be hundreds of decisions which need to be made concerning personnel, as well as the future of Israel, both spiritually and as a country.

Application: What you do with your children impacts the next generation dramatically. Do you teach them Bible doctrine? Do you teach them the laws of divine establishment? Do you just allow them to be brainwashed by society and the schools they attend?

A son of eighty a year I [am] the day. Do I know between good to evil? If tastes your servant that which I eat and that which I drink? If I listen again in a sound of male singers and female singers? And for why is your servant against a burden unto my adonai the king?

2Samuel
19:35

I am 80 years old today. Do I distinguish between good and evil [or, *the right or wrong (decision to make right now) or, good and bad (according to the senses and not according to morality)]? Oh that your servant could taste what I eat and what I drink. Oh that I could hear again the sound of a male choir and female singers. Why should your servant be another burden to my adonai the king?*

Listen, I am 80 years old today. Am I still able to distinguish between good and bad? I wish that I could still taste that which I eat and drink. I wish that I could listen and enjoy music, but I cannot even distinguish men from women singing. Why should I simply be another burden to my lord the king?

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

I am this day fourscore years old, are my senses quick to discern sweet and bitter? or can meat or drink delight your servant? Or can I hear any more the voice of singing men and singing women? Why should your servant be a burden to my lord, the king?

Masoretic Text (Hebrew)

A son of eighty a year I [am] the day. Do I know between good to evil? If tastes your servant that which I eat and that which I drink? If I listen again in a sound of

male singers and female singers? And for why is your servant against a burden unto my adonai the king?

Peshitta (Syriac) I am this day eighty years old; and I cannot discern between luxury and simple living; neither can your servant taste what he eats or what he drinks. Nor can I hear any more the voice of singing men and singing women. Why then should your servant be a burden to my lord the king?

Septuagint (Greek) I am this day eighty years old: can I then distinguish between good and evil? Can your servant taste any longer what I eat or drink? Can I any longer hear the voice of singing men or singing women? And why shall your servant any longer be a burden to my lord the king?

Significant differences: The Hebrew has its own peculiar way of giving a person's age, which is not translated word-for-word in any of the English translations of the other languages. The first question is easy to translate, but difficult to interpret, which explains why the Latin and Syriac appear to be so much different.

Thought-for-thought translations; paraphrases:

Common English Bible I am now 80 years old. Do I know what is good or bad anymore? Can your servant taste what I eat or drink? Can I even hear the voices of men or women singers? Why should your servant be a burden to my master and king?

Contemporary English V. I'm already eighty years old, and my body is almost numb. I can't taste my food or hear the sound of singing, and I would be nothing but a burden.

Easy English I am 80 years old now. I cannot distinguish between good and bad things. I cannot appreciate good food and drink. I cannot hear the men and women singers. I will be a nuisance to my master the king.

Easy-to-Read Version I am 80 years old! I am too old to tell which is bad and which is good. I am too old to taste the things I eat or drink. I am too old to hear any more the voices of men and women that sing. Why should you want to be bothered with me?

Good News Bible (TEV) I am already eighty years old, and nothing gives me pleasure any more. I can't taste what I eat and drink, and I can't hear the voices of singers. I would only be a burden to Your Majesty.

The Message I'm eighty years old and not much good anymore to anyone. Can't taste food; can't hear music. So why add to the burdens of my master the king?

New Berkeley Version I am now eighty years old; could I distinguish good from bad, or could your servant appreciate what I might eat and drink or could I enjoy listening any more to singing men and women? Why then should your servant be an added burden to my master the king?

New Century Version I am eighty years old! I am too old to taste what I eat or drink. I am too old to hear the voices of men and women singers. Why should you be bothered with me?

New Life Bible I am now eighty years old. Can I know the difference between good and bad? Can your servant taste what I eat or what I drink? Can I hear the voice of singing men and women any more? Why should your servant be an added problem to my lord the king?

New Living Translation I am eighty years old today, and I can no longer enjoy anything. Food and wine are no longer tasty, and I cannot hear the singers as they sing. I would only be a burden to my lord the king.

The Voice I am 80 years old today. My judgment is not as good as it used to be. I can't taste my food, enjoy my drink, or even hear the pleasant singing of men and women. So why should you burden yourself with me, my lord and king?

Partially literal and partially paraphrased translations:

American English Bible	Why, I'm eighty years old today; so, how can I appreciate what you're doing? Can I still enjoy the taste of the food and drink that you will offer me? Or can I still enjoy the voices of men and women singing? So, why should I burden my lord the king?
New Advent (Knox) Bible	I am eighty years old now; are my senses still keen, to tell sweet from bitter? Can thy servant take pleasure in food and drink? Can my ear catch the tone of songster and songstress? Nay, I would not be a burden to my lord the king; let thy servant go with thee a little of the way beyond Jordan, and no more. A portion of v. 36 is included for context.
NIRV	I'm already 80 years old. I can hardly tell the difference between what is good and what isn't. I can hardly taste what I eat and drink. I can't even hear the voices of male and female singers anymore. So why should I add my problems to yours?
New Simplified Bible	»I am already eighty years old. Nothing gives me pleasure any more. I cannot taste what I eat and drink. I cannot hear the voices of singers. I would only be a burden to my lord the king
Revised English Bible	I am now eighty years old. I cannot tell what is pleasant and what is not; I cannot taste what I eat or drink. I can no longer listen to the voices of men and women singing. Why should I be a further burden on your majesty?.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	I am now eighty years old: good and bad are the same to me; have meat and drink any taste for me now? am I able to take pleasure in the voices of men or women in song? why then am I to be a trouble to my lord the king?
The Expanded Bible	I am eighty years old! Can your servant tell the difference between what is ·good [pleasant] and ·bad [unpleasant]? ·I am too old to [·Can I. ?] taste what I eat or drink. ·I am too old to [·Can I. ?] hear the voices of men and women singers. Why should you be ·bothered [burdened] with ·me [·your servant]?
Ferar-Fenton Bible	I am eighty years old to-day. Can I distinguish between pleasant and unpleasant in the taste of what I eat, and what I drink? Can I even hear the tones of men and women singers? Then why should your servant continue to burden the king?
NET Bible®	I am presently eighty years old. Am I able to discern good and bad? Can I [Heb "your servant."] taste what I eat and drink? Am I still able to hear the voices of male and female singers? Why should I [Heb "your servant."] continue to be a burden to my lord the king?
NIV, ©2011	I am now eighty [Ps 90:10] years old. Can I tell the difference between what is enjoyable and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of male and female singers? [2Ch 35:25; Ezr 2:65; Ecc 2:8; 12:1] Why should your servant be an added [2Sa 15:33] burden to my lord the king?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I am now eighty years old. Can I tell good from bad? Can your servant even taste what he eats or drinks? Can I hear the voice of men and women singing any more? Why should your servant burden my lord the king?
exeGesés companion Bible	I am this day a son of eighty years: Know I good and evil? Your servant - tastes I what I eat or what I drink? Hear I any more the voice of songsters and songstresses? Why then becomes your servant yet a burden to my adoni the sovereign?
Orthodox Jewish Bible	I am this day fourscore shanah old; and can I discern between tov and rah? Can thy eved taste what I eat or what I drink? Can I hear any more the voice of sharim

(singing men) and sharot (singing women)? Why then should thy eved be yet a massa (burden) unto adoni HaMelech?

The Scriptures 1998

"I am now eighty years old. Do I discern between the good and evil? Does your servant taste what I eat or what I drink? Do I still hear the voice of singing men and singing women? Why then should your servant be a further burden to my master the sovereign?

Literal, almost word-for-word, renderings:

The Amplified Bible

I am this day eighty years old. Could I now [be useful as a counselor to] discern between good and evil? Can your servant appreciate what I eat or drink? Can I any longer enjoy the voices of singing men and women? Why then should your servant be still a burden to my lord the king?

Concordant Literal Version

A son of eighty years I [am] to-day; do I know between good and evil? does your servant taste that which I am eating, and that which I drink? do I hearken any more to the voice of singers and songstresses? and why is your servant any more for a burden unto my lord the king?

English Standard Version

I am this day eighty years old. Can I discern what is pleasant and what is not? Can your servant taste what he eats or what he drinks? Can I still listen to the voice of singing men and singing women? Why then should your servant be an added burden to my lord the king?

The Geneva Bible

I [am] this day fourscore years old: [and] can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a p burden unto my lord the king? He thought it was not fitting to receive benefits from him to whom he was not able to do service again.

Green's Literal Translation

I am a son of eighty years today. Can I distinguish between good and evil? Can your servant taste that which I am eating, and that which I drink? Can I any more listen to the voice of singing men and singing women? And why should your servant be any more as a burden to my lord the king?

Kretzmann's Commentary

I am this day fourscore years old; and can I discern between good and evil? His intellect was becoming so dull that he would have made a poor counselor. Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? His senses becoming feeble, he could no longer enjoy the pleasures of court life. Wherefore, then, should thy servant be yet a burden unto my lord the king?

NASB

I am now [Lit today] eighty years old [Ps 90:10]. Can I distinguish between good and bad? Or can your servant taste what I eat or what I drink? Or can I hear anymore the voice of singing men and women [Eccl 2:8; Is 5:11, 12]? Why [2 Sam 15:33] then should your servant be an added burden to my lord the king?

New King James Version

But Barzillai said to the king, "How long have I to live, that I should go up with the king to Jerusalem? I am today eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my lord the king? V. 34 is included for context.

New RSV

Today I am eighty years old; can I discern what is pleasant and what is not? Can your servant taste what he eats or what he drinks? Can I still listen to the voice of singing men and singing women? Why then should your servant be an added burden to my lord the king?

Third Millennium Bible

I am this day fourscore years old, and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should thy servant be yet a burden unto my lord the king?

Updated Bible Version 2.11	I am this day 80 years old: can I discern between good and bad? Can your slave taste what I eat or what I drink? Can I hear anymore the voice of singing men and singing women? Why then should your slave be yet a burden to my lord the king?
World English Bible	I am this day eighty years old: can I discern between good and bad? can your servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? why then should your servant be yet a burden to my lord the king?
Young's Updated LT	A son of eighty years I am to-day; do I know between good and evil? Does your servant taste that which I am eating, and that which I drink? Do I listen any more to the voice of singers and songstresses? And why is your servant any more for a burden unto my lord the king?

The gist of this verse: Barzillai is old, he knows he is old, and he explains this to David, and why he cannot come with David to Jerusalem.

2Samuel 19:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh ^e mônîym (שמונים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שנה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
'ânôkîy (אני) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: *I am 80 years old today.* He points out what should be obvious to David. He is clearly an older man. He is 80 years old. I don't think that this necessarily means that Barzillai is 80 years old on this very day (although it could). He could simply be saying, "Listen, I am 80 years old today" indicating simply that he is 80 years old. It is certainly a milestone in a person's life; but, at the same time, Barzillai's body and senses are giving out.

2Samuel 19:35b

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.		Strong's #none BDB #209

2Samuel 19:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal imperfect	Strong's #3045 BDB #393
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ṭôwḅ (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Bêyn (בֵּינַי) [pronounced bane] followed by lâmed (ל) [pronounced l ^o] can mean <i>between, an interval...unto, a difference between</i> . Used disjunctively to mean <i>whether...or</i> . This is often used with verbs of dividing, judging, knowing, teaching, etc. where distinguishing between two things is required.			
ra' (רָע) [pronounced rahġ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: *Do I distinguish between good and evil [or, the right or wrong (decision to make right now) or, good and bad (according to the senses and not according to morality)]?* This is an interesting question which he asks: *can I distinguish between good and evil (or, right and wrong)?* Quite obviously, Barzillai made the correct decision to back David and to help feed his army. As a wealthy man, Barzillai could have simply sat back and just let whatever happens happen, and go from there. So Barzillai is clearly in charge of his own moral compass. Furthermore, it is not unusual for men and women to retain their own moral compass for a great deal of time into their old age. In fact, as we get older, some of the sins which tempted us do not tempt us nearly as much any more.

I would posit that most people who are older retain a concept of right and wrong and of morality long into their old age.

Therefore, I think the idea here is, he is not complaining that he cannot tell good from bad anymore. He is able, in fact, to determine what is right or wrong in this situation—possibly better than David can. There is a way to elicit a negative response, which will be used in the next question; but Barzillai does not use that here.

I think the idea here is more to be understood in a non-moral sense—Barzillai can no longer distinguish between that which is good and bad; pleasant and unpleasant. That seems to be his point, which point is amplified by what he says next.

This is somewhat open ended. He knows better than David that he should not go with David to Jerusalem. However, part of the reason that he should not go with David is, his ability to distinguish many things is fading.

2Samuel 19:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ¹¹⁴			
ṭâʾam (טָאָם) [pronounced taw-ḠAHM]	<i>to taste; to perceive; to eat</i>	3 rd person masculine singular, Qal imperfect	Strong's #2938 BDB #380
ʿebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
ʾêth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect	Strong's #398 BDB #37
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	1 st person singular, Qal imperfect	Strong's #8354 BDB #1059

Translation: *Oh that your servant could taste what I eat and what I drink.* Nevertheless, many of Barzillai's senses are going. He is rich and he can buy any kind of food that he wants; but he can no longer taste what he

¹¹⁴ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

eats or drinks. There is a point to this. The fact of his old age is important in David considering him for a government post. There is a point at which the body is all used up. There is a physical ending point for each one of us, and Barzillai could see his on the horizon. With that is a loss of so many of the sensory functions. He will refer to his taste and his hearing. But these losses suggest that he is not the right man to help out David—in the long term.

2Samuel 19:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ¹¹⁵			
shâma ^c (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>	1 st person singular, Qal imperfect	Strong's #8085 BDB #1033
ʿôwd (וַעַד) [pronounced ʿohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shîyr (שִׁיר) [pronounced sheer]	<i>male singers, a male choir; professional male singers; musicians</i>	masculine plural, Qal participle	Strong's #7891 BDB #1010
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shîyr (שִׁיר) [pronounced sheer]	<i>female singers, a female choir; professional female singers; musicians</i>	feminine plural, Qal participle	Strong's #7891 BDB #1010

Translation: *Oh that I could hear again the sound of a male choir and female singers.* This is a man who appreciated music; but now his hearing is so far gone that he cannot even distinguish between a male and female choir. Probably, the more accurate description here is, he can no longer appreciate music as he once did. Again, Barzillai is pointing out serious deficiencies in his life due to his age.

¹¹⁵ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

This also helps to explain what the Bible means when it calls Barzillai old. There is a process where the body stops functioning as it should, and it occurs at various times for various people. However, when the body begins to lose some of its functions, that is an indication of old age.

It is likely that Barzillai has some taste left; and he can obviously hear, as he is having a conversation with David. So, Barzillai is not bedridden, about to die anytime in the next few days. However, he is clearly aware that his body is beginning to give out. His senses are becoming dulled. His sense of taste and his sense of hearing; and his appreciation for music—these things are becoming more and more apparent to Barzillai with each passing day.

Clarke describes what it might be like in the palace of David: *Besides delicate meats and drinks, we find that vocal music constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most Eastern courts to the present day. As David was a most sublime poet, and emphatically styled the sweet singer of Israel, he no doubt had his court well supplied with vocal as well as instrumental performers; and, probably, with poets and poetesses; for it is not likely that he was the only poet of his time, though he undoubtedly was the most excellent.*¹¹⁶ Much of this would have gone unappreciated by Barzillai. Given his financial status, he probably is able to afford much of this himself, and yet it no longer pleases him as it once did.

Application: I once was quite a music aficionado, and, as I get older, my interest and enjoyment of music lessons considerably. I can afford to buy a most amazing sound system, and yet, I have stayed with a good stereo which I purchased many years ago. It is just not that important anymore. As my age increases, my interests change—some quite dramatically.

Eccles. 12:1–6 provides a view of old age: Remember your Creator when you are young, before the days of trouble come and the years catch up with you. They will make you say, "I have found no pleasure in them." Remember your Creator before the sun, the light, the moon, and the stars turn dark, and the clouds come back with rain. Remember your Creator when those who guard the house tremble, strong men are stooped over, the women at the mill stop grinding because there are so few of them, and those who look out of the windows see a dim light. Remember your Creator when the doors to the street are closed, the sound of the mill is muffled, you are startled at the sound of a bird, and those who sing songs become quiet. Remember your Creator when someone is afraid of heights and of dangers along the road, the almond tree blossoms, the grasshopper drags itself along, and the caper bush has no fruit. Mortals go to their eternal rest, and mourners go out in the streets. Remember your Creator before the silver cord is snapped, the golden bowl is broken, the pitcher is smashed near the spring, and the water wheel is broken at the cistern. (God's Word™)

2Samuel 19:35e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

¹¹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19:35.

2Samuel 19:35e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'ôwd (וּוֹד) [pronounced ġohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun	Strong's #4853 BDB #672
The word <i>burden</i> comes from a verb, which means <i>to lift up, to carry, to bear</i> ; therefore, it means, <i>something lifted up and carried, a load or burden</i> . ¹¹⁷			
'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
'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *Why should your servant be another burden to my adonai the king?* If Barzillai comes to Jerusalem to work for the king, his body is beginning to break down. He may be more trouble to David than a help to David. "I would be just another burden to you, my king," is what he is saying.

¹¹⁷ From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12.

This also tells us that what David is offering Barzillai is a job. David is not saying, “Hey, come to Jerusalem and retire there.” If that were the case, Barzillai would not be a burden to David, as this would be expected.

Application: Again, David needs to be reminded of his own mortality, which is a theme found in several places in the Bible. We each have “x” amount of days remaining in this life, and God did put us here for a reason. If you are a football player and you are good, and you are playing a championship game, how many quarters do you want to play? 4, if you are uninjured and you can endure the physical strain. It is fun to be that involved; it is also not half bad to hear the crowd scream out your name, or encourage you as you are running or passing. Each of us has just so much time left on this earth. Some of us have the capability of playing the championship game as a quarterback, but we need the preparation. But most Christians appear to be happy to just wander about the streets outside the stadium, without a clue as to what is going on inside. We could be making 40 yard runs, but we are not willing to take the training involved that would develop our skills.

Application: In the Church Age, our potential is wide open. I don’t care who you are, or what you have done, what your age is or what kinds of infirmities you can enumerate. All you need is rebound and Bible doctrine, which jump starts your spiritual growth, and things will progress quite nicely from there. Bible doctrine is your food; applying it to your life is your training.

Barzillai, at his age, has come to the end of his ability to contribute. He supported David’s army with logistics, without which, David’s army could not have succeeded.

As a little will pass over your servant the Jordan with the king. And for why recompenses me the king the reward the this?

2Samuel
19:36

Your servant will pass over the Jordan a little ways with the king. Why should the king recompense me with this reward?

Your servant will cross over the Jordan River partway with the king. There is no reason why the king should give me any sort of a reward for doing my patriotic duty.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	I your servant will go on a little way from the Jordan with you: I need not this recompense.
Masoretic Text (Hebrew)	As a little will pass over your servant the Jordan with the king. And for why recompenses me the king the reward the this?
Peshitta (Syriac)	Your servant can <u>hardly</u> cross the Jordan with my lord the king; let not my lord the king recompense me with such a reward.
Septuagint (Greek)	Your servant will go a little way over the Jordan with the king. And why does the king return me this recompense?

Significant differences: There are no dramatic differences between the texts, apart perhaps from the way that the Syriac appears to interpret the first line.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I'll cross the river with you, but I'll only go a little way on the other side. You don't have to be so kind to me.
Easy English	I, your servant, will cross over the Jordan with the king. And I will go just a little way with you. But I do not deserve such a great reward.

Easy-to-Read Version	I don't need any of the things that you want to give me. I will go across the Jordan River with you.
<i>The Message</i>	I'll just go a little way across the Jordan with the king. But why would the king need to make a great thing of that?
New Berkeley Version	You servant will simply cross the Jordan with the king. Why should the king compensate me with such a reward?
New Century Version	I am not worthy of a reward from you, but I will cross the Jordan River with you.
New Life Bible	Your servant will only cross over the Jordan with the king. Why should the king pay me in this good way?
New Living Translation	Just to go across the Jordan River with the king is all the honor I need!
The Voice	I will travel a little farther with you across the Jordan, <i>but you don't owe me anything more for my hospitality</i> . Why should you, my king, offer me such a handsome reward?

Partially literal and partially paraphrased translations:

American English Bible	Your servant will just travel with the king for a short way to the JorDan. Then, what reward or payment can you give me?
Christian Community Bible	Your servant will accompany the king just a little past the Jordan. Why should the king reward me for this?
New Advent (Knox) Bible	...let thy servant go with thee a little of the way beyond Jordan, and no more. I need no such exchange of friendship;...
New American Bible (2011)	In escorting the king across the Jordan, your servant is doing little enough! Why should the king give me this reward?
NIRV	"I'll go across the Jordan River with you for a little way. Why should you reward me by taking care of me?"
New Jerusalem Bible	Your servant will go a little way across the Jordan with the king; but why should the king reward me so generously for that?
New Simplified Bible	»I will cross the river with you. But I will only go a little way on the other side. You do not have to be so kind to me
Revised English Bible	Your servant will attend the king for a short way across the Jordan; and why should the king reward me so handsomely?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Your servant passes a little of the Jordan with the king. What does the king pay me to deserve this?"
Bible in Basic English	Your servant's desire was only to take the king over Jordan; why is the king to give me such a reward?
The Expanded Bible	I am not worthy of a reward from you, but I will cross [^L Why should the king reward me for merely going across.?] the Jordan River with you.
Ferar-Fenton Bible	How little it costs passing the king over the jordan? so why should the king pay me wages for it?
NET Bible®	I will cross the Jordan with the king and go a short distance [Heb "Like a little your servant will cross the Jordan with the king."]. Why should the king reward me in this way?
NIV, ©2011	Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Your servant only wants to cross the Yarden with the king; why should the king reward this so generously?
exeGesés companion Bible	Your servant passes a little way over Yarden

with the sovereign:

In dealing, why deals the sovereign thus with me?

JPS (Tanakh—1985)

You servant could barely cross the Jordan [meaning of Hebrew uncertain (for this first phrase)] with your Majesty! Why should You Majesty reward me so generously?

Orthodox Jewish Bible

Thy eved will go a little way over Yarden with HaMelech; and why should HaMelech reward me with such a reward?

Literal, almost word-for-word, renderings:

Context Group Version

Your slave would but vindicated go over the Jordan with the king: and why should the king repay me with such a reward?

Green’s Literal Translation

Just a little way your servant shall cross over the Jordan with the king. And why should the king repay me with this reward?

Kretzmann’s Commentary

Thy servant will go a little way over Jordan with the king, only to escort him across the river; and why should the king recompense it me with such a reward? He had not shown his kindness with the expectation of any return.

NASB

Your servant would merely cross over the Jordan with the king. Why should the king compensate me with this reward?

World English Bible

Your servant would but just go over the Jordan with the king: and why should the king recompense it me with such a reward?

Young’s Updated LT

As a little thing, your servant does pass over the Jordan with the king, and why does the king recompense me this recompense?

The gist of this verse:

Barzillai tells the king that he needs no additional reward for what he has done.

2Samuel 19:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong’s # BDB #453
m ^e aṭ (מֵאֶט) [pronounced m ^e -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong’s #4592 BDB #589
Together, the kaph preposition and m ^e aṭ mean <i>nearly, almost, within a little, shortly, quickly, suddenly; easily; scarcely, very little, very few.</i>			
‘âbar (אָבַר) [pronounced gaw ^b -VAHR]	<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 rd person masculine singular, Qal imperfect	Strong’s #5674 BDB #716
‘ebed (עֶבֶד) [pronounced GE ^b -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong’s #5650 BDB #713
’êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong’s #853 BDB #84

2Samuel 19:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâr'dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *Your servant will pass over the Jordan a little ways with the king.* Barzillai tells King David just exactly what he will do. Now, this makes me smile a little. When it comes to an old person, just what are you going to change about them, when they have made a decision? Most older people, whatever their beliefs are, tend to be pretty solid in their thinking, and Barzillai is so solid, that, even though the king tells him, "I would really like to have you work for me in Jerusalem;" he is saying "No." Barzillai is telling David this is the nicest way possible—which words include for us a great deal of Bible doctrine—but the bottom line is, "Sorry, I am not going to Jerusalem with you. Look, I'll travel with you a short distance, but I am heading back to Rogelim in a few hours."

What Barzillai has to say is quite remarkable, as rarely do we hear anything so clear and plainly stated. He is not rambling on by any means; he is not wasting David's time. He is explaining exactly why he is not going to go with David. This indicates that, even though Barzillai's body is showing signs of age, his mind is solidly intact.

As an aside, the further supports the idea that Barzillai was not earlier saying that he is too old to determine right from wrong. He knows that becoming a close aide to David at his age is beyond what he is able to do. He is able to see his body deteriorating, and can see no reason to come to Jerusalem and provide very little actual service for David.

2Samuel 19:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

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

2Samuel 19:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâmal (גַּמַּל) [pronounced gaw-MAHL]	to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by לַעַל]	3 rd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #1580 BDB #168
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
g ^e mûwlâh (גְּמוּלָהּ) [pronounced g ^e -moo-LAW]	reward, dealing, recompense	feminine singular noun with the definite article	Strong's #1578 BDB #168
zô`th (זֹה) [pronounced zoth]	here, this, this one; thus; possibly another	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

All BDB definitions for zeh (זֶה) or zô`th (זֹה): 1) this, this one, here, which, this...that, the one...the other, another, such; 1a) (alone); 1a1) this one; 1a2) this...that, the one...the other, another; 1b) (appos to subst); 1b1) this; 1c) (as predicate); 1c1) this, such; 1d) (enclitically); 1d1) then; 1d2) who, whom; 1d3) how now, what now; 1d4) what now; 1d5) wherefore now; 1d6) behold here; 1d7) just now; 1d8) now, now already; 1e) (poetry); 1e1) wherein, which, those who; 1f) (with prefixes); 1f1) in this (place) here, then; 1f2) on these conditions, herewith, thus provided, by, through this, for this cause, in this matter; 1f3) thus and thus; 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus; 1f5) from here, hence, on one side...on the other side; 1f6) on this account; 1f7) in spite of this, which, whence, how.

Translation: Why should the king recompense me with this reward? Barzillai asks a rhetorical question here. He says, "Why should the king reward me for what I have done?" He is not looking for an answer; he does not pause and give David a chance to explain here. The idea is, Barzillai is a patriot; and he recognized what was right and wrong about the Absalom situation; and he quickly took a side and put his life on the line by providing logistical support to David's army. Barzillai simply did what was right.

Application: There are a lot of **TEA party** patriots in the United States who want nothing more than to influence our government to shrink in size, tax less and live within its means. They aren't looking for a handout; they aren't looking for a reward. They have looked back into the founding of our country, the philosophy of our founders, and simply would like to see a return to that philosophy. Barzillai is much like a TEA party patriot of his time. He is not looking for a handout; he is not looking for a *return on his investment*. He was simply looking to right his country, which had gotten off-kilter.

Gill writes: *The sense is, why should the king recompense so trifling a thing as I have done, and which was but my duty, with such a reward, as to maintain me in so grand a manner at his court?* ¹¹⁸

Application: Doesn't this seem so different from the variety of interest groups which back this or that politician. "We are going to back you, but this is what we want in return." We've already linked to the great number of Obama donors and bundlers who just turned out to be closely associated with the various green companies which received literally **billions of taxpayer dollars**. Barzillai is not like this at all. He is exactly the opposite of someone who helps David, as long as David turns around and helps him too.

¹¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:36.

The Expositor's Bible Commentary does a good job telling us all about Barzillai.

The Expositor's Bible Commentary on Barzillai

1. He was "a very great man." The expression seems to imply that he was both rich and influential. Dwelling among the hills of Gilead, his only occupation, and main way of becoming rich, must have been as a farmer. The two and a half tribes that settled on the east of the Jordan, while they had a smaller share of national and spiritual privileges, were probably better provided in a temporal sense. That part of the country was richer in pasturage, and therefore better adapted for cattle. It is probable, too, that the allotments were much larger. The kingdoms of Sihon and Og, especially the latter, were of wide extent. If the two and a half tribes had been able thoroughly to subdue the original inhabitants, they would have had possessions of great extent and value. Barzillai's ancestors had probably received a valuable and extensive allotment, and had been strong enough and courageous enough to keep it for themselves. Consequently, when their flocks and herds multiplied, they were not restrained within narrow dimensions, but could spread over the mountains round about. But however his riches may have been acquired, Barzillai was evidently a man of very large means. He was rich apparently both in flocks and servants, a kind of chief or sheikh, not only with a large establishment of his own, but enjoying the respect, and in some degree able to command the services, of many of the humble people around him.
2. His generosity was equal to his wealth. The catalogue of the articles which he and another friend of David's brought him in his extremity (2 Samuel 17:28-29) is instructive from its minuteness and its length. Like all men liberal in heart, he devised liberal things. He did not ask to see a subscription list, or inquire what other people were giving. He did not consider what was the smallest amount that he could give without appearing to be shabby. His only thought seems to have been, what there was he had to give that could be of use to the king. It is this large inborn generosity manifested to David that gives one the assurance that he was a kind, generous helper wherever there was a case deserving and needing his aid. We class him with the patriarch of Uz, with whom no doubt he could have said, "When the eye saw me, then it blessed me, and when the ear heard me, it bare witness unto me; the blessing of him that was ready to perish came upon me, and I made the widow's heart to leap for joy."
3. His loyalty was not less thorough than his generosity. When he heard of the king's troubles, he seems never to have hesitated one instant as to throwing in his lot with him. It mattered not that the king was in great trouble, and apparently in a desperate case. Neighbours, or even members of his own family, might have whispered to him that it would be better not to commit himself, seeing the rebellion was so strong. He was living in a sequestered part of the country; there was no call on him to declare himself at that particular moment; and if Absalom got the upper hand, he would be sure to punish severely those who had been active on his father's side. But none of these things moved him. Barzillai was no sunshine courtier, willing to enjoy the good things of the court in days of prosperity, but ready in darker days to run off and leave his friends in the midst of danger. He was one of those true men that are ready to risk their all in the cause of loyalty when persuaded that it is the cause of truth and right. We cannot but ask. What could have given him a feeling so strong? We are not expressly told that he was a man deeply moved by the fear of God, but we have every reason to believe it. If so, the consideration that would move him most forcibly in favour of David must have been that he was God's anointed. God had called him to the throne, and had never declared, as in the case of Saul, that he had forfeited it; the attempt to drive him from it was of the devil, and therefore to be resisted to the last farthing of his property, and if he had been a younger man, to the last drop of his blood. Risk? Can you frighten a man like this by telling him of the risk he runs by supporting David in the hour of adversity? Why, he is ready not only to risk all, but to lose all, if necessary, in a cause which appears so obviously to be Divine, all the more because he sees so well what a blessing David has been to the country. Why, he has actually made the kingdom. Not only has he expelled all its internal foes, but he has cowed those troublesome neighbours that were constantly pouncing upon the tribes, and especially the tribes situated in Gilead and Bashan. Moreover, he has given unity and stability to all the internal arrangements of the kingdom. See what a grand capital he has made for it at Jerusalem. Look how he has planted the ark on the strongest citadel of the country, safe from every invading foe. Consider how he has perfected the arrangements for the service of the Levites, what a delightful service of song he has instituted, and what beautiful songs he has composed for the use of the sanctuary. Doubtless it was considerations of this kind that roused Barzillai to such a pitch of loyalty.

The Expositor's Bible Commentary on Barzillai

And is not a country happy that has such citizens, men who place their personal interest far below the public weal, and are ready to make any sacrifice, of person or of property, when the highest interests of their country are concerned? We do not plead for the kind of loyalty that clings to a monarch simply because he is king, apart from all considerations, personal and public, bearing on his worthiness or unworthiness of the office. We plead rather for the spirit that makes duty to country stand first, and personal or family interest a long way below. We deprecate the spirit that sneers at the very idea of putting one's self to loss or trouble of any kind for the sake of public interests. We long for a generation of men and women that, like many in this country in former days, are willing to give "all for the Church and a little less for the State." And surely in these days, when no deadly risk is incurred, the demand is not so very severe. Let Christian men lay it on their consciences to pay regard to the claims under which they lie to serve their country. Whether it be in the way of serving on some public board, or fighting against some national vice, or advancing some great public interest, let it be considered even by busy men that their country, and must add, their Church, have true claims upon them. Even heathens and unbelievers have said, "It is sweet and glorious to die for one's country." It is a poor state of things when in a Christian community men are so sunk in indolence and selfishness that they will not stir a finger on its behalf.

4. Barzillai was evidently a man of attractive personal qualities. The king was so attracted by him, that he wished him to come with him to Jerusalem, and promised to sustain him at court. The heart of King David was not too old to form new attachments. And towards Barzillai he was evidently drawn. We can hardly suppose but that there were deeper qualities to attract the king than even his loyalty and generosity. It looks as if David perceived a spiritual congeniality that would make Barzillai, not only a pleasant inmate, but a profitable friend. For indeed in many ways Barzillai and David seem to have been like one another. God had given them both a warm, sunny nature. He had prospered them in the world. He had given them a deep regard for Himself and delight in His fellowship. David must have found in Barzillai a friend whose views on the deepest subjects were similar to his own. At Jerusalem the men who were of his mind were by no means too many. To have Barzillai beside him, refreshing him with his experiences of God's ways and joining with him in songs of praise and thanksgiving, would be delightful. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" But however pleasant the prospect may have been to David, it was not one destined to be realized.
5. For Barzillai was not dazzled even by the highest offers of the king, because he felt that the proposal was unsuitable for his years. He was already eighty, and every day was adding to his burden, and bringing him sensibly nearer the grave. Even though he might be enjoying a hale old age, he could not be sure that he would not break down suddenly, and thus become an utter burden to the king. David had made the offer as a compliment to Barzillai, although it might also be a favour to himself, and as a compliment the aged Gileadite was entitled to view it. And viewing it in that light, he respectfully declined it. He was a home-loving man, his habits had been formed for a quiet domestic sphere, and it was too late to change them. His faculties were losing their sharpness; his taste had become dulled, his ear blunted, so that both savoury dishes and elaborate music would be comparatively thrown away on him. The substance of his answer was, I am an old man, and it would be unsuitable in me to begin a courtier's life. In a word, he understood what was suitable for old age. Many a man and woman too, perhaps, even of Barzillai's years, would have jumped at King David's offer, and rejoiced to share the dazzling honours of a court, and would have affected youthful feelings and habits in order to enjoy the exhilaration and the excitement of a courtier's life. In Barzillai's choice, we see the predominance of a sanctified common sense, alive to the proprieties of things, and able to see how the enjoyment most suitable to an advanced period of life might best be had. It was not by aping youth or grasping pleasures for which the relish had gone. Some may think this a painful view of old age. Is it so that as years multiply the taste for youthful enjoyments passes away, and one must resign one's self to the thought that life itself is near its end? Undoubtedly it is. But even a heathen could show that this is by no means an evil. The purpose of Cicero's beautiful treatise on old age, written when he was sixty-two, but regarded as spoken by Cato at the age of eighty-four, was to show that the objections commonly brought against old age were not really valid. These objections were - that old age unfits men for active business, that it renders the body feeble, that it deprives them of the enjoyment of almost all pleasures, and that it heralds the approach of death. Let it be granted, is the substance of Cicero's argument; nevertheless, old age brings enjoyments of a new order that

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compensate for those which it withdraws. If we have wisdom to adapt ourselves to our position, and to lay ourselves out for those compensatory pleasures, we shall find old age not a burden, but a joy. Now, if even a heathen could argue in that way, how much more a Christian! If he cannot personally be so lively as before, he may enjoy the young life of his children and grandchildren or other young friends, and delight to see them enjoying what he cannot now engage in. If active pleasures are not to be had, there are passive enjoyments - the conversation of friends, reading, meditation, and the like - of which all the more should be made. If one world is gliding from him, another is moving towards him. As the outward man perisheth, let the inward man be renewed day by day.

There are few more jarring scenes in English history than the last days of Queen Elizabeth. As life was passing away, a historian of England says, "she clung to it with a fierce tenacity. She hunted, she danced, she jested with her young favourites, she coquetted, and frolicked, and scolded at sixty-seven as she had done at thirty." "The Queen," wrote a courtier, "a few months before her death was never so gallant these many years, nor so set upon jollity." She persisted, in spite of opposition, in her gorgeous progresses from country house to country house. She clung to business as of old, and rated in her usual fashion one "who minded not to giving up some matter of account." And then a strange melancholy settled on her. Her mind gave way, and food and rest became alike distasteful. Clever woman, yet very foolish in not discerning how vain it was to attempt to carry the brisk habits of youth into old age, and most profoundly foolish in not having taken pains to provide for old age the enjoyments appropriate to itself! How differently it has fared with those who have been wise in time and made the best provision for old age! "I have waited for Thy salvation, O my God," says the dying Jacob, relieved and happy to think that the object for which he had waited had come at last. "I am now ready to be offered," says St. Paul, "and the time of my departure is at hand. I have fought the good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also that love His appearing." Which is the better portion - he whose old age is spent in bitter lamentation over the departed joys and brightness of his youth? or he whose sun goes down with the sweetness and serenity of an autumn sunset, but only to rise in a brighter world, and shine forth in the glory of immortal youth?

6. Holding such views of old age, it was quite natural and suitable for Barzillai to ask for his son Chimham what he respectfully declined for himself. For his declinature was not a rude rejection of an honour deemed essentially false and vain. Barzillai did not tell the king that he had lived to see the folly and the sin of those pleasures which in the days of youth and inexperience men are so greedy to enjoy. That would have been an affront to David, especially as he was now getting to be an old man himself. He recognized that a livelier mode of life than befitted the old was suitable for the young. The advantages of residence at the court of David were not to be thought little of by one beginning life, especially where the head of the court was such a man as David, himself so affectionate and attractive, and so deeply imbued with the fear and love of God. The narrative is so short that not a word is added as to how it fared with Chimham when he came to Jerusalem. Only one thing is known of him: it is said that, after the destruction of Jerusalem by Nebuchadnezzar, when Johanan conducted to Egypt a remnant of Jews that he had saved from the murderous hand of Ishmael, "they departed and dwelt in the habitation of Chimham, which is by Bethlehem, to go into Egypt." We infer that David bestowed on Chimham some part of his paternal inheritance at Bethlehem. The vast riches which he had amassed would enable him to make ample provision for his sons; but we might naturally have expected that the whole of the paternal inheritance would have remained in the family. For some reason unknown to us, Chimham seems to have got a part of it. We cannot but believe that David would desire to have a good man there, and it is much in favour of Chimham that he should have got a settlement at Bethlehem. And there is another circumstance that tells in his favour: during the five centuries that elapsed between David's time and the Captivity, the name of Chimham remained in connection with that property, and even so late as the time of Jeremiah it was called "Chimham's habitation." Men do not thus keep alive dishonoured names, and the fact that Chimham's was thus preserved would seem to indicate that he was one of those of whom it is said, "The memory of the just is blessed."

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Chapter Outline

Charts, Graphics and Short Doctrines

Will return please your servant and I will die in my city with a grave of my father and my mother. And behold your servant Chimham; he will go over with my adonai the king and do for him that which [is] good in your eyes.”

2Samuel
19:37

Please allow your servant to return that I may die in my [own] city near the graves of my mother and father. [However], observe your servant, Chimham. He will go over with my adonai the king and you will do for him that which [is] good in your eyes.”

Please allow your servant to return that I might die in my own home, and be buried in a grave near my parents. However, take a look at this man, Chimahm, who will go in my place. Let him accompany you to Jerusalem and do for him whatever you believe is right for his capabilities.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But I entreat you let your servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is your servant Chamaam, let him go with you, my lord, the king, and do to him whatsoever seems good to you.
Masoretic Text (Hebrew)	Will return please your servant and I will die in my city with a grave of my father and my mother. And behold your servant Chimham; he will go over with my adonai the king and do for him that which [is] good in your eyes.”
Peshitta (Syriac)	Let your servant turn back again, that I may die in my own city and be <u>buried</u> beside the grave of my father and my mother. But behold here is with you your servant Bimham my son; let him go over with my lord the king, and do you to him what seems good in your sight.
Septuagint (Greek)	Let your servant remain, I pray, and I will die in my city, by the tomb of my father and of my mother. And behold, your servant Chimham shall go over with my lord the king; and do to him as it seems good in your eyes.
Significant differences:	No dramatic differences other than the Syriac appearing to use the word <i>buried</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	Let your servant return so I may die in my own town near the grave of my parents. But here is your servant Chimham. Let him cross over with my master and king, and treat him as you think best.”
Contemporary English V.	Just let me return to my hometown, where I can someday be buried near my father and mother. My servant Chimham can go with you, and you can treat him as your own.
Easy English	Let me return so that I can die in my home town. I want to be near the grave of my father and mother. But here is your servant Kimham. Let him go with my master the king. Do for him whatever you desire.’
Good News Bible (TEV)	Then let me go back home and die near my parents' grave. Here is my son Chimham, who will serve you; take him with you, Your Majesty, and do for him as you think best.”
The Message	Let me go back and die in my hometown and be buried with my father and mother. But my servant Kimham here; let him go with you in my place. But treat him well!”

New Living Translation	Then let me return again to die in my own town, where my father and mother are buried. But here is your servant, my son Kimham. Let him go with my lord the king and receive whatever you want to give him."
The Voice	Please grant me your favor to return home, to die among my own people near the resting places of my parents. But do consider your servant Chimham. Let him come with you, and may you honor Chimham as you see fit.

Partially literal and partially paraphrased translations:

American English Bible	Let your servant stay here to die in my city and be buried with my father and mother. But look; your servant's son CamaAm will cross [the JorDan] with my lord the king. please do for him whatever you find good in your eyes.'
Christian Community Bible	Please allow me to return to my own city where I may die and be buried near the graves of my father and mother. But let this my son Kimham, your servant, continue with my lord the king. You can do for him whatever it may please you.
New Advent (Knox) Bible	I need no such exchange of friendship; rather, my prayer is that I should be allowed to go back and die in my own city, and be buried close to the grave where my father and mother lie. Here is thy servant Chamaam; let him go with thee, my lord king, and do with him what thou wilt. A portion of v. 36 is included for context.
NIRV	Let me go back home. Then I can die in my own town. I can be buried there in the tomb of my father and mother. But let Kimham take my place. Let him go across the river with you. Do for him what pleases you."
New Jerusalem Bible	Please allow your servant to go home again, so that I can die in my own town near the grave of my father and mother. But here is your servant Chimham; let him go with my lord the king; treat him as you think right.'
New Simplified Bible	»Please let me return to my hometown. There I can someday be buried near my father and mother. My servant Chimham can go with you. You can treat him as your own.«
Revised English Bible	Let me go back and end my days in my own town near the grave of my father and mother. Here is my son Kimham; let him cross over with your majesty, and do for him what you think best.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let your servant now go back again, so that when death comes to me, it may be in my town and by the resting-place of my father and mother. But here is your servant Chimham: let him go with my lord the king, and do for him what seems good to you.
The Expanded Bible	Then [Please] let ·me [·your servant] go back so I may die in [my own city near the grave of my father and mother. But here is Kimham, your servant. Let him go with you, my master and king. Do with him whatever ·you want [seems good to you/·in your eyes; 1 Kin. 2:7]."
Ferar-Fenton Bible	Let your servant return, and I will stay in my own village near the tomb of my father and mother. But however your servant Kimham can go with your Majesty, and do to him whatever is good in your eyes.'
NET Bible®	Let me [Heb "your servant."] return so that I may die in my own city near the grave of my father and my mother. But look, here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever seems appropriate to you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Please, just let your servant go back and die in my own city, near the grave of my father and mother. But here is your servant Khimham; let him cross with my lord the king; and do for him whatever seems good to you."
exeGesés companion Bible	O that your servant, I pray you,

return to die in my own city
 by the tomb of my father and of my mother:
 but behold your servant Kimham;
 pass him over with my adoni the sovereign;
 and work to him what seems good in your eyes.

Orthodox Jewish Bible

Let thy eved, now, turn back again, that I may die in mine own city, and be buried near the kever of avi and of immi. But hinei thy eved Chimham [i.e., one of his sons, 1Kgs 2:7]; let him go over with adoni HaMelech; and do to him what shall seem tov unto thee.

Literal, almost word-for-word, renderings:

Context Group Version

Let your slave, I beg of you, turn back again, that I may die in my own city, by the grave of my father and my mother. But look, your slave Chimham; let him go over with my lord the king; and do to him what shall seem good to you.

English Standard Version

Please let your servant return, that I may die in my own city near the grave of my father and my mother. But here is your servant Chimham [1 Kgs. 2:7; Jer. 41:17]. Let him go over with my lord the king, and do for him whatever seems good to you."

Green's Literal Translation

Please let your servant return, and I shall die in my own city, near the burying place of my father and my mother. And, behold your servant Chimham! Let him cross over with my lord the king, and you do to him the good in your eyes.

Kretzmann's Commentary

Let thy servant, I pray thee, turn back again that I may die in mine own city and be buried by the grave of my father and of my mother. Since the king might have commanded him to go along to Jerusalem, Barzillai, in all simplicity and cheerfulness, requests permission to return home, since life at court held no allurement for him. But behold thy servant Chimham, his son, who had accompanied his aged father to the meeting with the king; let him go over with my lord the king, and do to him what shall seem good unto thee. He was still young enough to enter into the service of the king.

Young's Updated LT

Let, I pray you, your servant turn back again, and I die in mine own city, near the burying-place of my father and of my mother, —and lo, your servant Chimham, let him pass over with my lord the king, and do you to him that which is good in your eyes."

The gist of this verse:

Barzillai suggests that David take his son instead and put him to work for his government.

2Samuel 19:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

2Samuel 19:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>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 2nd 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>.</p>			
<p>‘ebed (עֶבֶד) [pronounced GE^B-ved]</p>	<p><i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i></p>	<p>masculine singular noun with the 2nd person masculine singular suffix</p>	<p>Strong's #5650 BDB #713</p>

Translation: Please allow your servant to return... Barzillai certainly recognizes the authority of the king, and places himself under the king's authority. This is all quite interesting. Did Barzillai know in advance that David was going to ask him to come to the palace with him? He not only has a clear answer for David, which respects David's office, but Barzillai will also provide for David an alternative solution. I am quite sure that this simply came from the top of Barzillai's head.

L. M. Grant: *David was much more [the] king in his treatment of Barzillai, whose devotedness brought him to show his thankfulness for David's return, and accompany him over the Jordan (v.31). His riches had enabled him to furnish David with supplies during his exile from Jerusalem, and now David wants to return his kindness by providing for Barzillai at Jerusalem. But Barzillai wisely declines this. At his advanced age of 80 years there was no good reason for his leaving his accustomed home to seek to enjoy the pleasures of royal living. He would go across the Jordan in order to enjoy the king's company for this brief time, but desired to return to his own home.*¹¹⁹

2Samuel 19:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>w^e (or v^e) (וּ, or ו) [pronounced weh]</p>	<p><i>and, even, then; namely; when; since, that; though; as well as</i></p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>mûwth (מוּת) [pronounced mooth]</p>	<p><i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i></p>	<p>1st person singular, Qal imperfect</p>	<p>Strong's #4191 BDB #559</p>
<p>b^e (ב) [pronounced b^{eh}]</p>	<p><i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i></p>	<p>a preposition of proximity</p>	<p>No Strong's # BDB #88</p>
<p>‘îyr (עִיר) [pronounced ‘geer]</p>	<p><i>encampment, city, town</i></p>	<p>feminine singular noun with the 1st person singular suffix</p>	<p>Strong's #5892 BDB #746</p>
<p>‘îm (עִם) [pronounced ‘geem]</p>	<p><i>with, at, by, near; like; from</i></p>	<p>preposition of nearness and vicinity with the 1st person singular suffix</p>	<p>Strong's #5973 BDB #767</p>

¹¹⁹ From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=19> accessed January 26, 2014.

2Samuel 19:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qeber (קֶבֶר) [pronounced KEH ^b -VEHR]	grave, sepulcher, tomb; burial place	masculine singular construct	Strong's #6913 BDB #868
'âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êm (אִם) [pronounced aim]	mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51

Translation: ...that I may die in my [own] city near the graves of my mother and father. There are many old people who are quite content to pick a place and to die there. That is, we have a home that we love, and living in that home until we die is how we would prefer to do things.

Some older people have nearby friends and associates, and when it is possible, they prefer to spend their last years near to these friends and associates. Barzillai mentions the graves of his parents; and given the kind of person that he is, he obviously had good parents and these parents set him on the right path.

Given that his parents' graves are in his city suggests that he has lived there all of his life.

Bible.org describes Barzillai: *David wishes to show his gratitude to this old fellow and invites Barzillai to accompany him to Jerusalem, where the king promises to abundantly provide for him. Barzillai graciously declines David's offer. He is too old, he admits, to appreciate the difference between filet mignon and mush, or between the concert soprano voice of one of David's musicians and his own singing in the shower. David's delicacies would be wasted on him, and besides, he does not have all that much time left. He prefers to stay in his own home, near the place where his parents are buried, and where he, before long, will be buried as well.*¹²⁰

2Samuel 19:37c

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

¹²⁰ <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed January 25, 2014.

2Samuel 19:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Kim ^a hâm (כִּימָחַם) [pronounced kihmOHAWM]	<i>their longing; transliterated Chimham</i>	masculine singular proper noun/location	Strong's #3643 BDB #484

Translation: [However], observe your servant, Chimham. We know very little about Chimham. However, let me suggest, given Barzillai's patriotism, that Chimham is a very capable and trustworthy worker. It is very likely that Chimham is a son of Barzillai and very likely that he was being trained to take over Barzillai's business. He apparently travels with Barzillai everywhere that he goes, as he appears to be with him right at this moment.

I think that Barzillai was not necessarily expecting David to reward him in some way, but that he just happened to travel with his son, and he immediately recognized that this would be a good match.

Quite obviously, there are people who have a bad son, a bad worker; and what an opportunity to unload this person on King David; but given Barzillai's character, that seems very unlikely. In fact, it is possible that Chimham will leave a big gap in Company Barzillai. He could have been in training to take over the family business, so that this choice that Barzillai makes will require him to make some major changes when it comes to future planning. He may need to ready another son in his business, which may not have been his original plan.

In 1Kings 2:7, David asks his son Solomon to deal graciously with the *sons* of Barzillai. This suggests that not only did Chimham work out well but that David may have asked for more of Barzillai's sons to come work for him.

In this passage, we note the respect which Barzillai expresses for his own parents, both of whom were deceased; and David's words to Solomon indicate that the great traditions of mental attitude of Barzillai's parents were passed down to Barzillai and then to his own children.

Application: One of the hidden themes of this chapter is, preparing the next generation for their place in life. We know by looking ahead in the 1Kings passage that Barzillai did this for his children; and we know by David's age and his second family that he needs to give great attention to his own children. Israel cannot handle another set of David's children who are out of control and power-hungry. David needs to have his children focused on what matters, rather than upon their own needs and desires.

2Samuel 19:37d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âbar (עָבַר) [pronounced ġaw ^b -VAHR]	<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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767

2Samuel 19:37d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [He will go over with my adonai the king...](#) “Let Chimham travel over the Jordan River with you, my king, and let him go with you to Jerusalem.” Barzillai is loyal to David, which he has clearly proven. All of this suggests that Chimham will probably be a loyal servant to David.

2Samuel 19:37e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
tôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿênayim (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 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

2Samuel 19:37e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>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>.</p>			

Translation: ...and you will do for him that which [is] good in your eyes.” David is a man who understands people; and he is able to make good choices and good appointments. Any good executive (which includes on the state and federal level), is able to match up men with responsibilities. Barzillai is not saying, “Give him whatever post you had in mind for me.” He is saying, “You do with him as you wish. Start him at the bottom and let him work his way up, if you like.”

Barzillai and David were of exactly the same mind here. David was not offering Barzillai some *no-show* job, and Barzillai was not offering David his very worst son. David needed a good man that he could trust; and Barzillai was willing to part with his son, if this meant the betterment of country Israel.

Application: Unfortunately, this is one of the reasons that we have no clue how to pick a good president. One of the keys to being a good president or a good executive is to put people in the right posts according to their abilities and thinking. One might argue that, half of a good presidency is being able to match the right man or woman with the right cabinet post. It is even legitimate, from time to time, to put an avid supporter into this or that post, as long as they are honest and suited for the job.

Application: One of the biggest problems with our current president, Barack Obama (I write this in 2014), is that he has never occupied any executive post or ever run a company before. Therefore, it should come as no surprise that he is unable to pick good people for cabinet posts. It should not come as a surprise that he spends **more money on a website** in human history, and ends up with a website that does not work. Assigning the right people to the right posts is outside of his level of expertise, his own personal political philosophies notwithstanding.

King David, on the other hand, was a brilliant administrator and leader. His weakness was women, and we continue here with the results of this weakness. The whole reason that David was exiled and at war with his own son was, he chased skirt instead of raising his sons right. This must change in his life.

Application: We as parents and grandparents will all die off. It is important that we instill the right thinking and right actions in the souls of our sons and grandsons. They will inherit our world, and their personal integrity or lack thereof will shape that world. This right thinking is both Bible doctrine and the laws of divine establishment.

And so says the king, “With me goes over Chimham and I [even] I will do to him the good in your eyes. And all that you approve over me I will do to you.”

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19:38

The king answered, “[Then] Chimham will go over with me, and I will do for him [what is] good in your opinion. Furthermore, all that you approve by me I will do for you.”

The king answered, “Then Chimham will go over the Jordan with me, and I will do on his behalf what you determined to be good. Furthermore, whatever you approve, I will do on your behalf.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever will please you, and all that you will ask of me, you will obtain.
Masoretic Text (Hebrew)	And so says the king, "With me goes over Chimham and I [even] I will do to him the good in your eyes. And all that you approve over me I will do to you."
Peshitta (Syriac)	And the king said, Bimham shall go over with me and I will do to him that which seems good to you; and whatever you shall ask of me, that will I do for you.
Septuagint (Greek)	And the king said, Let Chimham go over with me, and I will do to him what is good in my sight; and whatsoever you shall choose at my hand, I will do for you.
Significant differences:	The second-to-the-last verb is a little tricky.

Thought-for-thought translations; paraphrases:

Common English Bible	The king said, "Okay. Chimham will cross over with me, and I will treat him as I [LXX; MT you] think best. And I will do for you anything you desire from me."
Contemporary English V.	David said, "I'll take Chimham with me, and whatever you ask me to do for him, I'll do. And if there's anything else you want, I'll also do that."
Easy English	The king said, 'Kimham shall go with me. I will deal with him as you desire. And I will do anything for you that would please you.'
Easy-to-Read Version	The king answered, "Kimham will go back with me. I will be kind to him for you. I will do anything for you."
Good News Bible (TEV)	The king answered, "I will take him with me and do for him whatever you want. And I will do for you anything you ask."
<i>The Message</i>	The king said, "That's settled; Kimham goes with me. And I will treat him well! If you think of anything else, I'll do that for you, too."
New Berkeley Version	"Chimham shall indeed go over with me," promised the king, "and I will do the things for him which you think best. Everything you choose for me to do for you, I will do."
New Century Version	The king answered, "Kimham will go with me. I will do for him anything you wish, and I will do anything for you that you wish."
New Life Bible	The king answered, "Chimham will cross over with me. And I will do for him what is pleasing to you. I will do for you whatever you ask."
New Living Translation	"Good," the king agreed. "Kimham will go with me, and I will help him in any way you would like. And I will do for you anything you want."
The Voice	David: Chimham will cross <i>the river</i> with me, and I will treat him as seems good to you. Anything you want from me, I will do for you.

Partially literal and partially paraphrased translations:

American English Bible	And the king said: 'Then let CamaAm cross over with me, and I will do what is good in my eyes for him. whatever you ask of me, I will do for you.'
Christian Community Bible	The king answered, "Kimham will come with me and I will give him whatever seems fit to you. Besides, I will do for you what ever you desire of me."
New Advent (Knox) Bible	Chamaam shall go with me, the king replied, and it shall be for thee to choose what is to be done with him; no request of thine shall go ungranted.
New American Bible (2011)	Then the king said to him, "Chimham shall cross over with me, and for him I will do whatever seems good to you. And anything else you would like me to do for you, I will do."
NIRV	The king said, "Kimham will go across with me. I'll do for him what pleases you. And I'll do for you anything you want me to do."
New Jerusalem Bible	The king said, 'Let Chimham come along with me then; I shall do whatever you wish for him, and anything you request I shall do for your sake.'
New Simplified Bible	David said: »I will take Chimham with me. Whatever you ask me to do for him, I will do. If you want anything else I will do it.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king answered, "Chimham passes with me, and I will do to him as good to your eyes. <i>any-thing</i> that you chose, I will do toward you."
The Expanded Bible	The king answered, "Kimham will go with me. I will do for him anything ·you wish [that seems good to you/ ^h in your eyes], and I will do anything for you that you wish."
Ferar-Fenton Bible	So the king replied, "Kimham shall go with me, and I will benefit him, as I see right, and all that you choose I will do for you."
NET Bible®	The king replied, "Kimham will cross over with me, and I will do for him whatever I deem appropriate. And whatever you choose, I will do for you."
NIV, ©2011	The king said, `Kimham shall cross over with me, and I will do for him whatever you wish. And anything you desire from me I will do for you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king answered, "Khimham will cross with me, and I will do for him whatever seems good to you. Whatever you ask of me, I will do for you."
exeGesés companion Bible	And the sovereign says, Kimham passes over with me; and I work to him what seems good in your eyes: and whatever you choose of me, I work for you.
Orthodox Jewish Bible	And HaMelech answered, Chimham shall cross over with me, and I will do for him that which shall seem tov unto thee; and whatsoever thou shalt request of me, that will I do for thee.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said, `With me does Chimham go over, and I do to him that which [is] good in your eyes, yea, all that you do fix on me I do to you.
English Standard Version	And the king answered, "Chimham shall go over with me, and I will do for him whatever seems good to you, and all that you desire of me I will do for you."
Green’s Literal Translation	And the king said, Chimham shall go over with me, and I shall do to him that which is good in your eyes. Yea, all that you shall choose of me I will do for you.
Kretzmann’s Commentary	And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee, deferring to the aged father's wishes; and whatsoever thou shalt require of me, that will I do for thee, for he still considered himself under obligations to Barzillai.
New King James Version	And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you."
World English Bible	The king answered, Chimham shall go over with me, and I will do to him that which shall seem good to you: and whatever you shall require of me, that will I do for you.
Young’s Updated LT	And the king says, "With me does Chimham go over, and I do to him that which is good in your eyes, yea, all that you will fix on me I do to you."

The gist of this verse: David agrees to take Chimham, and is willing to hear from Barzillai his strong points.

2Samuel 19:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

2Samuel 19:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'eth (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 1 st person singular suffix	Strong's #854 BDB #85
'abar (עבר) [pronounced gaw ^b -VAHR]	<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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
Kim ^e hâm (כִּמְחָם) [pronounced kihmOHAWM]	<i>their longing; transliterated Chimham</i>	masculine singular proper noun/location	Strong's #3643 BDB #484

Translation: The king answered, “[Then] Chimham will go over with me,... King David agrees that Chimham will go over as his servant, and he will put him to work where he believed Barzillai had a place; or in a position to prepare for that.

2Samuel 19:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'eth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84

2Samuel 19:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
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 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

The Greek has *in my eyes*.

Translation: ...and I will do for him [what is] good in your opinion. David certainly senses that it is important to Barzillai. Therefore, David promises to do what is good for Chimham as his employer.

Setting the Greek translation aside, I believe that David is looking for direction on Chimham, on how to best place him. This is why he says he will put him to work according to Barzillai's opinion. After all, who would know better Chimham's strengths and weaknesses?

This also shows great humility on David's part. "You are giving me your son, and I requested you? I am going to take him out of kindness, but I am going to call the shots as to where he belongs." David does not say that. David, by talking about what is good in Barzillai's opinion, is not only accepting Chimham, but willing to go with Barzillai's recommendations. Again, David's humility shows that he is recovering from the interlocking systems of arrogance.

Application: Someone in management cannot vet every single candidate under them. Many times, management must depend on those below them to make the call.

2Samuel 19:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

2Samuel 19:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bāchar (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>	2 nd person masculine singular, Qal imperfect	Strong's #977 BDB #103
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5920, #5921 BDB #752
‘āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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 with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: Furthermore, all that you approve by me I will do for you.” This appears to add the idea that, if Barzillai has need of anything, that David will step up and do it for him. Given Barzillai’s wealth, this will probably never be necessary.

Although one may want to interpret this as returning a political favor, I don’t see it exactly that way. First of all, this is occurring in public. David and Barzillai are both out in the open, as his Barzillai’s son. So David is showing appreciation, but not granting a political favor. David is not going to run Barzillai’s competitors out of business through governmental regulation; nor is he going to drop huge sums of taxpayer money into Chimham’s lap.

David is not going to run Barzillai’s competitors out of business through governmental regulation; nor is he going to drop huge sums of taxpayer money into Chimham’s lap.

Let’s summarize what we know about Barzillai and Chimham.

The Doctrine of Barzillai and Chimham

1. Chimham is the son of Barzillai, the great patriot who logistically supported David’s army (he was one of 3 men named in the Bible to do this).
2. Although Barzillai could have turned his own government job into a retirement position, where he is taken care of by the state, he chooses not to do this.
3. This fact, along with the mention of his parents, indicates that Barzillai is a good man who is authority orientated with establishment principles.
4. His son Chimham appears to be cut from the same cloth. Now, this does not just happen because of genetics. Obviously, Barzillai carefully trained his son.
5. This is why Chimham was right there, available to be offered by Barzillai to David.
6. Barzillai deferred to David to make a decision as to how to place Chimham; and David turns this back around and looks to Barzillai to give him direction in this matter. Essentially, David is saying, “Do I start him out by cleaning the toilets of the palace; or should he become the CEO-in-training for this or that branch of my government?”

The Doctrine of Barzillai and Chimham

7. David is so happy with Chimham, that he apparently hires other sons of Barzillai and tells his son Solomon to respect and bless these sons.

Much of the first chapter of 1Kings is David advising his son, Solomon, on personnel. As was noted earlier, key to an executive's strength is his ability to put the right people in the right places.

Chapter Outline

Charts, Graphics and Short Doctrines

The verse reads: **The king answered, "Then Chimham will go over the Jordan with me, and I will do on his behalf what you determined to be good. Furthermore, whatever you approve, I will do on your behalf."** What is going on here? We know what is going on, on the surface. But what meaning has this to David? Barzillai is an old man and he is handing off his legacy to his son, Chimham. David does not fully realize it, but he is also to take stock of his own age, because in a very short time, he will hand off his reign to the next generation. This has to be made clear to David; he needs to think about the next generation. It is clear that he will. He will begin training Solomon in knowledge of Bible doctrine and, in fact, in the importance of the knowledge of Bible doctrine.

Application: There is a point at which you must be ready to hand off the baton to the next generation, and the only responsible way to do that is with the teaching of Bible doctrine.

We tend to be wrongly focused, at times, with regards to David being a man after God's Own heart. It is not just what David did politically; it is not just what David did for his country Israel; what is important is, he will train up Solomon in his stead. Solomon has positive volition toward the teaching of the Word of God, and David is going to provide him concentrated teaching in Bible doctrine, so that Israel might be ruled for the next generation by a man of doctrine. David took the final years of his life and parlayed these years into a legacy unlike no other. From this legacy comes the books of Proverbs, Psalms, Samuel; and Solomon who will write Ecclesiastes and Song of Solomon (Proverbs appear to be Solomon's notes from David's Bible classes).

And crossed over all the people the Jordan and the king crossed over. And so kisses the king to Barzillai and so he blessed him and so he returns to his place.

2Samuel
19:39

The people crossed over the Jordan and the king crossed over [as well]. The king kissed Barzillai and blessed him, and then he returned to his place.

The people crossed over the Jordan along with the king. The king shook Barzillai's hand and blessed him, and then each man returned to his own place.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.
Masoretic Text (Hebrew)	And crossed over all the people the Jordan and the king crossed over. And so kisses the king to Barzillai and so he blessed him and so he returns to his place.
Peshitta (Syriac)	And when all the people had crossed the Jordan and the king had crossed also, the king kissed Barzillai and blessed him; and he returned to his own place.
Septuagint (Greek)	And all the people went over the Jordan, and the king went over. And the king kissed Barzillai, and blessed him; and he returned to his place.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David's soldiers went on across the river, while he stayed behind to tell Barzillai good-by and to wish him well. Barzillai returned home, but Chimham crossed the river with David. A portion of v. 40 is included for context.
Easy English	So all the people crossed the river Jordan. The king crossed the river too. The king kissed Barzillai and *blessed him. Then Barzillai returned to his home.
Easy-to-Read Version	The king kissed Barzillai and blessed him. Barzillai went back home. And the king and all the people went across the river.
New Life Bible	All the people crossed over the Jordan, and the king also. Then the king kissed Barzillai and prayed that good would come to him. And Barzillai returned to his own home.
The Voice	Then the king and all the people crossed over the Jordan. David kissed Barzillai and wished him well, and Barzillai returned home.

Partially literal and partially paraphrased translations:

American English Bible	Well, as all the people were crossing the JorDan, the king also prepared to cross. So, he kissed BarZillai and blest him, and then he returned to his people.
Christian Community Bible	As all the people had crossed the Jordan, the king also crossed. Then the king embraced and blessed Barzillai who then returned to his own home.
New Advent (Knox) Bible	So, when he and all the people had crossed over Jordan, the king kissed Berzellai and blessed him, and he went home.
New American Bible (2002)	Then all the people crossed over the Jordan but the king remained; he kissed Barzillai and bade him Godspeed as he returned to his own district.
New American Bible (2011)	Then all the people crossed over the Jordan but the king remained; he kissed Barzillai and bade him farewell as he returned to his own place.
NIRV	So all of the people went across the Jordan River. Then the king crossed over. The king kissed Barzillai and gave him his blessing. And Barzillai went back home.
New Jerusalem Bible	The people then all crossed the Jordan, and the king, having crossed, kissed Barzillai and blessed him, and the latter went home.
Revised English Bible	All the people crossed the Jordan while the king waited. The king then kissed Barzillai and gave him his blessing. Barzillai returned home; the king crossed to Gilgal, Kimham with him. A portion of v. 40 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then all the people went over Jordan, and the king went over: and the king gave Barzillai a kiss, with his blessing; and he went back to his place.
Ferar-Fenton Bible	Then all the forces passed over the Jordan, when the king had passed. The king afterwards saluted Barzilai, and thanked him, and he returned to his home.
NET Bible®	So all the people crossed the Jordan, as did the king. After the king had kissed him and blessed him, Barzillai returned to his home [Heb "to his place."].
NIV – UK	So all the people crossed the Jordan, and then the king crossed over. The king kissed Barzillai and bade him farewell, and Barzillai returned to his home.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So all the people crossed the Yarden; and the king crossed too. The king kissed Barzillai and blessed him; then he returned to his home.
exeGeses companion Bible	And all the people pass over Yarden: and the sovereign passes over; and the sovereign kisses Barzillay and blesses him; and he returns to his own place:...

Orthodox Jewish Bible	And kol haAm crossed over Yarden. And when HaMelech was come over, HaMelech kissed Barzillai, and put a bracha on him; and he returned unto his own makom (place, home).
The Scriptures 1998	Then all the people went over the Yardēn. And when the sovereign had passed over, the sovereign kissed Barzillai and blessed him, and he returned to his own place.

Literal, almost word-for-word, renderings:

The Amplified Bible	So all the people went over the Jordan. When the king had crossed over, he kissed Barzillai and blessed him, and [the great man] returned to his own place.
Concordant Literal Version	And all the people pass over the Jordan, and the king has passed over, and the king gives a kiss to Barzillai, and blesses him, and he turns back to his place.
English Standard Version	Then all the people went over the Jordan, and the king went over. And the king kissed Barzillai and blessed him, and he returned to his own home.
Green's Literal Translation	And all the people crossed over the Jordan, and the king crossed over. And the king gave a kiss to Barzillai and blessed him. And he returned to his place.
Kretzmann's Commentary	And all the people went over Jordan, the passage was finally effected. And when the king was come over, the king kissed Barzillai, and blessed him, taking leave of him in an affectionate and respectful manner; and he returned unto his own place.
NASB	All the people crossed over the Jordan and the king crossed too. The king then kissed [Gen 31:55; Ruth 1:14; 2 Sam 14:33] Barzillai and blessed him, and he returned to his place.
Young's Updated LT	And all the people pass over the Jordan, and the king has passed over, and the king gives a kiss to Barzillai, and blesses him, and he turns back to his place.

The gist of this verse: The king and all of the people with him cross over the Jordan. David gives a kiss to Barzillai, and blesses him, and Barzillai returns to his own home.

2Samuel 19:39a

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
‘âbar (עָבַר) [pronounced gâw ^b -VAHR]	<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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 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

2Samuel 19:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: *The people crossed over the Jordan...* At this point, we have the actual crossing over the Jordan. The people went over the Jordan River. This refers to David's supporters and his army (2Sam. 15:17 16:14). No information is given to us as to whether they walked, were carried across by a pontoon, or what. As noted earlier, it appears as though there was a boat used, although the word does not occur enough for us to be certain of its meaning. That seems to be the most logical. However, it is not necessary for all of the soldiers to take a boat over.

Application: Over the years, many communist, socialist and liberal movements often include the word *people* in designating themselves. The *people's army; the Peoples Republic of China;* etc. None of these movements are *for the people*, but such a designation makes it seem as if they are *for the people*. Such revolutions are all about power for those pushing the revolution. It is much easier for them to sell *the people's revolution* rather than *Chairman Mao's grab for power*.

Application: I recall the last election, where vice presidential candidate Joe Biden criticized Mitt Romney, for not using the words *middle class* in his stump speeches. So, a week or so later, Mitt Romney began to use the words *middle class*. It is somewhat pathetic that simply using the magic words is supposed to move people in one direction or another; but that is where we are today. Just the mere use of this or that phrase is supposed to mean something, when it does not.

2Samuel 19:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'âbar (בָּרַב) [pronounced <i>gaw^b-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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716

Translation: *...and the king crossed over [as well].* The king also crossed over the Jordan. At this point in the narrative, he is on the other side.

As mentioned before, this suggests that these meetings were not in chronological order. Mephibosheth spoke with David in Jerusalem, although he attended the second coronation of the king. The discussions of David and

Barzillai and David and Shimei may have overlapped. This verse suggests that David spoke to Shimei on the east side of the river (however, we do not really know this); but to Barzillai perhaps on both sides and for the crossing over. It is likely that in all cases, we only got a glimpse of the conversations; and certainly David met and spoke with more people than these. As was suggested earlier, these conversations were designed to parallel those David had when leaving Jerusalem, which parallels will be laid out further **down** in this verse.

2Samuel 19:39c

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
nâshaq (נשק) [pronounced <i>naw-SHAHK</i>]	<i>to kiss, to touch, to have close contact with</i>	3 rd person masculine singular, Qal imperfect	Strong's #5401 BDB #676
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>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
Bar ^e zillay (בַּרזַיִל) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137

Translation: **The king kissed Barzillai...** Back in those days, even men appeared to kiss one another. I find this particularly gross and am glad to be living in the 21st century—we have computers and men do not kiss (well, most men). I am not even a fan of the European double air-kiss, which strikes me as goofy. However, in that day, this was common, and it simply indicated that these two men were now going their separate ways, although they had a great deal of affection for one another.

2Samuel 19:39d

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
bârak ^e (ברך) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1288 BDB #138

Translation: ...and blessed him,... We are going to assume that, since David begins as the subject of the first verb, that he will continue to be the subject of any following verbs. So David blesses Barzillai. This means that he perhaps say a prayer aloud, asking for God's grace and blessings to come upon Barzillai and his family.

It is quite fascinating that such blessings were believed to be quite important and even prophetic. We should not discount this, particularly if you believe in prayer. A prayer might be spoken aloud in private or in public; and it invokes God often to do this or that. A blessing is really no different than a public prayer. The object of the blessing might be seen as quite specific, but it is still, at its core, a prayer, in this case of David concerning Barzillai. For this reason, believers in the Revealed God took such blessings very seriously, understanding that God could hear these blessings and this might move Him to act in a specific way. This is a doctrine which ought to be explored somewhat.

The Expositor's Bible Commentary on old age: *We return for a moment to the great lesson of this passage. Aged men, it is a lesson for you. Titus was instructed to exhort the aged men of Crete to be "sober, grave, temperate, sound in faith, in charity, in patience." It is a grievous thing to see grey hairs dishonoured. It is a humiliating sight when Noah excites either the shame or the derision of his sons. But "the hoary head is a crown of glory if it is found in the way of uprightness." And the crown is described in the six particulars of the exhortation to Titus. It is a crown of six jewels. Jewel the first is "sobriety," meaning here self-command, self-control, ability to stand erect before temptation, and calmness under provocation and trial. Jewel the second is "gravity," not sternness, nor sullenness, nor censoriousness, but the bearing of one who knows that "life is real, life is earnest," in opposition to the frivolous tone of those who act as if there were no life to come. Jewel the third is "temperance," especially in respect of bodily indulgence, keeping under the body, never letting it be master, but in all respects a servant. Jewel the fourth, "soundness in faith," holding the true doctrine of eternal life, and looking forward with hope and expectation to the inheritance of the future. Jewel the fifth, "soundness in charity," the charity of the thirteenth chapter of I Corinthians, itself a coruscation of the brightest gem in the Christian cabinet. Jewel the sixth, "soundness in patience," that grace so needful, but so often neglected, that grace that gives an air of serenity to one's character, that allies it to heaven, that gives it sublimity, that bears the unbearable, and hopes and rejoices on the very edge of despair.*¹²¹

2Samuel 19:39e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

¹²¹ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

2Samuel 19:39e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4725 BDB #879

Translation: ...and then he returned to his place. Each man would have returned to his own place; but here, it is David who is referred to. David originally lived in Jerusalem, and that is where he is returning to.

David may not, at this point in time, fully appreciate just how much God has blessed him, but he seems to understand this in Psalm 18:47–50 *The LORD lives, and blessed be my rock, and exalted be the God of my salvation—the God who gave me vengeance and subdued peoples under me, Who delivered me from my enemies; yes, you exalted me above those who rose against me; you rescued me from the man of violence. For this I will praise You, O LORD, among the nations, and sing to Your name. Great salvation He brings to his king, and shows steadfast love to his anointed, to David and his offspring forever.* (ESV, capitalized)

Sometimes natural parallels occur in life; and sometimes these parallels are used in order to recall events. If you recall one event, that allows you to recall the parallel event as well.

Parallel Meetings and Events

Leaving Jerusalem	Returning to Jerusalem
David's soldiers pass in review before him. 2Sam. 15:18	David comes out before his soldiers at the gate of Mahanaim.
David tells Ittai the Gittite that he may return to Jerusalem, if he so chooses. 2Sam. 15:19–22	David must convince his soldiers to continue to back him.
David meets Zadok and Abiathar, the priests, and they wish to travel with David. David sends them back and asks them to be his eyes in Jerusalem. 2Sam. 15:24–29	David sends a message to Zadok and Abiathar, and asks them to be his voice to the people of Judah.
David meets Hushai the Archite, and it is clear that Hushai is too old to keep up with the pace of David's army. David sends him back to Jerusalem to act as his mole in the Absalom organization. 2Sam. 15:32–37	David meets with Barzillai, who provided him and his army food. David asks Barzillai to join him in Jerusalem, but he says that he cannot, because he is too old.
Ziba comes to David with some limited supplies, and tells David that his master, Mephibosheth, will stay in Jerusalem to see how things shake out, so that he might possibly grab the throne. David gives Ziba all of the land of Mephibosheth. 2Sam. 16:1–4	Although both Ziba and Mephibosheth seem to come to David to celebrate his triumphal return, we only are privy to the meeting between David and Mephibosheth, where David gives half of Mephibosheth's land back to him.
David speaks to the worthless Shimei ben Gera, who curses David out and throws stones at him. Abishai offers to kill Shimei, but David refuses to let him do this, and they all just keep walking. 2Sam. 16:5–13	Shimei ben Gera comes to David again, and apologizes profusely for his previous actions and disrespect. Abishai again offers to kill Shimei and David refuses. 2Sam. 19:16–23

You will note how the meetings are recalled in the reverse order.

Chapter Outline

Charts, Graphics and Short Doctrines

v. 39 reads: **The people crossed over the Jordan along with the king. The king shook Barzillai's hand and blessed him, and then each man returned to his own place.** You will note that I updated this to shaking hands instead of kissing. David returns to Jerusalem and Barzillai returns to Rogelim.

Chapter Outline

Charts, Graphics and Short Doctrines

Unrest Between (Northern) Israel and Judæa

Some translations begin a new paragraph in the middle of this verse as well.

And so crosses over the king the Gilgal-ward and Chimham crossed over with him and all people of Judah and they brought the king and also half of people of Israel.

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Then the king passed through Gilgal, and Chimham passed through with him, along with all the people of Judah. They brought the king as well as half the people of Israel.

The king passed through Gilgal with Chimham and the people of Judah. They brought the king into Jerusalem and led half of Israel with him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.
Masoretic Text (Hebrew)	And so crosses over the king the Gilgal-ward and Chimham crossed over with him and all people of Judah and they brought the king and also half of people of Israel.
Peshitta (Syriac)	Then the king went on to Gilgal, and Bimham went on with him; and all the people of Judah went on with the king, and also half the people of Israel.
Septuagint (Greek)	And the king went over to Gilgal and Chimham went over with him. And all the men of Judah went over with the king, and also half the people of Israel.

Significant differences: The Latin lacks the second verb.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Barzillai returned home, but Chimham crossed the river with David. All of Judah's army and half of Israel's army were there to help David cross the river. A portion of v. 39 is included for context.
Easy English	Judah and *Israel argue about the king The king went on to Gilgal. Kimham went with him. All the people of *Judah and half the people of *Israel went with him.
Good News Bible (TEV)	When the king had crossed, escorted by all the people of Judah and half the people of Israel, he went on to Gilgal, and Chimham went with him.
<i>The Message</i>	Then the king, Kimham with him, crossed over at Gilgal. The whole army of Judah and half the army of Israel processed with the king.

New Century Version	When the king crossed over to Gilgal, Kimham went with him. All the troops of Judah and half the troops of Israel led David across the river.
New Living Translation	The king then crossed over to Gilgal, taking Kimham with him. All the troops of Judah and half the troops of Israel escorted the king on his way.
The Voice	The king, along with Chimham, went on to Gilgal, accompanied by all the people of Judah and half the people of Israel. Then the people of Israel came in front of the king, <i>indignant</i> . A portion of v. 41 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	And as the king was crossing over toward GilGal, CamaAm crossed [the river] with him, along with all the people of Judah and half the people of IsraEl.
Christian Community Bible	The king went on to Gilgal accompanied by Kimham, together with the men of Judah and some Israelites.
God's Word™	The king crossed the river to Gilgal, and Chimham went with him. All the troops from Judah and half of the troops from Israel brought the king across.
New Advent (Knox) Bible	...while the king passed on to Galgal, and Chamaam with him. All the men of Juda had been the king's escort, but of the other Israelites only a half...
New American Bible (2011)	Finally the king crossed over to Gilgal, accompanied by Chimham. <i>Israel and Judah Quarrel.</i> All of the people of Judah and half of the people of Israel had escorted the king across.
NIRV	After the king had gone across the river, he went to Gilgal. Kimham had gone across with him. All of the troops of Judah and half of the troops of Israel had taken the king across.
New Simplified Bible	Chimham crossed the river with David. All of Judah's army and half of Israel's army were there to help David cross the river.
Today's NIV	When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half the troops of Israel had taken the king over.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king passed to Gilgal, and Chimham passed with him. All the people of Judah passed with the king, and also half the people of Israel.
Bible in Basic English	So the king went over to Gilgal, and Chimham went with him: and all the people of Judah, as well as half the people of Israel, took the king on his way.
The Expanded Bible	When the king crossed over to Gilgal, Kimham went with him. All the troops [people] of Judah and half the troops [people] of Israel led [escorted; accompanied] David across [the river Jordan].
Ferar-Fenton Bible	(B.C. 1023) <i>Quarrel between the Ten Tribes and Judah after David's Return</i> The king then advanced the Ghilgal, and Kimham his minister with him; and all the forces of Judah advanced with the king, and also a part of the forces of Israel;...
NET Bible®	When the king crossed over to Gilgal, Kimham [The MT in this instance alone spells the name with final ן (nun, "Kimhan") rather than as elsewhere with final ם (mem, "Kimham"). As in most other translations, the conventional spelling (with ם) has been used here to avoid confusion.] crossed over with him. Now all the soldiers [Heb "people."] of Judah along with half of the soldiers of Israel had helped the king cross over [The translation follows the Qere and many medieval Hebrew mss in reading the Hiphil verb וּרְבְּעוּ (he'eviru, "they caused to pass over") rather than the Qal verb וּרְבְּעוּ (vay'v'viru, "they crossed over") of the MT.].
NIV, ©2011	When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half the troops of Israel had taken the king over.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king crossed over to Gilgal, and Khimham crossed with him. All the people of Y'hudah brought the king across, as did half the people of Isra'el.
exeGesés companion Bible	...and the sovereign passes over to Gilgal and Kimham passes over with him: and all the people of Yah Hudah pass the sovereign over and also half the people of Yisra El.
Hebrew Names Version	So the king went over to Gilgal, and Kemoham went over with him: and all the people of Yehudah brought the king over, and also half the people of Yisra'el.
Orthodox Jewish Bible	Then HaMelech went on to Gilgal, and Kimham crossed over with him; and kol Am Yehudah conducted HaMelech, and also half Am Yisroel.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then the king went on to Gilgal, and Chimham went with him; and all the people of Judah and also half the people of Israel escorted the king.
<i>Emphasized Bible</i>	And the king passed over to Gilgal, and, Chimham, passed over with him,—and, all the people of Judah, escorted the king, yea moreover, half the people of Israel.
English Standard Version	The king went on to Gilgal, and Chimham went on with him. All the people of Judah, and also half the people of Israel, brought the king on his way.
The Geneva Bible	Then the king went on to Gilgal [Where the tribe of Judah waited to receive him.], and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel [Who had taken the side of the king].
Kretzmann's Commentary	Then the king went on to Gilgal, the ancient encampment near the site of Jericho, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel, as many as had been able to assemble at this time.
NASB	Now the king went on to Gilgal, and Chimham went on with him; and all the people of Judah and also half the people [2 Sam 19:9, 10] of Israel accompanied [Lit crossed over with] the king.
New King James Version	The Quarrel About the King Now the king went on to Gilgal, and Chimham [Masoretic Text reads Chimhan.] went on with him. And all the people of Judah escorted the king, and also half the people of Israel.
Webster's Bible Translation	Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.
World English Bible	So the king went over to Gilgal, and Chimham went over with him: and all the people of Judah brought the king over, and also half the people of Israel.
Young's Updated LT	And the king passes over to Gilgal, and Chimham has passed over with him, and all the people of Judah, and they bring over the king, and also the half of the people of Israel.

The gist of this verse: The king and Chimham go to Gilgal, and they are accompanied by the people of Judah and half the people of Israel.

2Samuel 19:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbar (עָבַר) [pronounced <i>gaw^b-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 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Gil ^e gâl (גִּלְגַּל) [pronounced <i>gi^f-GAWL</i>]	<i>sacred circle of stones and is transliterated Gilgal</i>	proper noun, location with the definite article with the directional hê	Strong's #1537 BDB #166

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: [Then the king passed through Gilgal,...](#) We repeat this verb many times in this chapter. I count about 20 times, which is quite unusual, even for a verb as common as this one. It is quite apropos with the River Jordan, but it also applies to passing through a place as well. I think the idea that is being conveyed, although not stated outright, is, there was a lot of crossing back and forth over this river.

That gives us two items which are implied, but never stated outright: (1) there has been a lot of crossing over the river back and forth to get David and his entire army of supporters to the west side of the Jordan River; and (2) there was a great celebration and second coronation for King David. What does this tell us? It is too easy to focus on the wrong things. A second coronation for the king and all the celebration related to this would have been quite a spectacle. The traveling of the king and all of his supporters back and forth on the Jordan River would have been easy to focus on, as it took so long for this to take place. However, neither of these two events are the thrust of this chapter, even though the average historian of this age would have made both of these things the focus of this narrative. There are actually more important things at work, which are not things the average person would notice.

Gilgal, according to Josephus, is about 6¼ miles from the Jordan River. My guess is, this is a well-traveled road, so a force march might take 2–3 hours.

Interestingly enough, the men of Judah are associated with Gilgal all the way back to v. 15 ([The king came back to the Jordan River, and the people of Judah came to Gilgal to meet the king and bring him across the Jordan River.—God's Word™](#)), but 3 conversations are then recorded in between. As has been discussed, it is clear that the conversations were not presented in chronological order.

The people of Judah have come up through Gilgal, and have gone over to meet the king; and now they bring him back to Jerusalem, going back through Gilgal.

2Samuel 19:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Kim ^e hâm (כִּמְחָם) [pronounced <i>kih-m-HAWM</i>]	<i>their longing; transliterated Chimham</i>	masculine singular proper noun/location	Strong's #3643 BDB #484
Spelled Kim ^e hân (כִּמְחָן) [pronounced <i>kih-m-HAWN</i>] here. I have seen this before, where a name ends with the Hebrew <i>m</i> in one place and the Hebrew <i>n</i> in another.			
‘âbar (עָבַר) [pronounced <i>gaw^b-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 rd person masculine singular, Qal perfect	Strong's #5674 BDB #716
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
‘am (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	Strong's #5971 BDB #766
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...and Chimham passed through with him, along with all the people of Judah. This is interesting, because Chimham is mentioned here as going with the king, as if this is a very big deal—but we never hear of this man again, except where David tells Solomon to honor the sons of Barzillai. Also, there is this piece of land which is associated with him in Jer. 41:17, which land is in Bethlehem, and suggests that his family held onto this land for 4 centuries after this time.

David, as king, needs to have the support of the people. He cannot just slink back into town and pick up where he left off. The country was too fractured for that. So the people of Judah came out to meet him and to escort him back into Jerusalem.

2Samuel 19:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5674 BDB #716
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *They brought the king...* This was probably a parade of sorts—a celebration—and David may have been carried on something—or he may have rode a donkey into the city, with men all around him.

2Samuel 19:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also; together with, along with, joined with, and, furthermore, and furthermore.</i>			
chätsiy (חֲצִי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
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; construct form	Strong's #5971 BDB #766
Yis ^e râʾêl (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: *...as well as half the people of Israel.* The text here is a bit ominous, as we know that, after Solomon, David's son, completes his reign, then Judah and Israel will split into two countries. So here, we seem to be

speaking of these as two very separate places, partially as a result of the civil war. However, it ought to be noted that Absalom began his revolution in the south in Judah.

Matthew Henry: *David came over Jordan attended and assisted only by the men of Judah; but when he had advanced as far as Gilgal, the first stage on this side Jordan, half the people of Israel (that is, of their elders and great men) had come to wait upon him, to kiss his hand, and congratulate him on his return, but found they came too late to witness the solemnity of his first entrance.*¹²²

Peter Pett: *Judah responded promptly to David's overtures and as a result came to Gilgal to meet the king. This promptness would prove to be very unfortunate for it would later be resented by the Israelites who suddenly found themselves pre-empted because they themselves had not moved quickly enough. While in the short term Judah's response probably pleased David, it would bring out just how unhappy many in Israel were.*¹²³

For whatever reason, not all of the people of Israel (from the northern tribes) are there. It appears as though they wanted to be, but the festivities began without them. It is possible that Shimei wanting to meet up with David right away and to give his apology hurried things up. When he came to Gilgal at the same time that the men of Judah came to Gilgal, he wanted to move right ahead to speak with King David. Therefore, the people of Judah would have had to go along with him. So, although the northern tribes will be peeved that no one waited for all of them, it is very possible that Shimei is the actual reason why they did not wait.¹²⁴ As we have seen on many occasions, there are things which occur in the Bible where we do not have a full run-down of the events.

Since the men of Judah are closer, it would make sense that all of them could gather before all of the people of Israel.

F. B. Meyer: *The invitation for David's return had originated in the ten tribes, but, through some mismanagement, the actual welcome was given by Judah. This led to a renewed manifestation of the rivalry that at length brought about the division of the kingdom.*¹²⁵

David may not be fully aware of all this. When the people of Judah arrived, along with Shimei, and King David is on the other side of the Jordan River, then it is time for him to come across. It is very likely that David does not realize that not all of Israel has arrived. This is not a slight on David's part.

As an aside, this does not necessarily mean that each and every person in Judah and half of those from Israel are there—but all of the elders and other notable men from the north and the south. It is likely that few women came with them.

And behold every man of Israel coming in unto the king and so he said unto the king, "Why has stolen you our brothers, a man of Judah?" And so they brought the king and his house the Jordan and all men of David with him.

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Interestingly enough [lit., *behold*], every man of Israel who came to the king said to the king, "How come our brothers, the men of Judah, have stolen [or, *deceived*] you?" They brought the king and his household and all the men with David [across] the Jordan.

Every man of Israel who spoke directly to the king asked, "Why did our brothers, the men of Judah, deceive you?" They brought and king and his household and his military across the Jordan.

¹²² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 19:40–43.

¹²³ From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=19> accessed January 25, 2014.

¹²⁴ This is mostly conjecture, but all of this information fits together well with that scenario.

¹²⁵ From <http://www.studylight.org/com/fbm/view.cgi?bk=9&ch=19> accessed January 25, 2014.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	<u>Therefore</u> all the men of Israel running together to the king, said to him: Why have our brothers the men of Juda stolen you away, and have brought the king and his household over the Jordan, and all the men of David with him?
Masoretic Text (Hebrew)	And behold every man of Israel coming in unto the king and so he said unto the king, "Why has stolen you our brothers, a man of Judah?" And so they brought the king and his house the Jordan and all men of David with him.
Peshitta (Syriac)	And, behold, the men of Israel came to the king and said to him, Why have our brethren the men of Judah stolen you away and have brought you over the Jordan and all your household and all men of Judah with you?
Septuagint (Greek)	And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Judah stolen you away, and caused the king and all his house to pass over the Jordan, and all the men of David with him?

Significant differences: This verse should begin with a *behold*, rather than what we have in the Latin.

Thought-for-thought translations; paraphrases:

Common English Bible	Then everyone in Israel came and said to the king, "Why did our relatives the people of Judah steal you away, and bring the king and his household across the Jordan River, along with all of his soldiers?"
Contemporary English V.	The soldiers from Israel came to him and said, "Why did our relatives from Judah sneak you and your family and your soldiers across the Jordan?"
Easy English	Soon, the men of *Israel went to the king and they said, `The men of *Judah are like brothers to us. But they took you away from us. They brought you and your family across the Jordan (river) with all your men.'
Easy-to-Read Version	All the Israelites came to the king. They said to the king, "Our brothers, the people of Judah, stole you away and brought you and your family across the Jordan River with your men. Why?"
<i>The Message</i>	The men of Israel came to the king and said, "Why have our brothers, the men of Judah, taken over as if they owned the king, escorting the king and his family and close associates across the Jordan?"
New Berkeley Version	But soon all the men of Israel were coming to the king with the complaint, "Why is it that our brothers, the men of Judah, have monopolized you, bringing the king and his household across the Jordan, and all David's men with him?"
New Century Version	Soon all the Israelites came to the king and said to him, "Why did our relatives, the people of Judah, steal you away? Why did they bring you and your family across the Jordan River with your men?"
New Living Translation	An Argument over the King But all the men of Israel complained to the king, "The men of Judah stole the king and didn't give us the honor of helping take you, your household, and all your men across the Jordan."
The Voice	Then the people of Israel came in front of the king, <i>indignant</i> . People of Israel: Why have our kinsmen of Judah stolen you away <i>from us</i> and helped you across the Jordan? Why have they brought across your family and your subjects and all your men?

Partially literal and partially paraphrased translations:

American English Bible	Then the men of IsraEl came to the king and asked: 'Why did you allow our brothers of Judah to steal you and help the king, his household, and his army to cross the JorDan?'
Christian Community Bible	Then the Israelites came to the king and asked, "Why have our brothers, the men of Judah, grabbed you and brought the king and his entire family over the Jordan together with all your soldiers?"
God's Word™	Then all the people of Israel kept coming to the king. They asked, "Why did our cousins, the people of Judah, kidnap you and bring Your Majesty and your family and men across the Jordan River?"
New Advent (Knox) Bible	All the men of Juda had been the king's escort, but of the other Israelites only a half; and now the men of Israel came to him with one accord, and asked, How is it that our brethren, the men of Juda, have stolen thee from us? By what warrant did they escort the king, and his household and the warriors of David's army, on their passage over Jordan? A portion of v. 40 is included for context.
New American Bible (2011)	But then all these Israelites began coming to the king and saying, "Why did our brothers the Judahites steal you away and bring the king and his household across the Jordan, along with all David's men?"
NIRV	Soon all of the men of Israel were coming to the king. They were saying to him, "Why did the men of Judah take you away from us? They are our relatives. What right did they have to bring you and your family across the Jordan River? What right did they have to bring all of your men over with you?"
New Jerusalem Bible	All the men of Israel then came to the king. 'Why', they asked the king, 'have our brothers, the men of Judah, carried you off and brought the king and his family across the Jordan, and all David's men with him?'
New Simplified Bible	All the people of Israel came to the king. They asked: »Why did our brothers, the people of Judah, kidnap you and bring you and your family across the Jordan River?«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Behold, all the men of Israel came to the king, and said to the king, "Why did our brothers the men of Judah steal you, passing the king and his house, and all David's men with him in the Jordan?"
Bible in Basic English	Then the men of Israel came to the king and said, Why have our countrymen of Judah taken you away in secret and come over Jordan with the king and all his family, because all his people are David's men?
The Expanded Bible	Soon all the Israelites came to the king and said to him, "Why did our ·relatives [brothers], the people of Judah, steal you away? Why did they bring you and your family across the Jordan River ·with [along with all] your men?"
Ferar-Fenton Bible	...and than all the men of Israel came to the king and "Why have our relatives the men of Judah stolen you, and brou ht the king- and his family over the Jordan, and all the Princes of David with him ?"
HCSB	Suddenly, all the men of Israel came to the king. They asked him, "Why did our brothers, the men of Judah, take you away secretly and transport the king and his household across the Jordan, along with all of David's men?"
NET Bible®	Then all the men of Israel began coming to the king. They asked the king, "Why did our brothers, the men of Judah, sneak the king away and help the king and his household cross the Jordan - and not only him but all of David's men as well?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now all the men of Isra'el came to the king and said to him, "Why have our kinsmen, the men of Y'hudah, stolen you away and brought the king and his household across the Yarden, and all David's men with him?"
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exeGesés companion Bible	And behold, all the men of Yisra El come to the sovereign and say to the sovereign, Why have our brothers the men of Yah Hudah stolen you away - and pass the sovereign and his household and all the men of David with him over Yarden?
Judaica Press Complete T.	And, behold, all the men of Israel came to the king, and they said to the king, "Why did our brothers the men of Judah, steal you away; by having brought the king and his household over the Jordan, and all of David's men with him?"
Orthodox Jewish Bible	And, hinei, kol Ish Yisroel came to HaMelech, and said unto HaMelech, Why have acheinu Ish Yehudah stolen thee away, and have brought HaMelech across, and his Bais (household), and kol Anshei Dovid with him, over Yarden?
<i>The Scriptures</i> 1998	And see, all the men of Yisra' ěl were coming to the sovereign! And they said to the sovereign, "Why have our brothers, the men of Yehudāh, stolen you away and brought the sovereign, and his household, and all Dawid' s men with him over the Yardēn?"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And all the men of Israel came to the king and said to him, Why have our kinsmen, the men of Judah, stolen you away and have brought the king and his household over the Jordan, and all David's men with him?
Concordant Literal Version	And, lo, all the men of Israel are coming unto the king, and they say unto the king, `Wherefore have they stolen you--our brethren, the men of Judah?' (and they bring the king and his household over the Jordan, and all the men of David with him).
The Geneva Bible	And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all Davids men with him, over Jordan [Toward Jerusalem.]?
Green's Literal Translation	And, behold, all the men of Israel were coming to the king. And they said to the king, Why have they, our brothers, the men of Judah, stolen you away? For they brought the king and his household over the Jordan, and all the men of David with him.
Kretzmann's Commentary	And, behold, all the men of Israel, representatives of all the other tribes, came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, in arranging this reception, and have brought the king and his household and all David's men with him over Jordan?
NASB	And behold, all the men of Israel came to the king and said to the king, "Why [Judges 8:1; 12:1] had our brothers the men of Judah [2 Sam 19:11, 12] stolen you away, and brought the king and his household and all David's men with him over the Jordan?"
World English Bible	Behold, all the men of Israel came to the king, and said to the king, Why have our brothers the men of Judah stolen you away, and brought the king, and his household, over the Jordan, and all David's men with him?
Young's Updated LT	And, lo, all the men of Israel are coming unto the king, and they say unto the king, "Why have they stolen you—our brothers, the men of Judah?" (and they bring the king and his household over the Jordan, and all the men of David with him).
The gist of this verse:	The men of Israel come to the king and ask why the festivities and honor seems to involve only the men of Judah and the king.

2Samuel 19:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
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
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 ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
bôw' (בָּוֵא) [pronounced <i>boh</i>]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	Qal active participle	Strong's #935 BDB #97
'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 ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Interestingly enough [lit., *behold*], every man of Israel who came to the king... It was interesting that many men of Israel came to the king and spoke with him. Every one of them had the same comment, essentially.

2Samuel 19:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55

2Samuel 19:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
maddu'a (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
gânab (גָּנַב) [pronounced gaw-NAH ^{BV}]	<i>to steal, to take away by theft; to deceive</i>	3 rd person plural, Qal perfect with the 2 nd person masculine singular suffix	Strong's #1589 BDB #170
'âch (אָח) [pronounced awhk]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 st person plural suffix	Strong's #251 BDB #26
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...said to the king, “How come our brothers, the men of Judah, have stolen [or, deceived] you?” Every time that a man from Israel (the northern portion of Israel) spoke with David, they asked him, “Why did our brothers steal you?” Or, “Why did our brothers deceive you?”

What appears to be the case is, not all of the men of Israel were able to get there in time for this celebration. About half of them could not get to David in time. The other half who remained were concerned. This ceremonial procession just went on, despite there not being a full representation from the tribes of the north. This appeared to cause a great deal of resentment.

The men of Judah were naturally closer here, and they began this victorious procession without giving their brothers, who had a longer distance to travel, time to get there. This seems to be the thrust of their complaint.

The people of Israel knew that there were a great many people missing and David might know a few of the missing people himself. The sudden celebration, without allowing all of northern Israel to attend, the northern Israelites were blaming on the Judæans. The Judæans may not have caused this at all (when Shimei went forward to speak to the king, they probably all went with him—recall that he was traveling with 1000 men); and this is probably why all of this went forward without all of those from northern Israel. In other words, this is probably just a misunderstanding, and not an intentional slight.

We must bear in mind that half of the men of Israel had turned against David (as did about half the men in Judah). However, in the actual war, the men of Israel are said to have been on Absalom's side. Now, I think that *Israel* was used in the collective sense during the actual war; and that here, we are having a north-south issue.

And, although it is not said, perhaps the celebrations seem to revolve around the men of Judah and the king, as if the people of Israel are not as involved in this—leaving those of them who got there in time to act as spectators.

So far, this is what we have: **Interestingly enough** [lit., *behold*], **every man of Israel who came to the king said to the king, "How come our brothers, the men of Judah, have stolen [or, deceived] you?"** Judah was stealing the king, insofar as taking control of this situation and treating this situation as if the king belonged to them. Whatever the northern tribes did was fine, but they were not really included. Secondly, the deception is in the fact that it was the people of the north who determined that David ought to be properly brought over the Jordan and escorted back into Jerusalem. This did not come out of Judah. However, the people of Israel think that the people from Judah are acting as if this is their idea.

In these final few verses, all of southern Israel (Judah) and only about half the people from northern Israel (called *Israel*) celebrated David's return to the kingdom. The people in northern Israel felt slighted, because those in the south did not wait for them.

One Possible Explanation for the Perceived Slight

1. Vv. 40–41 read: **The king passed through Gilgal with Chimham and the people of Judah. They brought the king into Jerusalem and led half of Israel with him. Every man of Israel who spoke directly to the king asked, "Why did our brothers, the men of Judah, deceive you?" They brought and king and his household and his military across the Jordan.**
2. The natural gathering place for both tribes would have been Gilgal. They would all gather there and then go to meet the king. That appears to have been the plan.
3. Shimei shows up there with a thousand men and has to go see David right away. He cannot wait for all of the festivities—he needs to talk with King David as soon as possible.
4. So he arrives in Gilgal, says that he needs to go to the king, which he does.
5. Those who have arrived in Gilgal (all of Judah and half of Israel), cannot just sit there while 1000 men go to greet David (allowing for Shimei to publically apologize), so they set out for the Jordan as well. 2Sam. 19:16–17
6. It would have been weird for 1000 people to go to greet David; but no one from Judah greets him, and they all show up a day or two later. Therefore, everyone else who has gathered at Gilgal moves out toward the Jordan River to bring David across in a celebration.
7. There was no attempt to slight northern Israel, or to try to get there ahead of them. Shimei with 1000 people from northern Israel went forward to meet the king; so everyone at Gilgal needed to do this as well.
8. Those in northern Israel who know that everyone is not there yet, perceive this sudden move-out as a slight against those who had not arrived yet, even though it was probably one of their own who caused all this to happen. 2Sam. 19:41
9. People from northern Israel continue to arrive in Gilgal. Some arrive just in time to see David pass through there to Jerusalem. Some arrive after the festivities. Those who arrive in time to see David and to speak with him complain that those from Judah either stole or deceived him. 2Sam. 19:41
10. Therefore, all of this misunderstanding could have been based upon bad timing and Shimei moving ahead with his 1000-man entourage to speak with King David.

This is an exclusive explanation.

2Samuel 19:41c

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
‘âbar (רָבַע) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5674 BDB #716
’êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
melek ^e (לְמֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
’êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: They brought the king and his household... They refers to the men of Judah and the men of Israel, suggesting that this is a victorious procession from Gilgal into Jerusalem. It is this sentence which suggests that the celebrations appear to involve the people of Judah and the king; they are the ones bringing the king and his house into Gilgal and eventually into Jerusalem.

2Samuel 19:41d

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

2Samuel 19:41d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿim (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and all the men with David [across] the Jordan. You will note that I took the words *the Jordan* and moved them to the end of this thought.

The men with David from across the Jordan would be David's loyal army—some of whom left with David and some of whom joined up with him on the other side of the Jordan River. His army marched along with him, as they were being honored as well.

All of this suggests that David had smoothed things out with his army because of his reaction to Absalom's death; but, we were never given any specific information on this topic.

V. 41 reads: Interestingly enough [lit., *behold*], every man of Israel who came to the king said to the king, "How come our brothers, the men of Judah, have stolen [or, *deceived*] you?" They brought the king and his household and all the men with David [across] the Jordan. The men of Israel speak directly to King David. However, the men of Judah take offense and they will answer them in the next verse.

This verse has one odd problem in it; but there seems to actually be several. Some of the phrases are very difficult to translate.

And so answers every man of Judah against a man of Israel, "For near [of kin?] [is] the king to me. And for why this has angered to you over the word the this? [In] eating, did we eat from the king? If a lifting up, he lifted up for us [or, behold, a gift he offered to us]."

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Every man of Judah answered each man of Israel, "Because the king is near to us. And why has this matter angered you? Did we not [all] eat at the king's expense [lit., from the king]? If only he offered us a gift."

The men of Judah replied to the men of Israel, "More of us were able to gather because the king is nearer to where we live. Why does this thing anger you in the first place? Did we not all eat at the king's expense? Oh that he exalted all of us."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?
Masoretic Text (Hebrew)	And so answers every man of Judah over a man of Israel, "For near [of kin?] [is] the king to me. And for why this has angered to you over the word the this? [In] eating, did we eat from the king? If a lifting up, he lifted up for us [or, <i>behold, a gift he offered to us</i>]."
Peshitta (Syriac)	And all the men of Judah answered and said to the men of Israel, Because the king is near of kin to us; why then are you displeased over this matter? Have we eaten at all at the kings cost? Or has he given us any gifts?
Septuagint (Greek)	And all the men of Judah answered the men of Israel and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? Have we indeed eaten of the king's food? Or has he given us a gift, or has he sent us a portion?
Significant differences:	The final phrase is not altogether clear (see the Hebrew exegesis).

Thought-for-thought translations; paraphrases:

Common English Bible	Then all the people of Judah answered the Israelites, "Because the king is our relative! Why are you angry at us about this? Have we taken any of the king's food? Has he given us any gifts?"
Contemporary English V.	The people of Judah answered, "Why are you so angry? We are the king's relatives. He didn't give us any food, and we didn't take anything for ourselves!"
Easy English	All the men of *Judah answered the men of *Israel. The men of *Judah said, 'We did this because the king is our close relative. So, you should not be angry about this matter. We have not eaten any of the king's food. We have not taken anything for ourselves.'
Easy-to-Read Version	All the people of Judah answered the Israelites, "Because the king is our close relative. Why are you angry with us about this thing? We have not eaten food at the king's expense. The king did not give us any gifts."
Good News Bible (TEV)	The men of Judah answered, "We did it because the king is one of us. So why should this make you angry? He hasn't paid for our food nor has he given us anything."
<i>The Message</i>	The men of Judah retorted, "Because the king is related to us, that's why! But why make a scene? You don't see us getting treated special because of it, do you?"
New Berkeley Version	"Because the king is related to us," was the retort of all the men of Judah to the men of Israel. "Why should you be put out about this? Have we gotten fat at the king's expense, or has there been any favoritism toward us?" David had not shown partiality toward his own tribe of Judah as Saul had shown to Benjamin (1Sam. 22:7).
New Life Bible	All the men of Judah answered the men of Israel, "Because the king is a close brother to us. Why are you angry about this? Has the king paid for our food? Has he given us any gift?"
New Living Translation	The men of Judah replied, "The king is one of our own kinsmen. Why should this make you angry? We haven't eaten any of the king's food or received any special favors!"
The Voice	People of Judah: Because we are more closely related to the king than you are. Why are you upset about this? Has the king fed us at his expense? Has he given to us anything <i>he has not given to you?</i>

Partially literal and partially paraphrased translations:

American English Bible	And the men of Judah shouted: 'Because the king is our close relative. Why are you so irritated about this? Has the king given us food, or gifts, or brought us a tribute?'
Christian Community Bible	The men of Judah answered the Israelites, "Because the king is our immediate relative. But why does this rouse your anger? Have we fed ourselves at the king's expense or received any gift from him?" David's victory does not really solve the problem, which is lack of unity among the tribes, since Absalom only took advantage of and worsened the existing division. The people of Judah are resentful of Israel, forgetting that in their own tribe many assisted Absalom; thus they prevent David from becoming king over all and their victory is one more split in the recently gained unity. When we are personally engaged in a conflict, the exclusion of those who oppose us or our party often seems to be the best solution. When we see things from outside, we quickly condemn those who exclude others. The Bible reveals that human beings are sinners: there will always be tension between our thirst for unity and the necessity to impose sanctions on the culprit (1 Cor 5) or the one who seems to be one. We should always be modest both when we decide for exclusion and when we proclaim our attachment to unity and peace.
God's Word™	All the people of Judah answered the people of Israel, "Because the king is our relative. Why are you angry about this? Did we eat the king's food, or did he give us any gifts?"
New Advent (Knox) Bible	Why, answered the men of Judah, he is nearer of kin to us. There is no cause here for anger. Have we lived on the king's bounty, or been singled out to receive his gifts?
New American Bible (2011)	All the Judahites replied to the men of Israel: "Because the king is our relative. Why are you angry over this? Have we had anything to eat at the king's expense? Or have portions from his table been given to us?"
NIRV	All of the men of Judah answered the men of Israel. They said, "We did that because the king is our close relative. So why should you be angry about what happened? Have we eaten any of the king's food? Have we taken anything for ourselves?"
New Jerusalem Bible	All the men of Judah retorted to the men of Israel, 'Because the king is more closely related to us. Why do you take offence at this? Have we been eating at the king's expense? Have we taken any position for ourselves?'
Revised English Bible	The answer of all the men of Judah to the Israelites was, 'Because his majesty is our near kinsman. Why should you resent it? Have we eaten at the king's expense? Have we received any gifts?'
Today's NIV	All the men of Judah answered the men of Israel, "We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	All the men of Judah answered toward the men of Israel, "For the king is near to us. Why this flaring over this word? Do we eat the king when he lifts us?"
Bible in Basic English	And all the men of Judah gave this answer to the men of Israel, Because the king is our near relation: why then are you angry about this? have we taken any of the king's food, or has he given us any offering?
The Expanded Bible	All the people of Judah answered the Israelites, "We did this because the king is our ·close relative [kin]. Why are you angry about it? ·We have not [^l Have we.?] eaten food at the king's expense or ·taken anything [received any favors/gifts] for ourselves!"

Ferar-Fenton Bible	When all the men of Judah retorted upon the men of Israel, "Who drove the king to us? And why are you furious over this business? Have we eaten anything with the king except what we brought ourselves?"
HCSB	All the men of Judah responded to the men of Israel, "Because the king is our relative. Why does this make you angry? Have we ever eaten anything of the king's or been honored at all?"
NET Bible®	All the men of Judah replied to the men of Israel, "Because the king is our close relative! Why are you so upset about this? Have we eaten at the king's expense? [Heb "from the king."] Or have we misappropriated anything for our own use?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the men of Y'hudah answered the men of Isra'el, "Because the king is our close relative. Why are you angry about this? Have we eaten anything at the king's expense? Has any gift been given to us?"
exeGesés companion Bible	And all the men of Yah Hudah answer the men of Yisra El, Because the sovereign is near to us: Why then inflame you for this word? In eating, eat we that of the sovereign? Bears he us any offering?
Orthodox Jewish Bible	And kol Ish Yehudah answered Ish Yisroel, Because HaMelech is near of kin to us; why then be ye angry for this matter? Have we eaten at all from HaMelech? Or hath he given us anything?
<i>The Scriptures</i> 1998	And all the men of Yehudah answered the men of Yisra' ël, "Because the sovereign is our relative. And why are you displeased over this matter? Have we at all eaten at the sovereign's cost? Or has he given us any gift?"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But all the men of Judah answered the men of Israel, Because the king is near of kin to us. Why then be angry about it? Have we eaten at all at the king's expense? Or has he given us any gift?
Concordant Literal Version	And all the men of Judah answer against the men of Israel, `Because the king [is] near unto us, and why [is] this--you are displeased about this matter? have we at all eaten of the king's [substance?] a gift has he lifted up to us?
Context Group Version	And all the men of Judah answered the men of Israel, Because the king is near of kin to us: why then are you { pl } angry for this matter? Have we eaten at all at the king's cost or has he given us any gift?
Darby Translation	And all the men of Judah answered the men of Israel, Because the king is near of kin to me; and why then are ye angry for this matter? have we eaten anything which came from the king, or has he given us any present?
<i>Emphasized Bible</i>	And all the men of Judah made answer unto the men of Israel—Because the king is, near of kin, unto us, wherefore, then, is it, that ye are angry over this matter? Have we, eaten, at the king's cost? or hath he, bestowed any gifts, on us?
English Standard Version	All the men of Judah answered the men of Israel, "Because the king is our close relative. Why then are you angry over this matter? Have we eaten at all at the king's expense? Or has he given us any gift?"
Green's Literal Translation	And, behold, all the men of Judah answered against the men of Israel, Because the king is near to us. And why is this that you are angry about this matter? Have we at all eaten from the king, or has he given a gift to us?
Kretzmann's Commentary	And all the men of Judah answered the men of Israel, Because the king is near of kin to us, being a member of their tribe; wherefore, then, be ye angry for this matter? Have we eaten at all of the king's cost? They had enjoyed no special

privileges from him, had not been fed by the royal bounty. **Or hath he given us any gift?** It was a case where jealousy once more led to unpleasant rivalry and finally to hostility.

NASB Then all the men of Judah answered the men of Israel, "Because the king [2 Sam 19:12] is a close relative to us [Lit me]. Why then are you angry [Lit is it hot to you] about this matter? Have we eaten at all at the king's expense, or has anything [Or a gift] been taken for us?"

World English Bible All the men of Judah answered the men of Israel, Because the king is a close relative to us: why then are you angry for this matter? have we eaten at all at the king's cost? or has he given us any gift?

Young's Updated LT And all the men of Judah answer against the men of Israel, "Because the king is near unto us, and why is this—you [all] are displeased about this matter? Have we at all eaten of the king's substance? A gift has he lifted up to us?"

The gist of this verse: The men of Judah here this complaint, and they answer that it is simply a matter of them being closest to this area. They point out that the Israelites from the north joined in on the eats.

2Samuel 19:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
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
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
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
The use of ʿal (עַל) [pronounced <i>gahl</i>] seems odd here; it would not shock me if this was originally kôl (כֹּל) [pronounced <i>kohl</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

2Samuel 19:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qârôb (בֶּרֶק) or qârôwb (בֹּרֶק) [pronounced kaw-RO ^B V]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive	Strong's #7138 BDB #898
melek ^e (לְמֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾel (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: Every man of Judah answered each man of Israel, “Because the king is near to us. The literal translation here seems off to me: *And so answers every man of Judah against a man of Israel...* Perhaps the idea is talking over them, but we normally do not find the preposition ʾal (אֶל) [pronounced *gah/*] used in a situation like this. However, most of the words and the context simply indicate that the men of Judah are answering the men of Israel. So, despite the weirdness in the Hebrew, the gist of this part of the verse is fairly easy to understand.

Jamieson, Fausset and Brown: *Judah grounded their right to take the lead, on the ground of their nearer relationship to the king. This was a claim dangerous to the house of David; and it shows the seeds were already sown for that tribal dissension which, before long, led to the dismemberment of the kingdom.*¹²⁶

The men of Israel appear to be complaining that they could not all get to Judah in time to bring the king over in a procession. That irks them. The men of Judah tell them, “We live here, so it was easier for all of us to get here and to get things started up.” The word *near* can also mean *near of kin*. I think the sense here is simply *near*; but under the surface they are saying, “We are more closely related to the king than you.” The previous king, Saul, was from Benjamin, which is a part of the northern tribes.

¹²⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 19:40–43.

2Samuel 19:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
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
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal perfect	Strong's #2734 BDB #354
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *And why has this matter angered you?* There are many ways that this could be expressed: “Why are you angered over this matter?” “Why has this matter angered you?” The Hebrew gave a very weird set of words again here: *And for why this has angered to you over the word the this?* I fudged a little here in the translation once again. I think this is the meaning, but the words used are somewhat jumbled.

Many times when strong emotion is present, sometimes words are used incorrectly; or words are left out; or some other words are added in. Perhaps that is what happened here.

The idea here is, “What are you upset over this? You are getting mad over nothing? What is your real problem?” So Judah says to Israel. Bear in mind that, thousands of people from Israel made provision to come down to join in this celebration. However, some of them have arrived and it is all over. Some are still on the way. So, those in Israel are quite upset over this. They feel as if they were slighted. The people of Judah meant no such slight; so they don't get what the problem is.

2Samuel 19:42c

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.		Strong's #none BDB #209
'âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive absolute	Strong's #398 BDB #37
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ¹²⁷			
'âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	1 st person plural, Qal perfect	Strong's #398 BDB #37
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Did we not [all] eat at the king's expense [lit., *from the king*]? This suggests that this whole affair was quite an event, something not really clear until this phrase. Everybody ate *from the king*, which logistically, suggests that the men who provided the food for David's troops perhaps catered this celebration as well.

The exact origin of the food here is not clear. Have they traveled all the way to the palace and the king took food out of the royal supply (which would have been collected as taxes?). The palace has been in a rather chaotic state for at least a month during the revolution. So it makes more sense that those who provided food for David before, provided another meal for all who came to celebrate the king's return. In other words, it is very likely that Barzillai and some of the other suppliers also provided food and provisions for this celebration.

The other interpretation here is, there were no special provisions provided; everyone just brought for themselves, and that is all the Judahites brought. So they had no advantage here to get at the king's food and eat it all first.

Or, as Gill expresses it: *they had maintained themselves at their own expense, going and returning; they had no self-interest or selfish views to serve, but on the contrary had been at a considerable charge to meet the king, and conduct him home.*¹²⁸

¹²⁷ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

¹²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:42.

2Samuel 19:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to exalt; to help, to aid; to offer gifts; to take away</i>	Piel infinitive absolute	Strong's #5375 (and #4984) BDB #669
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ¹²⁹			
Some manuscripts read instead:			
nissê'th (נִשְׂתָּה) [pronounced <i>nihs-SAITH</i>]	<i>a present, a gift; something which is taken up</i>	feminine singular, passive participle of nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	Strong's #5379 BDB #671
Owen incorrectly lists the BDB page #673.			
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to exalt; to help, to aid; to offer gifts; to take away</i>	3 rd person masculine singular, Piel imperfect	Strong's #5375 (and #4984) BDB #669
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 with the 1 st person plural suffix	No Strong's # BDB #510

Translation: *If only he offered us a gift.* Perhaps this is sarcasm? Perhaps the men of Judah are saying, "Oh that he offered us a gift"? As if the men from up north did not really get enough. Perhaps that is their complaint. Quite obviously, about half of this verse is difficult to explain completely.

Perhaps this continues the question began in the previous phrase. "Or did he offer us a special gift (not offered to you)?" may be the sense of this question.

Clarke expresses the thinking of the Judæans: *We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.*¹³⁰

¹²⁹ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

¹³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19:42.

Or as Gill writes: *Or has he given us any gift? no, he had not, nor did they expect any; it was not with a view to any reward that they had taken this step, but purely out of affection to the king, and for the good of their country.*¹³¹

Poole expresses the sentiments of Judah even more severely: *We have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty to the king, and used all expedition in bringing him back, which you also should have done, and not have come in by halves, and so coldly as you have done.*¹³² Poole suggests that Judah accused Israel of not stepping up and getting there in time. This is not found in our chapter; but it is possibly something which was said.

In any case, the idea is, those from the north felt slighted; those from Judah did not believe that they slighted their brothers from the north, and think that they are upset for no reason.

Although the final words of the argument is expressed here, this is probably not all that was said, nor was this the end of it. A revolution will break out in the next chapter.

And so answers a man of Israel a man of Judah and so he says, “Ten hands to me in the king.” “And also in David, I more than you.” “And why do you despise me?” “And is not my word first for me to bring back my king?” And so is severe a word of a man of Judah more than a word of a man of Israel.

2Samuel
19:43
(19:44 in the
Hebrew)

The men of Israel answered the men of Judah, saying, “We have ten shares in the king.” “Furthermore, we are with David more than you.” “Why do you despise us?” “Was not my word first to bring back my king?” But the words of the men of Judah were more stubborn and severe than the words of the men of Israel.

The men of Israel answered the men of Judah, saying, “We have ten shares in the king, because we are ten tribes; so David is more our king than yours.” “Why do you treat us with such contempt?” “Did we not first call to bring the king back?” But the men of Judah were more stubborn and severe than the men of Israel.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than you, and David belongs to me more than to you: why have you done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

Masoretic Text (Hebrew)

And so answers a man of Israel a man of Judah and so he says, “Ten hands to me in the king.” “And also in David, I more than you.” “And why do you despise me?” “And is not my word first for me to bring back my king?” And so is severe a word of a man of Judah more than a word of a man of Israel.

Peshitta (Syriac)

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than you; why then did you go ahead of us? We should have been the first to bring back the king. And the words of the men of Judah were fiercer than the words of the men of Israel.

Septuagint (Greek)

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have you thus insulted us, and why was not our advice taken before that

¹³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 19:42.

¹³² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:42.

of Judah, to bring back our king? And the speech of the men of Judah was sharper than the speech of the men of Israel.

Significant differences: The Greek adds an additional phrase. The questions seem to vary slightly from one to another somewhat.

Thought-for-thought translations; paraphrases:

Common English Bible	But the Israelites answered the people of Judah, "We have ten shares in the monarchy! What's more, we are the oldest offspring, not you [LXX, OL; MT we have a greater claim on David than you do.]! So why have you disrespected us? Weren't we the first to talk about bringing back our king?" But the words of the people of Judah were even harsher than the words of the Israelites. 2Sam. 19:39-43 Heb uncertain
Contemporary English V.	Those from Israel said, "King David belongs to us ten times more than he belongs to you. Why didn't you think we were good enough to help you? After all, we were the first ones to think of bringing him back!" The people of Judah spoke more harshly than the people of Israel.
Easy English	Then the men of *Israel answered the men of *Judah, `We have ten *tribes in *Israel. Therefore, we have more right to the king than you have. You are talking as if we have no value. We wanted to bring back the king before you did.' But the men of *Judah were even more fierce when they replied to the men of *Israel.
Easy-to-Read Version	The Israelites answered, "We have ten shares in David. [112] So we have more right to David than you do. But you ignored us. Why? We were the ones that first talked about bringing our king back."
Good News Bible (TEV)	The Israelites replied, "We have ten times as many claims on King David as you have, even if he is one of you. Why do you look down on us? Don't forget that we were the first to talk about bringing the king back!" But the men of Judah were more violent in making their claims than the men of Israel.
<i>The Message</i>	The men of Israel shot back, "We have ten shares in the king to your one. Besides we're the firstborn--so why are we having to play second fiddle? It was our idea to bring him back." But the men of Judah took a harder line than the men of Israel.
New Berkeley Version	Then the men of Israel argued back against those of Judah, "We have ten shares in the king [That is, ten of the twelve tribes were counted in northern Israel. Disunity and jealousy had marked the tribal relations before (Judges 12:1-6), and later split the kingdom (1Kings 12:16-17).], so we have a greater part in David than you have! Why now have you despised us? Was not our business first to bring us back our king?" What the men of Judah said, however, was more violent than the charges of the men of Israel.
New Century Version	The Israelites answered the people of Judah, "We have ten tribes in the kingdom, so we have more right to David than you do! But you ignored us! We were the first ones to talk about bringing our king back!" But the people of Judah spoke even more unkindly than the people of Israel.
New Living Translation	"But there are ten tribes in Israel," the others replied. "So we have ten times as much right to the king as you do. What right do you have to treat us with such contempt? Weren't we the first to speak of bringing him back to be our king again?" The argument continued back and forth, and the men of Judah spoke even more harshly than the men of Israel.
The Voice	People of Israel: We have 10 shares in <i>the office of the king because there are 10 of our tribes in Israel and only 2 of yours-Judah and Benjamin</i> . And we have more shares in David <i>as the king than you do for the same reason</i> . Why were you angry with us? Weren't we the first to talk about bringing David home? But the people of Judah were harsher than the people of Israel.

Partially literal and partially paraphrased translations:

American English Bible	And the men of IsraEl replied: 'We have ten [tribes] that serve the king, and we're the firstborn. So, how do you have [a greater claim] to David? We came here [to welcome him back] before you did; so, why did you insult us by not allowing us to be the first to escort the king?' But men of Judah shouted down the men of IsraEl.
Christian Community Bible	But the Israelites answered the men of Judah, "We have more right to the king than you because we are ten tribes. Why did you disregard us? Were we not the first to have the king brought back?" But the men of Judah argued more vehemently than the Israelites.
New Advent (Knox) Bible	And the Israelites replied, We are ten to one; our rights with the king, our claims upon David, are ten times as great as yours. Why did you wrong us by not conferring with us first about our king's restoration? Thus either side pleaded its own cause, but the men of Juda more bitterly than the men of Israel.
New American Bible (2011)	The Israelites answered the Judahites: "We have ten shares in the king. Also, we are the firstborn [The firstborn had special rights over the other siblings.] rather than you. Why do you slight us? Were we not first to speak of restoring our king?" Then the Judahites in turn spoke even more fiercely than the Israelites. 1 Kgs 11:31.
NIRV	Then the men of Israel answered the men of Judah. They said, "We have ten of the 12 tribes in the kingdom. So we have a stronger claim on David than you have. Why then are you acting as if you hate us? Weren't we the first ones to talk about bringing back our king?" But the men of Judah answered in an even meaner way than the men of Israel.
New Jerusalem Bible	The men of Israel replied to the men of Judah, 'We have ten shares in the king and, what is more, we are your elder brothers, so why have you slighted us? Were we not the first to suggest bringing back our king?' The men of Judah's words were even more intemperate than those of the men of Israel.
New Simplified Bible	The Israelites replied: »We have ten times as many claims on King David as you have! We know he is one of you. Why do you look down on us? Do not forget that we were the first to talk about bringing the king back!« The men of Judah were more violent in making their claims than the men of Israel.
Revised English Bible	The men of Israel answered, 'We have ten times your interest in the king and what is more, we are senior to you; why do you disparage us? Were we not the first to speak of bringing the king back?' The men of Judah used language even fiercer than the men of Israel.
Today's NIV	Then the men of Israel answered the men of Judah, "We have ten shares in the king; so we have a greater claim on David than you have. Why then do you treat us with contempt? Weren't we the first to speak of bringing back our king?" But the men of Judah responded even more harshly than the men of Israel.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The men of Israel answered the men of Judah, saying, " <i>Our</i> ten hands <i>are more</i> to King David than both of yours. Why curse us, that our word is not first to return our king?" The word of the men of Judah was harder than the words of the men of Israel.
Bible in Basic English	And in answer to the men of Judah, the men of Israel said, We have ten parts in the king, and we are the first in order of birth: why did you make nothing of us? and were we not the first to make suggestions for getting the king back? And the words of the men of Judah were more violent than the words of the men of Israel.
The Expanded Bible	The Israelites answered the people of Judah, "We have ten ·tribes [·shares] in the ·kingdom [·king], so we have more ·right to [claim on] David than you do! ·But you

ignored us! [“Why did you treat us with contempt?”] “We were [“Weren't we.?”] the first ones to talk about bringing our king back!”

But the people of Judah spoke even more unkindly [harshly; fiercely] than the people of Israel.

Ferar-Fenton Bible

And the men of Israel rejoined to the men of Judah, “We have ten parts in the kingdom, and also more in David than you! Then why have you slighted, and not sent a message first to us about restoring our king?”

(B.C. 1022) *Second Revolt of the Ten Tribes*

But the words of the men of Judah were more bitter than the words of the men of Israel,... This shows us how poorly a choice it was to break up the chapters right here. This leads directly to the first verse of the next chapter, which is: ...so Sheba-ben-Bikri, a man of Benjamin, cried out, and sounded a trumpet and exclaimed, “We have no part in David, and no share in the son of Jessai, Israel, everyone to your tents.”

NET Bible®

The men of Israel replied to the men of Judah, “We have ten shares in the king, and we have a greater claim on David than you do! Why do you want [The translation understands the verb in a desiderative sense, indicating the desire but not necessarily the completed action of the party in question. It is possible, however, that the verb should be given the more common sense of accomplished action, in which case it means here “Why have you cursed us?”] to curse us? Weren't we the first to suggest bringing back our king?” But the comments of the men of Judah were more severe than those of the men of Israel.

NIV, ©2011

Then the men of Israel [S 2Sa 5:1] answered the men of Judah, “We have ten shares in the king; so we have a greater claim on David than you have. Why then do you treat us with contempt? Weren't we the first to speak of bringing back our king?”

But the men of Judah pressed their claims even more forcefully than the men of Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The men of Isra'el answered the men of Y'hudah, “We have ten shares in the king; also we have more right in David than you. So why did you despise us? Weren't we the first to suggest bringing our king back?” But the men of Y'hudah spoke more vehemently than the men of Isra'el.

exeGesés companion Bible

And the men of Yisra El
answer the men of Yah Hudah and say,
We have ten hands in the sovereign
and we have also more in David than you.
Why then belittle you us,
that our word be not first to return our sovereign?
- and the words of the men of Yah Hudah
are harder than the words of the men of Yisra El.

JPS (Tanakh—1985)

But the men of Israel answered then men of Judah, “We have ten shares in the king, and in David, too, we have more than you [Septuagint read: “we are the first-born, rather than you.”]. Why then have you slighted us? Were we not the first to propose that our king be brought back?” However, the men of Judah prevailed over the men of Israel.

Judaica Press Complete T.

And the men of Israel answered the man of Judah and he said, “I have ten parts in the king and am therefore *closer* to David than to you. Why then did you slight me? Now was not my word the very first to return my king?” And the words of the men of Judah were harsher than the words of the men of Israel.

Orthodox Jewish Bible

And Ish Yisroel answered the Ish Yehudah, and said, We have ten shares as much in HaMelech, and we have also more in Dovid than ye; why then did ye slight us?

Were we not the first to give the *davar* in bringing back my *melech*? And the *devar* *Ish Yehudah* were harsher than the *devar* *Ish Yisroel*.

The Scriptures 1998

And the men of *Yisra'ël* answered the men of *Yehudah*, and said, "We have ten parts in the sovereign, and in *Dawid*? too, we have more than you. Why then did you despise us? Was it not our advice first to bring back our sovereign?" But the words of the men of *Yehudah* were harsher than the words of the men of *Yisra'ël*.

Literal, almost word-for-word, renderings:

The Amplified Bible

Then the men of Israel answered the men of Judah, We have ten [tribes'] shares in the king; and we have more right to David than you have. Why then did you despise *and* ignore us? Were we not the first to speak of our bringing back our king? But the words of the men of Judah were more violent than the charges of the men of Israel.

Concordant Literal Version

And the men of Israel answer the men of Judah, and say, `Ten parts we have in the king, and also in David more than you; and wherefore have you lightly esteemed us, that our word has not been first to bring back our king?' And the word of the men of Judah is sharper than the word of the men of Israel.

Context Group Version

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more [right] in David than you { pl }: why then did you { pl } ignore us, that our advice should not be had first in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

Emphasized Bible

And the men of Israel answered the men of Judah, and said—Ten parts, have we in the king, therefore, even in David, have we more right than ye. Why, then, made ye light of us, so that our word was not heard first as to bringing back our king? And, the words of the men of Judah, were fiercer than, the words of the men of Israel.

English Standard Version

And the men of Israel answered the men of Judah, "We have ten shares [1 Kings 11:30, 31] in the king, and in David also we have more than you. Why then did you despise us? Were we not the first to speak of bringing back our king?" But the words [Isa. 9:21; 11:13] of the men of Judah were fiercer than the words of the men of Israel.

Green's Literal Translation

And the men of Israel answered the men of Judah and said, We have ten hands in the king, and we also have more in David than you. Why then did you despise us, that our word was not first to bring back our king? And the word of the men of Judah was more fierce than the word of the men of Israel.

Kretzmann's Commentary

And the men of Israel, reacting to the sharp words of Judah in kind, answered the men of Judah and said, We have ten parts in the king, since theirs were ten tribes to the two of Judah and Benjamin, and we have also more right in David than ye, by virtue of their greater number; why, then, did ye despise us, by slighting them, by not inviting them, that our advice should not be first had in bringing back our king? Their word had been first, the suggestion to bring back the king had come from members of Israel. And the words of the men of Judah, in this unpleasant quarrel over precedence, in this jealous ill feeling, were fiercer than the words of the men of Israel. The entire scene led to a new, evil purpose on the part of Israel; it paved the way for Sheba's rebellion. The entire matter, in the Lands of God, was a means to keep David humble. For such is His way of dealing with His believers.

NASB

But the men of Israel answered the men of Judah and said, "We [Singular in Heb] [2 Sam 5:1; 1 Kin 11:30, 31] have ten parts in the king, therefore we [Singular in Heb] also have more claim on David than you. Why then did you treat us with contempt? Was it not our [Singular in Heb] advice first to bring back our [Singular in Heb] king?" Yet the words of the men of Judah were harsher than the words of the men of Israel.

New King James Version	And the men of Israel answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more right to David than you. Why then do you despise us-were we not the first to advise bringing back our king?"
Updated Bible Version 2.11	Yet the words of the men of Judah were fiercer than the words of the men of Israel. And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more [right] in David than you+: why then did you+ despise us, that our advice should not be had first in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.
World English Bible	The men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more <i>right</i> in David than you: why then did you despise us, that our advice should not be first had in bringing back our king? The words of the men of Judah were fiercer than the words of the men of Israel.
Young's Updated LT	And the men of Israel answer the men of Judah, and say, "Ten parts we have in the king, and also in David more than you; and wherefore have you [all] have lightly esteemed us, that our word has not been first to bring back our king?" And the word of the men of Judah is sharper than the word of the men of Israel.

The gist of this verse: The men of Israel objected and said that they had 10 shares in the kingdom and in David. Further, it was their idea to bring David back.

2Samuel 19:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
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 ^e râʾêl (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
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
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
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: *The men of Israel answered the men of Judah,...* What we have are arguments and disagreements. It is not clear whether these were breaking out all over, or if there was a forum which erupted, where each man would stand up and have his say.

Everything in the past few verses is in the singular. This means that individual men gave their opinions. No one chanted. One person did not say something, and then 1000 people chanted it (which strikes me as being so stupid). Each spoke, and some of what the men of Israel said is recorded in this verse.

2Samuel 19:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'eser (עָשָׂר) [pronounced <i>ĠEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
yâdôwth (יָדוּוֹת) [pronounced <i>yawd-OATH</i>]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun	Strong's #3027 BDB #388
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 with the 1 st person singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *...saying, "We have ten shares in the king."* There are ten tribes in the north, and 2 tribes (Judah and Simeon) in the south (Simeon appears to have been absorbed by Judah). So they are asserting that these additional tribes ought to result in greater respect. They even more ought to have been considered when it came to setting up this celebration.

2Samuel 19:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

2Samuel 19:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, the wâw conjunction and the gam particle might mean <i>and also; together with, along with, joined with, and, furthermore, and furthermore.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
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
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Translation: "Furthermore, we are with David more than you." More of the northern tribes sided with David than did the southern tribes. When the previous civil war broke out, most of the people in Judah left with David. Those who remained, for the most part, sided with Absalom. The people of northern Israel are speaking mostly to the people of Judah who rebelled against David; so the people of Israel were actually more faithful in number than those from Judah.

This portion of v. 43 was given a great number of other interpretations (v.43a–c shown below):

Ancient Roots Translinear	The men of Israel answered the men of Judah, saying, "Our ten hands are more to King David than both of yours.
Bible in Basic English	And in answer to the men of Judah, the men of Israel said, We have ten parts in the king, and we are the first in order of birth:...
The Expanded Bible	The Israelites answered the people of Judah, "We have ten ·tribes [·shares] in the ·kingdom [·king], so we have more ·right to [claim on] David than you do!
NET Bible®	The men of Israel replied to the men of Judah, "We have ten shares in the king, and we have a greater claim on David than you do!
Judaica Press Complete T.	And the men of Israel answered the man of Judah and he said, "I have ten parts in the king and am therefore <i>closer</i> to David than to you.
<i>The Scriptures</i> 1998	And the men of Yisra'ël answered the men of Yehudah, and said, "We have ten parts in the sovereign, and in Dawid? too, we have more than you.
Green's Literal Translation	And the men of Israel answered the men of Judah and said, We have ten hands in the king, and we also have more in David than you.
NASB	But the men of Israel answered the men of Judah and said, "We [Singular in Heb] [2 Sam 5:1; 1 Kin 11:30, 31] have ten parts in the king, therefore we [Singular in Heb] also have more claim on David than you.

Despite these other approaches, I believe that my explanation is the most logical.

2Samuel 19:43d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maddu'a (מַדּוּא) [pronounced <i>mah-DOO-ahg'</i>]	<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
qâlal (לָלַק) [pronounced <i>kaw-LAL</i>]	<i>to make light, to lighten; to reckon lightly; to despise, to treat with contempt, to bring to contempt</i>	2 nd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #7043 BDB #886

Translation: "Why do you despise us?" This simply boiled down to the fact that, the southern tribes could have given their wait another day, for more from the north to join them (this is how northern Israel looked at it). The northern tribes are claiming here that they are despised or held in contempt by the southern tribes.

2Samuel 19:43e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1697 BDB #182
rî'shôwn (רִישׁוֹן) [pronounced <i>ree-SHOWN</i>]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb	Strong's #7223 BDB #911
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 19:43e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
'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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4428 BDB #572

Translation: “Was not my word first to bring back my king?” The idea to bring back the king with a celebration actually came out of the northern tribes. They had this idea first. 2Sam. 19:11

One from the northern tribes claimed to be the person who said bringing back the king ought to be a celebration; it ought to be a big thing, so that the king is brought back with full support of all the people.

David neglected not only his own children, but he also neglected the kingdom over which he ruled. The civil war and this argument here indicates that there have been some deep seeds of resentment, and these are things which a king has a duty to help to resolve.

2Samuel 19:43f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâshâh (קָשָׁה) [pronounced kaw-SHAWH]	<i>to harden, to be severe, to stiffen, to be fierce; to become inflexible, unyielding and self-willed; to become obstinate, stubborn, pig-headed and unalterable; to be hard [difficult, severe]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7185 BDB #904
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182

2Samuel 19:43f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: But the words of the men of Judah were more stubborn and severe than the words of the men of Israel. Although the northern tribes began the complaints, the men of Judah were more stubborn and unable to admit any wrongdoing in the matter of the king's celebration. Both tribes, probably based upon a misunderstanding, were quite mad about what had gone on.

The Expositor's Bible Commentary: *Neither Judah nor Israel comes out well in this little incident. We get an instructive glimpse of the hotheadedness of the tribes, and the childishness of their quarrels. It is members of the same nation a thousand years afterwards that on the very eve of the Crucifixion we see disputing among themselves which of them should be the greatest. Men never appear in a dignified attitude when they are contending that on some occasion or other they have been treated with too little consideration. And yet how many of the quarrels of the world, both public and private, have arisen from this, that someone did not receive the attention which he deserved! Pride lies at the bottom of it all. And quarrels of this kind will sometimes, nay often, be found even among men calling themselves the followers of Christ.*¹³³

Their conversation back and forth is quite telling. They appear to be arguing mostly about different things.

¹³³ From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=19> accessed January 26, 2014.

Judah and Israel Talking Past Each Other

Judah

Northern Israel

Interestingly enough [lit., *behold*], every man of Israel who came to the king said to the king, "How come our brothers, the men of Judah, have stolen [or, *deceived*] you?" The men of Israel tell David what their beef is.

They brought the king and his household and all the men with David [across] the Jordan.

Every man of Judah answered each man of Israel, "Because the king is near to us. And why has this matter angered you? Did we not [all] eat at the king's expense [lit., *from the king*]? If only he offered us a gift." The men of Judah hear what Israel says, and they respond.

The men of Israel answered the men of Judah, saying, "We have ten shares in the king." "Furthermore, we are with David more than you." "Why do you despise us?" "Was not my word first to bring back my king?"

But the words of the men of Judah were more stubborn and severe than the words of the men of Israel.

You will notice that the statements made by one side do not match the statements made by the other. That is, we are not looking at arguments and counter arguments. Neither side is looking to understand the viewpoint of the other side. They are simply yelling at one another.

Chapter Outline

Charts, Graphics and Short Doctrines

Clarke had the weirdest interpretation, which I present here, simply for its weirdness: *It is pleasant when every province, canton, district, and county, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these civil wars are never likely to arise. And how blessed it must be for the country where the king merits all this!*¹³⁴

V. 43 reads: The men of Israel answered the men of Judah, saying, "We have ten shares in the king, because we are ten tribes; so David is more our king than yours." "Why do you treat us with such contempt?" "Did we not first call to bring the king back?" But the men of Judah were more stubborn and severe than the men of Israel.

This chapter stops in a most inopportune place. This narrative continues in 2Sam. 20. What we have covered, follows directly from the return of David to Jerusalem. However, 2Sam. 20 continues the topics of this verse. Ferrar Fenton in fact continues the final sentence of this verse into the first verse of chapter 20.

And the men of Israel rejoined to the men of Judah, "We have ten parts in the kingdom, and also more in David than you I Then why have you slighted, and not sent a message first to us about restoring our king?"

(B.C. 1022) **Second Revolt of the Ten Tribes**

But the words of the men of Judah were more bitter than the words of the men of Israel, so Sheba-ben· Bikri, a man of Benjamin, cried out, and sounded a trumpet and exclaimed, "We have no part in David, and no share in the son of Jessai, Israel, everyone to your tents."

¹³⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 19:43.

As you can see, this is a lousy chapter break, because, based upon these arguments which broke out, northern Israel is going to be led into a revolt against David and the southern kingdom. This will all take place in **2Samuel 20** ([HTML](#)) ([PDF](#)) ([WPD](#)). There will be one difference: David was in emotional arrogance at the beginning of this chapter, and he has recovered from that in the midst of this chapter and going on to the next.

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to
Psalms Appropriately Exegeted with this Chapter	Chapters of the Bible Alluded To
Introduction	Definition of Terms
www.kukis.org	Addendum
	Exegetical Studies in Samuel

Addendum

One of the things which I have been thinking about, as I work through this chapter is, *how long does David have to go? What does he do, after his recovery?* He needs to raise his sons from his second family—the young men born to him by Bathsheba. He did not do this with his first set of sons, and his life was a mess because of them. However, he needs to impart the teaching of Bible doctrine to Solomon and Nathan and to the other two sons. From this will come the book of Proverbs. This is the notebook that Solomon puts together from the teaching of his father. It is because of this teaching that Solomon is seen as the wisest man of his generation.

What We Learn from 2Samuel 19

1. People do get out of the interlocking systems of arrogance.
2. Few people fully understand what it means to wield authority.
3. Electing a great leader does us no good, if the population is out of step with the laws of divine establishment.
4. Joab bracing David was one of the greatest things that Joab has ever done.
5. David probably did not know what Joab had done—that he initiated the killing of Absalom.
6. It is a good thing that the U.S. military is strong and that we act like the policeman of the world.
7. Absalom is the prototype of a child provided for by the state and raised by a single mother.
8. President Obama is a case-in-point of an Absalom presidency.
9. It is David's arrogance which has prevented him from showing appreciation to his troops.
10. It is David's emotional arrogance which is causing him to be unable to think and reason.
11. It is the job of a president to explain any war that we are in and to justify that war to the public.
12. Humility is key in exiting the interlocking systems of arrogance.
13. There are some isolated incidents when we advise other people what to do. This is not something that we ought to do all the time.
14. We often find very sophisticated literary devices in Bible narratives, like an anadiplosis or an epanadiplosis.
15. We have seen that, the more in synch David is with God's plan, the more often we have parallels between what David does and what God will do in the future.
16. We studied Amasa, why David advanced him in the ranks, and the confusion of his military relationship to Joab. However, it does appear that, at least in part, he did replace Joab.

What We Learn from 2Samuel 19

17. We studied some of the characteristics of leadership and why David was a great leader. We also studied the differences between leaders and followers.
18. We also see that good leaders can make bad decisions. David's promotion of Amasa was a bad decision.
19. Contemporary society refuses to judge people for their actions; but is more than willing to judge conservatives and Christians for their speech and for their thoughts.
20. We saw just how gracious David's actions toward Mephibosheth really were. Most political potentates eradicate their potential opposition.
21. Material possessions are not the key to your happiness.
22. We saw that David's decision to divide Mephibosheth's property in half was actually a brilliant decision.
23. Because of the distortions of liberalism, we took a careful look at the Biblical view of wealth.
24. We studied old age and the potential of the born again believer.
25. We examined probably the most important ability that an executive needs to have.

Chapter Outline

Charts, Graphics 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 10; paragraph 5: That word did not permit either himself or his soldiers to rejoice for the victory, though it was a very great one; but David went up to the highest part of the city, (19) and wept for his son, and beat his breast, tearing [the hair of] his head, tormenting himself all manner of ways, and crying out, "O my son! I wish that I had died myself, and ended my days with you!" for he was of a tender natural affection, and had extraordinary compassion for this son in particular. But when the army and Joab heard that the king mourned for his son, they were ashamed to enter the city in the habit of conquerors, but they all came in as cast down, and in tears, as if they had been beaten. Now while the king covered himself, and grievously lamented his son, Joab went in to him, and comforted him, and said, "O my lord the king, you are not aware that you lay a blot on thyself by what you now do; for you seem to hate those that love you, and undergo dangers for you nay, to hate thyself and your family, and to love those that are your bitter enemies, and to desire the company of those that are no more, and who have been justly slain; for had Absalom gotten the victory, and firmly settled himself in the kingdom, there had been none of us left alive, but all of us, beginning with thyself and your children, had miserably perished, while our enemies had not wept for his, but rejoiced over us, and punished even those that pitied us in our misfortunes; and you are not ashamed to do this in the case of one that has been your bitter enemy, who, while he was your own son has proved so wicked to you. Leave off, therefore, your unreasonable grief, and come abroad and be seen of your soldiers, and return them thanks for the alacrity they showed in the fight; for I myself will this day persuade the people to leave you, and to give the kingdom to another, if you continue to do thus; and then I will make you to grieve bitterly and in earnest." Upon Joab's speaking thus to him, he made the king leave off his sorrow, and brought him to the consideration of his affairs. So David changed his habit, and exposed himself in a manner fit to be seen by the multitude, and sat at the gates; whereupon all the people heard of it, and ran together to him, and saluted him. And this was the present state of David's affairs.

CHAPTER 11.

Josephus' History of this Time Period

How David, when he had recovered his kingdom, was reconciled to Shimei, and to Ziba; and showed a great affection to Barzillai; and how, upon the rise of a sedition, he made amasa captain of his host, in order to pursue Seba; which Amasa was slain by Joab.

1. NOW those Hebrews that had been With Absalom, and had retired out of the battle, when they were all returned home, sent messengers to every city to put them in mind of what benefits David had bestowed upon them, and of that liberty which he had procured them, by delivering them from many and great wars. But they complained, that whereas they had ejected him out of his kingdom, and committed it to another governor, which other governor, whom they had set up, was already dead, they did not now beseech David to leave off his anger at them, and to become friends with them, and, as he used to do, to resume the care of their affairs, and take the kingdom again. This was often told to David. And, this notwithstanding, David sent to Zadok and Abiathar the high priests, that they should speak to the rulers of the tribe of Judah after the manner following: That it would be a reproach upon them to permit the other tribes to choose David for their king before their tribe, "and this," said he, "while you are akin to him, and of the same common blood." He commanded them also to say the same to Amasa the captain of their forces, That whereas he was his sister's son, he had not persuaded the multitude to restore the kingdom to David; that he might expect from him not only a reconciliation, for that was already granted, but that supreme command of the army also which Absalom had bestowed upon him. Accordingly the high priests, when they had discoursed with the rulers of the tribe, and said what the king had ordered them, persuaded Amasa to undertake the care of his affairs. So he persuaded that tribe to send immediately ambassadors to him, to beseech him to return to his own kingdom. The same did all the Israelites, at the like persuasion of Amasa.

2. When the ambassadors came to him, he came to Jerusalem; and the tribe of Judah was the first that came to meet the king at the river Jordan. And Shimei, the son of Gera, came with a thousand men, which he brought with him out of the tribe of Benjamin; and Ziba, the freed-man of Saul, with his sons, fifteen in number, and with his twenty servants. All these, as well as the tribe of Judah, laid a bridge [of boats] over the river, that the king, and those that were with him, might with ease pass over it. Now as soon as he was come to Jordan, the tribe of Judah saluted him. Shimei also came upon the bridge, and took hold of his feet, and prayed him to forgive him what he had offended, and not to be too bitter against him, nor to think fit to make him the first example of severity under his new authority; but to consider that he had repented of his failure of duty, and had taken care to come first of all to him. While he was thus entreating the king, and moving him to compassion, Abishai, Joab's brother, said, "[And will not this man die for this, that he has cursed that king whom God has appointed to reign over us?](#)" But David turned himself to him, and said, "[Will you never leave off, you \[all\] sons of Zeruiah? Do not you, I pray, raise new troubles and seditions among us, now the former are over; for I would not have you ignorant that I this day begin my reign, and therefore swear to remit to all offenders their punishments, and not to animadvert on any one that has sinned. Be, therefore,](#)" said he, "[O Shimei, of good courage, and do not at all fear being put to death.](#)" So he worshipped him, and went on before him.

3. Mephiboshes also, Saul's grandson, met David, clothed in a sordid garment, and having his hair thick and neglected; for after David was fled away, he was in such grief that he had not polled his head, nor had he washed his clothes, as dooming himself to undergo such hardships upon occasion of the change-of the king's affairs. Now he had been unjustly calumniated to the king by Ziba, his steward. When he had saluted the king, and worshipped him, the king began to ask him why he did not go out of Jerusalem with him, and accompany him during his flight. He replied, that this piece of injustice was owing to Ziba; because, when he was ordered to get things ready for his going out with him, he took no care of it, but regarded him no more than if he had been a slave; "and, indeed, had I had my feet sound and strong, I had not deserted you, for I could then have made use of them in my flight: but this is not all the injury that Ziba has done me, as to my duty to you, my lord and master, but he has calumniated me besides, and told lies about me of his own invention; but I know your mind will not admit of such calumnies, but is righteously disposed, and a lover of truth, which it is also the will of God should prevail. For when you wast in the greatest danger of suffering by my grandfather, and when, on that account, our whole family might justly have been destroyed, you wast moderate and merciful, and didst then especially forget all those injuries, when, if you hadst remembered them, you hadst the power of punishing

Josephus' History of this Time Period

us for them; but you have judged me to be your friend, and have set me every day at your own table; nor have I wanted any thing which one of your own kinsmen, of greatest esteem with you, could have expected." When he had said this, David resolved neither to punish Mephibosheth, nor to condemn Ziba, as having belied his master; but said to him, that as he had [before] granted all his estate to Ziba, because he did not come along with him, so he [now] promised to forgive him, and ordered that the one half of his estate should be restored to him.¹ Whereupon Mephibosheth said, "Nay, let Ziba take all; it suffices me that you have recovered your kingdom."

4. But David desired Barzillai the Gileadite, that great and good man, and one that had made a plentiful provision for him at Mahanaim, and had conducted him as far as Jordan, to accompany him to Jerusalem, for he promised to treat him in his old age with all manner of respect - to take care of him, and provide for him. But Barzillai was so desirous to live at home, that he entreated him to excuse him from attendance on him; and said that his age was too great to enjoy the pleasures [of a court,] since he was fourscore years old, and was therefore making provision for his death and burial: so he desired him to gratify him in this request, and dismiss him; for he had no relish of his meat, or his drink, by reason of his age; and that his ears were too much shut up to hear the sound of pipes, or the melody of other musical instruments, such as all those that live with kings delight in. When he entreated for this so earnestly, the king said, "I dismiss thee, but thou shalt grant me thy son Chimham, and upon him I will bestow all sorts of good things." So Barzillai left his son with him, and worshipped the king, and wished him a prosperous conclusion of all his affairs according to his own mind, and then returned home; but David came to Gilgal, having about him half the people [of Israel], and the [whole] tribe of Judah.

5. Now the principal men of the country came to Gilgal to him with a great multitude, and complained of the tribe of Judah, that they had come to him in a private manner; whereas they ought all conjointly, and with one and the same intention, to have given him the meeting. But the rulers of the tribe of Judah desired them not to be displeased, if they had been prevented by them; for, said they, "We are David's kinsmen, and on that account we the rather took care of him, and loved him, and so came first to him;" yet had they not, by their early coming, received any gifts from him, which might give them who came last any uneasiness. When the rulers of the tribe of Judah had said this, the rulers of the other tribes were not quiet, but said further, "O brethren, we cannot but wonder at you when you call the king your kinsman alone, whereas he that hath received from God the power over all of us in common ought to be esteemed a kinsman to us all; for which reason the whole people have eleven parts in him, and you but one part² we are also elder than you; wherefore you have not done justly in coming to the king in this private and concealed manner."

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed January 29, 2014. Josephus *Antiquities*; Book VII, Chapter 12.

¹ By David's disposal of half Mephibosheth's estate to Ziba, one would imagine that he was a good deal dissatisfied, and doubtful whether Mephibosheth's story were entirely true or not; nor does David now invite him to diet with him, as he did before, but only forgives him, if he had been at all guilty. Nor is this odd way of mourning that Mephibosheth made use of here, and 2 Samuel 19:24, wholly free from suspicion by hypocrisy. If Ziba neglected or refused to bring Mephibosheth an ass of his own, on which he might ride to David, it is half to suppose that so great a man as he was should not be able to procure some other beast for the same purpose.

² I clearly prefer Josephus's reading here, when it supposes eleven tribes, including Benjamin, to be on the one side, and the tribe of Judah alone on the other, since Benjamin, in general, had been still father of the house of Saul, and less firm to David hitherto, than any of the rest, and so cannot be supposed to be joined with Judah at this time, to make it double, especially when the following rebellion was headed by a Benjamite. See sect. 6, and 2 Samuel 20:2, 4. These are not my footnotes, but those, I assume, of the person who posted this on the internet.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 2Samuel 19

CHAPTER 2

David is informed, and crosses the Jordan — the battle in the forest — death of Absalom — mourning of David — David's measures — return to Gilgal — Barzillai and Joab as representative men of their period

2 SAMUEL 16-20

In speechless grief he turned from the two messengers, and from the crowd which, no doubt, was rapidly gathering in the gateway, and crept up the stairs leading to the chamber over the gate, while those below heard his piteous groans, and these words, oft repeated, "My son Absalom, my son! My son Absalom! Oh, would that I had died for thee! Absalom, my son - my son?"

That was not a joyous evening at Mahanaim, despite the great victory. The townsmen went about as if there were public mourning, not gladness. The victorious soldiers stole back into the city as if ashamed to show themselves - as if after a defeat, not after a brilliant and decisive triumph.

It was more than Joab could endure. Roughly forcing himself into the king's presence, he reproached him for his heartless selfishness, warning him that there were dangers, greater than any he had yet known, which his recklessness of all but his own feelings would certainly bring upon him. What he said was, indeed, true, but it was uttered most unfeelingly - especially remembering the part which he himself had taken in the death of Absalom - and in terms such as no subject, however influential, should have used to his sovereign. No doubt David felt and resented all this. But, for the present, it was evidently necessary to yield; and the king received the people in the gate in the usual fashion.

The brief period of insurrectionary intoxication over, the reaction soon set in. David wisely awaited it in Mahanaim. The country recalled the national glory connected with his reign, and realized that, now Absalom had fallen, there was virtually an interregnum equally unsatisfactory to all parties. It certainly was neither politic nor right on the part of David under such circumstances to employ the priests in secret negotiations with the tribe of Judah for his restoration to the throne. Indeed, all David's acts now seem like the outcome of that fatal moral paralysis into which he had apparently once more lapsed. Such, notably, was the secret appointment of Amasa as commander-in-chief in the room of Joab, a measure warranted neither by moral nor by military considerations, and certainly, to say the least, a great political mistake, whatever provocation Joab might have given. We regard in the same light David's conduct in returning to Jerusalem on the invitation of the tribe of Judah only (2 Samuel 19:14). Preparations for this were made in true Oriental fashion. The men of Judah went as far as Gilgal, where they had in readiness a ferry-boat, in which the king and his household might cross the river. Meantime, those who had cause to dread David's return had also taken their measures. Both Shimei, who had cursed David on his flight, and Ziba, who had so shamefully deceived him about Mephibosheth, went over Jordan "to meet the king." [This is the correct rendering, and not, as in the Authorized Version, 2 Samuel 19:17, last clause: "They went over Jordan before the king."] As David was "crossing," [This is the proper translation of the Hebrew word, and not, as in our Authorized Version (19:18): "As he was come over Jordan."] or, rather, about to embark, Shimei, who had wisely brought with him a thousand men of his own tribe, Benjamin - the most hostile to David - entreated forgiveness, appealing, as evidence of his repentance, to his own appearance with a thousand of his clansmen, as the first in Israel to welcome their king.

In these circumstances it would have been almost impossible not to pardon Shimei, though David's rebuff to Abishai, read in the light of the king's dying injunctions to Solomon (1 Kings 2:8, 9), sounds somewhat like a magniloquent public rebuke of the sons of Zeruah, or an attempt to turn popular feeling against them. At the same time, it is evident that Shimei's plea would have lost its force, if David had not entered into separate secret negotiations with the tribe of Judah.

Ziba's motives in going to meet David need no comment. There can be little doubt that, well-informed as David must have been of all that had passed in Jerusalem, he could not but have known that the bearing and feelings of Mephibosheth had been the reverse of what his hypocritical servant had represented them (comp. 2 Samuel 19:24). All the more unjustifiable was his conduct towards the son of Jonathan. [The Talmud makes the

Edersheim Summarizes 2Samuel 19

following significant application: "In the hour when David said to Mephibosheth, Thou and Ziba shall divide the land, a Bath Kol (voice of God) came forth and said to him: Rehoboam and Jeroboam shall divide the kingdom" (Shabb. 56 b.).]

Both the language of irritation which he used towards him, and the compromise which he attempted (19:29), show that David felt, though he would not own, himself in the wrong. Indeed, throughout, David's main object now seemed to be to conciliate favor and to gain adherents - in short, to compass his own ends by his own means, which were those of the natural, not of the spiritual man; of the Oriental, though under the influence of religion, rather than of the man after God's own heart. For, at the risk of uttering a truism, we must insist that there are only two courses possible - either to yield ourselves wholly to the guidance of the Holy Spirit, or else to follow our natural impulses. These impulses are not such as we may, perhaps, imagine, or suppose them to have become under the influence of religion. For the natural man always remains what he had been - what birth, nationality, education, and circumstances had made him. This consideration should keep us from harsh and, probably, erroneous judgments of others, and may likewise serve for our own warning and instruction.

Happily, this history also presents a brighter picture. It is that of the grand patriarchal chieftain, Barzillai, who had supported David in his adversity, and now came, despite the weight of his years, to escort the king over the Jordan. No reward or acknowledgment did he seek - in fact, the suggestion seemed almost painful. A good and true man this, happy in his independence, though not too proud to allow his son Chimham to go to court - all the more that he had nothing to gain by it. May we not legitimately infer, that his conduct was influenced not merely by loyalty to his earthly sovereign, but by the recognition of the higher spiritual truths, and the hope for Israel and the world, symbolized by the reign of David. For nearly eighty years Barzillai had watched in distant Rogelim the varying fortunes of his loved people. He remembered the time when Samuel was "judge;" he recalled the hope enkindled in the hearts of Israel when, after the brilliant exploit in his own Jabesh-gilead, Saul was proclaimed king. He had followed the waning glory of that same Saul - for far and wide are tidings carried in the East, told by watch-fires, and borne from home to home - until hope had almost died out in his soul. Then came the story of David, and increasingly, as he followed his career, or when some one would repeat one of those new Psalms - so different from the old war-songs in which Jewish deeds of valor had been recorded - ascribing all to Jehovah, and making man of no account, it all seemed to mark a new period in the history of Israel, and Barzillai felt that David was indeed God's Anointed, the symbol of Israel's real mission, and the type of its accomplishment. And at last, after the shameful defeat of Israel and the sad death of Saul, he had hailed what had taken place in Hebron. The capture of Jerusalem, the erection of a central sanctuary there, and the subjection of Israel's enemies round about, would seem to him bright links in the same chain. And though David's sad fall must have grieved him to the heart, it could never have influenced his views of Absalom's conduct, nor yet shaken his own allegiance. And now that David's reign, so far as its spiritual bearing was concerned, was evidently coming to a close - its great results achieved, its spiritual meaning realized - he would feel that nothing could undo the past, which henceforth formed part of the spiritual inheritance of Israel, or rather of that of the world at large. And so, in the spirit of Simeon, when he had witnessed the incipient fulfillment of Israel's hopes, Barzillai was content to "turn back again" to his own city, to die there, and be laid in the grave of his father and mother, who had lived in times far more troubled than his own, and had seen but "far off" that of which he had witnessed the happy accomplishment.

On the other hand, we may, at this stage of our inquiries, be allowed to place by the side of Barzillai another representative man of that period. If Barzillai was a type of the spiritual, Joab was of the national aspect of Judaism. He was intensely Jewish, in the tribal meaning of the word, not in its higher, world-wide bearing, only Judaeen in everything that outwardly marked Judaism, though not as regarded its inward and spiritual reality.

Fearless, daring, ambitious, reckless, jealous, passionate, unscrupulous, but withal most loving of his country and people, faithful to, and, no doubt, zealous for his religion, so far as it was ancestral and national - Joab represented the one phase of Judaism, as Barzillai the other. Joab stands before us as a typical Eastern, or rather as the typical Eastern Judaeen. Nor is it without deep symbolical meaning, as we trace the higher teaching of history, that Joab, the typical Eastern Judaeen, - may we not say, the type of Israel after the flesh? - should, in carrying out his own purposes and views, have at last compassed his own destruction.

Edersheim Summarizes 2Samuel 19

David's difficulties did not end with the crossing of Jordan. On the contrary, they seemed rather to commence anew. He had been received by the tribe of Judah; a thousand Benjamites had come for purposes of their own; and probably a number of other tribesmen may have joined the king during his progress. [It is thus that we interpret the expression - "half the people of Israel" - in 2 Samuel 19:40. Of course, it must not be taken literally, as appears from the whole context] But the tribes, in their corporate capacity, had not been asked to take part in the matter, and both David and Judah had acted as if they were of no importance. Accordingly, when the representatives of Israel arrived in Gilgal, there was fierce contention between them and the men of Judah about this unjustifiable slight - the men of Judah being the more violent, as usual with those who do a wrong.

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 19

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

King David mourns the death of Absalom and ignores the army that saved him

The king is [clearly] agitated as he goes up to the roof-chamber over the gate, and he is weeping. While going up, he said, "My son, Absalom, my son, my son Absalom! Would that I had died instead of you, Absalom, my son, my son!"

The king was clearly agitated as he went up to the roof-chamber situated over the gate, and he began to weep when he could not be seen. As he went up, he kept saying, "Absalom, my son, my son—O that I might have died in your place, my son Absalom."

[It] was made known to Joab, "Listen, the king is weeping; in fact, he is mourning over Absalom."

Then a message was brought Joab: "Listen, the king is weeping; in fact, he is mourning because of the death of Absalom."

The victory in that day became mourning to all the people because they [lit., *the people*] heard in that day, [the message which] said, "The king is grieving because of [the death of] his son." The people went secretly in that day to go into the city, the people went secretly like [they are] ashamed [as if] retreating in war.

Consequently, the victory that day was turned to mourning for David's supporters because they heard that the king was grieving because of his son's death. Those in David's army went secretly that day into Mahanaim, as if they were the ones retreating in war.

The king covered his face and he [lit., *the king*] cried out with a loud voice, "My son, Absalom; Absalom, my son my son."

The king covered his face and cried out with a loud voice, "My son, Absalom; Absalom, my son my son."

Joab braces David

A Complete Translation of 2Samuel 19

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Joab then went in to the house [of] the king and he said, “You have put to shame today the faces of all your servants, those who saved your life today and the lives of your sons and daughters and the lives of your wives and the lives of your mistresses; for [you] love those who hate you and you hate those who love you; for you have made it clear today that your commanders and enlisted men [lit., *servants*] [mean] nothing to you. I know today that if Absalom [were] alive and all of us were dead, then [that would be] right in your eyes.

Joab then went into the house of the king and he said, “Today, you have shamed and humiliated all of your servants who saved your life today, as well as the lives of your sons and daughters, and your wives and mistresses. Apparently, you love those who hate you and you hate those who love you. By your self-centered actions today, you have made it obvious that your commanders and enlisted men mean nothing to you. In fact, I believe if Absalom were alive today and the rest of us dead, you would have preferred that.

Now go and speak to the understanding of your soldiers, for I swear by Y^ehowah that if you do not go, then no man will remain with you this night, and this evil [is] greater to you than all the evil which has come upon you from your youth until now.”

Now, therefore, go and speak to your soldiers—they will understand your being so conflicted—however, if you do not speak to them, then I swear by Jehovah that no man will remain with you this night, and that the evil of having no support among the people will be greater than any other evil which has come upon you from your youth until now.”

The king speaks to his army

So the king arose and sat at the gate [to the city] and all of the people were told [this, with an announcement that] said, “Observe, the king is sitting at the gate.” So the people came before the king.

So the king arose and sat at the gate to the city, and there was an announcement that went out to all the people, saying, “Be aware, the king now sits at the gate.” Therefore, all of the people came before King David.

The people in northern Israel discuss King David

At the same time [lit., *and*], Israel fled, each man to his tent.

Simultaneously, Israel fled, each man to his own tent.

All of the people in every tribe of Israel were quarreling, saying, “The king has delivered us from the hand of our enemies and he has saved us from the hand of Philistines.”

All of the people throughout Israel were at odds with one another, saying, variously, “In the past, it is the king who has delivered us from the hands of our enemies and from the Philistines.”

“But now he has fled out of the land away from Absalom.”

“Yes, but now he has fled out of this land, to get away from Absalom.”

“Furthermore, Absalom, whom we anointed over us, has died in battle; therefore, why do you [all] say nothing to return the king?”

“Well, Absalom, whom we anointed king over us, is now dead; so why is nothing being done to bring the king back?”

David sends a message to those in Judah

A Complete Translation of 2Samuel 19

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
King David sent [a message] to the priests, Zadok and Abiathar, which read [lit., <i>to say</i>], “Speak to the elders of Judah, [and] say, ‘Why are you the last to bring back the king to his house when the word of all Israel has come to the king [and] to his house? You [are] my brothers; you [are] my flesh and bone. Therefore, why are you the last to bring back the king?’”	While this was going on, King David sent a message to the priests, Zadok and Abiathar, which read: “Speak to the elders of Judah and say, ‘Why are you the last to bring the king back to his house, when the word has already gone out to all Israel, and to the king and to his house? You are my brothers; you are my flesh and blood. Therefore, why are you the last to bring back the king?’”
To Amasa, you will say, ‘Are you not my flesh and bone? Here, Elohim will do to me and there He will add, if you are not a commander of [my] army before me, henceforth, under [possibly, <i>instead of</i>] Joab.’ ”	To Amasa, you will say, ‘Are you not my flesh and bone? God will do evil to me here, and add to that there, if you are not a commander of my military, from hereon in, under Joab.’ ”
[By this,] David [lit., <i>he</i>] reached out to [or, <i>turns, seduces</i>] the heart of every man of Judah as [if] one man. Consequently, they sent [this message] to the king: “Return [to Judah], [both] you and your military men.”	By this message, David was able to sway the hearts of the men of Judah, as if one man. Consequently, they sent this message to him: “Please return to Judah with your army.”
Therefore, the king [began to] return and he came as far as the Jordan [River]. [The elders and other men of] Judah came to Gilgal to go to meet the king [and] to bring the king over the Jordan.	Therefore, the king began to return and he came as far as the Jordan River. The elders and other men of Judah went to Gilgal in order to meet the king and to bring him across the Jordan.
Shimei apologizes to David	
Shimei ben Gera, the Benjamite who [is] from Bahurim hustled and he came down with the men of Judah to meet King David (and 1000 men from Benjamin are with him).	Shimei ben Gera, the Benjamite from Behurim hustled on down from Benjamin with a thousand men to join with the men of Judah to meet King David.
Also, Ziba, the [former] servant of the house of Saul (with his 15 sons and 20 servants) had come to the Jordan [River] before the king.	Ziba, the former servant in Saul’s house, and his 15 sons and 20 servants, also came to the Jordan River before the king arrived.
The ferry to bring the house of the king crossed over and [was made available] to do [what is] right in his eyes.	A ferry was placed at the king’s disposal, to bring him and his family across the Jordan River.
Then Shimei ben Gera fell down before the king when he crossed over the Jordan. He said to the king, “Do not impute iniquity [or, <i>an offense</i>] to me, my adonai and [please] do not remember what your servant did on the day which my adonai the king went out from Jerusalem; [and please do not] think about this [lit., <i>let the king set (it) on his heart</i>]; for your servant knows that I [even I] sinned [against you]. Behold, I have come today—first of all the house of Joseph—to come to meet my adonai the king.”	Shimei, the son of Gera, was there to meet him as he was about to cross the Jordan, falling down before the king in reverence to him. He said, “Do not impute iniquity to me, my lord and please do not remember the things which your servant said and did when you were leaving Jerusalem. Please do not dwell on these things. I know what I did was very wrong. I have come to you this day, the first from all the house of Joseph, to meet my lord, the king.”

A Complete Translation of 2Samuel 19

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Abishai ben Zeruiah answered and said, "Will Shimei not be executed, based upon this—that he cursed the anointed one of Y ^e howah?"	Abishai, the son of David's sister Zeruiah, answered him and said, "Should Shimei not be executed for cursing the anointed one of Jehovah?"
But David said, "What [are] you [both] to me, [you] sons of Zeruiah; for you have, today, become my adversary. [Will any] man be executed today in Israel? Is it not obvious that I know today I [am] king over [all] Israel." Then the king told Shimei, "You will not die [today]." And the king swore [this] to him.	David said, "What is it with you two, sons of Zeruiah, to become my adversaries. No one is getting executed today. I am fully aware that I am king of Israel and could execute anyone I want to execute." Then the king told Shimei, "You will not be executed." And the king swore this to the man.
Mephibosheth and the king speak in Jerusalem	
Mephibosheth ben Saul came down to meet the king. He had not taken care of [lit., <i>done</i>] his feet or trimmed [lit., <i>done</i>] his mustache or washed his clothes from the day the king departed to the day which he came back in peace.	Mephibosheth, the son of Saul, came down to meet the king. To show his solidarity with David, he had not tended to his feet, trimmed his mustache or washed his clothes, starting on the day that the king left until the day that the king returned.
It was when he came to Jerusalem to meet the king that the king asked him, "Why didn't you go with me, Mephibosheth?"	When Mephibosheth went to Jerusalem to meet the king, the king asked him, "Why didn't you go with me in the first place, Mephibosheth?"
He answered, "My adonai the king, my [own] servant deceived me, for your servant said to him, 'Saddle for me an ass [the Hebrew reads, ... <i>your servant said, 'I will saddle for myself the ass...</i>] that I may ride her that I may go with the king.' (For your servant is lame)	He answered, "My lord the king, I was deceived by my own servant, for your servant said to him, 'Saddle the ass for me that I may ride it and go with the king;' (for your servant is lame)
He slandered your servant to my adonai the king, whereas [lit., <i>and</i>] my adonai the king [is] like an angel from Elohim. Therefore, do [what] is right in your estimation, for was not the house of my father indeed men of death to my adonai the king? But you placed your servant among the people [lit., <i>eaters</i>] at your table. So why is there a right to me to cry again to the king?"	Ziba slandered me to my lord the king, whereas you, my lord, have been like an angel from God. Therefore, do what you believe to be right. Wasn't the house of my father considered for death as rivals of my lord? Yet you placed me among the people at your dinner table. Therefore, I have no right to beg from you any additional benefits."
The King said to him, "Why do you continue speaking of your affairs? I have decided [that] you and Ziba will divide up the land."	The king then said to him, "Why do you continue to speak of your affairs? I have decided that you and Ziba ought to divide up the land where you live."
Mephibosheth said to the king, "Moreover, he may take it all when my adonai the king has come to his home in peace."	Mephibosheth said to the king, "As far as I'm concerned, he may take all of the land, since my lord the king has come back to his home in peace."
Barzillai speaks to the king of age and time	

A Complete Translation of 2Samuel 19

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Barzillai the Gileadite had come down from Rogelim, and he went across the Jordan with the king to escort him through the Jordan. Barzillai was very old—80 years old—and [it was] he [who] had sustained the king during his stay at Mahanaim, for he was a man [of] great wealth.	Barzillai the Gileadite came down from Rogelim and escorted King David across the Jordan. Barzillai was a very old man—he was 80 years old—and it was he who sustained King David during his stay at Mahanaim, for he was a man of great wealth.
The king said to Barzillai, “Come over with me and I will provide for you with me in Jerusalem.”	The king said to Barzillai, “Come over with me into Jerusalem, and I will provide employment for you there.”
Barzillai answered the king, “How many years of living [remain for] me that I should go up with the king [to] Jerusalem? I am 80 years old today. Do I distinguish between good and evil [or, <i>the right or wrong (decision to make right now)</i> or, <i>good and bad (according to the senses and not according to morality)</i>]? Oh that your servant could taste what I eat and what I drink. Oh that I could hear again the sound of a male choir and female singers. Why should your servant be another burden to my adonai the king?”	However, Barzillai answered the king, “Just how many years are left in my life that I should go up with the king to Jerusalem? Listen, I am 80 years old today. Am I still able to distinguish between good and bad? I wish that I could still taste that which I eat and drink. I wish that I could listen and enjoy music, but I cannot even distinguish men from women singing. Why should I simply be another burden to my lord the king?”
Your servant will pass over the Jordan a little ways with the king. Why should the king recompense me with this reward? Please allow your servant to return that I may die in my [own] city near the graves of my mother and father. [However], observe your servant, Chimham. He will go over with my adonai the king and you will do for him that which [is] good in your eyes.”	Your servant will cross over the Jordan River partway with the king. There is no reason why the king should give me any sort of a reward for doing my patriotic duty. Please allow your servant to return that I might die in my own home, and be buried in a grave near my parents. However, take a look at this man, Chimahm, who will go in my place. Let him accompany you to Jerusalem and do for him whatever you believe is right for his capabilities.”
The king answered, “[Then] Chimham will go over with me, and I will do for him [what is] good in your opinion. Furthermore, all that you approve by me I will do for you.”	The king answered, “Then Chimham will go over the Jordan with me, and I will do on his behalf what you determined to be good. Furthermore, whatever you approve, I will do on your behalf.”
The people crossed over the Jordan and the king crossed over [as well]. The king kissed Barzillai and blessed him, and then he returned to his place.	The people crossed over the Jordan along with the king. The king shook Barzillai’s hand and blessed him, and then each man returned to his own place.
Then the king passed through Gilgal, and Chimham passed through with him, along with all the people of Judah. They brought the king as well as half the people of Israel.	The king passed through Gilgal with Chimham and the people of Judah. They brought the king into Jerusalem and led half of Israel with him.
Interestingly enough [lit., <i>behold</i>], every man of Israel who came to the king said to the king, “How come our brothers, the men of Judah, have stolen [or, <i>deceived</i>] you?”	Every man of Israel who spoke directly to the king asked, “Why did our brothers, the men of Judah, deceive you?”

A Complete Translation of 2Samuel 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They brought the king and his household and all the men with David [across] the Jordan.	They brought and king and his household and his military across the Jordan.
Every man of Judah answered each man of Israel, "Because the king is near to us. And why has this matter angered you? Did we not [all] eat at the king's expense [lit., <i>from the king</i>]? If only he offered us a gift."	The men of Judah replied to the men of Israel, "More of us were able to gather because the king is nearer to where we live. Why does this thing anger you in the first place? Did we not all eat at the king's expense? Oh that he exalted all of us."
The men of Israel answered the men of Judah, saying, "We have ten shares in the king." "Furthermore, we are with David more than you." "Why do you despise us?" "Was not my word first to bring back my king?"	The men of Israel answered the men of Judah, saying, "We have ten shares in the king, because we are ten tribes; so David is more our king than yours." "Why do you treat us with such contempt?" "Did we not first call to bring the king back?"
But the words of the men of Judah were more stubborn and severe than the words of the men of Israel.	But the men of Judah were more stubborn and severe than the men of Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 33 (according to R. B. Thieme, Jr.). Also Psalm 38 and possibly 86.

R. B. Thieme, Jr. covered this chapter in lessons #631_0482 through 631_0486 of his **1972 David series**. Bob stopped with v. 8 of this chapter and never returned to 2Samuel. To complete the series, Bob taught Psalm 33 and the first part of Prov. 8.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction		Addendum
www.kukis.org		Exegetical Studies in Samuel