

# 2SAMUEL 20

2Samuel 20:1–26

Sheba ben Bichri's Revolution Against King David

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 20 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.

At this time, there a worthless man whose name was Sheba ben Bichri, who became well-known. He was from the tribe of Benjamin. He blew the trumpet and proclaimed, "My fellow Israelites, we have no portion in a land ruled by David; this son of Jesse does not provide for us our inheritance. Let us return to our homes in Israel, and consider our options there!" (2Sam. 20:1)

Amasa went to summon the army of Judah, but he did not complete this assignment within the 3 days that David gave him. David then said to Abishai, "Sheba the son of Bichri could do more evil to us than Absalom did. You must take my army and pursue after them, so that he does not find a city in which to take refuge and establish a permanent outpost." (2Sam. 20:5–6)

They were at the great stone, which is in Gibeon; and Amasa had come before Joab's armies. Joab was wearing his outer garment and his under garment, and upon him was a belt. There was a sword fastened on his hips in a sheath. When he came forth, the sword fell out. Joab greeted Amasa, saying, "Are you well, my brother?" Joab used his right hand to take a hold a Amasa's beard to kiss him, but Amasa did not notice the sword [or, dagger] that was in Joab's left hand. Joab then struck him in the abdomen and he poured out his bowels onto the ground and Amasa died. Afterward, Joab and Abishai resumed their pursuit of Sheba, the son of Bichri. (2Sam. 20:8–10)

Luke 22:47–48 While he was still speaking, suddenly a crowd appeared, and the man named Judas, one of the twelve, was leading them. He walked up to Jesus to kiss him. But Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" (The NET Bible)

Proverbs 27:6 Faithful are the wounds of a friend,  
but the kisses of an enemy are excessive. (The NET Bible)

Then [the wise woman of Abel] said [to Joab], "In ancient times, people would ask of the wise in Abel, and the answer would bring the matter to completion. I am a woman who wants peace and I am of the faithful in Israel. Yet you seem so willing to destroy the inheritance of Jehovah." (2Sam. 20:18–19)

[Joab responds to the woman] "Such is not the case. The problem is, Sheba ben Bichri, a man from the hill country, has rebelled against David the king. If you are can deliver just this one man over to me, then I will depart from your city."

The woman then said to Joab, "Listen, his head will be thrown over the wall to you." (2Sam. 20:21)

J. Vernon McGee: *Through all of these trials David is not crying aloud, nor is he whimpering. He knows that the Lord is dealing with him in the woodshed. Don't think that David got by with his sin, friend. He was severely punished. However, David loved God. Underneath the faith that failed was a faith that never failed. That's David, God's man, a man after God's own heart.*<sup>1</sup>

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<sup>1</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed February 15, 2014.

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- v. 19 [Two Interpretations of 2Samuel 20:18–19](#)
- v. 22 [The Doctrine of Wisdom](#)
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- v. 22 [Hajime Murai on the Chiasm of 2Samuel 20:1–22](#)
- v. 22 [Luther Seminary Chiasm](#)
- v. 24 [The Jehoshaphat’s of Scripture](#)
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- v. 25 [Comparing David’s Cabinet Members](#)
  
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- Addendum [Why 2Samuel 20 is in the Word of God](#)
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- Addendum [A Complete Translation of 2Samuel 20](#)
- Addendum [The Pulpit Commentary on What Lies Ahead in 2Samuel](#)
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**Pre-Introduction Links**

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

Chapters of the Bible Alluded To			
	<a href="#">2Samuel 17</a>	<a href="#">2Samuel 19</a>	

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

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

Definition of Terms	
<b>Chiasmus</b>	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
<b>Emendations</b>	An emendation is a correction by emending; a correction resulting from critical editing. It is the act of offering an improvement to replace a mistake; setting right. In relationship to the Bible, it is thought to be a place where the text of the Old Testament might be slightly different. Although Bulling speaks of the 18 emendations, this is not a set number.
<b>Interlocking Systems of Arrogance</b>	The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a believer who goes into interlocking systems of arrogance through one gate (or entrance), is likely to interlock with another cluster of sins if he remains out of fellowship. We have simple examples of this in life. A person might begin to smoke marijuana, which is illegal. Some time later, he may 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.
<b>Justice of God</b>	The righteousness of God is the principle of God’s integrity; and the justice of God is the application or the function of God’s integrity. Our point of contact with God is not His love but His justice. We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.
<b>Massorah</b>	The massorah is a varying number of lines of smaller writing, distributed between the upper and lower margins of the Biblical text. It contains information necessary to those who trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

### Definition of Terms

**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 *like*.

Some of these definitions are taken from

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

## An Introduction to 2Samuel 20

**Introduction:** 2Sam. 20 is easily divided into two separate sections: the revolution of Sheba ben Bichri and a list of those in David's cabinet after the revolutions. Since the latter list is so small, it is added on to this chapter rather than presented as a separate chapter.

Quite frankly, 2Sam. 20 is probably not going to be your favorite chapter in Scripture; it is probably no one's favorite chapter in Scripture. God's name, Y<sup>e</sup>howah, is mentioned one time, and there is precious little about the spiritual life, spiritual growth or God's involvement in the history of Israel. History has produced very little artwork related to this chapter; and you will not see any verse from this chapter superimposed over some wondrous photo of nature. This chapter reminds me very much of many chapters from the book of the Judges.

If you will recall, a whole series of events was based upon David's **sexual arrogance**, where he took the wife of a great soldier of his and then had that soldier killed. He used his authority over Joab, his lead general, to kill this man. We have seen what happened to David over the years, the pressures which God put upon him; but this chapter spends more time on Joab and how David's venture into the **interlocking systems of arrogance** affected those closest to him.

David, primarily with the help of Joab, put down the revolution of Absalom in the previous few chapters. However, there came to be a rift between the northern and southern kingdoms of Israel, setting the stage for their eventual dissolution. This rift began on a misunderstanding<sup>2</sup> in the previous chapter, and blossomed to a full-scale revolution.

One of the things which is important about a revolution is, *it is never about the little people*. A revolution is all about power, and in this case, it is about the power of Sheba ben Bichri. Generally speaking, life for the average person becomes quite horrible in a revolution (I write this in 2014, and we see this being played out all over the Middle East, sometimes foolishly called the Facebook revolution because many of the revolutionaries communicate via Facebook). Foolish people think that this is the prelude for democracies to break out all over the Middle East, but it is simply the prelude for a younger and more brutal administration to take over from those presently in power. Even the most controlled of the revolutions, the one taking place in Egypt, has involved a great deal of brutality and killing, and, at some point, the military, which has been holding it all together there, will have to step forward and end the revolting—and that may involve a great many more deaths.

<sup>2</sup> That is my educated guess; there is more information in 2Sam. 19.

The people of our country have been brainwashed into thinking that a righteous war is not; but that revolutions, in general, are good things. It is exactly the opposite; and this reveals just how much communist propaganda has infected our entire culture. Most of our righteous wars were against communism spreading; and most revolutions, until most recently, were all about overthrowing a non-communist government and replacing it with a communist government.

Sheba, in this chapter of 2Samuel, does not appear to have a real platform, which is typical of revolutionaries. They may spout a philosophy or align themselves with this or that political movement; but, when all is said and done, they want power. What they say, like most politicians, is merely a means to an end.

In this chapter, the hoi polloi strikes back. The common people decide to end the revolution themselves, and they do so by killing and beheading Sheba. Had they sided with and stayed with Sheba, it is likely that the entire city where he was staying would have been destroyed.

Revolution ends in three ways, essentially: (1) The establishment government soundly defeats the revolutionaries. (2) The new revolutionary leader places greater constraints upon the people under his control than did any previous leader. For most communist revolutions, there are far more people killed after the revolution than during the revolution. (3) The people themselves reject the revolutionary figure and all that he promises. The defeat of Absalom is an example of the first; the defeat of Sheba will be an example of the third.

There are a few difficulties in this and the previous chapter. Hopefully, the text here and the use of logic will lead us to the correct conclusions.

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

### The Principals of 2Samuel 20:1–22

Characters	Biographical Material
King David	King David is back in charge, and he has returned to Jerusalem.
Sheba ben Bichri	Sheba is a revolutionary who took advantage of a misunderstanding between north and south Israel which took place upon David's return and re-coronation.
Amasa	Amasa was the lead general against David in the Absalom revolution. David promoted him to lead general in his own army—apparently over Joab. This will prove to be a lousy appointment.
Abishai	Abishai is the second general under Joab, and Joab's brother.
Joab	Joab will kill Amasa and take over the lead of David's troops to put down the revolutionary, Sheba.
The wise woman of Abel	Sheba goes to Abel and Joab begins to besiege this city. A wise woman speaks to Joab to arrange a different way of ending this revolution.

The end of this chapter lists those in David's cabinet after the revolutions have been put down.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of 2Samuel 20

We have come to the very end of the results of David's entrance into the interlocking systems of arrogance

## The Prequel of 2Samuel 20

through the arrogance gate. His own son, Absalom, had rebelled against him and David has been living east of the Jordan River, much like a fugitive.

In 2Sam. 19, Joab has put down the Absalom revolution and King David has returned to Jerusalem. However, during this celebration, there appears to have been a misunderstanding between north and south Israel, and revolutionary Sheba ben Bichri takes advantage of this split and tries to use this to his own advantage.

It appears as if all Israel might still be ready to engage in a revolution.

### Chapter Outline

### Charts, Graphics and Short Doctrines

This prepares us for the insurrection of Sheba.

## The Expository Bible Summarizes the Events at the End of 2Samuel 19

DAVID was now virtually restored to his kingdom; but he had not even left Gilgal when fresh troubles began. The jealousy between Judah and Israel broke out in spite of him. The cause of complaint was on the part of the ten tribes; they were offended at not having been waited for to take part in escorting the king to Jerusalem. First, the men of Israel, in harsh language, accused the men of Judah of having stolen the king away, because they had transported him over the Jordan. To this the men of Judah replied that the king was of their kin; therefore they had taken the lead, but they had received no special reward or honour in consequence. The men of Israel, however, had an argument in reply to this: they were ten tribes, and therefore had so much more right to the king; and Judah had treated them with contempt in not consulting or co-operating with them in bringing him back. It is added that the words of the men of Judah were fiercer than the words of the men of Israel.

It is in a poor and paltry light that both sides appear in this inglorious dispute. There was no solid grievance whatever, nothing that might not have been easily settled if the soft answer that turneth away wrath had been resorted to instead of fierce and exasperating words. Alas! that miserable tendency of our nature to take offence when we think we have been overlooked, - what mischief and misery has it bred in the world! The men of Israel were foolish to take offence; but the men of Judah were neither magnanimous nor forbearing in dealing with their unreasonable humour. The noble spirit of clemency that David had shown awakened but little permanent response. The men of Judah, who were foremost in Absalom's rebellion, were like the man in the parable that had been forgiven ten thousand talents, but had not the generosity to forgive the trifling offence committed against them, as they thought, by their brethren of Israel. So they seized their fellow-servant by the throat and demanded that he should pay them the uttermost farthing. Judah played false to his national character; for he was not "he whom his brethren should praise."

What was the result? Any one acquainted with human nature might have foretold it with tolerable certainty. Given on one side a proneness to take offence, a readiness to think that one has been overlooked, and on the other a want of forbearance, a readiness to retaliate, - it is easy to see that the result will be a serious breach. It is just what we witness so often in children. One is apt to be dissatisfied, and complains of ill-treatment; another has no forbearance, and retorts angrily: the result is a quarrel, with this difference, that while the quarrels of children pass quickly away, the quarrels of nations or of factions last miserably long.

Much inflammable material being thus provided, a casual spark speedily set it on fire, Sheba, an artful Benjamite, raised the standard of revolt against David, and the excited ten tribes, smarting with the fierce words of the men of Judah, flocked to his standard. Most miserable proceeding! The quarrel had begun about a mere point of etiquette, and now they cast off God's anointed king, and that, too, after the most signal token of God's anger had fallen on Absalom and his rebellious crew. There are many wretched enough slaveries in this world, but the slavery of pride is perhaps the most mischievous and humiliating of all.

## The Expository Bible Summarizes the Events at the End of 2Samuel 19

And here it cannot be amiss to call attention to the very great neglect of the rules and spirit of Christianity that is apt, even at the present day, to show itself among professing Christians in connection with their disputes. This is so very apparent that one is apt to think that the settlement of quarrels is the very last matter to which Christ's followers learn to apply the example and instructions of their Master. When men begin in earnest to follow Christ, they usually pay considerable attention to certain of His precepts; they turn away from scandalous sins, they observe prayer, they show some interest in Christian objects, and they abandon some of the more frivolous ways of the world. But alas! when they fall into differences, they are prone in dealing with them to leave all Christ's precepts behind them. See in what an unlovely and unloving spirit the controversies of Christians have usually been conducted; how much of bitterness and personal animosity they show, how little forbearance and generosity; how readily they seem to abandon themselves to the impulses of their own hearts. Controversy rouses temper, and temper creates a tempest through which you cannot see clearly. And how many are the quarrels in Churches or congregations that are carried on with all the heat and bitterness of unsanctified men! How much offence is taken at trifling neglects or mistakes! Who remembers, even in its spirit, the precept in the Sermon on the Mount, "If any man smite thee on the right cheek, turn to him the other also"? Who remembers the beatitude, "Blessed are the peacemakers, for they shall be called the children of God"? Who bears in mind the Apostle's horror at the unseemly spectacle of saints carrying their quarrels to heathen tribunals, instead of settling them as Christians quietly among themselves? Who weighs the earnest counsel, "Endeavour to keep the unity of the Spirit in the bond of peace"? Who prizes our gracious Lord's most blessed legacy, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you"? Do not all such texts show that it is incumbent on Christians to be most careful and watchful, when any difference arises, to guard against carnal feeling of every kind, and strive to the very utmost to manifest the spirit of Christ? Yet is it not at such times that they are most apt to leave all their Christianity behind them, and engage in unseemly wrangles with one another? Does not the devil very often get it all his own way, whoever may be in the right, and whoever in the wrong? And is not frequent occasion given thereby to the enemy to blaspheme, and, in the very circumstances that should bring out in clear and strong light the true spirit of Christianity, is there not often, in place of that, an exhibition of rudeness and bitterness that makes the world ask, What better are Christians than other men?

But let us return to King David and his people. The author of the insurrection was "a man of Belial, whose name was Sheba." He is called "the son of Bichri, a Benjamite." Benjamin had a son whose name was Becher, and the adjective formed from that would be Bichrite; some have thought that Bichri denotes not his father, but his family. Saul appears to have been of the same family (see Speaker's Commentary in loco). It is thus quite possible that Sheba was a relation of Saul, and that he had always cherished a grudge against David for taking the throne which he had filled. Here, we may remark in passing, would have been a real temptation to Mephibosheth to join an insurrection, for if this had succeeded he was the man who would naturally have become king. But there is no reason to believe that Mephibosheth favoured Sheba, and therefore no reason to doubt the truth of the account he gave of himself to David. The war-cry of Sheba was an artful one - "We have no part in David, neither have we inheritance in the son of Jesse." It was a scornful and exaggerated mockery of the claim that Judah had asserted as being of the same tribe with the king, whereas the other tribes stood in no such relation to him. "Very well," was virtually the cry of Sheba - "if we have no part in David, neither any inheritance in the son of Jesse, let us get home as fast as possible, and leave his friends, the tribe of Judah, to make of him what they can." It was not so much a setting up of a new rebellion as a scornful repudiation of all interest in the existing king. Instead of going with David from Gilgal to Jerusalem, they went up every man to his tent or to his home. It is not said that they intended actively to oppose David, and from this part of the narrative we should suppose that all that they intended was to make a public protest against the unworthy treatment which they held that they had received. It must have greatly disturbed the pleasure of David's return to Jerusalem that this unseemly secession occurred by the way. A chill must have fallen upon his heart just as it was beginning to recover its elasticity. And much anxiety must have haunted him as to the issue - whether or not the movement would go on to another insurrection like Absalom's; or whether, having discharged their dissatisfied feeling, the people of Israel would return sullenly to their allegiance.

Nor could the feelings of King David be much soothed when he re-entered his home. The greater part of his



## The Expository Bible Summarizes the Events at the End of 2Samuel 19

family had been with him in his exile, and when he returned his house was occupied by the ten women whom he had left to keep it, and with whom Absalom had behaved dishonourably. And here was another trouble resulting from the rebellion that could not be adjusted in a satisfactory way. The only way of disposing of them was to put them in ward, to shut them up in confinement, to wear out the rest of their lives in a dreary, joyless widowhood. All joy and brightness was thus taken out of their lives, and personal freedom was denied them. They were doomed, for no fault of theirs, to the weary lot of captives, cursing the day, probably, when their beauty had brought them to the palace, and wishing that they could exchange lots with the humblest of their sisters that breathed the air of freedom. Strange that, with all his spiritual instincts, David could not see that a system which led to such miserable results must lie under the curse of God!

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

### Chapter Outline

### Charts, Maps and Short Doctrines

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

### The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
[1085 B.C.]	1040 B.C.	[1055 B.C.]	Ruth 4:22	David is born.
1062 B.C.		1029 B.C.	1Sam. 17	David defeats Goliath.
1055 B.C. (c. 1010 B.C.)	1010 B.C.	1025 B.C.	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 <b>David was 30 years old when he began to reign. He reigned 40 years.</b>
1048 B.C. (c. 1004 B.C.)	1003 B.C.	1018 B.C.	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
1035 B.C.		1005 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
1024 B.C.	979–961 B.C. (?)	994–993 B.C.	2Sam. 15–17	Absalom rebels against David.
1023 B.C.			2Sam. 18:1–19:8	Absalom's rebellion is put down and Absalom is killed.
1023 B.C.			2Sam. 19:9–20	David returns to Jerusalem.
			2Sam. 20:1–3	David returns to Jerusalem; Sheba ben Bichri prepares to revolt against David.
1022 B.C.			2Sam. 20:4–13	Joab kills Amasa.
			2Sam. 20:14–22	Joab puts down Sheba's rebellion.

[Chapter Outline](#)

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**A Synopsis of 2Samuel 20**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

How do the clouds return after the rain! No sooner is one of David's troubles over than another arises, as it were out of the ashes of the former, wherein the threatening is fulfilled, that the sword should never depart from his house.

**Matthew Henry's Alternative Outline to 2Samuel 20**

- I. I. Before he reaches Jerusalem a new rebellion is raised by Sheba (2Sam. 20:1, 2Sam. 20:2).
  - II. His first work, when he comes to Jerusalem, is to condemn his concubines to perpetual imprisonment (2Sam. 20:3).
  - III. Amass, whom he entrusts to raise an army against Sheba, is too slow in his motions, which puts him into a fright (2Sam. 20:4–6).
  - IV. One of his generals barbarously murders the other, when they are taking the field (2Sam. 20:7–13).
  - V. Sheba is at length shut up in the city of Abel (2Sam. 20:14, 2Sam. 20:15), but the citizens deliver him up to Joab, and so his rebellion is crushed (2Sam. 20:16–22).
- The chapter concludes with a short account of David's great officers (2Sam. 20:23–26).

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 20 (chapter summary).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Although the end of 2Sam. 19 leads directly into this chapter, the first part of this chapter is in itself a literary unit. It will begin with a trumpet call and end with a trumpet call. It was probably observed by and recounted by the same person from beginning to end. For this reason, it is clear to see why it stands on its own.

Joab's military position is difficult to ascertain for several reasons: (1) It does appear as if David demoted Joab in the previous chapter; and there is evidence of that in this chapter. (2) However, the soldiers continue to recognize Joab's authority as their general. (3) Furthermore, God appears to continue to recognize Joab as David's lead general.

As an aside, R. B. Thieme, Jr. concluded his series on David prior to this chapter.

[Chapter Outline](#)

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## Sheba's Revolution

### Preparation for the Revolution

Kukis slavishly literal:

And there is named a man without value and his name [is] Sheba ben Bichri, a man of Benjamin. And so he blows in the trumpet and so he says, “[There is] not to us a portion in David; and [there is] no inheritance to us in a son of Jesse. A man to his tents [possibly, every man to his gods], Israel!”

2Samuel  
20:1

Kukis moderately literal:

[At this time] there is known [lit., *named*] a worthless man whose name is Sheba ben Bichri, a man [from the tribe] of Benjamin. He blew the trumpet and proclaimed, “[There is] no portion for us in David; and [there is] no inheritance for us in [this] son of Jesse. Every man to his tents [possibly, to *his gods*], O Israel!”

Kukis not so literal:

At this time, there a worthless man whose name was Sheba ben Bichri, who became well-known. He was from the tribe of Benjamin. He blew the trumpet and proclaimed, “My fellow Israelites, we have no portion in a land ruled by David; this son of Jesse does not provide for us our inheritance. Let us return to our homes in Israel, and consider our options there!”

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>3</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

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

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

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

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<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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 there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.
Masoretic Text (Hebrew)	And there is named a man without value and his name [is] Sheba ben Bichri, a man of Benjamin. And so he blows in the trumpet and so he says, "[There is] not to us a portion in David; and [there is] no inheritance to us in a son of Jesse. A man to his tents, Israel!"
Peshitta (Syriac)	AND there happened to be there a wicked man, whose name was Shamo, the son of Bichri, a Benjamite; and he blew a trumpet and said, We have no portion in David, neither have we an inheritance with the son of Jesse; every man to his tents, O Israel!
Septuagint (Greek)	And there was a transgressor there, and his name was Sheba, a Benjamite, the son of Bichri: and he blew the trumpet, and said, We have no portion in David, neither have we any inheritance in the son of Jesse: to your tents, O Israel!
Significant differences:	No significant differences.

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

Common English Bible	<b>Sheba's rebellion</b> Now a despicable man named Sheba, Bichri's son, from Benjamin, was also there. He sounded the trumpet and said: "We don't care about David! We have no stake in Jesse's son! Go back to your homes, Israel!"
Contemporary English V.	A troublemaker from the tribe of Benjamin was there. His name was Sheba the son of Bichri, and he blew a trumpet to get everyone's attention. Then he said, "People of Israel, David the son of Jesse doesn't belong to us! Let's go home."
Easy English	<b>Sheba opposes David</b> Sheba, the son of Bicri, happened to be there. He came from the *tribe of Benjamin. He was a wicked man. He blew a *trumpet and he shouted, `We will not join with David. We do not want to associate with the son of Jesse! People of *Israel, prepare to fight!
Easy-to-Read Version	At that place, there was a man named Sheba son of Bicri. Sheba was a good-for-nothing troublemaker from the family group of Benjamin. Sheba blew a trumpet {to gather the people together}. Then he said,... My e-sword version just stops right there.

Good News Bible (TEV)	There happened to be in Gilgal a worthless character named Sheba son of Bikri, of the tribe of Benjamin. He blew the trumpet and called out, "Down with David! We won't follow him! Men of Israel, let's go home!"
<i>The Message</i>	Just then a good-for-nothing named Sheba son of Bicri the Benjaminite blew a blast on the ram's horn trumpet, calling out, We've got nothing to do with David, there's no future for us with the son of Jesse! Let's get out of here, Israel--head for your tents!
New Berkeley Version	About 979 B.C. Now there happened to be there a worthless fellow named Sheba the son of Bichri, of Benjamin, who blew the trumpet, saying, "In David we'll have no more part; in Jesse's last son, nor a share! Depart, Israel's men, to your tents [Meaning, each man independent in his own home.]"
New Century Version	<b>Sheba Leads Israel Away from David</b> It happened that a troublemaker named Sheba son of Bicri from the tribe of Benjamin was there. He blew the trumpet and said: "We have no share in David! We have no part in the son of Jesse! People of Israel, let's go home!"
New Living Translation	<b>The Revolt of Sheba</b> There happened to be a troublemaker there named Sheba son of Bicri, a man from the tribe of Benjamin. Sheba blew a ram's horn and began to chant: "Down with the dynasty of David! We have no interest in the son of Jesse. Come on, you men of Israel, back to your homes!"
The Voice	A worthless troublemaker, Sheba the Benjaminite, the son of Bichri, blasted a trumpet <i>and silenced everyone</i> . <b>Sheba:</b> We don't have any share in David, no interest in the son of Jesse! Israel, let's go back to our tents <i>and show loyalty to only our own tribes!</i>

#### Partially literal and partially paraphrased translations:

American English Bible	Well, there was a man who was referred to as the Son of a Lawbreaker. His name was SabeE, and he was the son of BoChori, a BenJaminite. He then blew his horn and shouted: 'David [doesn't have any respect] for us, nor does the son of Jesse have an inheritance for us. So men of IsraEl; let's return to our tents!'
Beck's American Translation	There happened to be a scoundrel by the name of Sheba, Bichri's son, a Benjamite. He blew a horn and announced, "We have nothing to do with David. There's nothing for us in Jesse's son. Everybody in Israel, go home!"
Christian Community Bible	<b>Sheba rebels against David</b> There happened to be there a base fellow named Sheba, son of Bichri, a Benjaminite, who sounded the trumpet and said, "We have nothing to do with David. What can we expect from the son of Jesse? Go back, O Israelites, each man to his home!" 1K 12:16
<i>God's Word</i> <sup>TM</sup>	A good-for-nothing man by the name of Sheba, Bichri's son, from the tribe of Benjamin happened to be at Gilgal. He blew a ram's horn to announce, "We have no share in David's kingdom. We won't receive an inheritance from Jesse's son. Everyone to his own tent, Israel!"
New Advent (Knox)Bible	It chanced that there was a turbulent fellow there, called Seba, son of Bochri, from Benjamin, who now sounded his trumpet and raised the cry: David, then, is none of ours; not for us the son of Jesse; go back, men of Israel, to your homes!
New American Bible (2011) <sup>4</sup>	<i>Sheba's Rebellion.</i>

<sup>4</sup> Also called the revised edition.

Now a scoundrel named Sheba, the son of Bichri, a Benjaminite, happened to be there. He sounded the horn and cried out,  
 "We have no share in David,  
 nor any heritage in the son of Jesse.  
 Everyone to your tents, O Israel!" 1 Kgs 12:16.

NIRV

**Sheba Tells Israel Not to Follow David**

An evil man who always stirred up trouble happened to be in Gilgal. His name was Sheba, the son of Bicri. Sheba was from the tribe of Benjamin. He blew his trumpet. Then he shouted,

"We don't have any share in David's kingdom!

Jesse's son is not our king!

Men of Israel, every one of you go back home!"

New Jerusalem Bible

Now there happened to be a scoundrel there called Sheba son of Bichri, a Benjaminite, who sounded the trumpet and shouted: We have no share in David, we have no heritage in the son of Jesse. Every man to his tents, O Israel!

New Simplified Bible

A worthless character named Sheba son of Bikri lived at Gilgal. He was of the tribe of Benjamin. He blew the trumpet and called out: »Down with David! We will not follow him! Men of Israel, let us go home!«

Today's NIV

**Sheba Rebels Against David**

Now a troublemaker named Sheba son of Bikri, a Benjamite, happened to be there. He sounded the trumpet and shouted, "We have no share in David, no part in Jesse's son! Everyone to your tents, Israel!"

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

Ancient Roots Translinear

A worthless man named Sheba, the son of Bichri, a *Ben jamite* visited there. He blew a shofar and said, "We have no portion in David, no inheritance in the son of Jesse. A man to his tents, Israel!"

Bible in Basic English

Now by chance there was present a good-for-nothing person named Sheba, the son of Bichri, a Benjamite: and he, sounding the horn, said, We have no part in David, or any interest in the son of Jesse: let every man go to his tent, O Israel.

The Expanded Bible

**Sheba Leads Israel Away from David**

It happened that a ·troublemaker [scoundrel; worthless fellow] named Sheba son of Bicri from the tribe of Benjamin was there. He blew the ·trumpet [ram's horn] and said:

"We have no ·share [interest; portion] in David!

We have no ·part [inheritance; heritage] in the son of Jesse!

People of Israel, ·let's go home [<sup>l</sup>everyone to your tents]!"

Ferar-Fenton Bible

**Second Revolt of the Ten Tribes (B.C. 1022)**

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." A portions of the previous verse is included for context.

HCSB

Now a wicked man, a Benjaminite named Sheba son of Bichri, happened to be there. He blew the ram's horn and shouted: We have no portion in David, no inheritance in Jesse's son. Each man to his tent, Israel!

NET Bible®

*Sheba's Rebellion*

Now a wicked man [Heb "a man of worthlessness."] named Sheba son of Bicri, a Benjaminite [The expression used here יְמִינִי (yemini) is a short form of the more common "Benjamin." It appears elsewhere in 1Sam. 9:4 and Est. 2:5. Cf. 1Sam. 9:1.], happened to be there. He blew the trumpet [Heb "the shofar" (the ram's horn trumpet). So also 2Sam. 20:22.] and said,  
 "We have no share in David;

we have no inheritance in this son of Jesse!

Every man go home [The Masoretic Text (MT) reads וַיֵּלְחָלַב (le'ohalav, "to his tents"). For a similar idiom, see 2Sa\_19:9. An ancient scribal tradition understands the reading to be וַיֵּלְחָבָּ (le'lohav, "to his gods"). The word is a tiqqun sopherim, and the scribes indicate that they changed the word from "gods" to "tents" so as to soften its theological implications. In a consonantal Hebrew text the change involved only the metathesis of two letters.], O Israel!" When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011

### Sheba rebels against David

Now a troublemaker named Sheba son of Bikri, a Benjaminite, happened to be there. He sounded the trumpet and shouted,

"We have no share [S Ge 31:14] in David [S Ge 29:14; 1Ki 12:16],  
no part in Jesse's son! [1Sa 22:7-8]  
Every man to his tent, Israel!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There happened to be there a scoundrel whose name was Sheva the son of Bikhri, a Binyamini. He sounded the shofar and said, "We have no share in David, no inheritance in the son of Yishai; so, Isra'el, every man to his tent!"
exeGesex companion Bible	<b><u>SHEBA REBELS</u></b> And so be a man, called of Beli Yaal, his name is Sheba the son of Bichria a Ben Yaminiy: and he blasts a shophar and says, We have neither allotment in David nor inheritance in the son of Yishay: every man to his tents, O Yisra El.
Orthodox Jewish Bible	And there happened to be there an ish Beliyaal [rebel], shmo Sheva Ben Bichri an ish from Binyamin; and he blew a shofar, and said, We have no chelek in Dovid, neither have we nachalah in Ben Yishai; every ish to his ohal, O Yisroel.
<i>The Scriptures</i> 1998	And there came to be a man of Beliya'al, whose name was Sheba son of Bikri, a Binyamite. And he blew a ram's horn, and said, "We have no part in Dawid, nor do we have inheritance in the son of Yishai – each one to his tents, O Yisra'el!"

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

<i>The Amplified Bible</i>	There happened to be there a base <i>and</i> contemptible fellow named Sheba son of Bichri, a Benjamite. He blew a trumpet and said, We have no portion in David and no inheritance in the son of Jesse! Every man to his tents, O Israel!
<i>Emphasized Bible</i>	Now, in that place, there happened to be an abandoned man, whose name, was Sheba son of Bichri, a man of Benjamin,—so he blew a horn, and said—We have no share in David, Nor inheritance have we in the son of Jesse, Every man to his home, O Israel!
English Standard Version	Now there happened to be there a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said, "We have no portion in David, and we have no inheritance in the son of Jesse; every man to his tents, O Israel!"
English Standard V. – UK	<b>The Rebellion of Sheba</b> Now there happened to be there a worthless man [See Deut. 13:13], whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said,

"We have no portion in David [2Sam. 19:43],  
and we have no inheritance in the son of Jesse;  
every man to his tents [ver. 22; 1 Kgs. 12:16; 2 Chr. 10:16], O  
Israel!"

The Geneva Bible	And there happened to be [Where the ten tribes contended against Judah.] there a man of Belial, whose name [was] Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David [As they of Judah say.], neither have we inheritance in the son of Jesse [He thought by speaking contemptuously of the king, to stir the people farther to sedition, or else by causing Israel to depart, thought that they of Judah would have esteemed him less.]: every man to his tents, O Israel.
Green's Literal Translation	And a man of worthlessness happened to be there, and his name was Sheba, the son of Bichri, a man of Benjamin. And he blew the ram's horn and said, We have no part in David, and we have no inheritance in the son of Jesse. Each man to his tents, O Israel.
Kretzmann's Commentary	The Murder of Amasa And there happened to be there a man of Belial, a vain and worthless scoundrel, whose name was Sheba, the son of Bichri, a Benjamite, evidently one of the rabid party of Saul; and he blew a trumpet, as a call to all those who thought as he did on account of the strained relations between Judah and Israel, and said, we have no part in David, neither have we inheritance in the son of Jesse, the northern tribes had nothing in common with him, nothing to do with him; every man to his tents, O Israel! It was a call to rebellion.
NASB	<b>Sheba's Revolt</b> Now a worthless fellow [2 Sam 16:7] happened to be there whose name was Sheba, the son of Bichri [Gen 46:21], a Benjamite; and he blew the trumpet and said, "We have no portion [2 Sam 19:43; 1 Kin 12:16] in David, Nor do we have inheritance in the son of Jesse [1 Sam 22:7-9]; Every man to his tents [1 Sam 13:2; 2 Sam 18:17; 2 Chr 10:16], O Israel!"
New King James Version	<b>The Rebellion of Sheba</b> And there happened to be there a rebel,[a] whose name was Sheba the son of Bichri, a Benjamite. And he blew a trumpet, and said: "We have no share in David, Nor do we have inheritance in the son of Jesse; Every man to his tents, O Israel!"
New RSV	Now a scoundrel named Sheba son of Bichri, a Benjaminite, happened to be there. He sounded the trumpet and cried out, "We have no portion in David, no share in the son of Jesse! Everyone to your tents, O Israel!"
Young's Updated LT	And there has been called there a man of worthlessness, and his name is Sheba, son of Bichri, a Benjamite, and he blows with a trumpet, and says, "We have no portion in David, and we have no inheritance in the son of Jesse; each to his tents, O Israel."
<b>The gist of this verse:</b>	Another rebellion quickly arises, led by Sheba the son of Bichri. He complains that they have no inheritance in David.



## 2Samuel 20:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
qârâ' (אָרַק) [pronounced <i>kaw-RAW</i> ]	<i>to meet; to meet unexpectedly; to have been met, to have encountered</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7122 & #7125 BDB #896
The homonym for this word is found below:			
qârâ' (אָרַק) [pronounced <i>kaw-RAW</i> ]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]; to be read aloud, to be recited</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7121 BDB #894
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
The next word is actually a combination of two words:			
b <sup>e</sup> îy (יֵלֵךְ) [pronounced <i>b<sup>e</sup>LEE</i> ]	<i>not, without</i>	negative particle/substantive	Strong's #1097 BDB #115
yâ'al (אֵל) [pronounced <i>yaw-GAHL</i> ]	<i>to profit, to benefit, to avail</i>	Hiphil verb	Strong's #3276 BDB #418
Together, b <sup>e</sup> îy + yâ'al form b <sup>e</sup> îyya'al (יֵלֵךְ אֵל) [pronounced <i>b<sup>e</sup>lee-YAH-ğah</i> ], which means <i>without value, no profit</i> ; and it is transliterated <i>Belial</i> . It is separately identified as Strong's #1100 BDB #116.			
b <sup>e</sup> îyya'al (יֵלֵךְ אֵל) [pronounced <i>b<sup>e</sup>lee-YAH-ğah</i> ]	<i>without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated <i>Belial</i></i>	masculine singular noun	Strong's #1100 BDB #116

**Translation:** [At this time] there is known [lit., named] a worthless man... There are a variety of ways that this phrase is translated; and there are two verbs which are spelled the same, either of which may be used here. The idea is, this man breaks out onto the scene; this man becomes known. Just as Absalom had been talked about by many people in the past, so this man is talked about.

However, this is a good-for-nothing, anti-authoritarian, power-hungry jerk. In many ways, this describes perhaps half of the politicians in Washington and Austin.<sup>5</sup>

It is fascinating that, in many cases, there are moral judgments made in the Bible, and sometimes they are withheld. God's opinion of this man is quite clear: he is *worthless, lacking in character, wicked, valueless*. This often describes the revolutionary. However, later on in this chapter, Joab will kill Amasa; and there we would

<sup>5</sup> I live in Texas.

expect God to weigh in on the rightness or wrongness of that act, but He does not. It is just stated very matter-of-factly, without commentary.

J. Vernon McGee: *Sheba is called "a man of Belial," which means he is a rabble-rouser.*<sup>6</sup>

## 2Samuel 20:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
These two words can be reasonably translated <i>whose name is, and whose name is</i> . The verb <i>to be</i> is implied.			
Sheba' (שֵׁבַע) [pronounced <i>SHEH-bahg</i> ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114
'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
Ben y <sup>e</sup> mîynîy (בְּנֵי־יְמִינִי) [pronounced <i>ben-y<sup>e</sup>mee-NEE</i> ]	<i>son of [my] right hand and is rendered Benjamite</i>	gentilic adjective	Strong's #1145 BDB #122

This is actually spelled here y<sup>e</sup>mîynîy (יְמִינִי) [pronounced *y<sup>e</sup>mee-NEE*]. There are several ways that this tribe is referred to, and this is one of them.

The NET Bible footnote: The expression used here יְמִינִי (yemini) is a short form of the more common "Benjamin." It appears elsewhere in 1Sam. 9:4 and Est. 2:5. Cf. 1Sam. 9:1.<sup>7</sup>

**Translation:** ...whose name [is] Sheba ben Bichri, a man [from the tribe] of Benjamin. The name of this revolutionary is Sheba the son of Bichri, and he comes from the tribe of Benjamin.

Benjamin, for about 40 years, was the ruling tribe of Israel. David has only ruled for about 25 years over northern Israel. There are some who never quite got over that. King Saul may be dead and gone; and Absalom's revolt over, but there are still some men who see David's weakness and they hope to exploit it to their own advantage.

<sup>6</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed February 15, 2014.

<sup>7</sup> The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); by e-sword; 2Sam. 20:1 (footnote).

It is possible the *ben Bichri* could mean that he is a descendant of Becher, one of the sons of Benjamin.<sup>8</sup> This opens up an interesting can of worms, as Becher is clearly one of Benjamin's sons (Gen. 46:21); but this line is not spoken of later on (Num. 26:38 1Chron. 8:1). Did this line nearly die out? Did they distinguish themselves as particularly heinous?

Furthermore, as has been noted in the introduction, there was a serious rift between northern and southern Israel, those in the north feeling that they were slighted by the people of Judah. So the right revolutionary is able to lead some of these people away from their allegiance to King David.

The Bible states this man's full name and lineage right up front. He has no plan to better protect Israel. His plan is all about himself. The fact that he is a Benjamite is something which he can use to his advantage, among a people who have become soured toward Judah—but bear in mind, the key to all of this is power lust.

From Jamieson, Fausset and Brown: *Though nothing is known of this man, he must have been a person of considerable power and influence, before he could have raised so sudden and extensive a sedition. He belonged to the tribe of Benjamin, where the adherents of Saul's dynasty were still numerous; and perceiving the strong disgust of the other tribes with the part assumed by Judah in the restoration, his ill-designing heart resolved to turn it to the overthrow of David's authority in Israel.*<sup>9</sup>

**Application:** Today, politicians are much more astute than this. Today, they want you to think of them as just a man of the people, someone you might have a beer with. They want you to think they are on your side; that they are thinking about you and your needs; but what they really want is the power and the adulation. If you, Joe Blow, happen to fall by the wayside as he takes power, so be it. If their policies destroy your business, as they pursue their own legacy, so be it.

### 2Samuel 20:1c

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
tâqa' (תָּקַע) [pronounced <i>taw-KAHG</i> ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shôwphâr (שׁוֹפָר) (also שֹׁפָר) [pronounced <i>shoh-FAWR</i> ]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051

**Translation:** **He blew the trumpet...** This blowing of the trumpet suggests that Sheba has been cultivating a guerilla army, and he is calling them now to action.

<sup>8</sup> Suggested by *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:1.

<sup>9</sup> From <http://studylight.org/com/jfb/view.cgi?book=2sa&chapter=020> accessed February 15, 2014.

## 2Samuel 20:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ēyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lāmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person masculine plural suffix	No Strong's # BDB #510
chēleq (חֵלֶק) [pronounced <i>KHAY-lek</i> ]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular noun	Strong's #2506 (and #2511) BDB #324
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...and proclaimed, “[There is] no portion for us in David;... Every movement has to have a theme, and often this theme speaks of being disenfranchised by the powers that be. Sheba is saying, “We have no place in the kingdom of David. He does not consider us.”

Or, as Poole expressed it: *the tribe of Judah have monopolized the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king.*<sup>10</sup>

You may recall that there was a celebration in the previous chapter, sort of a re-ordination of King David; but only half of those from northern Israel were able to attend. Apparently, the festivities all began too quickly for them to all get down there and take part. It is this snub—although likely unintentional—which Sheba plays upon.

**Application:** This is common, and we saw this in the 2008 presidential election. Dozens of people were paraded before the American people by the Democratic party, people who were *victims of system*. The Democratic party was offering a new way, to lead away from such victimhood. There would be free or reduced-cost healthcare, provided by the government. There would be a more compassionate president. This is exactly what Sheba was

<sup>10</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:1.

selling. The people he spoke to were disenfranchised; they had no place in David's America. Sheba was offering them a new way.

### 2Samuel 20:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
lô <sup>3</sup> (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
nachălâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i> ]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person masculine plural suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yîshay (יֵשַׁי) [pronounced <i>yee-SHAH-ee</i> ]	<i>I possess; transliterated Jesse</i>	masculine proper noun	Strong's #3448 BDB #445

Also spelled ʾîyshay (אִישַׁי) [pronounced *ee-SHAH-ee*].

**Translation:** ...and [there is] no inheritance for us in [this] son of Jesse. "Does this king make you feel like you do not belong? We are a people without a country!" is what he is saying.

Sheba's entire rationalization for revolution is stated here: "[There is] no portion for us in David; and [there is] no inheritance for us in [this] son of Jesse." The key is, he wanted power for himself. All he needed to do was to gather people together who were also aggrieved. He did not need to have actual grievances and his approach to solving these problems.

My guess is, there is no actual set of problems directly caused by David which existed, which could be enumerated by Sheba (unlike, for instance, our [Declaration of Independence](#), which listed the grievances of the colonists).

*He*, in every sentence, refers to King George of England.

### The Grievances of the Declaration of Independence

He has refused his Assent to Laws, the most wholesome and necessary for the public good.  
 He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.  
 He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to

## The Grievances of the Declaration of Independence

tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In the next paragraph, they write: *In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.*

I list this for two reasons: (1) so that you can see what a real list of grievances looks like and (2) every person in America ought to have read their constitution and declaration of independence on many occasions and at many ages.

Unfortunately, many of our schools have boiled this down to *taxation without representation*, which is on the list, but it is certainly not #1 on this list.

From [http://www.archives.gov/exhibits/charters/declaration\\_transcript.html](http://www.archives.gov/exhibits/charters/declaration_transcript.html) accessed February 3, 2014.

## Chapter Outline

## Charts, Maps and Short Doctrines

**Application:** It ought to be clear that, the colonists had a list of specific grievances; what Sheba ben Bichri has is a slogan. For our thought-challenged society today, both parties have a list of items which they support or offer to repeal; but both parties also come up with a slogan, which drives the election every bit as much as an enumeration of their tenets.

**Application:** I recall questioning a college-educated friend of mine why she had voted for Barack Obama back in 2008. When it came to specifics, she told me that he stood for *hope and change*. Really; she said that. College-educated. And she told me that she had studied the candidates. If you were to drill down on the voters in any election, my guess is about half of them would give a similar response, from either party. So we today have much more in common with Sheba ben Bichri than we do with our founding fathers. We are motivated by slogans today; just as Sheba motivated the revolutionaries in his day.

G. Campbell Morgan on the phrase "We have no share in David, nor do we have an inheritance in the son of Jesse" as Sheba's slogan: *The story should teach us that popular and plausible catchwords ought to be received and acted upon with great caution.*<sup>11</sup> In other words, when you hear a politician offer *hope and change*, don't be so easily taken in.

It should be added that, when you think that you are studying the internet or newspapers or newscasts for information, upon which you will make a decision, bear in mind that most of these arenas—particularly newscasts—are mere advocacy groups doctored to appear as if they are purveyors of news.

### 2Samuel 20:1f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of</i> [when followed by a genitive of a place]; <i>companion of, soldier of, follower of</i> [when followed by a genitive of king, leader, etc.]; <i>anyone, someone, 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 l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #168 BDB #13

<sup>11</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 20:1–2.

## 2Samuel 20:1f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible note here: The Masoretic Text (MT) reads וַיְלֹחֲבֵהוּ (le'ohalav, "to his tents"). For a similar idiom, see 2Sam. 19:9. An ancient scribal tradition understands the reading to be וַיְלֹהֲבֵהוּ (le'lohav, "to his gods"). The word is a tiqqun sopherim, and the scribes indicate that they changed the word from "gods" to "tents" so as to soften its theological implications. In a consonantal Hebrew text the change involved only the metathesis of two letters.<sup>12</sup></p>			
<p>Bullinger claims<sup>13</sup> this has occurred on several occasions: 2Sam. 20:1 1Kings 12:16 2Chron. 10:16; and that the change is brought about by simply transposing two letters in the Hebrew. So, Bullinger asserts that <i>to his gods</i> is the primitive text.</p>			
<p>Yis<sup>e</sup>rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]</p>	<p><i>God prevails; contender; soldier of God; transliterated Israel</i></p>	<p>masculine proper noun</p>	<p>Strong's #3478 &amp; #3479 BDB #975</p>

**Translation:** *Every man to his tents* [possibly, *to his gods*], *O Israel!*" Sheba has gotten the troops sufficiently worked up, so that they are ready to go to war against King David, at Sheba's call. Why are they being sent to their tents? My guess would be to get their weapons; or that they would rest before they went on a march throughout Israel. We have a similar statement in 1Kings 12:16 *When all Israel saw that the king refused to listen to them, the people answered the king thus: What share have we in David? -No heritage in the son of Jesse! Away to your tents, Israel! Now look after your own House, David! So Israel went home again.* (NJB)

From Jamieson, Fausset and Brown: *This proverbial expression may have had its foundation in the fact, that many of the Israelite peasantry adhered to the custom of the patriarchs who tilled land, and yet lived in tents, as Syrian peasants often do still. This was the usual watchword of national insurrection, and from the actual temper of the people, it was followed by effects beyond what he probably anticipated.*<sup>14</sup>

I think that what is happening here is, Sheba is right there, amongst the Israelites, while they are escorting David over from east of the Jordan. There is this argument which breaks out between the north and the south. Recall this from 2Sam. 19:41–44 *The king went on to Gilgal and Chimham went with him. All the people of Judah accompanied the king, and also half the people of Israel. 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?' 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?' 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.* (NJB) Sheba picks up on all of the negative vibes, so he stands up and says, *"What share do we have in David? Every man to his own tent!"* In other words, "This is a load of crap; I am upset about it like you are. Let's just return to Israel." Once they get out of the earshot of David and his men, the Sheba will begin to talk revolution.

On first and second glance, I was fine with the reading of sending everyone *to their own tents*. As a part of their rebellion, they rebel against the God of Israel as well. But they are simply being ordered to return home.

<sup>12</sup> From <https://bible.org/netbible/index.htm?2sa20.htm> accessed February 3, 2014.

<sup>13</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 1019.

<sup>14</sup> From <http://studylight.org/com/jfb/view.cgi?book=2sa&chapter=020> accessed February 15, 2014.



As you read in the Hebrew exegesis, he may be saying, "Every man to his own gods." This is known as one of the eighteen **emendations** of the Sopherim.

### The Massorah by Dr. E.W. Bullinger

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the Massorah Magna or Great Massorah, while that in the side margins between the columns is called the Massorah Parva or Small Massorah.

The illustration given on p. 32 is a reduced facsimile of a Hebrew MS. (16 1/4 inches x 12 3/8), written in a German hand, about the year A.D. 1120. The small writing in the margins in this particular MS. is seen to occupy seven lines in the lower margin, and four lines in the upper; while in the outer margins and between the three columns is the Massorah Parva.

The word Massorah is from the root masar, to deliver something into the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those who trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the Massorites were put in charge of it. This had been the work of the Sopherim (from saphar, to count, or number). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh. 8:8 (\*1) (cp. Ezra 7:6, 11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410 - 300 B.C.



The Sopherim were the authorized revisers of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The Massorah is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss of misplacement of a single letter or word.

This Massorah is not contained in the margins of any one MS. No MS. contains the whole, or even the same part. It is spread over many MSS., and Dr. C. D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available MS. in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

## The Massorah by Dr. E.W. Bullinger

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the Massorah was left, unheeded, in the MSS. from which the Text was taken. When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the Massorah; so that the Revisers as well as the Translators of the Authorized Version carried out their work without any idea of the treasures contained in the Massorah; and therefore, without giving a hint of it to their readers.

This is the first time that an edition of the A.V. has been given containing any of these treasures of the Massorah, that affect so seriously the understanding of the Text. A vast number of the Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those which affect the sense, or throw any additional light on the Sacred Text, are noted in the margin of The Companion Bible.

Some of the important lists of words which are contained in the Massorah are also given, viz. those that have the "extraordinary points" (Ap. 31); the "eighteen emendations" of the Sopherim (see Ap. 33); the 134 passages where they substituted Adonai for Jehovah (see Ap. 32); and the Various Readings called Severin (see Ap. 34). These are given in separate Appendixes; but other words of any importance are preserved in our marginal notes.

Readers of The Companion Bible are put in possession of information denied to former generations of translators, commentators, critics, and general Bible students. For further information on the Massorah see Dr. Ginsburg's Introduction to the Hebrew Bible, of which only a limited edition was printed; also a small pamphlet on The Massorah published by the King's Printers.

So, we do not have one or two manuscripts with all of these changes noted. These are spread across many different manuscripts, and we are assuming that they reveal the accuracy of the original text.

This may help you to appreciate how difficult the job is putting together a manuscript which accurately reflects what the original Hebrew text originally was.

Text and picture from <http://www.hcn1.net/bible/ap/30.html> accessed February 16, 2014.

### Chapter Outline

### Charts, Maps and Short Doctrines

So, if this does read, *every man to his own gods*, this would represent a rejection of the God of David; so that every man is free to worship the God of his choice in the manner of his choosing. So, not only was David's authority being rejected, but the authority of David's God as well.

All of v. 1 reads: *At this time, there a worthless man whose name was Sheba ben Bichri, who became well-known. He was from the tribe of Benjamin. He blew the trumpet and proclaimed, "My fellow Israelites, we have no portion in a land ruled by David; this son of Jesse does not provide for us our inheritance. Let us return to our homes [possibly, to our own gods] in Israel, and consider our options there!"* Sheba cannot talk revolution right there, at Gilgal; not where David and Joab and Abishai are together with their troops. Sheba appears to be leading the men of Israel away in a huff; but he is going to exploit their discontent for his own benefit.

L. M. Grant: *Satan is always ready to take advantage of such occasions among God's people, and he had a man there of worthless, ambitious character, Sheba, the son of Bichri was actually a Benjamite, not from any of the other ten tribes, but he saw an opportunity to exalt himself. Blowing a trumpet, he made the bold declaration, "We have no part in David, nor do we have inheritance in the son of Jesse; every man to his tents, O Israel!"*<sup>15</sup>

<sup>15</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.

R. B. Thieme, Jr., in his 1972 David series, explained revolution in terms that I had never heard before, even after 12 years of public education and 7 or 8 years of college. There are the hard-core revolutionaries—these are the ones who want power. Now, you cannot have too many of these, because there is only so much power to be spread around. So, there needs to be the dupes, those who believe strongly in the cause, even though there is no cause. They must be unhappy with the present state of affairs and have faith in the new leadership and their new direction. These people make up the bulk of the revolution. They are the true believers. Absalom, for all of his faults and failures, spent a great deal of time cultivating true believers, those who trusted him and would support him.

One of the things I did learn in college was, there is an ideology which is used in order to sell this or that person. It might be communism, socialism, fascism—even Democrat or Republican—however, it is not unusual for the person in power or the person desiring power to have no true affiliation with that philosophy. That is, a socialist may run as one in favor of democratic rule, if he believed that is his best chance. A person may be at the top of the communist revolution, but it is not necessarily that they subscribe to the communist manifesto—they simply see it as the best route to power. Here is where this dovetails with what R. B. Thieme, Jr. taught—the criminals who want power adhere to whatever philosophy or political point of view that gets them that power. There have been several politicians who have changed parties: Charlie Crist or Arlen Specter (who has changed parties at least 2 times). However, they must be adept at selling the ideology, because that is what attracts the true believers. A revolution cannot happen without true believers.

**And so goes up every man of Israel from following David following Sheba ben Bichri; and a man of Judah clung in their king from the Jordan and as far as Jerusalem.**

2Samuel  
20:2

**Every man of Israel [who was previously] following David went up following Sheba ben Bichri; but the men of Judah clung to David, from the Jordan to [down] as far as Jerusalem.**

**The men of Israel who previously followed David, went up with Sheba ben Bichri; but the men of Judah remained faithful to David, from the Jordan River down to Jerusalem.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.
Masoretic Text (Hebrew)	And so goes up every man of Israel from following David following Sheba ben Bichri; and a man of Judah clung in their king from the Jordan and as far as Jerusalem.
Peshitta (Syriac)	So all the men of Israel ceased from following David, and followed Shamoia, the son of Bichri; but the men of Judah remained loyal to the king from the Jordan to Jerusalem.
Septuagint (Greek)	And all the men of Israel went up from following David after Sheba the son of Bichri; but the men of Judah adhered to their king, from Jordan even to Jerusalem.

Significant differences: Nothing significant.

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

Contemporary English V.	So they stopped following David and went off with Sheba. But the people of Judah stayed close to David all the way from the Jordan to Jerusalem.
Easy English	So all the *Israelites left David. They followed Sheba, the son of Bicri. But the men of *Judah stayed with the king as he travelled from the river Jordan to Jerusalem.

Easy-to-Read Version	So all the Israelites [Here this means the family groups not united with Judah.] left David and followed Sheba son of Bicri. But the people of Judah stayed with their king all the way from the Jordan River to Jerusalem.
<i>The Message</i>	So all the men of Israel deserted David and followed Sheba son of Bicri. But the men of Judah stayed committed, sticking with their king all the way from the Jordan to Jerusalem.
New Berkeley Version	As a result all the men of Israel withdrew from David to follow Sheba the son of Bichri; but the men of Judah kept following their king, from the Jordan all the way to Jerusalem.
New Life Bible	So all the men of Israel stopped following David, and followed Sheba the son of Bichri. But the men of Judah were not moved from following their king, from the Jordan to Jerusalem.
The Voice	So the people of Israel stopped following David and followed Sheba, son of Bichri; but the people of Judah faithfully accompanied David back from the Jordan to Jerusalem.

### Partially literal and partially paraphrased translations:

American English Bible	And then all the men of IsraEl who were following David turned and started following the son of BoChori. However, the men of Judah stuck by their king [and followed him] from the JorDan to JeruSalem.
New Advent (Knox) Bible	Thereupon all the Israelites parted from David's company, and marched away with Seba, son of Bochri; it was only the men of Juda that escorted David all the way from Jordan to Jerusalem.
New American Bible (2011)	So all the Israelites left David to follow Sheba, son of Bichri. But the Judahites, from the Jordan to Jerusalem, remained loyal to their king.
New Jerusalem Bible	At this all the men of Israel deserted David and followed Sheba son of Bichri. But the men of Judah stuck close to their king, from the Jordan all the way to Jerusalem.
Revised English Bible	All the men of Israel deserted David to follow Sheba son of Bichri, but the men of Judah stood by their king and followed him from the Jordan to Jerusalem.

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

Ancient Roots Translinear	All the men of Israel ascended from after David to after Sheba the son of Bichri. But the men of Judah joined their king from Jordan unto Jerusalem.
Bible in Basic English	So all the men of Israel, turning away from David, went after Sheba, the son of Bichri: but the men of Judah were true to their king, going with him from Jordan as far as Jerusalem.
The Expanded Bible	So all the Israelites ·left [deserted; withdrew from] David and followed Sheba son of Bicri. But the people of Judah ·stayed with [faithfully followed; clung to] their king all the way from the Jordan River to Jerusalem.
Ferar-Fenton Bible	So all the Officers of Israel went from following David to follow after Sheba-ben-Bikri; but the Officers of Judah continued with the king and went to Jerusalem.
NET Bible®	So all the men of Israel deserted [Heb "went up from after."] David and followed Sheba son of Bicri. But the men of Judah stuck by their king all the way from the Jordan River [The word "River" is not in the Hebrew text, but has been supplied in the translation for clarity.] to Jerusalem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the men of Isra'el left off following David and went after Sheva the son of Bikhri. But the men of Y'hudah stuck with their king, from the Yarden to Yerushalayim.
exeGesés companion Bible	And every man of Yisra El ascends from after David

and goes after Sheba the son of Bichri:  
and the men of Yah Hudah adhere to their sovereign  
- from Yarden even to Yeru Shalem.

Hebrew Names Version So all the men of Yisra'el went up from following David, and followed Sheva the son of Bikhri; but the men of Yehudah joined with their king, from the Yarden even to Yerushalayim.

Orthodox Jewish Bible So kol Ish Yisroel went up from after Dovid, and followed Sheva Ben Bichri; but the Ish Yehudah had deveykus unto their Melech, from Yarden even to Yerushalayim.

The Scriptures 1998 Then all the men of Yisra' ēl deserted Dawid, to follow Sheba the son of Bīkri. But the men of Yehudāh, from the Yardēn as far as Yerushalayim, clung to their sovereign.

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

The Amplified Bible So all the men of Israel withdrew from David and followed Sheba son of Bichri; but the men of Judah stayed faithfully with their king, from the Jordan to Jerusalem.

English Standard Version So all the men of Israel withdrew from David and followed Sheba the son of Bichri. But the men of Judah followed their king steadfastly from the Jordan to Jerusalem.

The Geneva Bible So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan [From Gilgal which was near Jordan.] even to Jerusalem.

Green's Literal Translation And every man of Israel went up from following David, *going* after Sheba the son of Bichri. But the men of Judah clung to their king, from the Jordan even to Jerusalem.

Kretzmann's Commentary So every man of Israel, of the ten northern tribes, went up from after David, renouncing his allegiance to the king, and followed Sheba, the son of Bichri; but the men of Judah clave unto their king, from Jordan even to Jerusalem. They remained loyal, they did not permit their faithfulness to be shaken.

New King James Version So every man of Israel deserted David, and followed Sheba the son of Bichri. But the men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.

A Voice in the Wilderness So every man of Israel withdrew from David, and followed after Sheba the son of Bichri. But the men of Judah, from the Jordan as far as Jerusalem, stayed close to their king.

Webster's Bible Translation So every man of Israel, withdrawing from David, followed Sheba the son of Bichri: but the men of Judah adhered to their king, from Jordan even to Jerusalem.

World English Bible So all the men of Israel went up from following David, and followed Sheba the son of Bichri; but the men of Judah joined with their king, from the Jordan even to Jerusalem.

Young's Updated LT And every man of Israel goes up from after David, after Sheba son of Bichri, and the men of Judah have cleaved to their king, from the Jordan even unto Jerusalem.

**The gist of this verse:** The civil war this time split mostly on geographical lines. The north went with Sheba and the south with David.

**2Samuel 20:2a**

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	wāw consecutive	No Strong's # BDB #253

## 2Samuel 20:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> .			
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 <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
mê'achar (מֵאַחַר) [pronounced <i>may-ah-KHAHR</i> ]	<i>from, from after, from (being) after, from behind, from following after</i>	compounded prepositions	Strong's #4480 BDB #577 and Strong's #310 BDB #29
This is especially used when one leaves what one has been following.			
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Sheba' (שֶׁבַע) [pronounced <i>SHEH-bahg</i> ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114

**Translation:** Every man of Israel [who was previously] following David went up following Sheba ben Bichri;... If you will recall from **2Samuel 19** ([HTML](#)) ([PDF](#)) ([WPD](#)), David alienated some of his men in two ways. First, when they had defeated Absalom, David did not go out immediately to hobnob with the troops and to express his gratitude. He did do this eventually, and won most of their hearts back by doing this.

Whedon: *So this second insurrection began before the king had returned to Jerusalem. The elders of the ten tribes, embittered by the fierce words of the Judahites, and emboldened by the sound of*

*Sheba's trumpet, utterly forsook the king in the plains of Jericho, and left the men of Judah to escort him home alone.*<sup>16</sup>

L. M. Grant writes: *Since the Israelites were already incensed against Judah, Sheba's loud voice and confident tone swayed all Israel to follow him without any consideration of the character of their leader.*<sup>17</sup> How easy it is to sway the hearts of men filled with mental attitude sins. How easy it is to play upon the mental attitude sins of discontent, lust, and sloth.

The Expositor's Bible Commentary reads: *It is in a poor and paltry light that both sides appear in this inglorious dispute. There was no solid grievance whatever, nothing that might not have been easily settled if the soft answer that turns away wrath had been resorted to instead of fierce and exasperating words. Alas! that miserable tendency of our nature to take offence when we think we have been overlooked, - what mischief and misery has it bred in the world! The men of Israel were foolish to take offence; but the men of Judah were neither magnanimous nor forbearing in dealing with their unreasonable humour.* The Expositor's Bible Commentary continues: *What was the result? Any one acquainted with human nature might have foretold it with tolerable certainty. Given on one side a proneness to take offence, a readiness to think that one has been overlooked, and on the other a want of forbearance, a readiness to retaliate, - it is easy to see that the result will be a serious breach. It is just what we witness so often in children. One is apt to be dissatisfied, and complains of ill-treatment; another has no forbearance, and retorts angrily: the result is a quarrel, with this difference, that while the quarrels of children pass quickly away, the quarrels of nations or of factions last miserably long. Much inflammable material being thus provided, a casual spark speedily set it on fire, Sheba, an artful Benjamite, raised the standard of revolt against David, and the excited ten tribes, smarting with the fierce words of the men of Judah, flocked to his standard. Most miserable proceeding! The quarrel had begun about a mere point of etiquette, and now they cast off God's anointed king, and that, too, after the most signal token of God's anger had fallen on Absalom and his rebellious crew. There are many wretched enough slaveries in this world, but the slavery of pride is perhaps the most mischievous and humiliating of all.*<sup>18</sup>

However, then there was a mistaken notion that the men of Judah *stole* David away from the men of Israel, so that when there was a celebration and re-coronation of David, all of Judah attended, but it was started and ended before half of (northern) Israel could get there.

In the previous chapter, I explained that this may have been caused innocently by Shimei. He met up with the people of Judah at Gilgal, and he has 1000 men with him, and he decides that he needs to speak with David right away and to apologize for his inexcusable behavior from before.

Shimei, may have said, "Listen, I need to go speak to the king immediately;" and all Judah, who had already gathered, just went with him. So everyone from Judah was there; only half of Israel had gathered there to greet King David because they were coming from an area that is further away. Benjamin is about the closest tribe, and that is the tribe that Shimei brings with him (he is a Benjamite); so that fits with my suggested scenario. This is just one possibility—a series of events which I have suggested. The Bible is not completely clear as to why all of Judah celebrated David's return when only half of Israel could get there. This explanation suggests that this could have occurred innocently, without evil intent by either northern or southern Israel.

So, there were a great many soldiers and supporters of David who believed that they had been slighted—perhaps they were and perhaps they were not—and this man Sheba ben Bichri was able to steal away their affections. So they decided that they ought to follow him instead of David. But the psalmist tells us: **It is better to depend on the LORD than to trust mortals. It is better to depend on the LORD than to trust influential people. All the nations surrounded me, but armed with the name of the LORD, I defeated them.** (Psalm 118:8–10; God's Word™)

<sup>16</sup> From <http://www.studylight.org/com/whe/view.cgi?bk=9&ch=20> accessed February 15, 2014.

<sup>17</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.

<sup>18</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=20> accessed February 15, 2014.

## 2Samuel 20:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced <i>y<sup>e</sup>hoo-DAW</i> ]	possibly means <i>to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
dâbaq (דָּבַד) [pronounced <i>daw<sup>b</sup>-VAHK</i> ]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1692 BDB #179
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4428 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
Yâr <sup>e</sup> dên (יַרְדֵּן) [pronounced <i>yar<sup>e</sup>-DAYN</i> ]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>ǵahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (וּמִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y<sup>e</sup>roo-shaw-LAH-yim</i> ]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

**Translation:** ...but the men of Judah clung to David, from the Jordan to [down] as far as Jerusalem. Those in southern Israel (that is, Judah), remained loyal to David. This time, the rebellion is much more regional.

All of this rebellion goes back to, Absalom revolting against David, setting up an atmosphere of rebellion; and then this perceived slight which occurs when David's return is celebrated without all of Israel being there.



Vv. 1–2: At this time, there a worthless man whose name was Sheba ben Bichri, who became well-known. He was from the tribe of Benjamin. He blew the trumpet and proclaimed, “My fellow Israelites, we have no portion in a land ruled by David; this son of Jesse does not provide for us our inheritance. Let us return to our homes in Israel, and consider our options there!” The men of Israel who previously followed David, went up with Sheba ben Bichri; but the men of Judah remained faithful to David, from the Jordan River down to Jerusalem. So half of Israel and all of Judah is celebrating David returning to Jerusalem. However, those of Israel feel slighted because the festivities were not held back in order for all northern Israel to attend. Sheba ben Bichri understands this, and makes use of it. He blows a trumpet, says, “We have no part of David; let’s go back home;” and those of northern Israel follow him back up north. However, those from Judah simply stayed with David.

The chapter division where it is, is somewhat confusing. All of this takes place perhaps a few minutes or an hour after the end of 2Sam. 19.

### A Summary of 2Samuel 20:1–2

1. There was a civil war which had been brewing over many chapters, led by Absalom, the son of David. In the previous chapter, that revolution was put down.
2. Since David had been forced out of Jerusalem, it seemed necessary for the people to reaffirm their commitment to him, so the people of Judah and northern Israel came to escort David over the Jordan River and back to Jerusalem.
3. Unfortunately, the ceremonies began before all of the people of northern Israel were able to gather. This may have happened on the most innocent of circumstances.
4. So, during these festivities, a man known to many in Israel—Sheba ben Bichri—blew a trumpet to gather his people and to say, “We have been screwed by the Davidic administration; let’s get out of here and leave this farce. Every man, return to your homes.”
5. The people of northern Israel had worked themselves up in anger, so the first man who expresses some leadership and empathy, they follow. This included men who were soldiers in David’s army.
6. However, despite previously being divided by Absalom, the men of Judah were solidly behind King David.

So, at the celebration of the victory and re-coronation of King David, the seeds of another revolution begin to grow.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

This rebellion begun by Sheba would be ended; but the same split between the north and the south would occur again, 45 years from now, under Jeroboam.

**And so comes David unto his house Jerusalem; and so takes the king ten women concubines whom he had let remain to keep the house. And so he gives them a house of guard [ing] and so he provides them and unto them he has not gone in. And so they are restricted as far as a day of their death—a widowhood life.**

2Samuel  
20:3

**When David came to his house [in] Jerusalem, he [lit., *the king*] took his ten female mistresses whom he let remain to keep the house, and he gave them a guarded home. He provided for them, but he did not go in [to them]. Therefore, they remained restricted to the day of their deaths—a life of widowhood.**

**When David came to his home in Jerusalem, to took his ten mistresses—the ones he left behind to take care of the house—and he put them into a guarded home. He provided for them but he no longer had relations with them. They remained there until they day that they died, restricted to a life of widowhood.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them inward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.
Masoretic Text (Hebrew)	And so comes David unto his house Jerusalem; and so takes the king ten women concubines whom he had let remain to keep the house. And so he gives them a house of guard [ing] and so he provides them and unto them he has not gone in. And so they are restricted as far as a day of their death—a widowhood life.
Peshitta (Syriac)	And David came to his house at Jerusalem; and the king took the ten women his concubines whom he had left to keep his house and put them in custody and fed them, but did not go in unto them. So they were shut up to the day of their death, and were like widows.
Septuagint (Greek)	And David went into his house at Jerusalem. And the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and maintained them, and went not in to them; and they were kept living as widows, till the day of their death.
Significant differences:	None.

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

Common English Bible	When David arrived at his palace in Jerusalem, the king took the ten secondary wives he had left to take care of the palace and put them in a house under guard. He provided for them, but he didn't have sex with them. They were confined until the day they died, and lived like widows.
Contemporary English V.	David had left ten of his wives in Jerusalem to take care of his palace. But when he came back, he had them taken to another house, and he placed soldiers there to guard them. He gave them whatever they needed, but he never slept with any of them again. They had to live there for the rest of their lives as if they were widows.
Easy English	David returned to his palace in Jerusalem. He had left 10 *concubines there to look after his palace. He put them in a house and someone guarded them. He provided all that they needed. But David did not have sex with them. They lived there like widows until they died.
Good News Bible (TEV)	When David arrived at his palace in Jerusalem, he took the ten concubines he had left to take care of the palace, and put them under guard. He provided for their needs, but did not have intercourse with them. They were kept confined for the rest of their lives, living like widows.
<i>The Message</i>	When David arrived home in Jerusalem, the king took the ten concubines he had left to watch the palace and placed them in seclusion, under guard. He provided for their needs but didn't visit them. They were virtual prisoners until they died, widows as long as they lived.
New Berkeley Version	When David entered his Jerusalem palace, the king took the ten concubines whom he had left behind to keep the palace and placed them in a house of confinement. He maintained them but did not go in to them; they were kept separated until the day of their death as in life-long widowhood.
New Century Version	David came back to his palace in Jerusalem. He had left ten of his slave women there to take care of the palace. Now he put them in a locked house. He gave them food, but he did not have sexual relations with them. So they lived like widows until they died.
New Life Bible	Then David came to his house at Jerusalem. The king took his ten women whom he had left to take care of the house, and had a prison soldier watch them. David

gave them food, but did not go in to them. So they were shut up until the day of their death, living as women whose husbands had died.

New Living Translation

When David came to his palace in Jerusalem, he took the ten concubines he had left to look after the palace and placed them in seclusion. Their needs were provided for, but he no longer slept with them. So each of them lived like a widow until she died.

The Voice

David came back to his palace at Jerusalem, and he took the 10 members of his harem he had left behind to look after things—the concubines whom Absalom had used sexually—and put them away in a house, under guard. He took care of them, but he never slept with them again as long as they lived. They lived shut away as if they were widows.

### Partially literal and partially paraphrased translations:

American English Bible

Then, when David arrived at his palace in JeruSalem, he took the ten concubines who he had left to guard the house, and had them put under guard. He took care of them, but he never went to bed with them again. So, they lived in custody as widows until the day they died.

Christian Community Bible

When David reached his house at Jerusalem, he took the ten concubines whom he had left to keep the palace and put them under guard. He provided for them but had no relations with them. So they were secluded until the day of their death and lived like widows.

God's Word™

When David came to his palace in Jerusalem, he took the ten concubines he had left to look after the palace and put them in a house under guard. He provided for them but no longer slept with them. So they lived like widows in confinement until they died.

New Advent (Knox) Bible

So the king came home. As for the ten concubines he had left in charge of the palace, he shut these away, giving them their allowance of food still, but never again having commerce with them; they remained shut away in their widowhood as long as they lived.

New American Bible (2002)

When King David came to his palace in Jerusalem, he took the ten concubines whom he had left behind to take care of the palace and placed them in confinement. He provided for them, but had no further relations with them. And so they remained in confinement to the day of their death, lifelong widows.

New American Bible (2011)

David came to his house in Jerusalem, and the king took the ten concubines whom he had left behind to care for the palace and placed them under guard. He provided for them, but never again saw them. And so they remained shut away to the day of their death, lifelong widows. 2 Sm 15:16; 16:20-22.

NIRV

David returned to his palace in Jerusalem. He had left ten concubines there to take care of the palace. He put them in a house and kept them under guard. He gave them what they needed. But he didn't make love to them. They were kept under guard until the day they died. They lived as if they were widows.

New Jerusalem Bible

David returned to his palace in Jerusalem. The king took the ten concubines, whom he had left to look after the palace, and put them under guard. He provided for their upkeep but never went near them again; they were shut away until the day they died, widows, as it were, of a living man.

New Simplified Bible

David left ten of his concubines in Jerusalem to take care of his palace. When he returned, he had them taken to another house. He placed soldiers there to guard them. He gave them what they needed. He never slept with any of them again. They had to live there for the rest of their lives as if they were widows.

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

Ancient Roots Translinear	David came into his house in Jerusalem. The king took the ten women concubines that he left to keep the house, and gave them a house for safekeeping, and sustained them, but never came to them. They were persecuted to the day of their dying and lived as widows.
Bible in Basic English	And David came to his house at Jerusalem: and the king took the ten women to whom he had given the care of the house, and had them shut up, and gave them the necessaries of life, but did not go near them. So they were shut up till the day of their death, living as widows.
The Expanded Bible	David came back to his palace [house] in Jerusalem. He had left ten of his slave women [concubines; secondary wives; 3:7] there to take care of the palace [house; 16:21-22]. Now he put them in a locked [guarded] house. He gave them food [provided for them], but he did not have sexual relations with [go in to] them. So they [were shut up/confined and] lived like widows until they died.
Ferar-Fenton Bible	Jerusalem, the king took the ten slave-wives whom he had appointed to take care of the palace, and placed them in a house apart, and provided for them, but he went not to them, and they were in confinement to the day of their death. They lived as widows.
HCSB	When David came to his palace in Jerusalem, he took the 10 concubines he had left to take care of the palace and placed them under guard. He provided for them, but he was not intimate with them. They were confined until the day of their death, living as widows.
NET Bible®	Then David went to his palace [Heb "house."] in Jerusalem. The king took the ten concubines he had left to care for the palace and placed them under confinement [Heb "and he placed them in a guarded house."]. Though he provided for their needs, he did not have sexual relations with them [Heb "he did not come to them"; NAB "has no further relations with them"; NIV "did not lie with them"; TEV "did not have intercourse with them"; NLT "would no longer sleep with them."]. They remained in confinement until the day they died, living out the rest of their lives as widows.
NIV – UK	When David returned to his palace in Jerusalem, he took the ten concubines he had left to take care of the palace and put them in a house under guard. He provided for them but had no sexual relations with them. They were kept in confinement till the day of their death, living as widows.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When David arrived at his palace in Yerushalayim, the king took the ten women who were his concubines, whom he had left to care for the palace, and put them under guard. He provided for their needs but never slept with them again. They were kept in confinement until the day of their death, living like widows with their husband still alive.
exeGesés companion Bible	And David comes to his house at Yeru Shalem; and the sovereign takes the ten women concubines whom he allowed to guard the house; and gives them in a house of guard and sustains them; but goes not in to them. Thus they are bound to the day they die - living in widowhood.
JPS (Tanakh—1985)	David went to his palace in jer, and the king took the ten concubines he had left to mind the palace and put them in a guarded place; he provided for them, but he did not cohabit with them. They remained in seclusion until the day they died, in living widowhood.
Judaica Press Complete T.	And David came to his house in Jerusalem, and the king took the ten women <i>who were his</i> concubines, whom he had left to keep the house, and he put them in a

Orthodox Jewish Bible	guard-house where he sustained them, but he came not upon them. And they remained bound as widows <i>with husband yet</i> alive until the day of their death. And Dovid came to his Bais (palace) at Yerushalayim; and HaMelech took the ten nashim, his pilagshim, whom he had left to be shomer over the Bais, and put them in Bais Mishmeret (seclusion), and provided for them, but went not in unto them. So they were shut up unto their yom mot, living in almenut (widowhood).
<i>The Scriptures</i> 1998	And Dawid came to his house at Yerushalayim. And the sovereign took the ten women, his concubines whom he had left to look after the house, and put them in a protected house and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

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

Concordant Literal Version	And David comes in unto his house at Jerusalem, and the king takes the ten women-concubines--whom he had left to keep the house, and puts them in a house of ward, and sustains them, and unto them he has not gone in, and they are shut up unto the day of their death, in widowhood living.
A Conservative Version	And David came to his house at Jerusalem. And the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and provided them with sustenance, but did not go in to them. So they were shut up.
Context Group Version	And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in custody, and provided them with sustenance, but didn't go in to them. So they were shut up to the day of their death, living in widowhood.
Darby Translation	And David came to his house at Jerusalem; and the king took the ten women, concubines, whom he had left to keep the house, and put them in a house of confinement and maintained them, but did not go in to them. So they were shut up unto the day of their death, living in widowhood.
<i>Emphasized Bible</i>	And David entered into his own house, in Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and put them in ward, and sustained them, but, unto them, went he not in,—so they were shut up until the day of their death, in lifelong widowhood.
English Standard Version	And David came to his house at Jerusalem. And the king took the ten concubines whom he had left to care for the house and put them in a house under guard and provided for them, but did not go in to them. So they were shut up until the day of their death, living as if in widowhood.
Green's Literal Translation	And David came into his house at Jerusalem. And the king took the ten women, the concubines whom he had left to guard the house, and fed them. But he did not go in to them, and they were shut up to the day of their death in widowhood.
Kretzmann's Commentary	And David came to his house at Jerusalem, after the outbreak of this rebellion; and the king took the ten women, his concubines, whom he had left to keep the house, 2Sam. 15:16; 2Sam. 16:21-22, and put them in ward, in a house by themselves, and fed, maintained, them, but went not in unto them, for they were impure to him, having been approached by Absalom. So they were shut up unto the day of their death, living in widowhood, in perpetual widowhood.
NASB	Then David came to his house at Jerusalem, and the king took the ten women [2Sam 15:16; 16:21, 22], the concubines whom he had left to keep the house, and placed them under guard and provided them with sustenance, but did not go in to them. So they were shut up until the day of their death, living as widows.
New King James Version	Now David came to his house at Jerusalem. And the king took the ten women, his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

World English Bible

David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in custody, and provided them with sustenance, but didn't go in to them. So they were shut up to the day of their death, living in widowhood.

Young's Updated LT

And David comes in unto his house at Jerusalem, and the king takes the ten women-concubines—whom he had left to keep the house, and puts them in a house of ward, and sustains them, and unto them he has not gone in, and they are shut up unto the day of their death, in widowhood living.

**The gist of this verse:**

David, upon his return to Israel, set up a home for his concubines who had been violated by Absalom; and they remained separated from him until his death.

### 2Samuel 20:3a

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
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (לְא) [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 (תַּיִב) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
Y <sup>e</sup> 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	Strong's #3389 BDB #436

**Translation:** *When David came to his house [in] Jerusalem,...* All the while that this revolution is brewing in the north, David is just settling in back to his job as king. Here, in this verse, we have what we did not find much of in the previous chapter—a series of wâw consecutives followed by imperfect verbs. This is typical for a narrative where the action is presented in chronological and logical order, one thing occurring after another.

David appears to be unaware of the revolution which is brewing, and he attends to his mistresses first.

## 2Samuel 20:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
lāqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
'eser (עָשָׂר) [pronounced <i>GEH-ser</i> ]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
nāshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i> ]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
pīylegesh (פְּיִלְגֵשׁ) [pronounced <i>pee-LEH-gesh</i> ]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine plural noun	Strong's #6370 BDB #811
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nūwach (נָוַח) [pronounced <i>NOO-ahkh</i> ]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

**Translation:** ...he [lit., *the king*] took his ten female mistresses whom he let remain to keep the house,... King David left 10 mistresses behind to watch over his house. It never occurred to him that they would be attacked or harmed. However, Absalom raped all ten mistresses, probably over a period of a few days, nearly in plain sight in front of all Jerusalem. He had set up a tent on the elevated wall and he raped them one right after the other. They could not be seen, but their screams and whatever noises he made could be heard. Obviously, this showed great disrespect towards King David, his father, and well as great callousness toward these women.

David needs to determine how to deal with these women. Now, in that culture, most of the time, when a woman had sex—even when it was rape—this ruined her forever. This was particularly true of women who were well-known. We already studied Tamar and how, after she was raped, her life as a woman in marriage would no longer come to pass.

In this culture, such a view seems ridiculous and archaic, because we have become so numbed to rape and the concept of lifetime fidelity. The serial criminal rapist is the exception to the rule. They do exist, but there are very few of them. Most cases of rape occur between people who know each other. In the culture of Israel, women were protected. Women did not go out on “dates” as we think of them today. If there was going to be alone time between an unmarried man and an unmarried woman, this needed to be well planned out and surreptitious. In this way, because unmarried women were so well protected, rapes were a rarity in that culture. They understood the hormones of young people far better than we do. We deal with it by giving kids sex education in school—often years before they are even thinking about it—and they dealt with it in that culture by protecting their young women from young men. In that culture, whatever hormone raging that occurred was channeled into marriage; but young men and women simply did not get out together alone until they were married.

### 2Samuel 20:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
nāthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nāthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
Why is a masculine plural suffix found here?			
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
mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced <i>mish<sup>e</sup>-MEH-reth</i> ]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038

**Translation:** ...and he gave them a guarded home. No doubt, these women were psychologically harmed, and possibly even easily frightened now. They had just experienced the unthinkable, where they were mortified before all Jerusalem. We have no idea exactly how all of this took place, but no doubt each woman was paraded out in full view of everyone, before she was taken into the tent and raped. And every single woman had experienced the exact same thing. Rape and public humiliation.

What happened to these women was quite rare—because of how the culture was, there were few if any rapes which occurred. But not only were these women violated sexually by Absalom, but this was done in public, so everyone knew what had happened.



David gave them a home where they would be guarded and protected. He put them in a place where they would feel safe. For months and possibly years, these women would be suffering from a post-traumatic stress disorder.

### 2Samuel 20:3d

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
kûwl (כּוּל) [pronounced kewl]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 <sup>rd</sup> person masculine singular, Piipal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3557 BDB #465

**Translation:** He provided for them,... David also continued to provide for them, making certain that all of the needs were met. Had they just been cut loose, they would have faced a life of poverty and suffering.

### 2Samuel 20:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, 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
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97

**Translation:** ...but he did not go in [to them]. However, given what had happened, and given the norms and standards of that day, David would never again have sex with any of these mistresses.

What happened to these mistresses of David was an anomaly. They were all raped by his son, Absalom. So David had to figure out what to do with these women. Because of the rape, he would not longer have sex with them. We may not understand this, but this was a part of the culture.

When a man and a woman married in that era, they would be the only ones to have sex with one another. In a polygamous marriage, these women would have sex with no one other than their one husband.

Although this has been discussed previously, the Bible explicitly warns a king not to multiply wives to himself (Deut. 17:17). King David's great problem was that he did this. He did multiply wives to himself, and this caused him to enter into sexual arrogance where he went so far as to take the wife of one of his soldiers. This may have ended with David's complete and total downfall, if God had not intervened and placed prolonged suffering on David, so that he turned away from his evil.

So, having these mistresses—clearly wrong by God's standards. Now David has to figure out what to do with them. He places them in a protected home and provides for them.

Deffinbaugh: *The first thing David does after arriving in Jerusalem is deal with the ten wives (or concubines) he left behind to keep the house. Absalom has slept with these women in public; there is no way David can go back to the way things were. He will never sleep with any of these women again. He appoints a place for them to stay and provides generously (I am sure) for them, but he does not sleep with them again. They have been defiled by Absalom.*<sup>19</sup>

### 2Samuel 20:3f

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #1961 BDB #224
tsârar (רָצַר) [pronounced tsaw-AHR]	<i>are bound, are tied up, are restricted, are laid a hold of, are shut up; are shown hostility toward, are treated as an enemy</i>	feminine plural, Qal passive participle	Strong's #6887 & #3334 BDB #865
'ad (דַּעַ) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
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>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #4191 BDB #559
'al <sup>m</sup> mânûwth (תּוֹנָמָא) [pronounced ahI-maw-NOOTH]	<i>widow, widowhood</i>	feminine singular noun	Strong's #491 BDB #48
chayûwth (חַיּוּת) [pronounced khah-YOUTH]	<i>life, living</i>	feminine singular noun abstract	Strong's #2424 BDB #313

This abstract noun occurs only here in 2Sam. 20:3.

<sup>19</sup> From <https://bible.org/seriespage/david%E2%80%99s-return-jerusalem-2-samuel-199-2026> accessed February 15, 2014.

**Translation:** Therefore, they remained restricted to the day of their deaths—a life of widowhood. All of these widows remained at this house until the day that they died.

Clarke: *He could not well divorce them; he could not punish them, as they were not in the transgression; he could no more be familiar with them, because they had been defiled by his son;...therefore he shut them up and fed them - made them quite comfortable, and they continued as widows to their death.*<sup>20</sup>

From the Luther Seminary: *Serving as a hinge in the center of the passage is the obscure notice of David's concubines (v. 3). Actually, this little slice of life symbolizes much of importance. The ten concubines were the women David had left in Jerusalem when he fled before Absalom (2 Samuel 15:16). Absalom's rape of these women (2 Samuel 16:20-23) was a claim to be king, as well as a fulfillment of Nathan's prophecy (2 Samuel 12:12). David's provision for these women in a guarded house testifies to his compassion. His refusal to have sexual relations with them, however, was a political statement: the kingdom needed to be reestablished.*<sup>21</sup>

No doubt that many of them outlived David; and we do not know who recorded all of the book of Samuel. David is a common factor in most chapters, and my guess is, he would have kept an official record. Whether his was the last hand to write this material or not, we do not know. Even his authorship is disputed. The sense of this verse could be that this was where these women were expected to remain until the day that they died, living as widows.

**Application:** Some of us may view this as cruel; as though they are being penalized. This was the culture of the day. We have, in fact, a very similar custom here in the United States. Many women who are not married but have children are given money by the state to live. This continues as long as they remain unmarried. As a result, there are millions of women in the United States who will not get married, who like the security of receiving a bevy of welfare benefits to keep care of them. This practice parallels the practice of v. 3, but with a different set of social values attached (they may have lovers, affairs, or even common-law marriages, not revealed to the state).

It is unclear whether any of these women had born sons to David. An hypothesis just occurred to me—it is possible that one of the distinguishing factors between a wife and a mistress might be children. I am fully aware of Abraham and Hagar, but this is 1000 years later and it involves a king. Another result which is not followed up on is, what about any of them having a child by Absalom? We have no idea about this or whether he sired any children by any of them posthumously. .

It is too easy to misinterpret what is going on here.

### David and his Mistresses

1. David had about 10 wives and 10 mistresses. The one area where he went afoul of God's mandates is by his collection of women. This is what led David into the interlocking systems of arrogance through the sexual arrogance gate.
2. This would be an occupational hazard for any king, because a woman is naturally attracted to power and authority. Furthermore, marriage to the king meant financial security and status; and possibly a son by him could end up being the next king.
3. How does a man attack a woman? By being someone that she looks up to and someone that she respects. If a woman does not respect a man, there is no chance for any sort of relationship. David, by virtue of his position as king, brought these things to the table.
4. Although we are aware as to how David acquired some of his wives, we know nothing about his mistresses. What we do know is, when David's troops were at war, David went a prowling for women.
5. So, through the course of time, David acquired ten mistresses.

<sup>20</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:3.

<sup>21</sup> From <http://www.enterthebible.org/resource/link.aspx?rid=637> accessed February 16, 2014.

## David and his Mistresses

6. When the Absalom revolution broke out, David left these mistresses behind to keep his palace. He did this on the full expectation of returning to the palace. 2Sam. 15:16
7. It never occurred to David that Absalom would be so vile as to rape his mistresses.
8. Absalom raped David's mistresses in full view of all Jerusalem. They could not see the rapes, but they could hear them take place, as Absalom did this publically in a tent. 2Sam. 16:21–22
9. According to the norms of that culture, these women were ruined for life. No man would want them to marry and David would not want them for intimacies. It was common in that culture for a man to marry only a virgin; and men who married women who were not virgins had recourse to annul the marriage.
10. Therefore, David put them up at the expense of the state—which is very similar to what we do today, but on a much wider scale. We have a much different culture today with different sexual norms, but we essentially deal with unmarried mothers the same way that David dealt with his raped wives.
11. David provided them both protection and sustenance. Had David not done this, it is likely that some of these women would have starved or been unable to live a normal life.
12. Given the culture of that day, what David is doing is not cruel; it is thoughtful and considerate.

And, as has been pointed out, we do the same thing in our culture by subsidizing the lives of unmarried mothers, which encourages that life.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are 3 passages which deal with this particular topic. It is reasonable to ask, *why?*

## Why the Bible Covers the Topic of David's 10 Mistresses

1. The Bible, in 3 passages, deals with David's mistresses: David leaving them behind, their being raped, and what David does upon his return to Jerusalem.
2. There are so many things which occurred during this revolution—most of which we know nothing about—why does the Bible engage us on this particular topic?
3. This tells us about David. David was a great king, but his weakness was women; he collected both wives and mistresses. David's 10 years under pressure from God is based upon his weakness for women.
4. This is a cautionary tale, not because you will be tempted to have 10 mistresses, but because men will be tempted to have intimacies with more than one women—particularly in today's society.
5. We saw that David's sexual arrogance took him to the point of taking the wife of a brave soldier of his. In this, David broke 3 of God's commandments. He lusted after a woman that was not his, he committed adultery and he murdered.
6. David's son, Absalom, is the result of David's sexual arrogance. David had satisfied his personal lusts, but he did not take responsibility for his children. Therefore, David's first set of children were raised entirely by their mothers. This is not a good thing. For all intents and purposes, David's wives were very similar to today's unmarried mothers who are living on the dole.
7. David's greatness and his memory could have potentially been destroyed by his lust for women. As it is, David lost about 10 years time, which time could have been spent in spiritual growth and the production of divine good.
8. This is a cautionary tale for all men. Not all men have the temptation like David to be able to marry nearly any woman he chooses; but most men are tempted by various sexual sins: whether it be pornography, multi-partners, sexual activity before marriage; unrealistic expectations; same-sex attraction or whatever. Because of the way a man is built, we all face one or more of these temptations and many which I did not name. You may suddenly find yourself with 10 or 20 wasted years.
9. Guzik adds: *The sad fate of David's ten concubines is an example of how our sin often has horrible effects on others. They suffered because of Absalom's sin - and David's sin.*<sup>1</sup> Furthermore, there is no fix for this sin. There is nothing that David can do at this point to undo the harm that has been done.
10. As an aside, these women have done nothing wrong. Some commentators<sup>2</sup> actually suggested that they

## Why the Bible Covers the Topic of David's 10 Mistresses

should have resisted more than they did. That is simply wrong. A strong enough resistance would have resulted in their deaths. They bear no responsibility for having been raped by Absalom. Could one blame them for becoming David's mistress in the first place? A case could be made for that, given the book of the Song of Solomon, where a woman resists Solomon's advances, and remains chaste for her shepherd lover.

David does not ultimately solve this problem. Because of him, there are 10 women who will never have the chance at a normal life. However, this began when they hooked up with David as his mistress. Sin creates problems that the sinner himself often cannot solve.

<sup>1</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 20:3.

<sup>2</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:3.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And says the king unto Amasa, "Assemble for me a man of Judah three of days and you in this place stand."**

2Samuel  
20:4

**The king said to Amasa, "Assemble the men of Judah for me [in] 3 days and you stand [right] here."**

**The king said to Amasa, "Assemble the men of Judah here for me in 3 days; and take your stand in front of them (in order to receive your orders from me and then lead them into battle)."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.
Masoretic Text (Hebrew)	And says the king unto Amasa, "Assemble for me a man of Judah three of days and you in this place stand."
Peshitta (Syriac)	Then said the king to Amasa, Assemble me the men of Judah within three days, and you yourself be present.
Septuagint (Greek)	And the king said to Amasa, Call to me the men of Judah for three days, and be present here yourself.
Significant differences:	None.

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

Common English Bible	Then the king said to Amasa, "Call everyone in Judah here to me three days from now. You should be here too."
Contemporary English V.	David said to Amasa, "Three days from now I want you and all of Judah's army to be here!"
Easy English	Then the king said to Amasa, 'Tell the men of *Judah to come to me in three days. You must be here too.'
Good News Bible (TEV)	The king said to Amasa, "Call the men of Judah together and be back here with them by the day after tomorrow."
<i>The Message</i>	The king ordered Amasa, "Muster the men of Judah for me in three days; then report in."

New Living Translation	Then the king told Amasa, "Mobilize the army of Judah within three days, and report back at that time."
The Voice	<b>David</b> (to Amasa): Go and tell the men of Judah they have three days to get here, and you come with them.

### Partially literal and partially paraphrased translations:

American English Bible	Well, the king then said to Amasa (the one who had served as the commander-in-chief of AbSalom's army): 'Call the army of Judah to assemble here in three days. and then you must come back here!'
Christian Community Bible	The king said to Amasa, "Assemble all the men of Judah within three days; then come here to me."
New Advent (Knox) Bible	And now the king said to Amasa, Muster all the warriors of Juda, three days from now, and present thyself here with them.
New American Bible (2011)	<i>Amasa's Death.</i> Then the king said to Amasa: "Summon the Judahites for me within three days. Then present yourself here." 2 Sm 17:25; 19:14.
New Simplified Bible	David said to Amasa: »Three days from now I want you and all of Judah's army to be here!«
Revised English Bible	The king said to Amasa, 'Call up the men of Judah and appear before me again in three days' time.'

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

Ancient Roots Translinear	The king said to Amasa, "Cry for the men of Judah to stand here with you in three days."
The Expanded Bible	The king said to Amasa, "·Tell the men [Mobilize the army] of Judah to meet with me ·in [within] three days, and you must also be here."
NET Bible®	Then the king said to Amasa, "Call the men of Judah together for me in three days [The present translation follows the Masoretic accentuation, with the major mark of disjunction (i.e., the atnach) placed at the word "days." However, some scholars have suggested moving the atnach to "Judah" a couple of words earlier. This would yield the following sense: "Three days, and you be present here with them." The difference in meaning is slight, and the MT is acceptable as it stands.], and you be present here with them too."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king said to 'Amasa, "Summon the men of Y'hudah to come to me within three days; and you, be here too."
exeGesés companion Bible	Then the sovereign says to Amasa, Cry out to me the men of Yah Hudah in three days; and you stand here.
Hebrew Names Version	Then said the king to `Amasa, Call me the men of Yehudah together within three days, and be here present.
JPS (Tanakh—1985)	The king said to Amasa, "Call up the men of Judah to my standard, and report here three days from ow."
Orthodox Jewish Bible	Then said HaMelech to Amasa, Assemble the Ish Yehudah within shloshet yamim; be thou here present.
<i>The Scriptures</i> 1998	And the sovereign said to Amasa, "Call the men of Yehud <u>a</u> h for me within three days, and be present here yourself."

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

English Standard Version	Then the king said to Amasa, "Call the men of Judah together to me within three days, and be here yourself."
The Geneva Bible	Then said the king to Amasa [Who was his chief captain in Joabs place, ( 2 Samuel 19:13 ).], Assemble me the men of Judah within three days, and be thou here present.
Green's Literal Translation	And the king said to Amasa, Call for me the men of Judah <i>within</i> three days; and you stand here.
Kretzmann's Commentary	Then said the king to Amasa, Assemble me the men of Judah within three days, he was given orders to mobilize them for the purpose of punishing the rebel Sheba, and be thou here present, for David intended formally to appoint him commander-in-chief, 2Sam. 19:13.
World English Bible	Then said the king to Amasa, Call me the men of Judah together within three days, and be here present.
Young's Updated LT	And the king says unto Amasa, "Call for me the men of Judah in three days, and you, stand here."

**The gist of this verse:** David tells Amasa to gather the men of Judah within 3 days.

### 2Samuel 20:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
'Ămâsâ' (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
zâ'aq (צאק) [pronounced <i>zaw-GAHK</i> ]	<i>cry out; proclaim; call [out, upon; together], assemble</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #2199 BDB #277
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

## 2Samuel 20:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'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 <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced <i>y<sup>e</sup>hoo-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
sh <sup>e</sup> lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** The king said to Amasa, “Assemble the men of Judah for me [in] 3 days... David has given Amasa an advanced position. You will recall that Amasa is the bastard nephew of David, who had no place in David’s military. However, when Absalom opposed David, he called upon Amasa to lead his soldiers. This was a stupid idea, given Amasa’s lack of experience, but it was done all for show. Amasa had the family ties, which was seen as enough.

J. Vernon McGee: *Amasa, you may recall, was the captain of the rebel forces under Absalom. According to 2Samuel 17:25 and 1Chronicles 2:17, Amasa is the son of Abigail, a sister of David. This would make him a cousin of Absalom. After the defeat of the rebels under Amasa and the death of Absalom, David made Amasa captain of his army in the place of Joab.*<sup>22</sup>

Absalom lost the war and was killed, but Amasa—the second most visible traitor—is known. David, when contacting the men of Judah, said that he would take Amasa in as a military commander, to show that he was willing to forgive and to move forward, without taking vengeance against those who opposed him (2Sam. 19:13).

David kept with his word—he did put Amasa on as a general, either instead of or right under Joab,<sup>23</sup> and he now gives Amasa something to do. David wants to assemble his army in Judah, so he calls upon Amasa to make this happen.

David did not give Amasa a cushy job and he did not give Amasa a *no-show* job.<sup>24</sup>

One thing the armed forces is not designed for is social experimentation or for social engineering. David, when he returned to Jerusalem, did not want those who rebelled against him to be fearful for their lives. He sought to show this publically by making Amasa his lead general. This was a mistake. Amasa was not up to the job; David

<sup>22</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed February 15, 2014.

<sup>23</sup> There is some minor controversy here. Most translations have the Amasa was given Joab’s command.

<sup>24</sup> Some companies give family members of someone who is well-connected a job they do not have to show up to do and pay them a good salary. David was not doing that. He is going to put Amasa right to work.



should have known this; and yet he still promoted Amasa far over his own ability level. This was clearly a mistake on David's part, and a mistake he should have recognized from the beginning.

**Application:** The purpose of the military is to wage war and to win wars. It is not designed for social experimentation or for no-show jobs or for social promotion. When a military works well, then you do not mess with it. To his credit, President Barack Obama retained Bob Gates as Secretary of Defense and David Petraeus as general in the Middle East when he became president. However, President Obama later began experimentation in the armed forces with more women in the military and the allowance of openly gay soldiers. The best approach to homosexual acts and the military was under President Clinton's *don't ask, don't tell* policy. This policy was, essentially, in effect before the Clinton presidency, and was merely officially recognized by President Clinton.

### 2Samuel 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אתָּה) [pronounced <i>ah-t-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
pôh (פֹּה) [pronounced <i>poē</i> ]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805
'âmad (אָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>take a stand, stand, remain, endure, withstand; stop</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5975 BDB #763

**Translation:** *...and you stand [right] here.* So Amasa is supposed to assemble these soldiers and he is to take a stand right there with them. This suggests that the soldiers will be standing behind him.

This is not simply a test for Amasa. This is real. David has a good intelligence system, even now, at his return to Jerusalem. Someone has come and told David that Sheba did more than simply lead away the people of northern Israel. There is a revolution afoot and David needs to quell it immediately. He cannot afford to have slipshod help at this point.

Now, can Amasa follow a simple order? There is revolution in the air, and David needs to put it down. In order for Amasa to show what he is worth, and to show that he can lead a command.

This could be done by sending out subordinates and calling for the assembly of the people's army, using trumpets. The people understood what the call to battle was like. 3 days is a fairly long time, in fact, but this is the first time that Amasa has done this. However, this should not have taken even 3 days—and, who knows, perhaps Amasa himself was ready for some R&R?

The soldiers of Judah would be surprised at being called up so quickly, as they had just returned home with David, but they would respond.

V. 4 reads: *The king said to Amasa, "Assemble the men of Judah here for me in 3 days; and take your stand in front of them (in order to receive your orders from me and then lead them into battle)."* Normally, this would have been Joab's responsibility. David appears to be trying out something new here. It is possible that Amasa has replaced Joab, something which I argued against in the previous chapter. However, it will be clear in this chapter that Abishai and Joab still have high-level responsibilities. In other words, Joab has not been fired or busted down to associate private status.

This decision that David made, to put Amasa into a high position, was with the intent of unifying the fractured nation. If David had a problem with Joab, it is not stated. This is the wrong decision, which will become clear in the next verse. However, it should be clear that, a person can be a growing or mature believer, and still not make perfect decisions 100% of the time. David has made some excellent decisions upon his return to Judah; but Amasa was not one of them. Do not be concerned if all your decisions are not perfect.

As the Pulpit Commentary says: *This was a most unwise step, however guilty Joab may have been in slaying Absalom. With all his faults, Joab had always been faithful to David, and it was chiefly his skill in war and statesmanlike qualities which had raised the kingdom to a position of great power. Just now, too, he had crushed with smaller forces a rebellion in which Amasa had taken the lead.*<sup>25</sup> In other words, *you don't mess with what works.*

As an aside, it is never made clear whether David knew that Joab initiated the killing of Absalom; but, no doubt, David held Joab ultimately responsible as lead commander. How directly involved that Joab was, was probably unknown to David.

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Jamieson, Fausset and Brown: *[This] appointment [of Amasa to head the armies] was a blunder, and the king soon perceived his error. The specified time passed, but Amasa could not muster the men.*<sup>26</sup>

**And so goes Amasa to summon Judah and so he delays from the set time which he appointed him.**

2Samuel  
20:5

**Amasa went to summon [the army of] Judah, but he delayed [completing this assignment] beyond the set time which David [lit., he] appointed him.**

**Amasa went to summon the army of Judah, but he did not complete this assignment within the 3 days that David gave him.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.
Masoretic Text (Hebrew)	And so goes Amasa to summon Judah and so he delays from the set time which he appointed him.
Peshitta (Syriac)	So Amasa went to assemble the men of Judah; but he tarried longer than the set time which had been appointed.
Septuagint (Greek)	And Amasa went to call Judah, and delayed beyond the time which David appointed him.

Significant differences: No significant differences.

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

Common English Bible	So Amasa went to call Judah together, but he took longer than the allotted time.
Contemporary English V.	Amasa started bringing the army together, but it was taking him more than three days.
<i>The Message</i>	Amasa went to carry out his orders, but he was late reporting back.

<sup>25</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:4. And we do not know for certain if David knew that Joab killed Absalom, as was discussed in the previous chapter.

<sup>26</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:4.

New Century Version	So Amasa went to call the men of Judah together, but he took more time than the king had said.
New Living Translation	So Amasa went out to notify Judah, but it took him longer than the time he had been given.
The Voice	So Amasa went out to call Judah together, but he was delayed beyond his deadline.

### Partially literal and partially paraphrased translations:

American English Bible	So, Amasa went and called [the army of] Judah, but he stayed away longer than David told him.
Beck's American Translation	Amasa went to call Judah, but he took longer than the time David gave him.
Christian Community Bible	So Amasa left to summon the men of Judah but he failed to show up at the appointed time.
New Advent (Knox) Bible	Amasa went to muster them, but dallied beyond the time which the king had named;...
New Jerusalem Bible	Amasa went off to summon Judah, but he took longer than the time fixed by David.
New Simplified Bible	Amasa assembled the army of Judah. It took longer than three days.

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

Ancient Roots Translinear Bible in Basic English	Amasa went to cry in Judah, but he delayed from meeting him for the meeting. So Amasa went to get all the men of Judah together, but he took longer than the time David had given him.
Ferar-Fenton Bible	Amasa accordingly went and convoked Judah, but was delayed beyond the time appointe.
NET Bible®	So Amasa went out to call Judah together. But in doing so he took longer than the time that the king had allotted him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Amasa went to summon the men of Y'hudah but took longer than the time he had been given.
exeGesés companion Bible	So Amasa cries out to Yah Hudah: but he lingers beyond the season to congregate.
Orthodox Jewish Bible	So Amasa went to assemble Yehudah; but he tarried longer than the mo'ed which he had appointed him.

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

Context Group Version	So Amasa went to call [ the men of ] Judah together; but he remained longer than the set time which he had appointed him.
Green's Literal Translation	And Amasa went to call Judah, but delayed beyond the set time which he had set for him.
Kretzmann's Commentary	So Amasa went to assemble the men of Judah; but he tarried longer than the set time which he had appointed him, he delayed beyond the three days given him, the reason for this state of affairs not being mentioned.
New RSV	So Amasa went to summon Judah; but he delayed beyond the set time that had been appointed him.
World English Bible	So Amasa went to call <i>the men of</i> Judah together; but he stayed longer than the set time which he had appointed him.
Young's Updated LT	And Amasa goes to call Judah, and tarries beyond the appointed time that he had appointed him.

**The gist of this verse:** Amasa is unable to fulfill the request of David; he is unable to rally the men of Judah within 3 days.

### 2Samuel 20:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿĂmâsâʾ (עמאשא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâʿaq (צאק) [pronounced <i>zaw-GAHK</i> ]	<i>to cry out; to occasion a cry, to proclaim; to call, to call upon; to call together, to assemble</i>	Hiphil infinitive construct	Strong's #2199 BDB #277
ʾêth (את) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Y <sup>e</sup> hûwdâh (יהודה) [pronounced <i>y<sup>e</sup>hoo-DAW</i> ]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

**Translation:** Amasa went to summon [the army of] Judah,... Amasa attempted to do what he had been assigned; he did go to Judah to summon the army, but, for whatever reason, he failed. Did he stop off for some R&R? We do not know what slowed him down. It could have been his person incompetence and lack of leadership skills; and it could have been him goofing off for part of this time.

### 2Samuel 20:5b

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>	wâw consecutive	No Strong's # BDB #253
yâchar (יחר) [pronounced <i>yaw-KHAHR</i> ]	<i>to delay, to tarry, to defer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3186 BDB #405

This word is found only here. It may be equivalent to or a form of Strong's #310 BDB #29.

## 2Samuel 20:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
môw'êd (מוֹעֵד) [pronounced <i>moh-ĠADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun with the definite article	Strong's #4150 BDB #417
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
yâ'ad (יָאֵד) [pronounced <i>yaw-ĠAHD</i> ]	<i>to appoint, to assign, to designate; to point out; to define; to espouse</i>	3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3259 BDB #416

**Translation:** ...but he delayed [completing this assignment] beyond the set time which David [lit., he] appointed him. The verb here suggests that he delayed completing this assignment. This suggests that, the assignment could have been done in the time allotted, but that he did not follow up on it. He was given 3 days, and he did not complete the assignment within 3 days. This was a war situation; David could not let Amasa do whatever. When David gave an order, he expected it to be followed.

Guzik: *Amasa wasn't up to the job David gave him. He was not a completely competent military man, and Joab (the former commander of David's army) defeated Amasa soundly when they fought together.*<sup>27</sup>

The Pulpit Commentary suggests that Amasa could not be seen as a leader by those loyal to David: *For the appointment was so surprising that everybody must have been agape with astonishment. They would naturally have expected that Amasa would be punished. Instead of this, he is commissioned to gather the militia in David's name. And men would hesitate about joining such a leader. Was he really loyal? or would he embark them in a new rebellion? And what would Joab do? He was not a man likely to bear such a slight tamely, and David ought to have foreseen that he was sowing for himself a crop of discord and enmity.*<sup>28</sup>

Peter Pett: *Amasa, David's close relative and new commander-in-chief, was now called on by David to gather together the men of Judah 'within three days' so as to deal rapidly with the threat being caused by Sheba, so that they would be able to act before he could become a real danger. Amasa was, however, clearly either inefficient or careless for he failed to achieve David's target, or to report back at the proper time, possibly partly because men were reluctant to follow the general who led them to defeat when fighting for Absalom, but also partly because he did not treat his position*

<sup>27</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 20:4–5.

<sup>28</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:5.

*seriously enough. There is no doubt that he unquestionably and completely failed in his duty.<sup>29</sup> Pett continues: So Amasa set about mustering the army of Judah. But he did not do it with sufficient urgency. Thus when the time limit arrived the forces were nowhere to be seen, and nor was Amasa, who was supposed to have reported back. He was seemingly not astute enough as a general to recognise, as David himself had, the need for all speed before the rebellion could be established. It must therefore be appreciated that his failure to report back by the time allotted was gross dereliction of duty. It was indeed to treat the king with unforgivable casualness. Amasa was thus gravely at fault and liable for severe punishment however we look at it.<sup>30</sup>*

However, it appears by the text, where Amasa is said to *delay* or *tarry*, that the blame may be primarily laid upon him for not getting the troops together in time.

**And so says David unto Abishai, "Now does evil to us Sheba ben Bichri more than Absalom. You take servants of your adonai and pursue after him, lest he has found for him cities walled and he has snatched away our eye."**

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**David then said to Abishai, "Sheba ben Bichri could do more evil to us than Absalom. You take the servants of your adonai and pursue after him, lest he finds walled cities and he has preserved himself [lit., *he has snatched away our eye*]."**

**David then said to Abishai, "Sheba the son of Bichri could do more evil to us than Absalom did. You must take my army and pursue after them, so that he does not find a city in which to take refuge and establish a permanent outpost."**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.
Masoretic Text (Hebrew)	And so says David unto Abishai, "Now does evil to us Sheba ben Bichri more than Absalom. You take servants of your adonai and pursue after him, lest he has found for him cities walled and he has snatched away our eye."
Peshitta (Syriac)	And David said to <u>Joab</u> , Now Shamoia the son of Bichri will do us more harm than did Absalom; take your lord's servants and pursue him, lest he find him fortified cities, and stay in them and incite a revolt against us.
Septuagint (Greek)	And David said to Amasa, Now shall Sheba the son of Bichri do us more harm than Absalom: now then take with you the servants of your lord, and follow after him, lest he find for himself strong cities, so will he blind our eyes.

**Significant differences:** The Syriac has David giving this order to Joab rather than to Abishai. The Greek has him giving the order to Amasa. The final phrase might be understood in several ways.

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

Contemporary English V.	So David said to Abishai, "Sheba will hurt us more than Absalom ever did. Take my best soldiers and go after him. We don't want him to take over any walled cities and get away from us."
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<sup>29</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

<sup>30</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

Easy English	David said to Abishai, 'Sheba, the son the Bicri, will cause us more trouble than Absalom did. Take my soldiers and chase him. Otherwise, he might find strong cities and escape from us.'
Easy-to-Read Version	David said to Abishai, "Sheba son of Bicri is more dangerous to us than Absalom was. So take my officers and chase Sheba. Hurry before Sheba gets into cities with walls. If Sheba gets into the well protected cities, we won't be able to get him."
Good News Bible (TEV)	So the king said to Abishai, "Sheba will give us more trouble than Absalom. Take my men and go after him, or else he may occupy some fortified towns and escape from us."
<i>The Message</i>	So David told Abishai, "Sheba son of Bicri is going to hurt us even worse than Absalom did. Take your master's servants and hunt him down before he gets holed up in some fortress city where we can't get to him."
New Berkeley Version	David therefore told Abishai, "Sheba, son of Bichri is becoming more dangerous to us now than was Absalom. You take your master's men and pursue the man before he will have occupied fortified cities and eludes our observation!"
New Century Version	David said to Abishai, "Sheba son of Bicri is more dangerous to us than Absalom was. Take my men and chase him before he finds walled cities and escapes from us."
New Life Bible	David said to Abishai, "Now Bichri's son Sheba will bring us more trouble than Absalom. Take your lord's servants and go after him. Or he might find strong cities for himself, and get away from us."
New Living Translation	Then David said to Abishai, "Sheba son of Bicri is going to hurt us more than Absalom did. Quick, take my troops and chase after him before he gets into a fortified town where we can't reach him."
The Voice	<b>David</b> (to Abishai): Sheba, Bichri's son, will do more damage to us than Absalom <i>if he's left untouched</i> . Take my men and pursue him. If we're not careful, he'll escape into a fortified city <i>and continue to cause trouble</i> .

#### Partially literal and partially paraphrased translations:

American English Bible	For, David had told Amasa: 'Now we're going to do something worse to the son of BoChori than we did to AbSalom. Get my servants and chase after him before he finds a fortified city and gives us a black eye.'
Beck's American Translation	"Now Sheba will do must more harm than Absalom," David told Abishai. "Take your master's men and go after him, or he will find fortified cities for himself and strike a vital blow at us."
Christian Community Bible	David then said to Abishai, "Sheba son of Bichri, will do us more harm than Absalom. Take my guards and pursue him lest he flee to any fortified city and escape from us."
<i>God's Word</i> ™	David then told Abishai, "Sheba, son of Bichri, will do us more harm than Absalom. Take my men and go after him, or he will find some fortified cities and take the best ones for himself."
New Advent (Knox) Bible	...and David said to Abisai, This Seba, son of Bochri, will do us more harm than ever Absalom did. Take the royal troops with thee, and go in pursuit of him; or he will find refuge within city walls and escape us.
New American Bible (2011)	Then David said to Abishai: "Sheba, son of Bichri, may now do us more harm than Absalom did. Take your lord's servants and pursue him, lest he find fortified cities and take shelter while we look on."
NIRV	David said to Abishai, "Sheba, the son of Bicri, will do more harm to us than Absalom ever did. Take my men and go after him. If you don't, he'll find cities that have high walls around them. He'll go into one of them and escape from us."
New Jerusalem Bible	David then said to Abishai, 'Sheba son of Bichri is now in a position to do us more damage even than Absalom. Take your master's retainers and be after him, before he can reach any fortified towns and elude us.'

New Simplified Bible	David said to Abishai: »Sheba will hurt us more than Absalom ever did. Take my best soldiers and go after him. We do not want him to take over any walled cities and get away from us.«
Revised English Bible	David said to Abishai, 'Sheba son of Bichri will give us more trouble than Absalom; take the royal bodyguard and follow him closely in case he occupies some fortified cities and escapes us.'

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

Ancient Roots Translinear	David said to Abishai, "Now Sheba the son of Bichri also offends as Absalom. Take your lord's servants, and pursue after him, otherwise he will find the protected cities and be delivered from our eyes."
Bible in Basic English	And David said to Abishai, Sheba, the son of Bichri, will do us more damage than Absalom did; so take some of your lord's servants and go after him, before he makes himself safe in the walled towns, and gets away before our eyes.
The Expanded Bible	David said to Abishai, "Sheba son of Bicri is more dangerous to us than Absalom was [will do us more harm than Absalom]. Take my men [the servants of your master] and chase him before he finds walled [fortified] cities and escapes from us [our sight]."
Ferar-Fenton Bible	Then David addressed Amasa, "You know that Sheba ben-Bikri may injure us more than Absalom, therefore take the soldiers of your Prince and follow after him, for fear he should find some fortified towns and escape from our control." V. 6. The name should evidently be Amasa who was Commander, and not "Abishai." See vv. 7 and 9. It is clear that David was faced by mutiny in his army led by Joab and Abishai his brother, —the result of the King's grief at the killing of Absalom. The history of that mutiny probably followed and has been accidentally omitted by a very ancient transcriber, whose blunder has been continued to our day, until I corrected it, by restoring at least "Amasa's" name, although I am not able to reproduce narrative of Joab and Abishai's mutiny.
HCSB	So David said to Abishai, "Sheba son of Bichri will do more harm to us than Absalom. Take your lord's soldiers and pursue him, or he will find fortified cities and elude us."
NET Bible®	Then David said to Abishai, "Now Sheba son of Bicri will cause greater disaster for us than Absalom did! Take your lord's servants and pursue him. Otherwise he will secure [Heb "find." The perfect verbal form is unexpected with the preceding word "otherwise." We should probably read instead the imperfect. Although it is possible to understand the perfect here as indicating that the feared result is thought of as already having taken place (cf. BDB 814 s.v. פָּ 2), it is more likely that the perfect is simply the result of scribal error. In this context the imperfect would be more consistent with the following verb וַיִּחַטֵּל (vÿhitsil, "and he will get away").] fortified cities for himself and get away from us."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David said to Avishai, "Sheva the son of Bikhri is going to do us more harm than Avshalom. Take your lord's servants and pursue him, so that he won't take over fortified cities and escape us."
exeGesés companion Bible	And David says to Abi Shai, Now Sheba the son of Bichri does us more evil than Abi Shalom: take the servants of your your adoni and pursue him; lest he find cities of protection and delivers himself from our eyes.



Orthodox Jewish Bible And Dovid said to Avishai, Now shall Sheva Ben Bichri do us more harm than did Avshalom; take thou the avadim of adoneicha, pursue after him, lest he get him fortified cities, and escape us.

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

<i>The Amplified Bible</i>	And David said to Abishai, Now will Sheba son of Bichri do us more harm than Absalom did. Take your lord's servants and pursue him, lest he get for himself fenced cities and snatch away our very eyes.
Concordant Literal Version	...and David said unto Abishai, `Now does Sheba son of Bichri do evil to us more than Absalom; you, take the servants of your lord, and pursue after him, lest he have found for himself fenced cities, and delivered himself [from] our eye.
Context Group Version	And David said to Abishai, Now Sheba the son of Bichri will do us more harm than did Absalom: you take your lord's slaves, and pursue after him, in case he found himself fortified cities, and tears out our eye.
English Standard Version	And David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he get himself to fortified cities and escape from us."
The Geneva Bible	And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than [did] Absalom: take thou thy lords servants [Either those who had been under Joab or Davids men.], and pursue after him, lest he get him fenced cities, and escape us.
Green's Literal Translation	And David said to Abishai, Now Sheba the son of Bichri will do more evil to us than Absalom. You take the servants of your lord and pursue him, that he not find fortified cities for himself, and deliver himself <i>from</i> our eye.
Kretzmann's Commentary	And David said to Abishai, one of his commanders, Now shall Sheba, the son of Bichri, do us more harm than did Absalom, on account of the delay in calling him to account; take thou thy lord's servants, the part of the standing army stationed at Jerusalem, and pursue after him, lest he get him fenced cities and escape us, literally, "and deliver himself from our eyes," or, "darken not our eight," by hiding himself and eventually harming the cause of David.
New RSV	David said to Abishai, `Now Sheba son of Bichri will do us more harm than Absalom; take your lord's servants and pursue him, or he will find fortified cities for himself, and escape from us.'
Updated Bible Version 2.11	And David said to Abishai, Now Sheba the son of Bichri will do us more harm than did Absalom: you take your lord's slaves, and pursue after him, in case he found himself fortified cities, and tears out our eye.
World English Bible	David said to Abishai, Now will Sheba the son of Bichri do us more harm than did Absalom: take your lord's servants, and pursue after him, lest he get him fortified cities, and escape out of our sight.
Young's Updated LT	And David says unto Abishai, "Now does Sheba son of Bichri do evil to us more than Absalom; take the servants of your lord, and pursue after him, lest he have found for himself fenced cities, and delivered himself from our eye."

**The gist of this verse:** David then spoke to Abishai, to get together a scratch unit to go after Sheba.

### 2Samuel 20:6a

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

## 2Samuel 20:6a

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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִי) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
'Ăbîyshay (אֲבִישַׁי) [pronounced ub- <sup>v</sup> ee-SHAH-ee]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
The Syriac has <i>Joab</i> here instead; the Greek has <i>Amasa</i> . The historian <b>Josephus</b> has <i>Joab</i> as well. Keil and Delitzsch devote over a page of discussion to this. <sup>31</sup> I will not summarize what they wrote; but simply note, the text you see before you is probably the accurate text.			
'attâh (עַתָּה) [pronounced ġaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
râ'a' (עָרָא) [pronounced raw-ĠAHĠ]	<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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7489 BDB #949
The KJV+ version in e-sword has this word instead:			
yâra' (עָרָא) [pronounced yaw-RAHĠ]	<i>to grieve, to displease; to tremble, to quiver</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3415 BDB #438
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
Sheba' (עֶבְשָׁ) [pronounced SHEH-bahġ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

<sup>31</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:8.

## 2Samuel 20:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bik <sup>er</sup> îy (בִּיקְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful</i> ; transliterated <i>Bichri</i> , <i>Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, away from, out from,</i> <i>out of, from off; on account of,</i> <i>since, above, than, so that not,</i> <i>beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʾĀbîyshâlôwm (אָבוּשִׁיבָא) [pronounced <i>ub-ee-</i> <i>shaw-LOHM</i> ]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

**Translation:** David then said to Abishai, “Sheba ben Bichri could do more evil to us than Absalom. David recognizes what is going on—that Amasa is not up to the job—and he knows that he needs to act fast. He gave this assignment to Amasa, but he has not come through, so he needs to turn to Abishai, one of his nephews, to direct him to act. David recognizes that, the country being in its fractured state right now could suffer irreparable harm in this revolt headed by Sheba ben Bichri.

There is a question as to the reading of v. 6.

### Abishai, Amasa or Joab?

1. As noted in the Hebrew exegesis, the Hebrew and Latin have *Abishai*; the Greek text has *Amasa*; and the Syriac and Josephus have *Joab*. The Dead Sea Scrolls are unreadable here.
2. First of all, this is never decided by *majority rules*.
3. Secondly, the inspired text was originally written in Hebrew.
4. For this reason, we always lean toward the Hebrew text unless there is some strong reason indicating otherwise.
5. However, we must always bear in mind that there are errors in the Hebrew text which we have and that the translations made into Greek and Latin were made from Hebrew texts which predate the Hebrew texts which we use.
6. There is really no reason to require a change of text here. The Hebrew text as it has come down to us reads *Abishai*; he would have been the top general of the land under Joab (Amasa's relative authority next to them is yet to be determined).
7. Therefore, the Hebrew reading is most likely correct.

I don't know how much difference this really makes; but the intent is to begin with the most accurate text first and work from there.

### Chapter Outline

### Charts, Maps and Short Doctrines

We might have expected David to speak to Joab to do this, but we do not know where Joab is at this moment. It could be that, when David realized that Amasa was not going to do what David told him to do, he spoke to the nearest military man with authority. There is also the possibility that Joab is on the outs with David, to a limited degree. As discussed, whereas David may not know that Joab actually initiated the killing of Absalom, Joab was in charge when Absalom was killed. So David may hold him responsible just for that. It will be clear that Joab has a high military position in this chapter (he will apparently take over leading the troops). However, this may have been more the response of his men, more than David's positioning. It appears as though David gave Joab a diminished military role (David first calls upon Amasa to gather the troops; now he goes to Abishai). But Joab will,

part way through this chapter, simply assume the role of the lead general. These men have followed Joab into dozens of battles; and they clearly trust him in this arena.

Although the text nowhere states this, many commentators understand David to be working only with generals other than Joab, if at all possible. However, the natural leader of David's army is Joab and his authority will be implied in the next portion of v. 6.

Speaking of Joab, I always have questions which precede my examination of any chapter, and one of those is always, *why does God the Holy Spirit include this chapter in the Word of God?* I think that part of what we are studying sheds light on the never-explored topic of *how did David's sin impact Joab?* When it came to the battlefield, Joab began exercising more and more personal discretion, even to the point of ignoring David's directives. He could no longer trust David to make the ultimate decisions of what went down on the ground when Israel was at war. Add to this that David, as commander-in-chief, has made some boneheaded decisions. And the problem with sin is, this is not a solo project. When you commit a sin, this affects far more than just you. When David told Joab to see to it that Uriah the Hittite was killed in battle, Joab obeyed, but he did not like it. After that point, it appears that Joab would operate semi-independently of David on the battlefield.

So far, this verse reads: [David then said to Abishai, "Sheba ben Bichri could do more evil to us than Absalom.](#) Interestingly enough, King David recognizes—and this is almost immediately upon his return—that what Absalom did was evil. He has gotten that into his head, despite his misgivings about Absalom's death. This is a fairly big step for David to refer to his own son as doing evil.

David also makes the judgment that Sheba could cause even more evil than Absalom. This is interesting, because Absalom had plotted out his overthrow for at least a year; and maybe over several years. We do not know much about Sheba. However, there is revolution in the air, and that is a dangerous time. The country, as is, is fractured and divided. Another full-scale revolution could destroy Israel. This is likely David's take on the matter.

Revolution is anti-God, as we will study in the [next verse](#).

## 2Samuel 20:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
'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
'ebed (עֲבָדִים) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713

## 2Samuel 20:6b

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 2 <sup>nd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râdaph (רָדַף) [pronounced <i>raw-DAHf</i> ]	<i>pursue, follow after; chase with hostile intent, persecute</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7291 BDB #922
ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29

**Translation:** *You take the servants of your adonai and pursue after him,...* The *servants* here are the army of David, and it could refer to his personal army—those who primarily protect David under all circumstances. David employed foreigners to do this, so that they did not get caught up in the politics of his day.

David's language here is fairly open to interpretation. By *your adonai*, is David referring to God, to himself or to Amasa? This is a term of respect which is primarily applied to men of authority (Gen. 18:12 19:18 23:6, 11 2Sam. 19:19–20, 26–28, 30, 35). This narrows the choice down to David or to Amasa (which would assume that Amasa now outranks Abishai). We saw in the previous chapter, the language which David used concerning Amasa and Joab—and their relative positions was left unclear. Here, again, Abishai can take this either way—that he is gathering up David's army or he is gathering up the army which should be under Amasa.

However, in the next verse, *Abishai's lord* is named: *Therefore, the soldiers of Joab went out after him, along with the Cherethites and the Pelethites and all the mighty men—they [all] go out from Jerusalem to pursue Sheba ben Bichri.* Therefore, I would interpret this as referring to Joab, and that Abishai is under Joab. The *servants of your adonai* are the *soldiers of Joab*; that tells us who *your adonai* is. I am not sure if this is a major point in the exegesis of this passage; and I certainly would not spend much time arguing with someone who believes this to refer to David instead (speaking of himself in the 3<sup>rd</sup> person).

In any case, Sheba must be immediately found and confronted and killed, and his revolution ended.

**Application:** It is up to the establishment government in power to destroy revolutionary movements. Now, I am not talking about those who are freely expressing a different set of ideas; I am speaking of those who are inciting revolution or those who are ready to revolt. Let me state something which is very difficult for me to say (I am writing this in 2014). Our current president is Barack Obama, the worst president of my lifetime. However, if TEA party groups suddenly turned militant and took up arms against President Obama, every believer with doctrine should be on the side of Barack Obama. Despite President Obama's shortcomings—and they are legion—he is the head of the executive branch of the United States. He does not lose our allegiance in a revolution. A revolution, where you seek to remove someone in power, is wrong. For believers who are conservative (which ought to be every believer), this is tough to swallow. However, revolutions are simply power grabs. The rationale for a revolution may be framed in terms of the *people*, but those guiding the revolution are just as power hungry and just as corrupt as those they would like to depose. Remember, it is just as easy for a power-hungry despot to claim that values of conservatism as it is to claim the values of socialism or populism. The despot does not have to believe in what he claims to be for; he simply needs to know the rhetoric to spout. He needs you, the true

believer, to run interference for him and clear a pathway to power. Without the hoi polloi acting on behalf of a despot, the despot is a nobody.

Peter Pett: *The result [of Amasa's inability to follow David's order] was that David then turned to the faithful Abishai, who had previously led one of David's three units against Israel, and was standing by him, and called on him to gather David's troops and pursue Sheba before he could establish himself. We must undoubtedly see his command to Abishai as arising because Abishai was close at hand, and immediately available, and therefore also as including his brother when he could be contacted. It was thus a request that he go with his brother (when he could make contact with him) so that they might both go and pursue Sheba. This is evident from what follows.*<sup>32</sup>

## 2Samuel 20:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פַּ) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4672 BDB #592
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'îyr (רֵיעַ) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine plural noun	Strong's #5892 BDB #746
bâtsar (רָצַב) [pronounced <i>baw-TZAR</i> ]	<i>walled-up, fenced, fortified</i>	feminine plural, Qal passive participle	Strong's #1219 BDB #130
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâtsal (לָצַח) [pronounced <i>naw-TSAHL</i> ]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5337 BDB #664
'ayin (עַיִן) [pronounced <i>GAH-yin</i> ]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #5869 (and #5871) BDB #744

All BDB definitions: *eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain.* Gesenius adds the meaning *face*. Neither source offers *well* as a translation (and there are words for *well* in the Hebrew).

<sup>32</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

## 2Samuel 20:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This could be an ancient phrase which was more understandable in that era. Here are how other translations rendered this final phrase:			
<i>The Amplified Bible</i>	...and snatch away our very eyes.		
English Standard Version	...and escape from us."		
Updated Bible Version 2.11	...and tears out our eye.		
World English Bible	...and escape out of our sight.		
Young's Updated LT	...and delivered himself from our eye."		
The only problem with these translations is, the subject appear to act upon itself, which is not typical of the Hiphil stem, which is the causative stem. This could suggest that there is a problem with the text itself.			
The Pulpit Commentary comments: <i>The meaning of the Hebrew is uncertain. It may signify, "and withdraw himself from our eyes," which gives the sense of the Authorized Version, and is supported by the Vulgate. The Septuagint renders, "and overshadow our eyes," which might have the same meaning, but, as others think, may signify, "and cause us anxiety." Many modern commentators render, "and pluck out our eye;" that is, do us painful damage. Either this or the Authorized Version gives a good sense, and, anyhow, rapid action was necessary, or Sheba's revolt might become dangerous.</i> <sup>33</sup>			

**Translation:** ...lest he finds walled cities and he has preserved himself [lit., he has snatched away our eye]." The gist of the sentence is easy—Sheba needs to be found before he can find a city to make his home base, and to build from that. The second half of the phrase is rather difficult, and my translation above takes a great many liberties, to the point of ignoring the final word. Not enough text from the Dead Sea Scrolls remains of this verse to suggest that there are textual problems. So this may be a legitimate phrase in the Hebrew, but one that is difficult to translate. The Hebrew exegesis within the gray boxes may provide more information on this topic.

**And so go out after him men of Joab and the Cherethites and the Pelethites and all the mighty men. And so they go out from Jerusalem to pursue after Sheba ben Bichri.**

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**Therefore, the soldiers of Joab went out after him, along with the Cherethites and the Pelethites and all the mighty men—they [all] go out from Jerusalem to pursue Sheba ben Bichri.**

**Therefore, the soldiers of Joab went out after him, along with the Cherethites, the Pelethites and all the mighty men of war—they all went out from Jerusalem to pursue Sheba, son of Bichri.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

Masoretic Text (Hebrew)

And so go out after him men of Joab and the Cherethites and the Pelethites and all the mighty men. And so they go out from Jerusalem to pursue after Sheba ben Bichri.

<sup>33</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:6.

Peshitta (Syriac) And there went out after him Joab's men, the noblemen and the army and all the mighty men; and they went out from Jerusalem to pursue Shamoah, the son of Bichri.

Septuagint (Greek) And there went out after him Amasa and the men of Joab, and the Cherethites and the Pelethites, and all the mighty men; and they went out from Jerusalem to pursue after Sheba the son of Bichri.

Significant differences: No serious discrepancies.

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

Contemporary English V. Abishai left Jerusalem to try and capture Sheba. He took along Joab and his soldiers, as well as David's bodyguard and best troops.

Easy English So Abishai led all Joab's men, the men from Kereth and Peleth, and all the brave soldiers. They left Jerusalem to chase Sheba, the son of Bicri.

Easy-to-Read Version So Joab left Jerusalem to chase after Sheba son of Bicri. Joab brought his own men and the Kerethites and Pelethites [David's special group of fighting men.] and the other soldiers with him.

*The Message* So under Abishai's command, all the best men--Joab's men and the Kerethites and Pelethites--left Jerusalem to hunt down Sheba son of Bicri.

New Berkeley Version So out with him marched the troops of Joab, the Cherethites and the Pelethites, and all the mighty men, advancing from Jerusalem in pursuit of Sheba the son of Bichri.

New Century Version So Joab's men, the Kerethites and the Pelethites [These were probably special units of the army that were responsible for the king's safety, a kind of palace guard.], and all the soldiers went with Abishai. They went out from Jerusalem to chase Sheba son of Bicri.

New Living Translation So Abishai and Joab [Hebrew So Joab's men.], together with the king's bodyguard [Hebrew the Kerethites and Pelethites; also in 20:23.] and all the mighty warriors, set out from Jerusalem to go after Sheba.

The Voice So Joab took his troops with *the mercenary corps* of Cherethites and Pelethites, and all these warriors went from Jerusalem in pursuit of Sheba, Bichri's son.

### Partially literal and partially paraphrased translations:

American English Bible Then Joab's men (the Cherethites, the Pelethites, and all the mightiest warriors) went after him. they left Jerusalem to chase down the son of BoChori.

New Advent (Knox) Bible So in pursuit of Seba they went, under Abisai's command, Joab's men, and the Cherethites and Pelethites, and all the picked warriors in Jerusalem;...

New American Bible (2011) So Joab and the Cherethites and Pelethites and all the warriors marched out behind Abishai from Jerusalem to campaign in pursuit of Sheba, son of Bichri. 2 Sm 8:18.

NIRV So Joab's men marched out with the Kerethites and Pelethites. They went out with all of the mighty soldiers. All of them were under Abishai's command. They marched out from Jerusalem and went after Sheba, the son of Bicri.

New Jerusalem Bible Joab, the Cherethites, the Pelethites and all the champions took the field under Abishai, setting off from Jerusalem in pursuit of Sheba son of Bichri.

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

Ancient Roots Translinear Joab's men proceeded after him with Chereth, Peleth, and all the mighty. They proceeded from Jerusalem to pursue after Sheba the son of Bichri.

Bible in Basic English So there went after Abishai, Joab and the Cherethites and the Pelethites and all the fighting-men; they went out of Jerusalem to overtake Sheba, the son of Bichri.



The Expanded Bible	So Joab's men, the Kerethites and the Pelethites [ <sup>c</sup> foreign mercenaries who served as the king's bodyguards], and all the soldiers [mighty warriors] went with Abishai. They went out from Jerusalem to chase [pursue] Sheba son of Bicri.
Ferar-Fenton Bible	(The men of J'oab, however, had followed him-.)— So the Guards, and the Light Infantry, and all the Heavy, also proceeded from Jerusalem to pursue Sheba-ben-Bikri, as far as the Great Stone that is near Gibaon,... A portion of v. 8 is included for context.
HCSB	So Joab's men, the Cherethites, the Pelethites, and all the warriors marched out under Abishai's command; they left Jerusalem to pursue Sheba son of Bichri.
NET Bible®	So Joab's men, accompanied by the Kerethites, the Pelethites, and all the warriors, left Jerusalem to pursue Sheba son of Bicri.
NIV – UK	So Joab's men and the Kerethites [S 1Sa 30:14; S 2Sa 15:18] and Pelethites and all the mighty warriors went out under the command of Abishai. They marched out from Jerusalem to pursue Sheba son of Bikri.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	With him went Yo'av's men, the K'reti, the P'leti and all the experienced soldiers; they left Yerushalayim in pursuit of Sheva the son of Bikhri.
exeGesés companion Bible	And the men of Yah Ab go after him - the executioners and the couriers and all the mighty; and they go from Yeru Shalem to pursue Sheba the son of Bichri:...
Hebrew Names Version	There went out after him Yo'av's men, and the Kereti and the Peleti, and all the mighty men; and they went out of Yerushalayim, to pursue after Sheva the son of Bikhri.
Judaica Press Complete T.	And Joab's men went after him with the archers and the slingers and all the warriors; and they went out of Jerusalem to pursue Sheba the son of Bichri.
Orthodox Jewish Bible	And there went out after him anshei Yoav, and the Kereti, and the Peleti, and kol Gibborim; and they went out of Yerushalayim, to pursue after Sheva Ben Bichri.

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

<i>The Amplified Bible</i>	And there went after him Joab's men and [David's bodyguards] the Cherethites and Pelethites and all the mighty men; they went out from Jerusalem to pursue Sheba son of Bichri.
Green's Literal Translation	And the men of Joab went out after him, and the Cherethites, and the Pelethites, and all the mighty men. And they went out from Jerusalem to pursue Sheba the son of Bichri.
Kretzmann's Commentary	And there went out after him Joab's men, for as such the standing army was known, and the Cherethites and the Pelethites, 2Sam. 8:18, and all the mighty men; and they went out of Jerusalem to pursue after Sheba, the son of Bichri.
New RSV	Joab's men went out after him, along with the Cherethites, the Pelethites, and all the warriors; they went out from Jerusalem to pursue Sheba son of Bichri.
Young's Updated LT	And the men of Joab go out after him, and the Cherethite, and the Pelethite, and all the mighty men, and they go out from Jerusalem to pursue after Sheba son of Bichri.

**The gist of this verse:** Joab's army goes out after Abishai, along with the Cherethites and the Pelethites. They all leave Jerusalem in pursuit of Sheba.

## 2Samuel 20:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29
'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
Yôw'âb (יָוֵב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** *Therefore, the soldiers of Joab went out after him,...* The plan of waiting on Amasa to gather up an army was scrapped. David went to Abishai, Joab's brother, and asked him to rouse up some troops. He of course goes to his brother, and his brother comes with a number of soldiers. Although it is not clear whether his brother is here at this point; it will become clear that his brother joins them all at some point.

You may recall that in the previous chapter, it was unclear whether Amasa replaced Joab or whether he took a position under Joab. This passage does not really clear it up. The fact that Abishai is called upon to gather up the soldiers does not mean that Joab had been demoted and even Abishai was over him. It may have meant, it is the 3<sup>rd</sup> day, Amasa has not yet reported to David with the necessary soldiers, and Abishai may have been right there, so that David goes to him to gather up the troops. He of course gathers up his brother Joab, knowing where he is, along with whatever soldiers Joab is commanding at this time.

This could also mean that Joab is in charge of a group of soldiers himself, under Amasa—perhaps even some elite troops. So, as you see, this could be taken either way still. Amasa has supplanted Joab or Joab still has his old job. The text here allows for it to go either way (although this text would cause me to lean more toward Joab being reassigned).

## 2Samuel 20:7b

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

## 2Samuel 20:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K <sup>e</sup> rêthîy (כִּרְתִּי) [pronounced <i>k<sup>e</sup>ray- THEE</i> ]	a collective noun which means <i>executioners; life guardsmen</i> (which could be its primary meanings); and is transliterated <i>Cherethite, Cherethites</i>	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
P <sup>e</sup> lêthîy (פִּלְתִּי) [pronounced <i>p<sup>e</sup>-lay- THEE</i> ]	a collective noun which means <i>couriers; messengers</i> (which could be its primary meanings); transliterated <i>Pelethites</i>	masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article	Strong's #6432 BDB #814
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i> ]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150

**Translation:** ...along with [lit., and] the Cherethites and the Pelethites and all the mighty men—... The Cherethites and the Pelethites are David's personal bodyguard. Normally, David is going to keep these troops close at hand. However, under these circumstances, there is no time to be lost. These would be reserve troops kept in reserve, but Amasa screwed up his job, and troops have to be raised up immediately. Amasa is supposed to be there with the soldiers of Judah, but he is not.

Benaiah is in charge of the Cherethites and the Pelethites (2Sam. 8:18 20:23), and we will discuss him in greater detail in the future.

There is another set of men here called *the mighty men*. This could read either: ...even the mighty men or ...and the mighty men. I would understand it that these are whatever miscellaneous soldiers could be raised up immediately by Abishai and those under him, apart from the Cherethites and the Pelethites.

Peter Pett: *Accordingly Abishai swiftly gathered together Joab's men (presumably the standing army always held at the ready), together with David's bodyguard and mighty men, and set off in pursuit of Sheba, and was at some point joined by Joab. And when they reached the great stone at Gibeon they came across Amasa who, seemingly unconcernedly, came to meet them. This put them under a huge dilemma. Their mission was now extremely urgent and there was no time for negotiating with or arguing with the official commander-in-chief who had already proved so negligent and inefficient. Nor did they want to have to do battle with any men who were with him. So Joab made a swift decision, and presumably on the grounds of treason and failure to observe the king's commands, summarily executed him. He would no doubt argue afterwards that it had been necessary because of the urgency of the situation. He had proved himself unfit to command and had actually been subordinate in that*

he had not reported back to David. Thus Joab and Abishai, entrusted with the king's urgent command, had had no alternative.<sup>34</sup>

L. M. Grant writes: *David therefore told Abishai (not Joab) to take soldiers with him and pursue Sheba the son of Bichri before he was able to establish himself in fortified cities and present a formidable opposition to Judah. Of course Abishai, the brother of Joab, was also an experienced man of war. But verse 7 tells us it was Joab's men, with the Cherethites and the Pelethites (David's bodyguard) who went with him. Joab himself was not going to be left out, whatever David's orders were. They started on their way to pursue Sheba.*<sup>35</sup>

These troops which Abishai gathered together were not the usual troops gathered for war. The Cherethites and the Pelethites were normally David's personal bodyguard. However, this rebellion by Sheba was too serious to allow to continue without a clear and quick response from King David. So what David is doing now is out of the ordinary, but necessary. The Sheba rebellion must be nipped in the bud.

### 2Samuel 20:7c

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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>oo</sup> -shaw-LAH-yim]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	Qal infinitive construct	Strong's #7291 BDB #922
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Sheba' (עֶבְשָׁ) [pronounced SHEH-bahg']	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989

<sup>34</sup> From <http://www.studydrive.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

<sup>35</sup> From <http://www.studydrive.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.

## 2Samuel 20:7c

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
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114

**Translation:** ...they [all] go out from Jerusalem to pursue Sheba ben Bichri. Sheba has made himself known as a revolutionary; and his revolution must be put down. So these soldiers hastily put together go out after him.

This doctrine was first given in **2Samuel 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Language can be a tricky thing, and embedded in our culture is the idea that revolution is a good thing. After all, our country was found by the American Revolution, was it not? The *American Revolution* is a misnomer. We fought a war for independence; not a war to depose the authority of England. When the war was over, King George III (if my memory is accurate here on his name) remained the king in England. The United States merely severed its ties to England as our controlling country—which is a war for independence, not a revolution.

### God and Revolution

1. Revolution is anti-God.
2. Even though David has done great wrong, and God is still dealing with David to get him out of sexual arrogance, Absalom is wrong to revolt against David.
3. Therefore, God will be on David's side. [Y<sup>e</sup>howah had ordained that Ahithophel's good advice be defeated in order to ruin Absalom](#) (2Sam. 17:14b).
4. David has certainly sinned against God and he did a lousy job of raising his children, who were essentially wards of the state, not unlike welfare babies today.
5. David was also unable to treat his children justly under the law; so he ignored the rape committed by Amnon.
6. However, apart from the, David was a great king, and God not only approved his kingship, but protected David during this revolution.
7. A revolution involves the breakdown of law and order, which can make evangelization and Bible teaching more difficult. Law and order must be restored for evangelization and Bible teaching to resume normal teaching patterns.
8. Revolution means that a portion of the country will engage in unlawful acts to depose their king.
9. We mistakenly teach that revolution in a country which overthrows some despot is a good thing, and many liberals were quietly hoping that the revolutions throughout the Middle East would result in more enlightened governments. That will not be the case. The result will eventually be a more despotic ruler, albeit younger, and probably one, in the example given, who leans toward radical Islam.
10. We have a similar problem here with Absalom. He has not said or done anything to suggest that he believes in the Revealed God. So, there is no reason to think that his government is going to be more favorable to Y<sup>e</sup>howah worship.
11. David has always been favorable to Y<sup>e</sup>howah worship, and greatly celebrated bringing the Ark of God to Jerusalem.
12. People came to Israel many times to be evangelized (although they may not have realized that); under Absalom, there would be less evangelism because he was not well-disposed toward the God of his father.
13. Therefore, specifically in this case, revolution is wrong and anti-God; and in general, revolution is wrong and anti-God.

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

## Chapter Outline

## Charts, Maps and Short Doctrines

We need to understand that, just because there is authoritarian power in charge and just because there are some abuses of power, this does not give the believer the right to revolt; nor does this make revolution a good thing. Satan is the first revolutionary, and all revolutions follow his inspiration. There are always abuses of power. People have old sin natures. There is no such thing as a person in power without a sin nature (apart from Jesus in the Millennium—and men will revolt against Him). There is no such thing as a king having under him men without sin natures. So, there will be abuses of power in every administration.

David has shown an abuse of power; Joab has shown an abuse of power. However, this is not good enough reason for them to be removed from power. When they are to be removed, God is to remove them.

**Application:** Here is a simple current example. Let's say that President Barack Obama declared a state of emergency in November of 2016, and shut down the election and the voting altogether. Then he declares martial law with him in charge—what do we do as believers in Jesus Christ? We obey the law of the land. President Obama will have made himself the law of the land. Now, could we say that this is an abuse of power? Of course it is. However, that does not give us a right of revolution. There is no right of revolution for the believer in Jesus Christ.

The end game of revolution is for a particular person or a particular group to seize power. That is *always* the end game. It is always a power struggle. It is *never* about the people. It is never about human rights of any kind. Because, after there has been a division so great as to require a revolution, then the new person in power has to exert a great deal of authority in order to stop the chaos. That means, he will have to exert greater power than did the previous person in power.

The laws of divine establishment are designed to allow Bible teaching to take place. They are designed to allow evangelism to take place. It does not matter that you and I have this idealized form of government, even if it matches exactly with the government of our founders. We do not get to revolt in the streets in order to restore that.

**Application:** One of the things which could change in my lifetime or soon thereafter, are church tax exemptions. There is a some strong leftist element in our society which would love to see the tax exemption for churches go away, because their notion of churches is a huge organization which fleeces the poor, and then sets up child predators in authority. Even if the church exemption disappeared and half of the churches in America went dark; that would still not give you the right to revolt against your country.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Joab Kills Amasa

They with the stone the great which [is] in Gibeon and Amasa had come to their faces. And Joab was belted his outer garment, his garment and upon him a belt. A sword fastened upon his [two] loins in a sheath. And he came forth and so she falls out.

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20:8

They [were] at the great stone, which [is] in Gibeon and Amasa had come before them. Joab was wearing his outer garment [and] his [under] garment, and upon him [was] a belt. [There was] a sword fastened on his hips in a sheath. When he came forth, the sword [lit., *she*] fell out.

They were at the great stone, which is in Gibeon; and Amasa had come before Joab's armies. Joab was wearing his outer garment and his under garment, and upon him was a belt. There was a sword fastened on his hips in a sheath. When he came forth, the sword fell out.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, <u>made in such manner as to come out with the least motion and strike.</u>
Masoretic Text (Hebrew)	They with the stone the great which [is] in Gibeon and Amasa had come to their faces. And Joab was belted his outer garment, his garment and upon him a belt. A sword fastened upon his [two] loins in a sheath. And he came forth and so she falls out.
Peshitta (Syriac)	When they were at the great stone which is in Gibeon, Amasa came before them. And Joab was wearing armor, and upon it was a girdle with a sword fastened upon his loins in its sheath; and as <u>Amasa</u> appeared, <u>Joab placed his hand upon his sword.</u>
Septuagint (Greek)	And they were by the great stone that is in Gibeon. And Amasa went in before them. And Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its sheath; and the dagger came out, <i>and fell to the ground.</i>
Significant differences:	It is difficult to determine exactly what Joab is wearing, so there is some imagination used in the Greek, Latin and Syriac.  The final phrase is difficult. The Greeks perhaps adds another phrase, as does the Syriac and Latin (all of which are different). The Hebrew pretty clearly has the sword falling out.

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

Common English Bible	When they got to the great stone in Gibeon, Amasa came to meet them. Joab was dressed in his soldier's uniform. Over the tunic at his waist he wore a sword in its sheath. As Joab went forward it slipped out.
Contemporary English V.	They had gone as far as the big rock at Gibeon when Amasa caught up with them. Joab had a dagger strapped around his waist over his military uniform, but it fell out as he started toward Amasa.
Easy English	They arrived at the large rock in Gibeon. Amasa came to meet them. Joab was wearing his army uniform. He had a belt round the middle of his body. On his belt, he had a sword that was in its case. As he walked forwards, the sword fell out of its case.
Easy-to-Read Version	When Joab and the army came to Big Rock at Gibeon, Amasa came out to meet them. Joab was wearing his uniform. Joab had on a belt, and his sword was in its sheath [A leather or metal case for carrying a sword or knife.]. As Joab was walking {to meet Amasa}, Joab's sword fell out of its sheath. {Joab picked up the sword and was holding it in his hand.}
<i>The Message</i>	They were near the boulder at Gibeon when Amasa came their way. Joab was wearing a tunic with a sheathed sword strapped on his waist, but the sword slipped out and fell to the ground.
New Century Version	When Joab and the army came to the great rock at Gibeon, Amasa came out to meet them. Joab was wearing his uniform, and at his waist he wore a belt that held his sword in its case. As Joab stepped forward, his sword fell out of its case.
New Life Bible	Amasa came to meet them at the large stone in Gibeon. Now Joab was dressed in soldier's clothing. Over his clothing was a belt with a sword in its holder tied at his side. As he walked, the sword fell out.

New Living Translation	As they arrived at the great stone in Gibeon, Amasa met them. Joab was wearing his military tunic with a dagger strapped to his belt. As he stepped forward to greet Amasa, he slipped the dagger from its sheath [Hebrew As he stepped forward, it fell out.].
The Voice	When they reached the great boulder at Gibeon, Amasa met them. Joab was dressed for battle, with his sword strapped on at the waist; and as he went forward to meet Amasa, Joab's sword slipped <i>out of its sheath</i> .

### Partially literal and partially paraphrased translations:

American English Bible	Well, when they reached Great Stone in GibeOn, they found Amasa standing there before them. And JoAb, who was dressed in full uniform and carrying a sword in its sheath, drew his sword 9 and said to Amasa:... A portion of v. 9 is included for context.
Beck's American Translation	When they were at the great stone in Gibeo, Amasa had come and was there before them. Joab wore a military garment, held by a belt, and a sword in the scabbard was fastened by the belt to his hips. As he stepped forward, the sword fell out.
Christian Community Bible	When they reached the big stone in Gibeon, Amasa came to meet them. Now Joab was wearing over his tunic a belt with a sheathed sword. The sword slipped out.
God's Word™	When they were at the large rock in Gibeon, Amasa met them there. Joab wore a military uniform, and strapped over it at his hip was a sword in a scabbard. As he stepped forward, the sword dropped into his hand.
New Advent (Knox) Bible	...and when they reached the great stone of Gabaon, they fell in with Amasa. Joab was there, clad in a tight-fitting cloak of the same length as his coat, and girt with a dagger whose sheath only reached to his loins, such that he could draw it easily and strike. The sense here is uncertain; the Hebrew text seems to say (at the end of the verse) that Joab's dagger fell out. If, as seems probable, it is corrupt, it may perhaps be conjectured that the dagger hung so as to be used with the left hand.
New American Bible (2002)	They were at the great stone in Gibeon when Amasa met them. Now Joab had a belt over his tunic, from which was slung, in its sheath near his thigh, a sword that could be drawn with a downward movement. The text of this verse is quite uncertain.
New American Bible (2011)	They were at the great stone in Gibeon when Amasa met them. Now Joab had a belt over his tunic, from which was slung a sword in its sheath at his thigh; the sword would slide out downwards. 2 Sm 2:13. The text of this verse is quite uncertain.
NIRV	They arrived at the great rock in Gibeon. Amasa went there to welcome them. Joab was wearing his military clothes. Over them at his waist he strapped on a belt that held a dagger. As he stepped forward, the dagger fell out.
New Jerusalem Bible	They were near the great stone at Gibeon when Amasa met them, coming the other way. Joab was wearing his uniform, over which he had buckled on a sword hanging from his waist in its scabbard; the sword came out and fell.
New Simplified Bible	Amasa met them at the large rock in Gibeon. Joab wore a military uniform. He strapped a sword in a scabbard at his hip. He stepped forward and the sword dropped into his hand.
Revised English Bible	When they reached the great stone in Gibeon, Amasa came to meet them. Joab was wearing his tunic and over it a belt supporting a sword in its scabbard. He came forward concealing his treachery, and said to Amasa... A portion of the next verse is included for context.
Today's NIV	While they were at the great rock in Gibeon, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.



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

Ancient Roots Translinear	Amasa came to face them by the great stone of Gibeon. Joab's belted a belt over his attire and clothed in a sword teamed with the scabbard over his waist. As he proceeded it fell.
Bible in Basic English	When they were at the great stone which is in Gibeon, Amasa came face to face with them. Now Joab had on his war-dress, and round him a band from which his sword was hanging in its cover; and while he was walking, it came out, falling to the earth.
The Expanded Bible	When Joab and the army came to the great rock at Gibeon, Amasa came out to meet them. Joab was wearing his uniform [military tunic], and at his waist he wore a belt that held his sword [dagger] in its case [sheath]. As Joab stepped forward, his sword [dagger] fell out of its case [sheath].
Ferar-Fenton Bible	...also proceeded from Jerusalem to pursue Sheba ben-Bikri, as far as the Great Stone that is near Gibaon, and Amasa marched before them,—where he met J'oab with his belt over his armour, and a sword on the belt braced up to his waist,—and he bowed... A portion of the previous and following verses is given for context.
NET Bible®	When they were near the big rock that is in Gibeon, Amasa came to them. Now Joab was dressed in military attire and had a dagger in its sheath belted to his waist. When he advanced, it fell out. The significance of the statement it fell out here is unclear. If the dagger fell out of its sheath before Joab got to Amasa, how then did he kill him? Josephus, Ant. 7.11.7 (7.284), suggested that as Joab approached Amasa he deliberately caused the dagger to fall to the ground at an opportune moment as though by accident. When he bent over and picked it up, he then stabbed Amasa with it. Others have tried to make a case for thinking that two swords are referred to - the one that fell out and another that Joab kept concealed until the last moment. But nothing in the text clearly supports this view. Perhaps Josephus' understanding is best, but it is by no means obvious in the text either.
New Heart English Bible	When they were at the great stone which is in Gibeon, Amasa came to meet them. Joab was clothed in his apparel of war that he had put on, and on it was a sash with a sword fastened on his waist in its sheath; and as he went forth it fell out.
NIV, ©2011	While they were at the great rock in Gibeon [S Jos 9:3], Amasa came to meet them. Joab [S 2Sa 2:18] was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	On arrival at the big rock in Giv'on, 'Amasa came to meet them. Yo'av was wearing his battle clothes, over which he had girded a belt with a sheathed sword; but as he came forward it fell out.
exeGesés companion Bible	...and they are at the great stone in Gibon; and Amasa goes at their face: and the tailoring Yah Ab enrobes is girt to him with a girdle and a sword joins his loins in the sheath: and as he goes it falls out.
JPS (Tanakh—1985)	They were near the great stone in Gibeon where Amasa appeared before them. Joab was wearing his military dress, with his sword girded over it and fastened around his waist at its sheath; and as he stepped forward, it fell out [Hebrew uncertain for this entire sentence].
Orthodox Jewish Bible	When they were at the Even Hagedolah (Great Stone) which is in Giveon, Amasa went before them. And Yoav's military garment that he had put on was girded unto

him, and upon it a khagor with a cherev fastened upon his waist in the sheath thereof; and as he went forth it fell out.

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

<i>The Amplified Bible</i>	When they were at the great stone in Gibeon, Amasa came to meet them. Joab was wearing a soldier's garment, and over it was a sheathed sword fastened around his hips; and as he went forward, it fell out.
Concordant Literal Version	...they [are] near the great stone that [is] in Gibeon, and Amasa has gone before them, and Joab [is] girded; his long robe he has put on him, and upon it a girdle--a sword [is] fastened upon his loins in its sheath; and he has gone out, and it falls.
Context Group Version	When they were at the great stone which is in Gibeon, Amasa came to meet them. And Joab was girded with his apparel of war that he had put on, and on it was a sash with a sword fastened on his loins in the sheath of it; and as he went out it fell out.
<i>Emphasized Bible</i>	When, they, were by the great stone which is in Gibeon, Amasa, had arrived before them. Now, Joab, was girded about with his war-coat as his upper garment, and, over it, a girdle with a sword, fastened upon his loins, in the sheath thereof, and, it, came out and fell.
English Standard Version	When they were at the great stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier's garment, and over it was a belt with a sword in its sheath fastened on his thigh, and as he went forward it fell out.
The Geneva Bible	When they [were] at the great stone which [is] in Gibeon, Amasa went before them. And Joab's garment [Which was his coat, that he used to wear in the wars.] that he had put on was girded unto him, and upon it a girdle [with] a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.
Green's Literal Translation	They were near the great stone in Gibeon, and Amasa had gone before them. And Joab was girded <i>with</i> his war coat as his clothing; and over it was a belt <i>with</i> a sword fastened on his loins in its sheath. And as he went out, it fell out.
Kretzmann's Commentary	When they were at the great stone which is in Gibeon, northwest of Jerusalem, Amasa went before them, coming towards them with the levy of troops which he had raised. And Joab's garment that he had put on was girded unto him, his military garment being held close to his body by the girdle, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth, rather, the sheath slipped out, it fell out, that is, the sword fell to the ground. This apparent accident happened just before Amasa came up to Joab, and the fact that the latter picked up and held the sword in his left hand would arouse no suspicions.
New King James Version	When they were at the large stone which is in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt with a sword fastened in its sheath at his hips; and as he was going forward, it fell out.
New RSV	When they were at the large stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier's garment and over it was a belt with a sword in its sheath fastened at his waist; as he went forward it fell out.
World English Bible	When they were at the great stone which is in Gibeon, Amasa came to meet them. Joab was girded with his apparel of war that he had put on, and thereon was a sash with a sword fastened on his loins in the sheath of it; and as he went forth it fell out.
Young's Updated LT	They are near the great stone that is in Gibeon, and Amasa has gone before them, and Joab is girded; his long robe he has put on him, and upon it a girdle—a sword is fastened upon his loins in its sheath; and he has gone out, and it falls.
<b>The gist of this verse:</b>	Amasa and Joab meet at the great stone in Gibeon, and Joab approaches Amasa, his sword falling out of its sheath as Joab steps forward.

## 2Samuel 20:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hēm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
ʿim (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʿeben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun with the definite article	Strong's #68 BDB #6
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 with a definite article	Strong's #1419 BDB #152
ʾāsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Gib <sup>e</sup> ōwn (גִּבְעוֹן) [pronounced gibv <sup>e</sup> -GOHN]	<i>hill, hill-city; transliterated Gibeon</i>	proper noun, masculine singular	Strong's #1391 BDB #149

**Translation:** They [were] at the great stone, which [is] in Gibeon... Amasa eventually did get it all together. Joab and the other armies had advanced to a large boulder in Gibeon.

Something like this would be standard. Amasa was supposed to raise an army some time ago, but he was late on pulling it all together. So David puts Abishai in charge of raising an army. However, they have to be cognizant that Amasa is on the job, but running a day or two behind schedule. Therefore, David (or someone else) would have told Abishai, "If Amasa puts together the army by tomorrow, I will have him meet you here, at the big stone in Gibeon. If he puts together the army two days hence, then you both will meet here." The idea would be that, Abishai has to be advancing against Sheba. He cannot just stay in one place and wait on Amasa. But if Amasa raises an army, then it is certainly best that all of the troops be utilized. So, very likely, there were a couple of places suggested for them to meet, depending upon how soon Amasa got his act together.

Even though I have made the assumption of David setting up a pre-arranged meeting place, there are several reasons for making that assumption: (1) David is a man of war; he knows that there will be contingencies in any war. (2) The *great stone at Gibeon* suggests a place known to both Abishai and Amasa both; it is a well-known landmark, so a place that is easy for two armies to rally to. (3) Abishai's army has to stay on the move to get to

Sheba in order to keep him from building up too great of a resistance. Hence the idea that, there may have been several meeting places set up as Abishai moved closer and closer to Sheba the revolutionary.

Gibeon is in Benjamin and it is associated with the former king, Saul.

Gill tells us about the location and the stone: *Which, [location] according to Josephus (r), was forty furlongs, or five miles from Jerusalem: what this great stone was, whether an obelisk, or what, is not certain; one of the greatest stones we read of was that which Semiramis cut out of the mountains of Armenia, which was an hundred thirty feet long, and twenty five broad and thick.*<sup>36</sup>

### 2Samuel 20:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĂmâsâʾ (אַמָּסָא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
bôwʾ (בָּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them.*

**Translation:** ...and Amasa had come before them. Amasa did get an army together, but apparently Joab and Abishai acted more quickly and they had already arrived in Gibeon. But Amasa got his soldiers together and they came to where Joab and Abishai were. The picture is, Abishai and Joab are there by the great stone with their armies, and Amasa brings in his army before them.

### 2Samuel 20:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôwʾâb (יְוָאָב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

<sup>36</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:8. Gill references Josephus' Antiquities I. 7. c. 11. sect. 7 and Diodor. Sic. I. 2. p. 100. Vid. ib. p. 53. Herodot. Euterpe, c. 111.

## 2Samuel 20:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châgar (חָגַר) [pronounced <i>khaw-GAHR</i> ]	<i>was belted [cinched, girded] [to someone], encircled, being bound; [something] being tied [or, roped], being fasten around [onself], wearing</i>	Qal passive participle	Strong's #2296 BDB #291
mad (מַד) [pronounced <i>mahd</i> ]	<i>measure, cloth garment, outer garment</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4055 BDB #551
lêbûsh (בְּלִיט) (בְּלִיט) [pronounced <i>lêb-OOSH</i> ]	<i>garment, clothing, rainment</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3830 BDB #528
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, 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
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
chăgôwr (חֲגוֹר) [pronounced <i>khuh-GOHR</i> ]	<i>a binding; girdle, belt; loin covering, loin cloth; armor</i>	masculine singular noun	Strong's #2289 & #2290 BDB #292

**Translation:** Joab was wearing his outer garment [and] his [under] garment, and upon him [was] a belt. I do not know why all the discussion about what Joab is wearing. Some commentaries suggest that the sword is semi-hidden under what he is wearing.

Perhaps Joab is wearing a new kind of uniform, and things are not really working out with the whole set up. You will recall that in the revolution of Absalom, Joab has armor bearers, suggesting that he may not have had to even carry a sword. He was more like a golfer with a caddy. "Give me a #6" and one of his sword bearers would bring forth that sword. So, his new uniform may have been problematic—or, at least, it would seem problematic to Amasa.

Gill suggests<sup>37</sup> that part of what is going on is, Joab is not wearing any armor. He is not going to battle quite yet, so there is no reason for him to be in armor. This in itself would be disarming to Amasa.

Now, remember back to 2Sam. 19—what did Joab have with him? Armor bearers. But here, he appears to have trouble with the uniform which he is wearing. This, probably more than anything else, tells us the David really did demote Joab and put Amasa in his place.

<sup>37</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:8.

## 2Samuel 20:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chereb (כֶּרֶב) [pronounced <i>khe-RE<sup>B</sup>V</i> ]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun	Strong's #2719 BDB #352
tsâmad (צָמַד) [pronounced <i>tzaw-MAHD</i> ]	<i>bound, joined, fastened</i>	Pual participle	Strong's #6775 BDB #855
‘al (עַל) [pronounced <i>‘ah/</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mâthenayim (מִיתְּנַיִם) [pronounced <i>mohth-nah-YIHM</i> ]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4975 BDB #608
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ta‘ar (רֶעַת) [pronounced <i>TAH-‘ah/</i> ]	<i>razor; sheath, case; sword</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8593 BDB #789

**Translation:** [There was] a sword fastened on his hips in a sheath. Like any soldier, Joab would have a sword that he wore. This should not be seen as unusual. In the past, Joab had armor bearers that he would call to; now he appears to be carrying some of his own weapons.

Gill gives his impression: *the sword in the belt was not on his thigh, but on his loins, on the outside of his clothes, and was put into a sheath too large, and placed in such a position, that with the least motion, when he pleased, it would easily drop out of it, without drawing it, and so give no suspicion of his design.*<sup>38</sup>

## 2Samuel 20:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422

<sup>38</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:8.

## 2Samuel 20:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #5307 BDB #656

**Translation:** When he came forth, the sword [lit., *she*] fell out. The *sword* is a feminine singular noun, the only one which is nearby. So it is the sword that has to fall. This is not necessarily a word that means *to fall out*, but it does mean *to fall*.

Just exactly how does Amasa view this? Joab is coming toward him and he sees himself now as an ally of Joab. However, it may strike Amasa as a little comical that this sword falls out of Joab's sheath. It is sort of like **Barney Fife** has arrived, and his gun fell out of his holster and goes off.

If I had to guess and read something into this, Joab either has a look of slight bemusement at his new uniform and what he is getting used to; or he has a big smile of relief to see Amasa. Whatever it is, what Amasa sees causes him to be disarmed (not of his weapons, but of his guard).

All of this is taking place in front of Amasa, who has arrived with the troops which he has gathered together. Amasa apparently thinks that he is a part of this team, and here he is with the troops David sent him to gather up, albeit a day or two late (it would have taken Abishai some time to muster up troops, by which time Amasa would have gathered his troops).

So all of the troops are rallying at this point. Amasa gets his troops together, goes to the palace, and David says, "Abishai is gathering up his troops and he should be about at the great rock in Gibeon by 4 pm this afternoon." And so Amasa leads his troops to that spot, to meet his fellow generals.

Kretzmann's Commentary appears to give the best sense of this: **When they were at the great stone which is in Gibeon**, northwest of Jerusalem, **Amasa went before them**, coming towards them with the levy of troops which he had raised. **And Joab's garment that he had put on was girded unto him**, his military garment being held close to his body by the girdle, **and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth**, rather, the sheath slipped out, **it fell out**, that is, the sword fell to the ground. This apparent accident happened just before Amasa came up to Joab, and the fact that the latter picked up and held the sword in his left hand would arouse no suspicions.<sup>39</sup>

So, Joab comes up to meet Amasa; Joab is dressed for battle, and, for whatever reason, his sword falls out, which Joab picks up with his left hand and carries, so that it does not keep falling out. Amasa's suspicions are not aroused. He simply sees Joab as being a little simple, not quite with it yet, but someone with whom he has to work. He knows that Joab is not used to carrying all his own weaponry.

There are two suggestions here. One, Joab reaches down and picks up his sword in his left hand, because he dropped it; and this makes him look rather non-threatening. Why worry about a man who cannot keep his own sword in a sheath? Or, he leaves it there temporarily, as he goes up to greet Amasa, but he has another dagger hidden away which he will use.

<sup>39</sup> From <http://www.studydrive.org/com/kpc/view.cgi?bk=9&ch=20> accessed February 9, 2014.

Matthew Henry describes this first approach: *[Joab planned the murder of Amasa] subtly, and with contrivance, and not upon a sudden provocation. He girded his coat about him, that it might not hang in his way, and girded his belt upon his coat, that his sword might be the readier to his hand; he also put his sword in a sheath too big for it, that, whenever he pleased, it might, upon a little shake, fall out, as if it fell by accident, and so he might take it into his hand, unsuspected, as if he were going to return it into the scabbard, when he designed to sheath it in the bowels of Amasa.*<sup>40</sup>

Jamieson, Fausset and Brown describe it similarly: *According to Josephus, he let it drop on purpose as he was accosting Amasa, that stooping, as it were accidentally, to pick it up, he might salute the new general with the naked sword in his hand, without exciting any suspicion of his design.*<sup>41</sup> Poole similarly writes: *[the falling out of the sword had] been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.*<sup>42</sup>

The other opinion, offered by Guzik<sup>43</sup> is, the sword fell out, and Joab was close enough to Amasa that he just let it lay on the ground when he greeted Amasa. Amasa, in the second case, believes Joab to be both unarmed and not quite having it all together. He comes close to him, his sword drops out; he does not pick it up, but will go back for it later. Altogether a disarming series of events, which Joab clearly had planned out. So he apparently has another dagger, which could not be seen.<sup>44</sup>

To Amasa, who is arrogant—he is arrogant because he is a revolutionary—he sees Joab drop his sword, and he himself is mentally disarmed. Perhaps he thinks to himself, *rube*, as if Joab can't quite keep it altogether. He may have even flashed a brief mocking smile, which he quickly covered up, not wanting to rub in the reversal of fortune which has gone down between them.

Absalom attracted other arrogant men to his side. Therefore when he proposed that Amasa lead his army, Amasa did not say, "Look, I've never had this kind of authority before. I don't think that I am up to it." Instead, Amasa stepped right up, and took over, and was a part of the reason that Absalom was defeated. But he does not admit this to himself. We know this because David says, "Look, Amasa, I am giving you a high position among my troops, to lead them;" and Amasa says, "Okay, I can do that." At no time does he appear to self-evaluate; to recognize that, *maybe I can't do that*. This is arrogance. People do not see a position above them which they cannot fill.

**Application:** We had this with candidate Barack Obama, who beat down George W. Bush every chance that he had, ridiculing his presidency and all that he did; running against Bush as if he were on the ticket. However, all that Obama had going for him is (1) he can make himself likeable; (2) he looks good and his family looks good; and (3) he is a terrific public speaker. However, candidate Obama had never run a thing in his life. He did not have the slightest clue how to run anything; nor did most of those who followed him into office. He is an arrogant man, and believed himself to be better and smarter than George W. Bush.

This is how Amasa viewed Joab. Not altogether a good leader; sort of a Barney Fife type; and kind of clumsy and goofy. And watching Joab saunter forward towards him, his own sword falling out of its sheath—Joab just did not look very professional to Amasa. He completely and totally underestimated Joab, and did not recognize that he ought to respect and possibly fear Joab.

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<sup>40</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 20:4–13.

<sup>41</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:8.

<sup>42</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:8.

<sup>43</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 20:8–10.

<sup>44</sup> Also the opinion of Dummelow <http://www.studylight.org/com/dcb/view.cgi?bk=9&ch=20> accessed February 15, 2014.



And so says Joab to Amasa, “Well, you, my brother?” And so takes a hold a hand of the right of Joab in a beard of Amasa, to kiss to him. Amasa did not take heed in a sword which [is] in a hand of Joab. And so he strikes him with her unto the abdomen and so he pours our his bowels earth-ward, and he did not have to do a second time to him; and so he dies. And Joab and Abishai, his brother, pursued after Sheba ben Bichri.

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20:9–10

Joab greeted Amasa, “[Are] you well, my brother?’ Then Joab’s right hand took a hold of the beard of Amasa to kiss him. However, Amasa did not notice the sword [or, *dagger*] which [was] in Joab’s [left] hand. Then Joab [lit., *he*] struck him with it in the abdomen, and he poured out his bowels on the ground, so [that] he did not have to [stab] him a second time. Consequently, Amasa [lit., *he*] died. Afterward, Joab and Abishai, his brother, pursued Sheba ben Bichri.

Joab greeted Amasa, saying, “Are you well, my brother?” Joab used his right hand to take a hold a Amasa’s beard to kiss him, but Amasa did not notice the sword [or, *dagger*] that was in Joab’s left hand. Joab then struck him in the abdomen and he poured out his bowels onto the ground and Amasa died. Afterward, Joab and Abishai resumed their pursuit of Sheba, the son of Bichri.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Joab said to Amasa: <u>God save</u> you, my brother. And he took Amasa by the chin with his right hand to kiss him. But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai his brother pursued after Seba the son of Bochri.
Masoretic Text (Hebrew)	And so says Joab to Amasa, “Well, you, my brother?” And so takes a hold a hand of the right of Joab in a beard of Amasa, to kiss to him. Amasa did not take heed in a sword which [is] in a hand of Joab. And so he strikes him with her unto the abdomen and so he pours our his bowels earth-ward, and he did not have to do a second time to him; and so he dies. And Joab and Abishai, his brother, pursued after Sheba ben Bichri.
Peshitta (Syriac)	And Joab said to Amasa, Peace be with you, my brother. And Joab took Amasa by the beard with his hand to kiss him. But Amasa took no notice of the sword that was in Joabs hand; so Joab smote him with it in the middle of his body, and let out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued Shamoia, the son of Bichri.
Septuagint (Greek)	And Joab said to Amasa, Are you in health, my brother? And the right hand of Joab took hold of the beard of Amasa to kiss him. And Amasa observed not the dagger that was in the hand of Joab. And Joab struck him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri.
Significant differences:	The first few words said by Joab are a greeting, so there is some variance from language to language. The Latin does not appear to have the sword (or, <i>dagger</i> ) in Joab’s <i>hand</i> . The versions are roughly similar as to where Joab strikes Amasa.

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

Common English Bible	"How are you, my brother?" Joab asked Amasa, and with his right hand he took hold of Amasa's beard as if to kiss him. But Amasa didn't notice the sword in Joab's hand. Joab struck him in the stomach with it so that Amasa's intestines spilled out on the ground. He died without Joab striking him a second time. Then Joab and his brother Abishai pursued Sheba, Bichri's son.
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Contemporary English V.	Joab said, "Amasa, my cousin, how are you?" Then Joab took hold of Amasa's beard with his right hand, so that he could greet him with a kiss. Amasa did not see the dagger in Joab's other hand. Joab stuck it in Amasa's stomach, and his insides spilled out on the ground. Joab only struck him once, but Amasa was dying. Joab and his brother Abishai went off to chase Sheba.
Easy English	Joab said to Amasa, 'Hello my brother, are you well?' Then Joab held Amasa's beard with his right hand. Joab pretended that he was going to kiss Amasa. Amasa was not watching the sword in Joab's hand. Joab pushed the sword into Amasa's stomach. The inside of Amasa's body fell out onto the ground. Joab did not have to push his sword into Amasa again because Amasa was already dead. Then Joab and his brother Abishai chased Sheba, the son of Bicri.
Easy-to-Read Version	Joab asked Amasa, "How are you doing, brother?" Amasa didn't pay any attention to the sword that was in Joab's {left} hand. But then Joab stabbed Amasa in the belly with his sword. Amasa's inside parts spilled out on the ground. Joab didn't have to stab Amasa again—he was already dead.
Good News Bible (TEV)	Joab said to Amasa, "How are you, my friend?" and took hold of his beard with his right hand in order to kiss him. Amasa was not on guard against the sword that Joab was holding in his other hand, and Joab stabbed him in the belly, and his insides spilled out on the ground. He died immediately, and Joab did not have to strike again. Then Joab and his brother Abishai went on after Sheba.
<i>The Message</i>	Joab greeted Amasa, "How are you, brother?" and took Amasa's beard in his right hand as if to kiss him. Amasa didn't notice the sword in Joab's other hand. Joab stuck him in the belly and his guts spilled to the ground. A second blow wasn't needed; he was dead. Then Joab and his brother Abishai continued to chase Sheba son of Bicri.
New Century Version	Joab asked Amasa, "Brother, is everything all right with you?" Then with his right hand he took Amasa by the beard to kiss him. Amasa was not watching the sword in Joab's hand. So Joab pushed the sword into Amasa's stomach, causing Amasa's insides to spill onto the ground. Joab did not have to stab Amasa again; he was already dead. Then Joab and his brother Abishai continued to chase Sheba son of Bicri.
New Life Bible	Joab said to Amasa, "Is it well with you, my brother?" And he took Amasa by the hair of his face with his right hand to kiss him. But Amasa did not see the sword which was in Joab's hand. So Joab hit him in the stomach with it, and poured his inside parts out on the ground. He did not hit him again, and Amasa died. Then Joab and his brother Abishai went after Sheba the son of Bichri.
New Living Translation	"How are you, my cousin?" Joab said and took him by the beard with his right hand as though to kiss him. Amasa didn't notice the dagger in his left hand, and Joab stabbed him in the stomach with it so that his insides gushed out onto the ground. Joab did not need to strike again, and Amasa soon died. Joab and his brother Abishai left him lying there and continued after Sheba.
The Voice	<b>Joab:</b> How are you, my brother? With his right hand, Joab held Amasa's face to kiss him, but Amasa did not see the sword in Joab's left hand. With one motion, Joab ripped open Amasa's belly; his intestines spilled onto the ground, and he died. Then Joab and his brother Abishai went off in pursuit of Sheba, Bichri's son.

### Partially literal and partially paraphrased translations:

American English Bible	...and said to Amasa: 'Are you in good health, O brother?' Then he grabbed Amasa's beard with his right hand as if to kiss him 10 (for Amasa didn't notice the sword in JoAb's other hand), and JoAb stuck the sword into his belly, pouring his guts out on the ground. Then he stabbed him a second time,
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killing him. And with that, JoAb and his brother AbiShai were ready to go after the son of BoChori.

Christian Community Bible	Joab said to Amasa, "How are you, my brother?" And he held Amasa's beard with his right hand as if to embrace him. Amasa did not notice the sword which he held until Joab stabbed him, shedding his entrails to the ground. Amasa died on the spot without need of a second thrust.
<i>God's Word™</i>	Then Joab and Abishai his brother pursued Sheba, son of Bichri. "How are you, my brother?" Joab asked Amasa. He took hold of Amasa's beard with his right hand to kiss him. Amasa wasn't on his guard against the sword in Joab's left hand. Joab stabbed him in the stomach, and his intestines poured out on the ground. (He died without being stabbed again.) Then Joab and his brother Abishai pursued Sheba, son of Bichri.
New Advent (Knox) Bible	Greetings to thee, brother, said Joab, and with that he clapped his right hand under Amasa's chin, as if he would kiss him; then, with the dagger that had gone unmarked, he struck him in the side, and spilt his entrails on the ground, so that he died without a second blow. After this, Joab and his brother Abisai continued their pursuit of Seba, son of Bochri.
New American Bible (2011)	Joab asked Amasa, "Is everything all right, my brother?" and with his right hand held Amasa's beard as if to kiss him. And since Amasa was not on his guard against the sword in Joab's other hand, Joab stabbed him in the abdomen with it, so that his entrails burst forth to the ground, and he died; there was no second thrust. Then Joab and Abishai his brother pursued Sheba, son of Bichri. 1 Kgs 2:5.
NIRV	Joab said to Amasa, "How are you, my friend?" Then Joab reached out his right hand. He took hold of Amasa's beard to kiss him. Amasa didn't pay any attention to the dagger that was in Joab's left hand. Joab stuck it into his stomach. His insides spilled out on the ground. Joab didn't have to stab him again. Amasa was already dead. Then Joab and his brother Abishai went after Sheba, the son of Bichri.
New Jerusalem Bible	Joab said to Amasa, 'Are you well, brother?' and, with his right hand, took Amasa by the beard to kiss him. Amasa paid no attention to the sword, which Joab had now picked up, and Joab struck him with it in the belly, spilling his entrails all over the ground. He did not need to strike a second blow; and Amasa died, while Joab and Abishai hurried on in pursuit of Sheba son of Bichri.
Revised English Bible	...and said to Amasa, 'I hope you are well, my brother,' and with his right hand he grasped Amasa's beard to kiss him. Amasa was not on his guard against the sword in Joab's hand. Joab struck him with it in the belly and his entrails poured out to the ground. He did not have to strike a second blow, for Amasa was dead. Joab with his brother Abishai went on in pursuit of Sheba son of Bichri.
Today's NIV	Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba son of Bikri.

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

Ancient Roots Translinear	Joab said to Amasa, "Peace, my brother!" And Joab held Amasa by the beard with the right hand to assault him. But Amasa never kept a sword. Joab's hand smote him in the torso but never repeated. His bowels spilled to the ground and he died. Joab and Abishai his brother pursued after Sheba the son of Bichri.
Bible in Basic English	And Joab said to Amasa, Is it well, my brother? And with his right hand he took him by the hair of his chin to give him a kiss. But Amasa did not see danger from the sword which was now in Joab's left hand, and Joab put it through his stomach so that his inside came out on to the earth, and he did not give him another blow. So Joab and his brother Abishai went on after Sheba, the son of Bichri.

The Expanded Bible	Joab asked Amasa, "Brother [ <sup>C</sup> term of endearment, but Amasa is also his cousin], is everything all right with you?" Then with his right hand he took Amasa by the beard to kiss him. Amasa was not watching [did not notice; wasn't on guard against] the sword [dagger] in Joab's hand. So Joab pushed the sword into Amasa's [struck him in the] stomach, causing Amasa's insides to spill [pour; gush] onto the ground. Joab did not have to stab Amasa again; he was already dead. Then Joab and his brother Abishai continued to chase [pursue] Sheba son of Bicri.
Ferar-Fenton Bible	Then J'oab asked, "Are you well, and J'oab took the beard of Amasa in his right hand, as if to kiss him, but Amasa did not notice the sword that J'oab had in his hand, so he struck him with it in the belly, and his bowels fell out on the earth, for he could not resist him, but died. (J'oab and Abishai his brother, were pursuing Sheba-hem Bikri.).
NET Bible®	Joab said to Amasa, "How are you, my brother?" With his right hand Joab took hold of Amasa's beard as if to greet him with a kiss. Amasa did not protect himself from the knife in Joab's other hand, and Joab [Heb "he"; the referent (Joab) has been specified in the translation for clarity.] stabbed him in the abdomen, causing Amasa's [Heb "his"; the referent (Amasa) has been specified in the translation for clarity.] intestines to spill out on the ground. There was no need to stab him again; the first blow was fatal [Heb "and he did not repeat concerning him, and he died."]. Then Joab and his brother Abishai pursued Sheba son of Bicri.
NIV, ©2011	Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger [S Jdg 3:21] in Joab's [1Ki 2:5] hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba son of Bikri.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yo'av said to 'Amasa, "Is it going well with you, my brother? Then, with his right hand, Yo'av took 'Amasa by the beard to kiss him. 'Amasa took no notice of the sword in Yo'av's hand, so Yo'av stabbed him in the groin. His insides poured out on the ground, and he died without being stabbed a second time. Yo'av and Avishai his brother continued in pursuit of Sheva the son of Bikhri.
exeGesés companion Bible	And Yah Ab says to Amasa, Are you in shalom, my brother? - and Yah Ab holds Amasa by the beard with his right to kiss him. And Amasa regards not the sword in the hand of Yah Ab: and he smites him therewith in the fifth and pours his inwards to the earth and repeats it not; and he dies: and Yah Ab and Abi Shai his brother pursue after Sheba the son of Bichri.
Judaica Press Complete T.	And Joab said to Amasa, "Is all well with you, my brother?" And Joab's right hand took hold of Amasa's beard as if to kiss him. And Amasa took no heed of the sword that was in Joab's hand; and he struck him with it to the fifth rib and he spilled out his bowels to the ground, and though he did not repeat, he <i>nevertheless</i> died. And Joab and Abishai his brother pursued Sheba the son of Bichri.
Orthodox Jewish Bible	Yoav said to Amasa, Art thou in shalom, my brother? And Yoav took Amasa by the zaken (beard) with the right hand to kiss him. But Amasa took no heed to the cherev that was in the yad Yoav; so he stabbed him therewith in the fifth rib, and

shed out his bowels to the ground, and struck him not again; and he died. So Yoav and Avishai achiv pursued after Sheva Ben Bichri.

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

<i>The Amplified Bible</i>	Joab said to Amasa, Are you well, my brother? And Joab took Amasa by the beard with the right hand [as if] to kiss him. But Amasa did not notice the sword in Joab's hand. So [Joab] struck him [who was to have been his successor] with it in the body, shedding his bowels to the ground without another blow; and [soon] he died. So Joab and Abishai his brother pursued Sheba son of Bichri.
Concordant Literal Version	And Joab said to Amasa, `Are you [in] peace, my brother?' and the right hand of Joab lays hold on the beard of Amasa to give a kiss to him;" and Amasa has not been watchful of the sword that [is] in the hand of Joab, and he smites him with it unto the fifth [rib], and sheds out his bowels to the earth, and he has not repeated [it] to him, and he dies; and Joab and Abishai his brother have pursued after Sheba son of Bichri.
Context Group Version	And Joab said to Amasa, Is it well with you, my brother? And Joab took Amasa by the beard with his right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he struck him with it in the body, and shed out his insides to the ground, and struck him not again; and he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri.
English Standard V. – UK	And Joab said to Amasa, "Is it well with you, my brother?" And Joab took Amasa by the beard with his right hand to kiss him [Matt. 26:49; Mark 14:45; Luke 22:47]. But Amasa did not observe the sword that was in Joab's hand. So Joab struck him [1 Kgs. 2:5] with it in the stomach [See ch. 2:23] and spilled his entrails to the ground without striking a second blow, and he died.
Kretzmann's Commentary	Then Joab and Abishai his brother pursued Sheba the son of Bichri. And Joab, apparently with sincere friendliness, said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him, drawing down his face with a caressing gesture. But Amasa took no heed to the sword that was in Joab's hand, namely, in his left, with which he had just picked it up; so he, Joab, smote him therewith in the fifth rib, in the abdomen, and shed out his bowels to the ground, and struck him not again, for there was no need for repeating the blow; and he died. It was a cold-blooded murder, an act of malice, the product of jealousy and the desire for revenge. So Joab and Abishai, after the murder of Amasa, pursued after Sheba, the son of Bichri.
NASB	Joab said to Amasa, "Is it well with you, my brother?" And Joab took Amasa by the beard with his right hand to kiss him [Matt 26:49]. <b>Amasa Murdered</b> But Amasa was not on guard against the sword which was in Joab's hand so he struck him in the belly [2 Sam 2:23; 3:27; 1 Kin 2:5] with it and poured out his inward parts on the ground, and did not strike him again, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.
New RSV	Joab said to Amasa, `Is it well with you, my brother?' And Joab took Amasa by the beard with his right hand to kiss him. But Amasa did not notice the sword in Joab's hand; Joab struck him in the belly so that his entrails poured out on the ground, and he died. He did not strike a second blow.
A Voice in the Wilderness	Then Joab and his brother Abishai pursued Sheba son of Bichri. Then Joab said to Amasa, Are you in health, my brother? And Joab took Amasa by the beard with his right hand to kiss him. But Amasa was not aware of the sword that was in Joab's hand. And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not strike him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

Webster's Bible Translation And Joab said to Amasa, [Art] thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that [was] in Joab's hand: so he smote him in the fifth [rib], and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

Young's Updated LT And Joab says to Amasa, "Are you in peace, my brother?" and the right hand of Joab lays hold on the beard of Amasa to give a kiss to him; and Amasa has not been watchful of the sword that is in the hand of Joab, and he strikes him with it unto the fifth rib , and sheds out his bowels to the earth, and he has not repeated it to him, and he dies; and Joab and Abishai his brother have pursued after Sheba son of Bichri.

The gist of this verse: Joab kills Amasa.

### 2Samuel 20:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôw'âb (יבוי) [pronounced YOH-aw <sup>b</sup> v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'Ămâsâ' (עמסא) [pronounced gum-aw-SAW],	burden; the people of Jesse; transliterated Amasa	masculine singular proper noun	Strong's #6021 BDB #771
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
shâlôwm (שולם) or shâlôm (שלם) [pronounced shaw-LOHM]	completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated	masculine singular noun	Strong's #7965 BDB #1022
'attâh (אתה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

## 2Samuel 20:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āch (אח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #251 BDB #26

**Translation:** Joab greeted Amasa, “[Are] you well, my brother?” Although I lean toward Amasa being under Joab, as I have argued for in this and the previous chapter, here, they appear to meet as allies and as equals. That is the appearance that Joab appears to give this meeting.

Furthermore, the whole sword falling out thing gives Joab sort of a **Barney-Fife vibe**, when I believe that Joab’s intent is to move in close to Amasa and kill him before he knows what is happening. The dropping of the sword suggests to Amasa that Joab is a little clumsy and not yet used to his new outfit. This mentally disarms Amasa. He is off his guard. Privately, he may find this even a bit humorous.

## 2Samuel 20:9b

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
'āchaz (אחז) [pronounced <i>aw-KHAHZ</i> ]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #270 BDB #28
yād (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
yāmīyn (יְמִינִי) [pronounced <i>yaw-MEEN</i> ]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular construct	Strong's #3225 BDB #411
Yôw'âb (יְוָאֵב) [pronounced <i>YOH-aw<sup>b</sup></i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
zâqân (צָקָן) [pronounced <i>zaw-KAWN</i> ]	<i>chin, beard, the bearded chin [of a man]</i>	masculine singular construct	Strong's #2206 BDB #278
'Āmāsâ' (אֲמָסָא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 20:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāshaq (נָשַׁק) [pronounced naw-SHAHK]	to kiss, to touch, to have close contact with	Qal infinitive construct	Strong's #5401 BDB #676
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** Then Joab's right hand took a hold of the beard of Amasa to kiss him. This gives us more information as to how men kissed in those days, which further grosses me out.

Clarke helps us out here: *It is worthy of remark that in the Eastern country it is the beard, not the man, which is usually kissed.*<sup>45</sup> Gill writes: *...as was usual for the eastern people to do when they addressed and saluted one another in an affectionate way, and as the Turks and Arabs do to this day, as travellers relate.*<sup>46</sup>

Peter Pett: *Then Joab greeted Amasa, and asked him how he did, after which he took Amasa by the beard with his right hand, seemingly in order to greet him with a kiss of welcome. It would appear that in that society to take the beard in this way was, like a formal handshake, an act of friendship. Possibly it contained the same idea behind it as a handshake, in that it demonstrated that the sword hand was empty. This act of laying hold of the beard in order to give a kiss of friendship was, in fact, still customary among Arabs and Turks as a sign of friendly welcome even in more recent days.*<sup>47</sup>

From Jamieson, Fausset and Brown: *This act, common with two friends on meeting when one of them returns from a journey, indicates respect as well as kindness, and the performance of it evinced the deep hypocrisy of Joab, who thereby put Amasa off his guard. No wonder, then, that while this act of friendly gratulation after long absence occupied Amasa's attention, he did not perceive the sword that was in Joab's left hand. The action of Joab was indeed a high compliment, but neither suspicious nor unusual and to this compliment, Amasa paying attention and no doubt returning it with suitable politeness, he could little expect the fatal event that Joab's perfidy produced.*<sup>48</sup>

L. M. Grant writes: *A short distance north (at Gibeon) Amasa met them. Whether he had done anything at all in gathering Judah we are not told. But Joab saw the opportunity he wanted. Amasa was totally unsuspecting, though he ought to have remembered Joab's murder of Abner (2Samuel 3:26-27), and he should have known perfectly well that Joab would strongly resent Amasa's promotion above him to the rank of commander of David's armies. Joab was dressed in battle armor, and though he had a sword in his left hand, Amasa did not even notice this, and specially since Joab spoke to him in friendly terms, "Are you in health, my brother?" and came close to kiss him. But "the kisses of an enemy are deceitful" (Proverbs 27:6), and Joab plunged his sword into Amasa's chest at the same time, making sure he killed him with one stroke.*<sup>49</sup>

And so, Joab betrays Amasa with a kiss (Matt. 26:48–49 Luke 22:47–48).

<sup>45</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:8.

<sup>46</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:9.

<sup>47</sup> From <http://www.studydrive.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

<sup>48</sup> From <http://studydrive.org/com/jfb/view.cgi?book=2sa&chapter=020> accessed February 15, 2014.

<sup>49</sup> From <http://www.studydrive.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.



## 2Samuel 20:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĂmâsâ' (עַמָּאָסָא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
lô' (לא or לול) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #8104 BDB #1036
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chereb (חֶרֶב) [pronounced <i>khe-RE<sup>B</sup>V</i> ]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
Yôw'âb (יְאוֹב) [pronounced <i>YOH-aw<sup>b</sup>V</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** However, Amasa did not notice the sword [or, dagger] which [was] in Joab's [left] hand. Amasa hears the greeting, and sees Joab's right hand, in what is apparently a traditional greeting among warriors. The word used in this and v. 8 for *sword* are the same word. This further suggests that Joab merely picked up with his left hand the sword which he dropped.

Gill: *In his left hand, for with his right hand he took him by the beard; he might see the sword drop out of the scabbard, and Joab take it up, which he supposed he did in order to put it into its sheath again, having no suspicion of his wicked design, and therefore not at all upon his guard to prevent it.*<sup>50</sup>

<sup>50</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:10.

## 2Samuel 20:10b

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
nâkâh (נָכַח) [pronounced naw-KAWH]	to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong #5221 BDB #645
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88
'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
chômesh (שֵׁשׁ) [pronounced KHOH-mesh]	belly, abdomen; fifth part, fifth rib	masculine singular noun with the definite article	Strong's #2569 BDB #332

**Translation:** Then Joab [lit., he] struck him with it in the abdomen,... The *it* in this phrase is the sword. Is to the feminine singular suffix, and the only thing *it* can refer back to is *the sword*.

**Joab killing Amasa (graphic)** is taken from [altzar.org](http://altzar.org), although this graphic occurs in many places. Accessed February 15, 2014.

The commentary of the NET Bible is appropriate here: *The significance of the statement it fell out here is unclear. If the dagger fell out of its sheath before Joab got to Amasa, how then did he kill him? Josephus, Ant. 7.11.7 (7.284), suggested that as Joab approached Amasa he deliberately caused the dagger to fall to the ground at an opportune moment as though by accident. When he bent over and picked it up, he then stabbed Amasa with it. Others have tried to make a case for thinking that two swords are referred to - the one that fell out and another that Joab kept concealed until the last moment. But nothing in the text clearly supports this view. Perhaps Josephus' understanding is best, but it is by no means obvious in the text either.*<sup>51</sup>

Clarke describes the scene: *the sword fell down when he stumbled; that he took it up with his left hand as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse.*<sup>52</sup>



<sup>51</sup> From <https://bible.org/netbible/index.htm?2sa20.htm> accessed February 4, 2014.

<sup>52</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:8.

## 2Samuel 20:10c

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
shâphak <sup>e</sup> (שָׁפַק) [pronounced <i>shaw-FAHK<sup>e</sup></i> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8210 BDB #1049
mê'iyim (מַעֲיִם) [pronounced <i>may-GEEM</i> ]	<i>internal organs, inward parts, intestines, bowels; figuratively the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4578 BDB #588
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

**Translation:** ...and he poured out his bowels on the ground,... Joab guts Amasa with his sword, using his left hand. Obviously, Joab turned the dagger sharply, as Amasa's insides fall out of his body onto the ground.

Clarke: *I believe ננשׁ chomesh, which we render here and elsewhere the fifth rib, means any part of the abdominal region... That it means some part of the abdominal region, is evident from what follows, And shed out his bowels to the ground. It appears from this that, in plain English, he ripped up his belly.*<sup>53</sup>

## 2Samuel 20:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>to repeat, to do a second time; to be other, to be diverse; to be changed [particularly for the worst]; to change</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8138 BDB #1039 & #1040
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

<sup>53</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:10.

**Translation:** ...so [that] he did not have to [stab] him a second time. Joab made certain that his first blow would be all that was needed. Joab is a pro. He may not have been on the front lines for awhile, but this killing is like riding a bicycle for Joab.

The Pulpit Commentary: *[Joab was] holding down Amasa's head, he struck him with his left hand so fiercely that no second blow was necessary; and then continued his march forward as if what had occurred was a matter of little importance.*<sup>54</sup> As if this were a necessary errand for Joab to take care, before moving forward to deal with the real problem.

However, clumsy Joab may have appeared to Amasa, at first glance; that was all gone. Joab went in for the kill, and was quick and effective, although what he did may have intentionally allowed Amasa to view all that happened next, and Joab took over the command of all the troops.

## 2Samuel 20:10e

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
mûwth (מוּת) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559

**Translation:** Consequently, Amasa [lit., he] died. As a result, Amasa dies.

We do not have a clear explanation as to the reason that Joab chose to kill Amasa. Was it out of jealousy? Because Amasa chose to lead an army against David? Or because of his complete incompetence, which would lose the Israelites a war if they continued on this path?

My own guess is, Amasa has already been involved in a rebellion against David. How could he really be trusted. Furthermore, Joab may have thought that Amasa should have been executed in the first place. However, rather than argue with King David, Absalom just goes ahead and does this.

Furthermore, if David did demote Joab, promoting Amasa over him, that would have given Joab even more reason to eliminate Amasa altogether.

Peter Pett: *It is made clear later that David did not approve of this execution (1 Kings 2:5), for when he could he preferred to exercise mercy, but there can be little doubt that he recognised that to quite some extent Joab had been justified in what he did the light of the urgency of a war situation. It was presumably that fact that prevented Joab from being punished. Considerable leeway had to be given to a successful general who had constant life and death decisions to make, even if it was stored up in the mind in order to affect future decisions.*<sup>55</sup>

Here is something else to consider: *Joab is apparently killing Amasa without David's sanctions in front of his entire army—how does he expect to get away with this?* Joab has come to recognize that David is unable to deal in justice with those who are close to him. He needed to have punished Amnon, his son, at the very beginning, for

<sup>54</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:10.

<sup>55</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

raping David's daughter, Tamar. He did not, and Absalom killed Amnon. Then David needed to deal with Absalom in justice, but he did not. End result was, Absalom's rebellion. So, Joab knows that David is not going to bring him into court for this action; that there will be no consequences for what he does.

Furthermore, David had Joab do some of his dirty work for him by seeing that Uriah the Hittite, the husband of Bathsheba, was killed in battle. If David, a man that Joab respected and looked up to, ordered him to commit such an act, then Joab apparently figured that, whatever he did on the battlefield would be his call from thereon in.

David, while in the interlocking systems of arrogance, did not just affect himself, but there were many people who observed what David did that was wrong, and allowed this to be their standard as well. David's foray into the interlocking systems of arrogance did not end when he exited the interlocking systems of arrogance. His actions affected others, like Joab. Joab knew that David would not punish Amasa for his rebellion; but also that David would not punish Joab if he kills Amasa. So he did. Joab has found that the most expedient way to solve some problems is to simply kill whomever is in his way.

Allow me to pose a question which is not usually asked: *who recorded this historical incident?* David is not here, more than likely; and it is unclear if any prophet like Nathan was about. Understanding who recorded this incident helps us to understand why the text is not 100% clear as to what happened. At the end of this chapter, there will be a list of names of men in David's cabinet, which list includes a *recorder* and a *secretary*. On every military campaign, there would be someone along who would record the incidents of note and submit these to David; or they would be recorded in *the Book of the Wars of the Lord* (Num. 21:14) (or, in a similar record book). So, the recorder is there, as he would be in any war, and he is watching the historic meeting between Joab and Amasa, but not really watching that closely. In his job, the battle historian sees a lot of exciting stuff—two generals meeting before a war is pretty much perfunctory. So, half paying attention, the battle historian notes that, as Joab approaches Amasa, the sword falls out of its sheath. The battle historian makes a mental note of this. It is a little odd that Joab doesn't have his sword and sheath thing worked out yet, the battle historian thinks. Something off in the distance catches his eye, and then, the historian looks back at the meeting, and he see Joab gutting Amasa. He did not see how the sword falling out of its sheath led to Amasa getting gutted—it struck him as peculiar, but it did not arouse suspicions or concern on the part of the battle historian. And then he witnesses the murder of Amasa. It all took place so quickly, and all the battle historian saw were the two incidents—the sword falling out following by the assassination. He leaves it to the reader to put these two incidents together—he can only report on what he actually sees.

Joab was a complex man, who made a great many mistakes in his life, but was great as David's lead general

### Joab—the Good, the Bad and the Ugly

1. Joab is one of the most remarkable men in the Old Testament, who certainly has his good points and his bad points.
2. There were times that Joab stood toe-to-toe with David, and corrected him where necessary. David was sobbing over his son Absalom, and Joab told him to get over it and to get out in front of his own troops and to offer them his gratitude. This saved David as king.
3. Joab is David's nephew and throughout his life, Joab was faithful to David. However, at the very end, when David was dying, Joab did not respect David's final wishes about Solomon becoming king.
4. Joab is a military man, and living such a life has brutalized him to some degree.
5. As a result, Joab has solved many problems and personal beefs by killing others.
6. When David was taking power over all Israel, General Abner, for awhile, supported the line of Saul. In one of the confrontations between Joab and Abner, Abner was forced to kill Joab's brother, Asahel. Joab never forgave Abner for this. When he had the chance, Joab killed Abner; even though Abner was now on David's side. We can understand this, simply based upon the fact that Abner killed Joab's brother.
7. Joab was complicit in the death of the death of Bathsheba's husband, Uriah the Hittite. David took Bathsheba, got her pregnant, could not get her husband to cohabit with her during wartime; so he sent a message to Joab, by Uriah himself, to put Uriah in battle where he would be killed. David knew the Uriah could be trusted enough to carry the sealed message which ordered his own death. Joab obeyed

## Joab—the Good, the Bad and the Ugly

David, but he did not like it.

8. I must admit that I have been wondering about the reason for this chapter, and Joab might be a piece of that puzzle. We have seen how David's foray into the interlocking systems of arrogance have affected him and how God dealt with him. However, it is reasonable to suppose that what David did, by requiring Joab to have Uriah the Hittite killed changed Joab. It told him that, there might be some easing up on a strong moral stance. Based upon this order, Joab may have thought to himself that killing Amasa was a reasonable thing to do—that based upon David's actions, Joab can take a little latitude in his actions as well.
9. So, It is very possible that David's time inside the interlocking systems of arrogance had an affect upon Joab, which caused him to make some bad decisions along the way.
10. Joab, of course, initiated the killing of Absalom in the previous chapter, violating a direct order by David. However, it was clear, that the revolution would only end with David or Absalom dead, regardless of David's orders. Although Joab did not strike the killing blow, he struck the first 3 blows against Absalom, and then left the rest to his underlings to finish off.
11. Not only was Joab a fan of the theater, as we found out a few chapters previous, but he himself might have had a limited career as an actor as well. I believe that this whole struggling with his uniform and his sword right in front of Amasa was to get Amasa off his guard. In the past, Joab had 10 uniformed officers around him at all times bearing his armor and weaponry; and now here he was, with a new uniform and sword that he could not even keep in the sheath yet. Joab is not a clumsy, Barney Fife goof-along. He is a dangerous man who appears to take pleasure in dispatching personal enemies with his own hand.
12. In this passage, Joab kills Amasa. As discussed earlier, David appears to have shuffled his military hierarchy around a bit, and put Amasa in charge, although Amasa is a rank amateur. Joab personally killed Amasa here, although the reasons are not specified. In his own mind, he may have justified this in several ways:
  - 1) Amasa was clearly a traitor who took a top military position to lead the revolutionary troops against David.
  - 2) Amasa was a fool and should not have been in charge of anything. Joab simply removed Amasa from the equation, so that David could not mistakenly keep him in a high position which he could not handle.
  - 3) But, would it not have been better for Joab to come back to David and to make these arguments, rather than to just take this into his own hands?
13. 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; (3) Amasa may cause more problems in hunting down Sheba than he solves; and (4) Amasa, for rebelling against David as lead general, deserved to die a traitor's death.
14. Like most men, Joab has a soft spot for women. We saw this when Joab recruited an actress to change David's mind about Absalom. We will see this in this chapter when Joab listens to a wise woman of Abel and stays the attack by mutual agreement.
15. Just as a person cannot be promoted unless God promotes you; similarly, a man cannot be demoted unless God demotes you. Whereas, it may be possible that David has decided to rid himself of Joab; he is unable to do this, even as Joab's superior. The general principle is, you cannot be promoted unless God promotes you; you cannot be demoted unless God demotes you.
16. At the end of his life, Joab will back Adonijah against Solomon, to succeed David. This was against David's wishes, and Solomon oversaw the killing of Joab because of this—with David's approval.
17. I am not sure if we have a passage which confirms or denies Joab's salvation.

No one in the Bible has a perfect life; least of all, not Joab.

Many translations begin a new paragraph or even a new section right here.

<b>2Samuel 20:10f</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ābîyshay (אֲבִישַׁי) [pronounced <i>ub-<sup>v</sup>ee-SHAH-ee</i> ]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
'âch (אָח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26
râdaph (רָדַף) [pronounced <i>raw-DAHf</i> ]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7291 BDB #922
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Sheba' (שֶׁבַע) [pronounced <i>SHEH-bahg</i> ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114

**Translation:** *Afterward, Joab and Abishai, his brother, pursued Sheba ben Bichri.* Joab has an ultimate purpose, and that is to put down the rebellion led by Sheba. Many translations begin a new paragraph with this portion of v. 10.

Gill: *Joab without any ceremony reassumed his post as general, and, with his brother Abishai under him, made all the haste they could in pursuit of the rebel.*<sup>56</sup>

Poole: *Joab now boldly resumed his former place, and marched in the head of the army. It is not strange that Amasa's soldiers did not fight to revenge his death; partly because not many of them were yet come up, but came by degrees, as the following verses show; and partly because Joab's interest and authority with the military men was very great, especially with David's guards, who were*

<sup>56</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:10.

here present, and who had no kindness for Amasa, as having been the general of the rebellious army; and, as they might think, was not fit to be put into a place of so great power and trust.<sup>57</sup>

What Joab did was quite shocking, even for the men of war who are there. So someone stands up and tells the others to continue their march forward, and to follow Joab. Joab has been leading the Israeli army for at least 20 years, so for these men to line up behind him is natural from him and natural for them.

**And a man took a stand upon him from young men of Joab and so he says, "Who that delights in Joab and who that to David, following Joab."**

2Samuel  
20:11

**A man took a stand beside him, out from the Joab's young men, and he said, "Whoever delights in Joab and whoever [is] for David, [let him follow] after Joab;"...**

**A young man took a stand next to Joab, saying, "Whoever approves of Joab and whoever is for David, let him follow after Joab in battle."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	In the mean time some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David.
Masoretic Text (Hebrew)	And a man took a stand upon him from young men of Joab and so he says, "Who that delights in Joab and who that to David, following Joab."
Peshitta (Syriac)	And one of Joab's men went and stood by Amasa, and said to those who passed by, To whom do you belong? Are you of the men of David who are after Joab?
Septuagint (Greek)	And there stood over him one of the servants of Joab, and said, Who is he that is for Joab, and who is on the side of David following Joab?
Significant differences:	The gist of the first statement is matched in the Syriac and Greek, but apparently not word-for-word. The Latin seems to have several men involved. The quotation from the Latin makes little sense. The gist of the quote seems be found in the Syriac and Greek, but there are some discrepancies.

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

Easy English	One of Joab's men stood next to Amasa and he said, 'Whoever is for Joab and David should follow Joab.'
Easy-to-Read Version	One of Joab's young soldiers stood by Amasa's body. This young soldier said, "All of you men who support Joab and David, let's follow Joab."
Good News Bible (TEV)	One of Joab's men stood by Amasa's body and called out, "Everyone who is for Joab and David follow Joab!"
<i>The Message</i>	One of Joab's soldiers took up his post over the body and called out, "Everyone who sides with Joab and supports David, follow Joab!"
New Berkeley Version	But one of Joab's attendants was posted over the body to call out [To the troops brought up by Amasa], "Whoever favors Joab, whoever is for David, follow Joab!"
New Century Version	One of Joab's young men stood by Amasa's body and said, "Everyone who is for Joab and David should follow Joab!"
The Voice	One of Joab's men stood by Amasa's body and shouted, <b>Joab's Soldier:</b> If you're for Joab and David, then follow Joab!

<sup>57</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:10.



**Partially literal and partially paraphrased translations:**

American English Bible	So, one of JoAb's servants stood up next to him and shouted to Amasa's army: 'Who is on JoAb's side and who is for David? Let him follow JoAb!'
Beck's American Translation	One of Joab's young men stood by Amasa. "Anyone who likes Joab," he said, "and anyone who is for David, follow Joab."
Christian Community Bible	Meantime, one of Joab's men stood beside Amasa and said, "Let him who is for Joab and stands by David follow Joab."
<i>God's Word</i> ™	One of Joab's young men stood beside Amasa and said, "Anyone who favors Joab and is on David's side should follow Joab."
New Advent (Knox) Bible	And among Joab's men, that stood beside the body, the word went round, Here he lies that would have been David's chosen friend in place of Joab. According to the Hebrew text, the words used seem to mean `All those that love Joab and are for king David, follow Joab!'
New American Bible (2011)	One of Joab's attendants stood by Amasa and said, "Let him who favors Joab and is for David follow Joab."
NIRV	One of Joab's men stood beside Amasa's body. He said to the other men, "Are you pleased with Joab? Are you on David's side? Then follow Joab!"
New Jerusalem Bible	One of Joab's men stood on guard beside Amasa, shouting, 'Whoever is on Joab's side, whoever is for David, follow Joab!'

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

Ancient Roots Translinear	A man stood by Joab's lads and said, "Who pleasures in Joab? Whoever is for David: after Joab!"
The Expanded Bible	One of Joab's young men stood by Amasa's body and ·said [shouted], "Everyone who ·is for [·favors] Joab and [·is for] David should follow Joab!"
Ferar-Fenton Bible	And a man of the Staff of J'oab stood. near him and exclaimed, "Whoever sides with J'oab, and whoever with David, let him follow J'oab."
NET Bible®	One of Joab's soldiers who stood over Amasa said, "Whoever is for [Heb "takes delight in."] Joab and whoever is for David, follow Joab!"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	One of Yo'av's young men standing by Yo'av said, "Whoever is on Yo'av's side, whoever is for David - let him follow Yo'av."
exeGesés companion Bible	And a man of the lads of Yah Ab stands by him and says, Whoever delights in Yah Ab and whoever is for David - go after Yah Ab.
Orthodox Jewish Bible	And one of the nearim of Yoav stood by him, and said, He that favoereth Yoav, and he that is for Dovid, let him go after Yoav.
<i>The Scriptures</i> 1998	And a man, one of Yo' aḅ's men, stood beside him, and said, "Whoever is well pleased with Yo' aḅ and whoever is for Dawid, let him follow Yo' aḅ!"

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

English Standard Version	And one of Joab's young men took his stand by Amasa and said, "Whoever favors Joab, and whoever is for David, let him follow Joab."
Green's Literal Translation	And a man stood beside him, of the young men of Joab; and he said, Whoever delights in Joab, and whoever is for David <i>follow</i> after Joab!
Kretzmann's Commentary	And-one of Joab's men stood by him, Amasa, and said, He that favoereth Joab, has pleasure and confidence in him, and he that is for David, let him go after Joab, the cause of David thus being identified with that of Joab.

New King James Version	Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever is for David-follow Joab!"
Webster's Bible Translation	And one of Joab's men stood by him, and said, He that favoereth Joab, and he that [is] for David, [let him go] after Joab.
Young's Updated LT	And a man has stood by him, of the young men of Joab, and says, "He who has delight in Joab, and he who is for David—after Joab!"

**The gist of this verse:** One of Joab's men calls for those there to take a stand with Joab.

### 2Samuel 20:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> 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
naʿar (נַעַר) [pronounced <i>NAH-gahr</i> ]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
Yôwʾâb (יְאוּב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** A man took a stand beside him, out from the Joab's young men,... This is how the rank-and-file soldier felt about what Joab just did. One of Joab's soldiers, who witnesses all of this, stands next to Joab<sup>58</sup> and makes this pronouncement.

### 2Samuel 20:11b

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

<sup>58</sup> Or, possibly next to the body of Amasa.

## 2Samuel 20:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Mîy 'āsher (מִי אֲשֶׁר) [pronounced mee-uh-SHER] together appear to mean <i>whoever, whomever</i> .			
châphêts (חָפַץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2654 BDB #342
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Yôw'âb (יְוָאֵב) [pronounced YOH-aw <sup>b</sup> v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Mîy 'āsher (מִי אֲשֶׁר) [pronounced mee-uh-SHER] together appear to mean <i>whoever, whomever</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29

## 2Samuel 20:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôw'âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** ...and he said, "Whoever delights in Joab and whoever [is] for David, [let him follow] after Joab;" ... He calls for those who support Joab and are for David, to follow after Joab. Quite obviously, Joab supported David in the revolution and Amasa did not, and everyone there knew that.

This sudden killing of Amasa must have been quite shocking. Furthermore, there would have been people that Amasa gathered up who were supporters of Absalom and possibly even a part of the war against David. So, no doubt that many of them thought, "Oh, crap, they are going to kill all who opposed King David." This young man indicates that will not be the case.

The young man is saying, "It's all over; it is time to move out." He also attaches Joab to King David. It is possible that this man continued to make this announcement which each wave of soldiers.

*From Jamieson, Fausset and Brown: It is a striking proof of Joab's unrivaled influence over the army, that with this villainous murder perpetrated before their eyes they unanimously followed him as their leader in pursuit of Sheba. A soldier conjoined his name with David's, and such a magic spell was in the word "Joab," that all the people "went on" - Amasa's men as well as the rest. The conjunction of these two names is very significant. It shows that the one could not afford to do without the other - neither Joab to rebel against David, nor David to get rid of Joab, though hating him.<sup>59</sup>*

At this point, Joab is the only real commander. Even his brother Abishai takes a back seat to Joab's leadership.

Although some have asserted that Joab assigned a man to this position, I don't believe that he needed to. Joab had an army that was a well-oiled machine. To do its job, it needed very little tinkering. Whereas there might have been some reserve about following Amasa to battle; that should not be the case with following Joab into battle. Joab had shortcomings, no doubt, but there was not a greater commander or a man who the non-coms were more confident following into battle.

Later, we will find out that David knew about this incident and it displeased him—however, one of David's weaknesses is, he has a difficult time holding those close to him accountable for their actions. This is difficult for most men who have power. They cannot treat friends, family members and supporters with any sort of objectivity. Had David just held Amnon accountable to begin with (or Joab before then when he killed Abner), this may have nipped the revolution (both of them, in fact) in the bud.

You may be reading this, and David's unwillingness to hold others accountable might cause you some frustration. It is clear, when we view this from afar, what a problem this is for David. However, on top of that, we have a desire for justice, because that is built into our genes. We may have an imperfect take on what justice is, but we want to see it happen. This helps us, to some degree, to understand why God is first and foremost a God of justice rather than a God of love. As R. B. Thieme, Jr. used to say, the **justice of God** is our point of contact with God. And we either adjust to the justice of God or the justice of God adjusts to us. Salvation adjustment to the justice of God means we accept what God has done on our behalf when He judged our sins on the cross. If this did not occur, then God is like David, excusing the sins of the people he likes, and punishing those he doesn't like for their sins. Not the God of Scripture.

<sup>59</sup> From <http://studylight.org/com/jfb/view.cgi?book=2sa&chapter=020> accessed February 15, 2014.

Although Gill says<sup>60</sup> that Joab ordered this man to do this, there is nothing in the text which suggests this. It seems to be a natural outflow from a Joabian loyalist, who shares Joab's realism as well.

And Amasa is rolling around in the blood in a middle of the highway. And so sees a man that stop all the people and he brings around Amasa from the highway [to] the field. And so he throws upon him a garment as which saw any coming upon him and stopped.

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20:12

...[as] Amasa lay wallowing in [his] blood in the middle of the highway. A[nother] man observed that all the people would stop [to look at the body]. Therefore, he brought Amasa from the highway [to] the field and he lay a garment over him, because [those] who came upon him saw [him] had stopped.

All this time, Amasa lay wallowing in his own blood in the middle of the highway, as one man observed that people would march by and stop. Therefore, he carried Amasa from the highway over into the field, and he lay a garment on top of him, because of all those who came upon him stopped to look.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might, not stop on his account.
Masoretic Text (Hebrew)	And Amasa is rolling around in the blood in a middle of the highway. And so sees a man that stop all the people and he brings around Amasa from the highway [to] the field. And so he throws upon him a garment as which saw any coming upon him and stopped.
Peshitta (Syriac)	And Amasa wallowed in his blood, lying in the highway. And when the man saw that all the people stopped to look at him, he dragged Amasa out of the highway and threw him into a field and cast a garment over him, when he saw that every one who came by him stopped.
Septuagint (Greek)	And Amasa was weltering in blood in the midst of the way. And a man saw that all the people stood still; and he removed Amasa out of the path into a field, and he cast a garment upon him, because he saw everyone that came to him standing still.

Significant differences: They all mean about the same thing.

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

Common English Bible	Amasa was writhing in blood in the middle of the road, and the man saw that everyone was stopping. When he saw this, he dragged Amasa from the road into a field and threw a robe over him.
Contemporary English V.	Amasa was still rolling in his own blood in the middle of the road. The soldier who had shouted noticed that everyone who passed by would stop, so he dragged Amasa off the road and covered him with a blanket.
Easy English	Amasa was in the middle of the road. He had blood all over him. The man saw that everyone stopped there. So, he pulled Amasa off the road and he pulled him into a field. Then he threw a coat over Amasa's body.
Easy-to-Read Version	Amasa was there in the middle of road, lying in his own blood. The young soldier noticed that all the people kept stopping to look at the body. So the young soldier

<sup>60</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:11.

	rolled the body off the road and into the field. Then he covered the body with a cloth.
Good News Bible (TEV)	Amasa's body, covered with blood, was lying in the middle of the road. Joab's man saw that everybody was stopping, so he dragged the body from the road out into the field and threw a blanket over it.
<i>The Message</i>	Amasa was lying in a pool of blood in the middle of the road; the man realized that the whole army was going to stop and take a look, so he pulled Amasa's corpse off the road into the field and threw a blanket over him so it wouldn't collect spectators.
New Berkeley Version	Amasa, meanwhile, lay wallowing in his blood in the center of the highway. The man saw that the people were standing still, so he pulled Amasa off the highway into the field and threw a garment over him, having noticed how everyone coming up to him was standing still.
New Century Version	Amasa lay in the middle of the road, covered with his own blood. When the young man saw that everyone was stopping to look at the body, he dragged it from the road, laid it in a field, and put a cloth over it.
New Life Bible	But Amasa lay in his blood in the center of the road. When the man saw that all the people stood still, he took Amasa out of the road and into the field. And he threw a covering over him.
The Voice	Amasa lay agonizing in his blood on the highway, and the soldier saw that everyone was stopping to look. He dragged Amasa off the road into a field and threw a coat over him.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, Amasa was lying there dead in the middle of the road covered in blood, and one of his men carried his body from the road into a field and covered it with a cape, so people would stop coming by to look at it.
Christian Community Bible	Amasa then lay bathed in his blood, lying on the highway. When the man saw the people stopping to look, he carried Amasa from the highway into the field and covered him with a garment.
<i>God's Word</i> <sup>TM</sup>	Amasa was wallowing in his blood in the middle of the road. When the man saw that all the troops stopped as they came to the body, he carried Amasa from the road to the field and threw a sheet over him.
New Advent (Knox) Bible	There Amasa lay, drenched in his own blood, till one who saw all the passers-by stopping to look at him, carried the body off into a field, away from the road; so they would halt on their journey no more.
New American Bible (2011)	Amasa lay covered with blood in the middle of the highroad, and the man noticed that all the soldiers were stopping. So he rolled Amasa away from the road to the field and spread a garment over him, because he saw how all who came upon him were stopping.
NIRV	Amasa's body lay covered with his blood in the middle of the road. The man saw that all of the troops stopped there. He realized that everyone was stopping to look at Amasa's body. So he dragged it from the road into a field. Then he threw some clothes on top of it.
New Jerusalem Bible	Amasa meanwhile lay wallowing in his blood in the middle of the road. Seeing that everyone was stopping, the man dragged Amasa off the road into the field and threw a cloak over him, having realised that everyone passing would stop.
Revised English Bible	Amasa's body lay soaked in blood in the middle of the road, and when the man saw how all the people stopped, he rolled him off the road into the field and threw a cloak over him; for everyone who came by stopped at the sight of his body.

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

Ancient Roots Translinear	Amasa rolled in blood in the midst of the highway. A man saw all the people standing. He turned-around Amasa from the highway to the field, and cast a cloak over him as he saw all coming and standing over him.
Bible in Basic English	And Amasa was stretched out in a pool of blood in the middle of the highway. And when the man saw that all the people were stopping, he took Amasa out of the highway and put him in a field, with a cloth over him, when he saw that everyone who went by came to a stop.
The Expanded Bible	Amasa lay in the middle of the road, covered with [wallowing in] his own blood. When the young man saw that everyone was stopping to look at the body [stopping], he dragged it from the road, laid it in a field, and put a cloth [cloak; garment] over it.
Ferar-Fenton Bible	But Amasa was wallowing in blood in the middle of the highway; so when the man saw that the forces halted, he rolled Amasa from the highway into the nelds, and threw a cloak over him, because he saw that all who came to him halted.
NET Bible®	Amasa was squirming in his own blood in the middle of the path, and this man had noticed that all the soldiers stopped. Having noticed that everyone who came across Amasa [Heb "him"; the referent (Amasa) has been specified in the translation for clarity.] stopped, the man [Heb "he"; the referent (the man who spoke up in v. 11) has been specified in the translation for clarity.] pulled him [Heb "Amasa." For stylistic reasons the name has been replaced by the pronoun ("him") in the translation.] away from the path and into the field and threw a garment over him.

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

Complete Jewish Bible	'Amasa lay wallowing in his blood in the middle of the road; so that as the troops came up, they all halted there. When the man saw that all the people were standing still, he dragged 'Amasa off the road into the field and threw a cloak over him.
JPS (Tanakh—1985)	Amasa lay in the middle of the road, drenched in his blood, and the man saw that everyone stopped. And when he saw that all the people were stopping, he dragged Amasa from the road into the field and covered him with a garment.
Orthodox Jewish Bible	And Amasa wallowed in dahm in the midst of the mesilah (road). And when the ish saw that kol haAm halted, he removed Amasa out of the mesilah into the sadeh, and threw a beged (garment) over him, when he saw that every one that came by him halted.

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

Concordant Literal Version	And Amasa is rolling himself in blood, in the midst of the highway, and the man sees that all the people have stood still, and he brings round Amasa out of the highway to the field, and casts over him a garment, when he has seen that every one who has come by him--has stood still.
Darby Translation	Now Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by stood still.
English Standard Version	And Amasa lay wallowing in his blood in the highway. And anyone who came by, seeing him, stopped. And when the man saw that all the people stopped, he carried Amasa out of the highway into the field and threw a garment over him.
Green's Literal Translation	And Amasa was wallowing in blood in the middle of the highway. And the man saw that all the people stood still. And he turned Amasa away from the highway to the field, and threw a garment over him, when he saw that all who came beside him stood still.
Kretzmann's Commentary	And Amasa wallowed in blood in the midst of the highway, a conspicuous object. And when the man who had been left behind by Joab saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him,

so that his corpse would no longer draw attention, **when he saw that every one that came by him stood still**. Thus the danger of an unfavorable impression for Joab and his cause was removed, for the crowd now passed forward without inquiring into the matter.

NASB	But Amasa lay wallowing in his blood in the middle of the highway. And when the man saw that all the people stood still, he removed [Lit caused to turn] Amasa from the highway into the field and threw a garment over him when he saw that everyone who came by him stood still.
New King James Version	But Amasa wallowed in his blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.
New RSV	Amasa lay wallowing in his blood on the highway, and the man saw that all the people were stopping. Since he saw that all who came by him were stopping, he carried Amasa from the highway into a field, and threw a garment over him.
Webster's Bible Translation	And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.
Young's Updated LT	And Amasa is rolling himself in blood, in the midst of the highway, and the man sees that all the people have stood still, and he brings round Amasa out of the highway to the field, and castes over him a garment, when he has seen that every one who has come by him—has stood still.

**The gist of this verse:** When it became apparent that seeing Amasa's body caused people to stop and stare, one hauled his body to the side of the road and put a blanket over him.

### 2Samuel 20:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĂmâsâʿ (אַמָּסָא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
gâlal (גָּלַל) [pronounced <i>gaw-LAHL</i> ]	<i>rolling around; lay wallowing</i>	Hithpoel participle	Strong's #1556 BDB #164
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תַּוֶּכֶּה) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063



## 2Samuel 20:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> çîllâh (מִצְלָלָה) [pronounced mesial-LAW]	highway, raised way, public road; metaphorically for orbits, courses [of stars]	feminine singular noun with the definite article	Strong's #4546 BDB #700

**Translation:** ...[as] Amasa lay wallowing in [his] blood in the middle of the highway. ... Joab has just gutted Amasa, and has left him dead, his guts poured out on the road. There is a massive amount of blood and entrails, and Amasa lay in that blood, much of his intestines pulled out and on the ground before him.

Clarke: *It is very likely that Amasa did not immediately die; I have known instances of persons living several hours after their bowels had been shed out.*<sup>61</sup>

Joab, an expert in warfare and hand-to-hand combat, knew that even if Amasa was still alive, he would not live much longer.

Regarding this, you may point out, *the Bible already says that he is dead—v. 10*. In vv. 9–10, there are 5 wâw consecutives and 5 imperfect verbs. Often this sets up a series of actions, one which follows the other. Given the verbs used and the context, that is reasonable to suppose and this holds true, in those verses. However, this does not mean that vv. 11–13 cannot talk about things which occur within the time period of vv. 9–10 (unless those verses continue the series of wâw consecutives and imperfect verbs). However, we do not find this occurring. So, it is possible that, in between Amasa being gutted and dying, a young man could have said, “If you are faithful to David and Joab, then continue marching after Joab.” And that man, or another, could have dragged Amasa out of the way, so as not to slow down the military advance. The set of verbs used allow for this (although, this text does not say this specifically).

## 2Samuel 20:12b

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
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

<sup>61</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:12.

## 2Samuel 20:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿamad (עמד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** A[nother] man observed that all the people would stop [to look at the body]. This was quite a sight. And the army was on a march, but they kept stopping to look at Amasa. One of the men saw that this was happening.

Here, the imperfect verb of *to see* indicates that the man *kept on seeing this occur*. The perfect tense verb of men stopping and taking a stand—that refers to a series of discrete incidents, all related to the body of Amasa laying out along the highway, where they are marching.

Joab may have left the body there as somewhat of a warning to those who defied King David. However, the man in this verse—loyal to Joab—sees that Amasa's body has become a distraction to the forward march.

*Barnes: [These soldiers] were irresolute as to what they should do, and the stoppage at Amasa's body very nearly led to their refusing to follow Joab. But upon the prompt removal and hiding of the body they passed on and followed Joab, their old captain.*<sup>62</sup>

I think that we might better understand that there was a very long line of soldiers, many of whom believed that they were following after Amasa. To see him laying in the road, gutted, were certainly cause men to stop and to ask what had happened.

Several have suggested that this is the same young man who said, "If you are for Joab and David, then move out, after Joab." On the one hand, the definite article is used, which could suggest that this is the same person; on the other hand, there is a different way of describing him. It would have been better had he been called *the young man*. Being a different person simply means that there were several men there oriented to authority, able to place themselves under Joab's authority. The definite article would simply indicate that this was a specific person who did this.

<sup>62</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:12.

## 2Samuel 20:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâbab (סָבַב) [pronounced <i>saw<sup>b</sup>-VAH<sup>B</sup>V</i> ]	<i>to be brought round, to turn, to change; to transfer; to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5437 BDB #685
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ămâsâ' (אֲמָסָא) [pronounced <i>gum-aw-SAW</i> ],	<i>burden; the people of Jesse; transliterated Amasa</i>	masculine singular proper noun	Strong's #6021 BDB #771
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
m <sup>e</sup> çillâh (מַעְלֵיָה) [pronounced <i>mesial-LAW</i> ]	<i>highway, raised way, public road; metaphorically for orbits, courses [of stars]</i>	feminine singular noun with the definite article	Strong's #4546 BDB #700
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

**Translation:** *Therefore, he brought Amasa from the highway [to] the field...* He hauled Amasa's body off the highway into a field. This suggests that David had quite a large army walking along that highway. Quite obviously, they stopped to look at Amasa—particularly any who had served under him. If Amasa was still alive and groaning, even more would have stopped.

We are not told if this man does this of his own initiative, or if Joab ordered him to do it. Since Joab's name is not mentioned here, it suggests that this man chose to do this. There is an objective, and that is to track down Sheba ben Bichri and to end his revolution; and little good came of various soldiers stopping over the body of Amasa, for whatever reason. So, even if Joab thought that this might be a good motivational scene to pass by, it has become a distraction to the forward movement of Joab's troops.

Joab usually made excellent military decisions. However, this dead revolutionary left to wallow in his blood on the highway was not one of them. No doubt, some of the men who passed by Amasa had participated in the previous rebellion against David. When they saw Amasa there, gutted, no doubt some of them wondered if they would be next. Who might know of their mistaken rebellion against King David?

Their focus needed to be on the conflict where they were headed; not on the body of Amasa, and not on their past mistakes. Therefore, Amasa's body was removed.

## 2Samuel 20:12d

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
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7993 BDB #1020
'al (עַל) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
begeg (בְּגָד) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular noun	Strong's #899 BDB #93

**Translation:** ...and he lay a garment over him,... He hauls Amasa's body into a field and then puts a garment over him, to cover him.

When there is a car wreck, many people have to slow down and check it all out. However, once the people and the cars are moved away, people do not tend to say, "You know, there was a wreck here at this intersection 15 minutes ago; let's drive slowly through it and look around."

This suggests that there was a very long line of David's soldiers marching off to the battle; and that Amasa's dead or dying body was a distraction. Therefore, it was removed from the road and put in a field with a covering over it.

## 2Samuel 20:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] 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> .			
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7200 BDB #906
kôl (כֹּל) [pronounced <i>koh/</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

## 2Samuel 20:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bōw' (בוּ) [pronounced boh]	<i>the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]</i>	Qal active participle with the definite article	Strong's #935 BDB #97
ʿal (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿamad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763

**Translation:** ...because [those] who came upon him saw [him] had stopped. This man moved Amasa's body because of all those who would walk by his body and stop. So there must have been a very long line of military types following Joab.

In this particular instance, some of the army had been gathered up by Joab and Abishai; and probably a larger portion had been gathered up by Amasa. So, those who Amasa had gathered were probably quite surprised to see his body laying along the march, before any battle had begun.

Keil and Delitzsch summarize this: *Amasa lay wallowing in blood in the midst of the road; and when the man (the attendant) saw that all the people stood still (by the corpse), he turned (pushed) Amasa from the road to the field, and threw a cloth over him, whereupon they all passed by and went after Joab.*<sup>63</sup>

There would have been a great deal of discussion, and there would have been people from far back who did not completely know what had happened.

**Application:** There is an application here. There are things that we cannot do anything about in the Christian life. Events occur all around us, most of which we have no control over. Our mission is to always be moving forward and not stopping for the things we can do nothing about. This does not mean that we avoid funerals. However, even on the day of the funeral of a loved one, there should be time for the study of the Word of God. That is your march forward.

Peter Pett: *Once the body was removed from the highway there was no further delay, and all who passed that way continued on without hesitating, in order to pursue after Sheba. Sheba meanwhile went through `all the tribes of Israel' mustering all who would follow him, from Abel, and from Beth-maacah (the region around Abel) and from `all the Berites', and a goodly number followed him. `All' regularly means `a portion of' as it clearly does in this case, for his appeal appears to have been limited to three places, and in the end all who did follow him seemingly fitted within the walls of a city that was certainly not one of the largest in Israel.*<sup>64</sup>

<sup>63</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:12–13.

<sup>64</sup> From <http://www.studyight.org/com/pet/view.cgi?bk=9&ch=20> accessed February 15, 2014.

As which he was thrust from the highway have passed by every man after Joab to pursue after Sheba ben Bichri.

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Because he was removed from the highway, every man passed on by [following] after Joab to pursue Sheba ben Bichri.

Because the body of Amasa had been removed from the highway, every man continued to pass on by, following after Joab, in pursuance of Sheba the son of Bichri.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And when he was removed out of the way, all the <u>people</u> went on following Joab to pursue after Seba the son of Bochri.
Masoretic Text (Hebrew)	As which he was thrust from the highway have passed by every man after Joab to pursue after Sheba ben Bichri.
Peshitta (Syriac)	When he was dragged out of the highway, all the <u>people</u> went on after Joab, to pursue Shamo, the son of Bichri.
Septuagint (Greek)	And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sheba the son of Bichri.
Significant differences:	No dramatic differences. The Latin and Syriac appear to have <i>people</i> instead of <i>man</i> .

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

Contemporary English V.	After this, no one else stopped. They all walked straight past him on their way to help Joab capture Sheba.
Easy English	As soon as the man removed Amasa's body from the road, all the soldiers followed Joab. They were chasing Sheba, the son of Bicri.
Easy-to-Read Version	After Amasa's body was taken off the road, the people just passed it by and followed Joab. They joined Joab and chased after Sheba son of Bicri.
<i>The Message</i>	As soon as he'd gotten him off the road, the traffic flowed normally, following Joab in the chase after Sheba son of Bicri.
New Living Translation	With Amasa's body out of the way, everyone went on with Joab to capture Sheba son of Bicri.
The Voice	Once that distraction was removed, all the soldiers followed Joab to find Sheba, son of Bichri.

#### Partially literal and partially paraphrased translations:

American English Bible	And after he took the body out of the road, all the men of IsraEl went with JoAb to hunt down the son of BoChori.
<i>God's Word</i> ™	As soon as he was moved from the road, everyone followed Joab and pursued Sheba, Bichri's son.
New Advent (Knox) Bible	And sure enough, when it had been taken aside from the road, all were ready to follow Joab in pursuit of Seba, the son of Bochri.
New Jerusalem Bible	Once Amasa had been taken off the road, the men all carried on, following Joab in pursuit of Sheba son of Bichri.

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

Ancient Roots Translinear	As they cleared him from the highway, all the men passed after Joab to pursue after Sheba the son of Bichri.
The Expanded Bible	After Amasa's body was taken off the road, all the men followed Joab to ·chase [pursue] Sheba son of Bicri.
NET Bible®	Once he had removed Amasa [Heb "him"; the referent (Amasa) has been specified in the translation for clarity.] from the path, everyone followed Joab to pursue Sheba son of Bicri.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Once he had been removed from the road, all the troops went on after Yo'av, to pursue Sheva the son of Bikhri.
Orthodox Jewish Bible	When he was removed from the mesilah, kol haAm went on after Yoav, to pursue after Sheva Ben Bichri.

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

Green's Literal Translation	When he was taken from the highway, every man passed on after Joab to pursue Sheba the son of Bichri.
Kretzmann's Commentary	When he was removed out of the highway, all the people went on after Joab to pursue after Sheba, the son of Bichri. The act of Joab in removing his rival in this manner is inexcusable. The higher the public office which a person holds, the more he must be able to overlook ingratitude and slights.
NASB	<b>Revolt Put Down</b> As soon as he was removed from the highway, all the men passed on after Joab to pursue Sheba the son of Bichri.
New RSV	Once he was removed from the highway, all the people went on after Joab to pursue Sheba son of Bichri.
World English Bible	When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.
Young's Updated LT	When he has been removed out of the highway, every man has passed on after Joab, to pursue after Sheba son of Bichri.

**The gist of this verse:** Once Amasa's body had been removed from the road, the soldiers of Joab began to move more quickly.

## 2Samuel 20:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
yâgâh (יָגַח) [pronounced yaw-GAW]	<i>to thrust away, to remove, to push away; to repel</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #3014 BDB #387

## 2Samuel 20:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
m <sup>e</sup> çillâh (מִצִּילָה) [pronounced <i>mesial-LAW</i> ]	<i>highway, raised way, public road; metaphorically for orbits, courses [of stars]</i>	feminine singular noun with the definite article	Strong's #4546 BDB #700
'âbar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5674 BDB #716
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 noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Yôw'âb (יְוָאֵב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

This phrase has occurred several times in this chapter.

**Translation:** Because he was removed from the highway, every man passed on by [following] after Joab... Amasa's dead corpse in the road was a detail of life, and everyone needed to get over it and walk by it. Once it had been removed, everyone moved forward after Joab. We find this word *behind, following after*, 10 times in this chapter. So that seems to essentially define this chapter. Who is *following after* whom? Leadership is essential in a country, and there are times when we might be disturbed about the leadership. However, even when it is a man like Joab—who is certainly not a perfect person—following him is the right thing for this army to do.

**Application:** Joab represents the establishment authority and the establishment army. It is quite rare for you to be able to find leaders who seem to be near perfect. In this chapter, the people are to follow Joab and they are to follow David. Following after Sheba, despite what he says, is the wrong way to go. Revolution is evil; respecting authority and respecting the established government is right. So, no matter what you think of Joab and no matter what you think of the leaders of your country, they are the ones who lead, and you follow.

**Application:** This does not mean that you do not have recourse. Many conservatives, like myself, think that this current administration is the worst in our lifetimes. In that is the case, we simply vote the bums out. But if President Obama leads us into war, then we follow his lead.

**Application:** There is no indication in the Bible that you get to reject this or that war, and yet remain under the authority of your government. We do not get to pull a Jane Fonda and go over to the enemy and show our support for them. If our country has gone so far downhill for us to get to that point, then we, as citizens, need to dissolve



our bonds with our current government and adhere to another government. Jane Fonda would have been fine, had she renounced her American citizenship and joined the North Vietnam army.

### 2Samuel 20:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	Qal infinitive construct	Strong's #7291 BDB #922
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Sheba' (שֶׁבַע) [pronounced SHEH-bahg]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced bihk-REE]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114

**Translation:** ...to pursue Sheba ben Bichri. The primary focus is to pursue after Sheba, the revolutionary. This phrase also occurs many times in this chapter.

It is reasonable to suppose that there were quite a number of men who had been gathered by Amasa, who, after his body had been carried into the field and covered, did not realize that he had been killed.

You may have noticed that I have not taken a clear position on the killing of Amasa. It is clearly a difficult call, as Joab, on the one hand, took matters into his own hands, apart from any orders from David. However, the optics of the lead general of one revolutionary army leading the establishment army against another revolutionary army are somewhat confusing. It would seem reasonable that those who take a clear stand in a rebellion against the king are liable for the ultimate penalty—death for treason. However, this would have been better served in a courtroom rather than on the way to battle.

Early on in David's career, things were very clearly right or wrong. He made a great many wonderful decisions, and in the course of exegeting those chapters, receive praise for them. At this point in his career, right and wrong, black and white, have become more difficult to define.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Joab's Assault of the City of Abel**

And so he pass through in all tribes of Israel, Abel-ward of [lit., *and, even*] Beth-maacah and all the Berites. And so they assemble and so they advance also after him.

2Samuel  
20:14

Meanwhile, Sheba [lit., *he*] passed through all the tribes of Israel, toward Abel of [lit., *and, even*] Beth-maacah and [through] all the Berites. But Joab's army [lit., *they*] assembled and advanced [following] after him.

During this time, Sheba passed through all the tribes of Israel, increasing in size, and going toward Abel of Beth-maacah and the territory of the Berites. But Joab's army assembled and advanced after Sheba.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.
Masoretic Text (Hebrew)	And so he pass through in all tribes of Israel, Abel-ward of [lit., <i>and, even</i> ] Beth-maacah and all the Berites. And so they assemble and so they advance also after him.
Peshitta (Syriac)	And they went through all the tribes of Israel to Abel and to Beth-maacah and to Berin; and they went after him.
Septuagint (Greek)	And he went through all the tribes of Israel to Abel, and to Beth Maachah; and all in Charri also were assembled, and followed after him.
Significant differences:	None. There is a possible problem with the text, but this is preserved in the other languages.

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

Common English Bible	Sheba went through all the Israelite tribes up to Abel of Beth-maacah. All the Bichrites [Cf LXX, Vulg; MT Berites] assembled and followed Sheba in.
Contemporary English V.	Sheba had gone through all of the tribes of Israel when he came to the town of Abel Beth-Maacah. All of his best soldiers met him there and followed him into the town.
Easy English	Sheba went through all the *tribes of *Israel. He went to the city called Abel Beth Maacah. All the people in the Beri (or Bicri) family followed him.
Easy-to-Read Version	Sheba son of Bicri passed through all the family groups of Israel on his way to Abel Beth Maacah. All the Berites also came together and followed Sheba.
Good News Bible (TEV)	Sheba passed through the territory of all the tribes of Israel and came to the city of Abel Beth Maacah, and all the members of the clan of Bikri assembled and followed him into the city.
<i>The Message</i>	Sheba passed through all the tribes of Israel as far as Abel Beth Maacah; all the Bicrites clustered and followed him into the city.
New Century Version	Sheba went through all the tribes of Israel to Abel Beth Maacah. All the Berites also came together and followed him.
New Life Bible	Sheba passed through all the families of Israel to Abel Bethmaacah. Then all the Berites gathered together and followed him into the city.
New Living Translation	Meanwhile, Sheba traveled through all the tribes of Israel and eventually came to the town of Abel-beth-maacah. All the members of his own clan, the Bicrites [As in Greek and Latin versions; Hebrew reads All the Berites.], assembled for battle and followed him into the town.
The Voice	Sheba marched across all the tribal lands of Israel until he came to Abel in Beth-maacah; and all <i>his kinsmen</i> , the Berites, gathered and followed him <i>inside the fortified city</i> .

#### Partially literal and partially paraphrased translations:

American English Bible	Well, [the son of BoChori] had traveled throughout all the tribes of IsraEl on his way to Abel BethMacha.
Christian Community Bible	Sheba passed through all the tribes of Israel and entered Abel of Bethmaacah with all his allies who had assembled to follow him.
New Advent (Knox) Bible	Seba had gone through all the tribes of Israel, till he reached Abela that is called Beth-Maacha; and all their choicest warriors had rallied to him. `Seba had gone'; this is presumably the meaning of the Latin, but both in the Latin and in the Hebrew text the sense might be, `Joab had gone'. Both in this and in the following verse there is some discrepancy between the Latin and the Hebrew.
New American Bible (2011)	<i>Joab Pursues Sheba.</i> Sheba had passed through all the tribes of Israel to Abel Beth-maacah. Then all the Bichrites assembled and they too entered the city after him.
NIRV	Sheba passed through all of the territory of the tribes of Israel. He arrived at the city of Abel Beth Maacah. He had gone through the entire area of the Berites. They had gathered together and followed him.
New Jerusalem Bible	Sheba crossed all the tribes of Israel as far as Abel Beth-Maacah, and the Bichrites all . . . They formed up and followed him.
New Simplified Bible	Sheba went through all of the tribes of Israel when he came to the town of Abel Beth-Maacah. His best soldiers met him there and followed him into the town.

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

Ancient Roots Translinear	All the staffs of Israel passed the watercourse. Even the house of Maachah and all of Bichri assembled and came after him.
Bible in Basic English	And Sheba went through all the tribes of Israel, to Abel of Beth-maacah; and all the Bichrites came together and went in after him.
The Expanded Bible	Sheba ·went [traveled; passed] through all the tribes of Israel to Abel Beth Maacah [ᶜa town in the extreme north of Israel]. All the ·Berites [or Bicrites; ᶜSheba's own tribe] also came together and followed him.
Ferar-Fenton Bible	When he was removed out of the road the men followed J'oab to pursue Sheba-ben·- Bikri, who had passed through all the tribes- of Israel to Ablah and Beth-Makah, and all the Berim, who had collected and followed him. V. 13 is included for context.
NET Bible®	Sheba [Heb "he"; the referent (Sheba) has been specified in the translation for clarity.] traveled through all the tribes of Israel to Abel of [In keeping with the form of the name in v. 15, the translation deletes the "and" found in the MT.] Beth Maacah and all the Berite region. When they had assembled [The translation follows the Qere, many medieval Hebrew mss, and the ancient versions in reading וּלְהִקְיִי (vayyiqqahalu, "and they were gathered together") rather than the Kethib of the MT וּלְהִקְיִי (vayyiqquhu, "and they cursed him"). The Kethib is the result of metathesis.], they too joined him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sheva went through all the tribes of Isra'el, to Avel and Beit-Ma'akhah, and to all the Berim; they assembled and followed him.
exeGeses companion Bible	...and he passes through all the scions of Yisra El to Abel and to Beth Maachah and all the Beriy; and they also congregate and go after him:...
Hebrew Names Version	He went through all the tribes of Yisra'el to Hevel, and to Beit-Ma`akha, and all the Beri`i: and they were gathered together, and went also after him.
JPS (Tanakh—1985)	[Sheba] had passed through all the tribes of Israel up to Abel of [Hebrew "and." Cf. V. 15 (and "Abel-beth-maacah" in 1Kings 15:20 and 2Kings 15:29)] Beth-maacah;

and all the Beerites [Emendation yields “Bichrites”; cf. Septuagint] assembled and followed him inside.

Orthodox Jewish Bible

And he passed through all the Shivtei Yisroel unto Abel, and to Beit-Maachah, and all the Berim; and they were gathered together, and went also after him [Sheva].

The Scriptures 1998

And he passed over through all the tribes of Yisra' ֵel to Abֵel, and to Bֵyth Ma'akah, and to all the Bֵrites. And they were assembled and went after him too.

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

The Amplified Bible

Joab went through all the tribes of Israel to Abel of Beth-maacah, and all the Berites assembled and also went after [Sheba] ardently.

English Standard V. – UK

And Sheba passed through all the tribes of Israel to Abel [2Kgs. 15:29] of Beth-maacah [Compare 20:15; Hebrew and Beth-maacah] [2Kgs. 15:29], and all [Num. 21:16] the Bichrites [Hebrew Berites] assembled and followed him in.

The Geneva Bible

And he went through all the tribes of Israel unto Abel, and to Bethmaachah [To the city Abel, which was near Bethmaachah.], and all the Berites: and they were gathered together, and went also after him.

Green's Literal Translation

And he went through all the tribes of Israel to Abel, and to Beth-maacah, and to all the Berites. And they were gathered, and went after him also.

Kretzmann's Commentary

The Death of Sheba

And he, Joab, went through all the tribes of Israel, moving ever northward through the country of the ten tribes, unto Abel and to Beth-maacah, in the territory of Naphtali, and all the Barites; and they were gathered together and went also after him, his army was continually increased by the addition of chosen young men who flocked to his standards.

New King James Version

And he went through all the tribes of Israel to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after Sheba [2 Samuel 20:14 Literally him].

New RSV

Sheba [Heb He] passed through all the tribes of Israel to Abel of Beth-maacah [Compare 20.15: Heb and Beth-maacah]; and all the Bichrites [Compare Gk Vg: Heb Berites] assembled, and followed him inside.

Updated Bible Version 2.11

And he went through all the tribes of Israel to Abel, and to Beth-maacah. And all those who joined him were gathered together, and also went after him.

Young's Updated LT

And he passes over through all the tribes of Israel to Abel, and to Beth-Maacah, and to all the Berites, and they are assembled, and go in also after him.

### The gist of this verse:

Meanwhile, Sheba ben Bichri is on the move, leading an army through Israel, and picking up men along the way who might support his cause. They are going to Abel, which is in Beth-maacah.

## 2Samuel 20:14a

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	wāw consecutive	No Strong's # BDB #253
'ābar (אַבַּר) [pronounced āw <sup>h</sup> -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5674 BDB #716

## 2Samuel 20:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	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 (שֶׁבֶט) [pronounced SHAY <sup>B</sup> -vef]	<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 <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** *Meanwhile, Sheba* [lit., *he*] *passed through all the tribes of Israel,...* I first interpreted this as Joab's march to locate Sheba. However, every translated which chose to make a call here, identifies this as Sheba instead. Here is why I was mistaken in my first read-through: in this verse, the verbs are masculine singular verbs. In the next verse, there will be masculine plural verbs, which refer to Joab's men pursuing a masculine singular suffix. Therefore, in this passage, wherever we find a masculine singular verb or suffix, it refers to Sheba; and a masculine plural verb or suffix refers to Joab's army. Furthermore, the nearest masculine singular noun is *Sheba*; which further suggests that Sheba is the subject of this verb.<sup>65</sup>

We have the word *Israel* here, and this can have several different meanings. Here, it refers to *northern Israel*, as those tribes would be ripe for the picking for revolutionaries—those who believe that David snubbed them when his kingship was celebrated.

So, while Amasa was supposed to be gathering troops, and a few more days were required to have Abishai raise the army, this gave Sheba time to go through the tribes of Israel to find those sympathetic to his cause. Recall that there was quite a rift between the north and the south at the end of the previous chapter. Many had the mistaken notion that David or the people of Judah purposely started the festivities without half of northern Israel being there. Although the Bible is not clear on this, the response of the Judahites suggests that they did not have some nefarious intent; and I gave a clear set of events which could have caused this, where no one intended wrong.

In any case, Amasa's incompetence allowed Sheba's revolution to gather a little more steam.

## 2Samuel 20:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'Âbêl (אֲבֵל) [pronounced aw <sup>b</sup> -VAYL]	<i>vanity, breath, vapor; meadow; village; mourning transliterated Abel</i>	feminine singular proper noun; location; with the locative hê	Strong's #59 BDB #5

<sup>65</sup> Much of the other verbs had the subject or object of *Amasa*, who clearly was not going anywhere.

## 2Samuel 20:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB: 1) city in northern Israel near Bethmaachah 2) the place where the ark rested in the field of Joshua at Bethshemesh			
The <i>hê</i> locale (which I call the locative <i>hê</i> ) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the <i>hê</i> directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyth (תַּיִת) [pronounced <i>bayth</i> ]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
Ma'ăkâh (מַאֲכָה) [pronounced <i>mah-ăuk-AW</i> ]	<i>pressure, she presses, squeezes; oppression; and is transliterated Maacah, Maachah</i>	feminine singular proper noun	Strong's #4601 BDB #590
Together, they are Beth-Maacah, Bethmaachah, Beth-maakah. Strong's #1038 BDB #112.			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
Bêriy (יְרִיב) [pronounced <i>bay-REE</i> ]	<i>my well, of the well; transliterated Berites</i>	gentilic singular adjective with the definite article	Strong's #1276 BDB #138
ISBE suggests that this word might instead be:			
bachûwrîym (בְּחֻרִים) [pronounced <i>bah-khoo-REEM</i> ]	<i>young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life</i>	masculine plural noun	Strong's #970 BDB #104

**Translation:** ...toward Abel of [lit., and, even] Beth-maacah and [through] all the Berites. Treasury of Scriptural Knowledge suggests that this reads *Abel of Beth-maacah*, as in the next verse, suggesting that this is a city near Maacah. In two other passages (1Kings 15:20 2Kings 15:29), this city is called *Abel Beth-maacah*, suggesting that this is a particular city in or near the commonwealth of Maacah. However, if this is a mistake, the other ancient texts preserve this same mistake. Therefore, let me suggest that Abel is a city in or near Beth-maacah; and that Sheba may have taken his army through Beth-maacah to pick up additional soldiers, but stopped finally in Abel.

Many have reasonably concluded that this is simply a city in the small Syrian kingdom of Maacah, which has an alliance with Israel through one of David's marriages (the one which produced Absalom). Because of Absalom going to Maacah, it is reasonable to assume that they may have some sympathies toward Absalom and some prejudice against King David. Recall that Absalom was fairly convincing to fellow Israelites who lived under King

David; so he might even be more persuasive when dealing with people outside of Israel. So, it is not impossible to imagine that many of those in Beth-maacah had a negative impression of David.

Sheba knows about this, so this is the general direction that he was heading, believing to find the bulk of his support in the Maacah area.

Clarke suggests<sup>66</sup> that Abel is the capital of the district called Abilene in Luke 3:1 (Luke 3:1–2 reads: *In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.*—ESV)

Clarke: *Beth-maacah is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.*<sup>67</sup> Gill concurs with this, writing: *Abel of Bethmaacah...was a city that lay to the north of Israel near Syria; and from 2Kings 15:29, it appears to be in the tribe of Naphtali.*<sup>68</sup>

My understanding, however, is that Maacah is east of the Jordan, which takes it out of the Naphtali territory. In googling for a map of Abel-Beth-maacah, I found this exact same problem, where the **first map** has it north of Lake Hula (= the Sea of Galilee), east of the north-south line going through Jordan; **another** has it on the other side of the north-south line; and **another** does not name the city, but shows Maacah east of that north-south line. Furthermore, **Syria** takes up a much larger area, east of the Jordan. However, these are not widely disparate locations. In fact, the only real problem is associating Naphtali and Maacah together, when they are likely adjacent areas at this time. So Abel could easily be a border city.

Keil and Delitzsch pin this down, writing: *[The name of] Abel (2Sam. 20:18), has been preserved in the large Christian village of Abil, a place with ruins, and called Abil-el-Kamh on account of its excellent wheat (Kamh), which lies to the north-west of Lake Huleh.*<sup>69</sup>

We only know of the *Berites* from this passage. As you have seen in the Hebrew exegesis, ISBE suggests that the word found here ought to be *bachûwriym* (בַּחֻוֹרִיִּים) [pronounced *bah-khoo-REEM*], which means *young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life*. Strong's #970 BDB #104. These would be the men that Joab is gathering to support his establishment troops, which would certainly fit with this context. This appears to be the Latin understanding of this passage. Quite obviously, that would suggest that this small portion of 2Sam. 20 has a few problems. The Dead Sea Scrolls are of no help here.

Others suggest that this ought to be the *Bichrites* and the New Living Bible says that reading comes out of the Vulgate and the Septuagint—except that it doesn't. However, *Bichrites* is also a popular reading.

Barnes writes: *And all the Berites - What this means is utterly unknown. Many approve of the reading of the Latin Version, connecting it with what follows: "And all the choice young men mustered and followed him."*<sup>70</sup> Keil and Delitzsch go into more detail—perhaps far too much detail: *Berim is the name of a district which is unknown to us; and even the early translators did not know how to render it. There is nothing, however, either in the πάντες ἐν χαρῶν ῥί in the LXX or the omnes viri electi of the Vulgate, to warrant an alteration of the text. The latter, in fact, rests upon a mere conjecture, which*

<sup>66</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:14.

<sup>67</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:14.

<sup>68</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:14.

<sup>69</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:14.

<sup>70</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:14.

is altogether unsuitable; for the subject to ולהקיו cannot be מירבה-לכ on account of the vav consecutive, but must be obtained from יטבש-לכב לארשי. The Chethib ולהקיו is evidently a slip of the pen for ולהקיו:<sup>71</sup>

However, Poole much more simply suggests that the Berites are residents of Beeroth of Benjamin, a city named in Joshua 18:25, saying that they are of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel.<sup>72</sup>

Sometimes, passages like this are too difficult to make a clear call on. But what Poole says is quite simple and makes perfect sense.

2Samuel 20:14c			
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
qâhal (להק) [pronounced kaw-HAHL]	to assemble, to be assembled	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #7035 BDB #874
This word is incorrectly spelled in all my e-sword references.			
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (אוב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 <sup>rd</sup> person plural, Qal perfect	Strong's #935 BDB #97
'aph (אף) [pronounced ahf]	in fact, furthermore, also, yea, even, indeed; even though	a conjunction which signifies addition or emphasis	Strong's #637 BDB #64
'achârêy (אחראי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29

**Translation:** But Joab's army [lit., they] assembled and advanced [following] after him. Sheba has assembled men from all over Israel, and now he is going to hunker down in Abel, and fight Joab's army.

So, in general, in this portion of 2Sam. 20, the masculine plural verb here refers to those with Joab and Abishai; the masculine singular suffix refers to Sheba. This will become even more clear in the verse which follows.

<sup>71</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:14.

<sup>72</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:14.



And so they came and so they pressed against him in Abel-ward Beth-maacah. And so they heaped up a mound unto the city and so she stands in the rampart and all the people who [were] with Joab were destroying to make fall the wall.

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They advanced and besieged him in Abel of Beth-maacah. They heaped up a mound against the city and it stood against the defense fortifications [of Abel]. All the people who [were] with Joab were destroying the [city] wall, causing [it] to fall.

They marched toward Abel of Beth-maacah, and besieged the city. They first built up a mound outside of the city wall, to stand against the fortifications of Abel. Joab's army continued to pound against the city wall, causing it to fall.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And they came, and besieged him in Abela, <u>and in</u> Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.
Masoretic Text (Hebrew)	And so they came and so they pressed against him in Abel-ward Beth-maacah. And so they heaped up a mound unto the city and so she stands in the rampart and all the people who [were] with Joab were destroying to make fall the wall.
Peshitta (Syriac)	And they came and besieged him in Abel <u>and in</u> Beth-maacah, and they set ambushes against the city, and the city was in distress; and all the people who were with Joab battered the wall to throw it down.
Septuagint (Greek)	And they came and besieged him in Abel <u>and</u> Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab <u>proposed</u> to throw down the wall.

Significant differences: The Latin, Greek and Syriac appear to be consistent with the relationship between Abel and Beth-maacah in this verse. The Hebrew uses a slightly different expression. The verb *proposed* in the Greek does not match the Hebrew. However, see the NET Bible note on this.

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

Common English Bible	Then Joab's men arrived and attacked Sheba at Abel of Beth-maacah. They piled up a ramp against the city, and it stood against the outer wall [Heb uncertain]. All of Joab's troops were hammering the wall, trying to bring it down.
Contemporary English V.	Joab and his troops came and surrounded Abel, so that no one could go in or come out. They made a dirt ramp up to the town wall and then started to use a battering ram to knock the wall down.
Easy English	When Joab's soldiers arrived they surrounded the city. They put earth up against the walls of the city. Then they tried to break down the walls.
Easy-to-Read Version	Joab and his men came to Abel Beth Maacah. Joab's army surrounded the town. They piled dirt up against the city wall. They did this so they could climb over the wall. Then Joab's men also began breaking stones out of the wall to make it fall down.
Good News Bible (TEV)	Joab's men heard that Sheba was there, and so they went and besieged the city. They built ramps of earth against the outer wall and also began to dig under the wall to make it fall down.
<i>The Message</i>	Joab's army arrived and laid siege to Sheba in Abel Beth Maacah. They built a siege-ramp up against the city's fortification. The plan was to knock down the wall.

New Berkeley Version	But they [Those with Joab] came and besieged him in Abel of Beth-maacah, raising up a mound against the city until it stood even with the fortifications while all the troops under Joab were battering to break down the wall.
New Century Version	So Joab and his men came to Abel Beth Maacah and surrounded it. They piled dirt up against the city wall, and they began hacking at the walls to bring them down.
New Life Bible	And all the men who were with Joab came and gathered their armies around him in Abel Bethmaacah. They built up a hill of dirt against the wall of the city. And they were trying their best to make the wall fall down.
New Living Translation	When Joab's forces arrived, they attacked Abel-beth-maacah. They built a siege ramp against the town's fortifications and began battering down the wall.
The Voice	When Joab's army arrived, they put Abel Beth-maacah under siege. They built an <i>earthen</i> rampart up onto the wall, while others with Joab tried to break the wall down.

### Partially literal and partially paraphrased translations:

American English Bible	Then they came and attacked him at Abel BethMacha, building a ramp around the city wall, because they planned to tear the wall down.
Christian Community Bible	Joab's men came and attacked him in Abel of Bethmaacah. They set up a mound against the city, and all the men of Joab dug under the wall to throw it down.
God's Word™	Joab's army came and attacked him in Abel (Beth Maacah). They put up a dirt ramp against the city, and it stood level with the outer wall. All the troops with Joab were trying to destroy the wall and tear it down.
New Advent (Knox) Bible	So to Abela Beth-Maacha they went, and besieged him there, surrounding the city with works, so that it was quite cut off; nor did Joab's men spare any pains to make a breach in the wall.
NIRV	Joab and all of his troops came to Abel Beth Maacah. They surrounded it because Sheba was there. They built a ramp up to the city. It stood against the outer wall. They pounded the wall with huge logs to bring it down.
New Jerusalem Bible	Laying siege to him in Abel Beth-Maacah, they threw up a ramp against the outer wall of the town, while the whole army accompanying Joab undermined the wall to bring it down. A quick-witted woman shouted from the town, 'Listen! A portion of v. 16 is included for context.
New Simplified Bible	Joab and his troops surrounded Abel, so no one could go in or come out. They made a dirt ramp (rampart) up to the town wall. Then they used a battering ram to knock the wall down.
Revised English Bible	Joab's forces came up and besieged him in Abel-beth-maacah, raised a siege-ramp against it, and began undermining the wall to bring it down.

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

Ancient Roots Translinear	The house of Maachah came and besieged toward the watercourse. They spilled an embankment at the city. The army and all the people stood with Joab and destroyed the rampart, and felled it.
Bible in Basic English	And Joab and his men got him shut up in Abel of Beth-maacah, and put up an earthwork against the town: and all Joab's men did their best to get the wall broken down.
The Expanded Bible	So Joab and his men came to Abel Beth Maacah and ·surrounded [besieged] it. They ·piled dirt up [built a siege ramp] against the city wall, and they began ·hacking at [battering; undermining] the walls to bring them down.
Ferar-Fenton Bible	They, however, pursued , and besieged him in Ablah of Beth-Makah, and built an embankment against the Citadel, and filled up- the moat. But while the army. with J'oab. were battering to breach the wall, a clever woman called out from "Listen! listen!" A portion of v. 16 is included for context.

NET Bible®	So Joab's men [Heb "they." The following context makes it clear that this refers to Joab and his army.] came and laid siege against him in Abel of Beth Maacah. They prepared a siege ramp outside the city which stood against its outer rampart. As all of Joab's soldiers were trying to break through [The LXX has here ἐνοοσαν (enoousan, "were devising"), which apparently presupposes the Hebrew word מִבְּשָׁחִים (makhshavim) rather than the MT מַשְׁחִיתִים (mashkhitim, "were destroying"). With a number of other scholars Driver thinks that the Greek variant may preserve the original reading, but this seems to be an unnecessary conclusion (but see S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 346).] the wall so that it would collapse,...
NIV – UK	All the troops with Joab came and besieged Sheba in Abel Beth Maakah. They built a siege ramp up to the city, and it stood against the outer fortifications. While they were battering the wall to bring it down,...

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yo'av's troops came and put him under siege in Avel of Beit-Ma'akhah - they put up a ramp in the moat against the city wall; and all the people with Yo'av battered the wall in order to bring it down.
exeGesés companion Bible	...and they go and besiege him in Abel of Beth Maachah: and they pour a mound against the city and it stands in the trench: and all the people with Yah Ab ruin the wall and fell it.
Judaica Press Complete T.	And they came and they besieged him in Abel of Beth-maacah, and they spilled <i>dirt to form</i> a mound against the city and it stood with <i>only</i> its inner wall; and all the people that were with Joab were battering to throw down the wall.
Orthodox Jewish Bible	And they came and besieged him in Abel of Beit-Maachah, and they cast up a siege ramp against the Ir, until it stood by the rampart; and kol haAm that were with Yoav battered the chomah (wall), to throw it down.

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

<i>The Amplified Bible</i>	And they came and besieged Sheba in Abel of Beth-maacah, and they cast up a siege mound against the city, and it stood against the rampart; and all the men with Joab battered <i>and</i> undermined the wall to make it fall.
Concordant Literal Version	...and they go in and lay siege against him, in Abel of Beth-Maachah, and cast up a mound against the city, and it stands in a trench, and all the people who are [are] with Joab are destroying, to cause the wall to fall.
Darby Translation	And they came and besieged him in Abel-Beth-Maacah, and they cast up a bank against the city, and it was raised in the trench; and all the people that were with Joab sapped the wall, to throw it down.
English Standard V. – UK	And all the men who were with Joab came and besieged him in Abel [See ver. 14 above; 2 Kgs. 15:29] of Beth-maacah. They cast up a mound [2 Kgs. 19:32; Isa. 37:33; Jer. 6:6; Ezek. 4:2; 26:8] against the city, and it stood against the rampart, and they were battering the wall to throw it down.
The Geneva Bible	And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that [were] with Joab battered the wall [That is, he went about to overthrow it.], to throw it down.
Green's Literal Translation	And they went in and lay siege against him in Abel-beth-maacah, and mounded up a siege-mound against the city. And it stood against the outermost wall, and all the people with Joab were undermining, to cause the wall to fall.

Kretzmann's Commentary	And they came and besieged him, Sheba, in Abel of Beth-maachah, and they cast up a bank, threw up a high embankment, against the city, and it stood in the trench, it reached the height of, and was joined to, the outer wall or works of the fortress; and all the people that were with Joab battered the wall, the inner wall, to throw it down.
NASB	They came and besieged him in Abel Beth-maacah [1 Kin 15:20; 2 Kin 15:29], and they [2 Kin 19:32; Ezek 4:2] cast up [Lit poured out] a siege ramp against the city, and it stood by the rampart; and all the people who were with Joab were wreaking destruction in order to topple the wall.
New RSV	Joab's forces [Heb They] came and besieged him in Abel of Beth-maacah; they threw up a siege-ramp against the city, and it stood against the rampart. Joab's forces were battering the wall to break it down.
Third Millennium Bible	And they came and besieged him in Abel of Bethmaachah; and they cast up a siege bank against the city, and it stood in the trench; and all the people who were with Joab battered the wall to throw it down.
Young's Updated LT	And they go in and lay siege against him, in Abel of Beth-Maachah, and cast up a mount against the city, and it stands in a trench, and all the people who are with Joab are destroying, to cause the wall to fall.

**The gist of this verse:** Joab's army lays siege against Abel, putting up a mound from which to fight outside the walls of the city.

### 2Samuel 20:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (באו) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #935 BDB #97
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
tsûwr (צור) [pronounced tzoor]	to bind together; to press [with a siege], to besiege [a city]; to urge, to press upon [anyone in pursuit]; to cut, to divide; to form	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6696 BDB #848
'al (על) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'Âbêl (אבל) [pronounced aw <sup>b</sup> -VAYL]	vanity, breath, vapor; meadow; village; mourning transliterated Abel	feminine singular proper noun; location; with the locative hê	Strong's #59 BDB #5

## 2Samuel 20:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB: 1) city in northern Israel near Bethmaachah 2) the place where the ark rested in the field of Joshua at Bethshemesh			
The <i>hê locale</i> (which I call the locative <i>hê</i> ) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the <i>hê</i> directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
bêyth (תַּיִת) [pronounced <i>bayth</i> ]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
Ma'ākâh (מַאֲכָה) [pronounced <i>mah-guk-AW</i> ]	<i>pressure, she presses, squeezes; oppression; and is transliterated Maacah, Maachah</i>	feminine singular proper noun	Strong's #4601 BDB #590
Together, they are Beth-Maacah, Bethmaachah, Beth-maakah. Strong's #1038 BDB #112.			

**Translation:** *They advanced and besieged him in Abel of Beth-maacah.* The relationship of Abel to Beth-maacah suggests that Abel was a city of the cities of Maacah, and that this is where Sheba took his revolutionary army. Joab's army advanced against them and began to besiege the city.

Jamieson, Fausset and Brown: *the addition of "Maachah" indicates that it belonged to the district Maachah, which lay far up the Jordan at the foot of Lebanon.*<sup>73</sup>

Interestingly enough, Joab does not propose terms of peace to this city of Abel; he does not appear to attempt to speak to those of the city. He simply attacks.

Joab has been through a lot over the past year or so; and he just killed his rival. So, right at this point, he may not be thinking everything through. He seems to have ascertained that Sheba ben Bichri is within the walls of Abel, and for that reason, he attacks Abel.

## 2Samuel 20:15b

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
shâphak <sup>e</sup> (שָׁפַק) [pronounced <i>shaw-FAHK<sup>e</sup></i> ]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8210 BDB #1049

<sup>73</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:15 (slightly edited).

## 2Samuel 20:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çōwl <sup>l</sup> āh (סוּלְלָה) [pronounced soh-lehl-AW]	(military) mound, embankment	feminine singular noun	Strong's #5550 BDB #700
'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
'īyr (עִיר) [pronounced ġeer]	encampment, city, town	feminine singular noun with the definite article	Strong's #5892 BDB #746

**Translation:** They heaped up a mound against the city... The primary approach that they tried was, they put a mound up next to the city wall. This provided the soldiers of Joab both protection and an equal stand against those on the walls of the city. It also allowed for the city wall to be breached.

Very often, the walls of the city would be built to incorporate the slope of the hill the city was built upon. There have been instances of ancient walls being as much as 30 ft. thick and 50 ft. high.<sup>74</sup> Besides this, a glacis would be added along the outside. A glacis would often been a smooth, slanted “foot” around the wall, made of stone and clay, and high enough so that battering rams would be ineffective against that section. A battering ram needs to be coming with great speed and it needs to hit the wall flush for the greatest impact. If the wall is on a hill, then it is difficult to run with a battering ram uphill; and then, if there is a sloped wall around the footing of the city wall, then the battering ram cannot make a solid, flush hit. Therefore, heaping up a mound would be essentially setting up a runway for those with a battering ram; and it would be as high as the glacis to allow for full contact with the wall.

Clarke: *The word סוללה solelah, which we render bank, means, most probably, a battering engine of some kind, or a tower overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a bank that stood in the trench, is evident from the circumstance thus expressed.*<sup>75</sup>

The Pulpit Commentary: *The usual way of capturing cities in ancient times was to cast up a bank or mound of earth against them (Isa. 29:3 37:33 Jer. 6:6 33:4) and Joab's work had advanced so far as to be level with the outer line of defense.*<sup>76</sup>

John Wesley: *A bank - From where they might either batter the wall, or shoot at those who defended it. It stood - The bank stood in, or near to the trench, or the wall of the city; so that the city was in great danger of being taken.*<sup>77</sup>

Gill: *[This mound] seems to be a bank of earth thrown up, for the better working of such engines to more advantage against the city, by throwing from thence darts into the city, or stones against the walls of it, to batter it down; such banks were used in sieges, as that Caesar's soldiers raised in twenty five days, which was three hundred thirty feet broad, and eighty feet high; Kimchi interprets this of*

<sup>74</sup> *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 103.

<sup>75</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:15.

<sup>76</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:15.

<sup>77</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 20:15.

*filling up the ditches round about the city with dust and earth, and so making it level, whereby they could come the more easily to the walls and batter them, or scale them, and take the city by storm.*<sup>78</sup>

### 2Samuel 20:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿamad (עמד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #5975 BDB #763
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
chêyl (חַיַּל) [pronounced khayl]	<i>rampart, fortress, defense fortification; ditch; an army</i>	masculine singular noun with the definite article	Strong's #2426 BDB #298

Also spelled chêl (חַל) [pronounced khayl].

**Translation:** ...and it stood against the defense fortifications [of Abel]. So we have the offensive fortifications of a mound built up against the city wall, and the defense fortifications of Abel, which was the city wall. The revolutionary army fought from the city walls, and the army of Joab fought from the outside against them.

If Joab's soldiers are just down below the wall, the people of Abel can simply rain down arrows upon them, and there is very little that they can do to stop them. If they manage to put a fortification in place, this can put them on even ground with those on the wall of Abel. Obviously, this is a very lengthy process.

Barnes: *The "pomoerium," or fortified space outside the wall. When the mound was planted in the pomoerium the battering engines were able to approach close to the wall to make a breach.*<sup>79</sup>

L. M. Grant writes: *Sheba had apparently been unable to organize any army whatever, and had travelled as far north as he could in Israel, taking refuge in the city of Abel in Beth-Maachah. We are not even told how many followers were with him. but Joab and his men had no difficulty in finding where he was. The gates of the city were barred, an evidence to Joab that the city was protecting Sheba. Under the protection of a siege mound Joab and his men attacked the city wall, intending to break through it.*<sup>80</sup>

### 2Samuel 20:15d

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

<sup>78</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:15. Gill is citing Caesar. Comment. I. 7. c. 24. (a) Opera & Dies, I. 1. ver. 236.

<sup>79</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:15.

<sup>80</sup> From <http://www.studydrive.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.

## 2Samuel 20:15d

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
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
’êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Yôw’âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>those causing one to go to ruin, the ones spoiling, ruining, destroying; corrupting [morally], perverting</i>	masculine plural, Hiphil participle	Strong's #7843 BDB #1007
NET Bible note: The LXX has here ἐνοοσαν (enoousan, “were devising”), which apparently presupposes the Hebrew word מַכְשָׁוִים (makhshavim) rather than the MT מַשְׁחִיתִים (mashkhitim, “were destroying”). With a number of other scholars Driver thinks that the Greek variant may preserve the original reading, but this seems to be an unnecessary conclusion (but see S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 346). <sup>81</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i>	Hiphil infinitive construct	Strong's #5307 BDB #656
chôwmâh (חֹמַת) [pronounced khoh-MAW]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun with the definite article	Strong's #2346 BDB #327

**Translation:** All the people who [were] with Joab were destroying the [city] wall, causing [it] to fall. We are not told how, exactly, but the city wall of Abel is breached. The soldiers of Joab continue to pound against that wall until it is open, and there is no more wall defense. Whatever they did—battering it or whatever—caused that city wall to fall.

<sup>81</sup> From <https://bible.org/netbible/index.htm?2sa20.htm> accessed February 11, 2014.



The people of Joab's army had done this on many occasions before. They had learned all forms of warfare over these years under Joab. He led one of the greatest armies in human history.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Joab's Encounter with the Wise Woman of Abel

And so calls out a woman wise from the city, "Listen, listen. Speak please, unto Joab, 'Come as far as here and I may speak unto you.' "

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A wise woman called out from the city, [saying,] "Listen, listen. Tell [this] please to Joab: 'Come to here that I may speak unto you.' "

A wise woman called out from the city, saying, "Please listen to me. Speak to Joab and ask him if he would please come and speak with me."

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.
Masoretic Text (Hebrew)	And so calls out a woman wise from the city, "Listen, listen. Speak please, unto Joab, 'Come as far as here and I may speak unto you.' "
Peshitta (Syriac)	Then a wise woman cried out from the wall, saying, Hear, hear, and say to Joab, Come near, that I may speak to you.
Septuagint (Greek)	And a wise woman cried from the wall, and said, Hear, hear; say to Joab, Draw close, and I will speak to <u>him</u> .
Significant differences:	None, except the Hebrew appears to be a quote within a quote, and the Greek does not.

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

ontemporary English V.	A wise woman shouted from the top of the wall, "Listen to me! Listen to me! I have to talk to Joab! Tell him to come here!"
Easy English	Then a wise woman called from the city, 'Listen to me. Tell Joab to come over here so that I can talk to him.'
Easy-to-Read Version	But there was a very wise woman in that city. She shouted out from the city. She said, "Listen to me! Tell Joab to come here. I want to talk with him."
<i>The Message</i>	But a shrewd woman called out from the city, "Listen, everybody! Please tell Joab to come close so I can talk to him."
New Life Bible	Then a wise woman called from the city, "Listen! I beg you, tell Joab to come here that I may speak with him.
New Living Translation	But a wise woman in the town called out to Joab, "Listen to me, Joab. Come over here so I can talk to you."
The Voice	Then a wise woman called out from the city. <b>Woman:</b> Listen to me! Tell Joab that I want to talk to him!.

#### Partially literal and partially paraphrased translations:

American English Bible	But a wise woman yelled from the wall: 'Listen! Listen! Tell JoAb to come here, because I want to speak to him!'
God's Word™	Then a clever woman called from the city, "Listen, listen! Tell Joab to come here so that I can talk to him."
New Advent (Knox) Bible	But now a wise woman cried out from within the city, A word with you, a word with you! Bid Joab come here, and let me speak to him.
NIRV	While that was going on, a wise woman called out from the city. She shouted, "Listen! Listen! Tell Joab to come here. I want to speak to him."

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

Bible in Basic English	Then a wise woman got up on the wall, and crying out from the town, said, Give ear, give ear; say now to Joab, Come near, so that I may have talk with you.
The Expanded Bible	But a wise woman shouted out from the city, "Listen! Listen! Tell Joab to come here. I want to talk to him!"
Ferar-Fenton Bible	...—a clever woman called out from the city "Listen! listen! I wish to speak to Joab! Come here! and I will speak to him!"
NET Bible®	...a wise woman called out from the city, "Listen up! Listen up! Tell Joab, `Come near so that I may speak to you.'"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then a wise woman in the city shouted, "Listen! Listen! Please tell Yo'av, 'Come over here, so that I can speak with you.'"
exeGesés companion Bible	And a wise woman calls out from the city, Hear! Hear! I pray you, say to Yah Ab, Approach here, and I word with you.
Orthodox Jewish Bible	Then cried an isha chachamah (wise woman) from the Ir, Hear, hear; say, now unto Yoav, Come here, that I may speak with thee.

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

Context Group Version	Then a wise woman cried out of the city, Hear, hear; say, I beg of you { pl }, to Joab, Come near here, that I may speak with you.
English Standard Version	Then a wise woman called from the city, "Listen! Listen! Tell Joab, 'Come here, that I may speak to you.'"
New King James Version	Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, `Come nearby, that I may speak with you.'"
New RSV	Then a wise woman called from the city, `Listen! Listen! Tell Joab, "Come here, I want to speak to you." ' '
World English Bible	Then cried a wise woman out of the city, "Hear, hear! Please say to Joab, 'Come near here, that I may speak with you.'"
Young's Updated LT	And a wise woman calls out of the city, "Hear, hear; say, I pray you, unto Joab, Come near hither, and I speak unto you."

**The gist of this verse:** A wise woman calls to Joab to speak with him.

## 2Samuel 20:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7121 BDB #894
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
châkâm (חָכָם) [pronounced <i>khah-KAWM</i> ]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine singular adjective	Strong's #2450 BDB #314
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
ʾîyr (עִיר) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

**Translation:** [A wise woman called out from the city, \[saying,\]...](#) We do not know if this woman has put together these thoughts on her own and convinced others to agree with her; or if she is simply sent out to speak to Joab, as she is a non-threatening person. The idea will be, she will speak to Joab, and Joab will not be worried that this is some kind of a trap. However, she is not just a mouthpiece, as she is called a wise woman. Therefore, she is able to think on her feet and negotiate with Joab, and then to sell this to her own people.

We do know that, whatever the circumstances are behind her calling for a conversation with Joab, she is a woman of great wisdom. That is what is key to this passage. Eccles. 9:17–18a reads: [One should pay more attention to calm words from wise people than shouting from a ruler of fools. Wisdom is better than weapons of war.](#)

Men on the outside can hear this woman's voice, and they certainly do not want to kill all of the women as their start.

Some have suggested<sup>82</sup> that she is the governess of this city, which is certainly possible. However, the text nowhere describes her as such.

<sup>82</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:16.

## 2Samuel 20:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #8085 BDB #1033
shâma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #8085 BDB #1033
'âmar (אָמַר) [pronounced aw-MAHR]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #559 BDB #55
nâ <sup>h</sup> (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
Nâ <sup>h</sup> is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 <sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
'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
Yôw'âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> V]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:**...“Listen, listen. Tell [this] please to Joab:... Joab is the general, and he is known throughout the land of Israel. Joab would not be at the wall, but he will be calling the shots and determining how his men will attack Abel, and where his forces will be concentrated. So, the woman knows that Joab cannot hear her, but she knows that men who can get to Joab can hear her.

This calling out suggests that there is a war occurring, and that it is loud everywhere; but hearing a woman's voice during a siege would stand out. A woman, willing to call out in these circumstances ought to be heard.

## 2Samuel 20:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârab (קָרַב) [pronounced kaw-RA <sup>B</sup> V]	<i>come near, approach, draw near</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong #7126 BDB #897
'ad (אֲדַ) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

## 2Samuel 20:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hēnnâh (הִנֵּה) [pronounced HAYN-naw]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 <sup>st</sup> person singular, Piel imperfect with the voluntative hê	Strong's #1696 BDB #180
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
'el (אֵל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:**...‘Come to here that I may speak unto you.’ Her message is simple. “Come here, Joab, so that I may speak to you.” We do not know where *here* is, but one would assume that this is taking place away from where the main fighting is taking place. Or, who knows? Maybe she is stepping out there on a Saturday. Whatever the circumstances, the woman is able to safely speak to the soldiers of Joab, who are nearby.

Joab is not a misogynist. He admires women, just as King David did; and both men could be turned by the words of a brilliant woman.

**And so he comes near unto her and so says the woman, “[Are] you Joab?” And so he says, “I [am].” And so she says to him, “Listen to words of your maidservant.” And so he says, “Listening I [am].”**

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**Joab [lit., he] came near to her and the woman said, “[Are] you Joab?” And he answered, “I [am].” Then she said, “Listen to the words of your maidservant.” And he said, “I [am] listening [to you].”**

**Joab came near to where the woman was, and she said, “Are you Joab?” He answered, “I am.” Then she said, “Please listen to the words of your servant.” And he assured her that he was listening to her.**

Here is how others have translated this verse:

#### Ancient texts:

##### Latin Vulgate

And when he was come near to her, she said to him: Are you Joab? And he answered: I am. And she spoke thus to him: Hear the words of your handmaid. He answered: I do hear.

Masoretic Text (Hebrew)	And so he comes near unto her and so says the woman, "[Are] you Joab?" And so he says, "I [am]." And so she says to him, "Listen to words of your maidservant." And so he says, "Listening I [am]."
Peshitta (Syriac)	And when he was come near to her, she said to him, Are you Joab? And he answered, I am he. Then she said to him, Hear the words of your maidservant. And he answered, I do hear.
Septuagint (Greek)	And he drew close to her. And the woman said to him, Are you Joab? And he said, I am. And she said to him, Hear the words of your handmaid; and Joab said, I do hear.
Significant differences:	None.

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

Common English Bible	So Joab approached her, and the woman said, "Are you Joab?" "I am," he answered. "Pay close attention to the words of your female servant," she said. "I'm listening," Joab replied.
Contemporary English V.	When he came, the woman said, "Are you Joab?" "Yes, I am," he answered. She said, "Please, listen to what I have to say." "All right," he said. "I'll listen."
Good News Bible (TEV)	Joab went, and she asked, "Are you Joab?" "Yes, I am," he answered. "Listen to me, sir," she said. "I'm listening," he answered.
New Living Translation	As he approached, the woman asked, "Are you Joab?" "I am," he replied. So she said, "Listen carefully to your servant." "I'm listening," he said.
The Voice	Joab came close enough to hear her. <b>Woman:</b> Are you Joab? <b>Joab:</b> Yes, I am. <b>Woman:</b> I, your servant, have something to tell you. <b>Joab:</b> <i>All right.</i> I am listening.

### Partially literal and partially paraphrased translations:

American English Bible	So he got up close to her, and the woman asked, 'Are you JoAb?' And he said, 'I am.' And she said, 'Listen to what your servant has to say!' And JoAb said, 'I'm listening.'
New Advent (Knox) Bible	Thou art Joab? she asked, as he came near; and when he answered to the name, Listen, she besought him, to what thy handmaid has to say. Listen I will, said he.
New Jerusalem Bible	'Listen! Listen! Say to Joab, "Come here, I want to speak to you." ' He came forward, and the woman said, 'Are you Joab?' 'I am', he replied. She said, 'Listen to what your servant says.' 'I am listening,' he replied. The NJB online has a portion of v. 16 listed as v. 17.
Today's NIV	He went toward her, and she asked, "Are you Joab?" "I am," he answered. She said, "Listen to what your servant has to say." "I'm listening," he said.

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

Bible in Basic English	And he came near, and the woman said, Are you Joab? And he said in answer, I am. Then she said, Give ear to your servant's words. And he said, I am giving ear.
The Expanded Bible	So Joab came near her. She asked him, "Are you Joab?" He answered, "Yes, I am."

	Then she said, "Listen to what I say [ <sup>1</sup> the words of your maidservant]." Joab said, "I'm listening."
Ferar-Fenton Bible	He accordingly approached, and she asked, "Are you J'oab?" And he answered, "I am." When she replied, "Listen to what I say." And he answered, "I will listen."
NET Bible®	When he approached her, the woman asked, "Are you Joab?" He replied, "I am." She said to him, "Listen to the words of your servant." He said, "Go ahead. I'm listening."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He approached her, and the woman asked, "Are you Yo'av?" He answered, "I am." She said to him, "Listen to what your servant has to say." He answered, "I'm listening."
exeGesés companion Bible	And he approaches her, and the woman says, Are you Yah Ab? And he says, I. Then she says to him, Hear the words of your maid. And he says, I hear.
Orthodox Jewish Bible	And when he was come near unto her, the isha said, Art thou Yoav? And he answered, I am he. Then she said unto him, Hear the devarim of thine amah. And he answered, I do hear.

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

Context Group Version	And he came near to her; and the woman said, Are you Joab? And he answered, I am. Then she said to him, Hear the words of your slave. And he answered, I am listening.
English Standard Version	And he came near her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." And he answered, "I am listening."
Kretzmann's Commentary	And when he, acting upon her suggestion, was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.
New King James Version	When he had come near to her, the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Hear the words of your maidservant." And he answered, "I am listening."
World English Bible	He came near to her; and the woman said, Are you Joab? He answered, I am. Then she said to him, Hear the words of your handmaid. He answered, I do hear.
Young's Updated LT	And he comes near unto her, and the woman says, "Are you Joab?" and he says, "I am." And she says to him, "Hear the words of your handmaid;" and he says, "I am hearing."

**The gist of this verse:** Joab goes near where the woman is and they speak.

## 2Samuel 20:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to come near, to approach, to draw near</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong #7126 BDB #897
'el (לָא) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #413 BDB #39

**Translation:** Joab [lit., *he*] [came near to her...](#) Most men have a weakness when it comes to women. When we know of a woman in trouble, in need, who is being harmed; it is our natural response to try to help this woman. Joab was willing to speak to her, although he clearly has some reservations. He has come near enough to where the woman is (again, this is probably removed from the primary fighting). The woman knows that he is there; either by announcement or she can see him.

It is possible that she is looking out a window from a second-story building and can see him. Joab might be surrounded by bodyguards. Obviously, a situation like this could be a trap.

## 2Samuel 20:17b

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 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
hă (הַ) [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
'attâh (אַתָּה) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61



## 2Samuel 20:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôw'âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> V]	<i>Yah is father</i> and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** ...and the woman said, “[Are] you Joab?” There are very few Kodak and Nikon cameras in Israel at this time, so most people were known by their description, if at all. Joab was well-known; but what he looked like was not well-known. People knew enough not to get on Joab’s bad side; but they did not know what he looked like. In fact, in this era, one of the few people we have a detailed description of is Absalom.

I believe that the woman can see him, and she asks if he is Joab. However, it is certainly possible that they cannot see one another, given that the woman is probably on one side of the wall, and Joab on the other. However, I prefer to think of her as speaking to Joab through a 2<sup>nd</sup> story window.

## 2Samuel 20:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun; pausal form	Strong's #589 BDB #58

**Translation:** And he answered, “I [am].” Joab answers in the affirmative. It is a one word answer, and a word used to answer a question. You will note that Joab is saying very little. There is an economy of speech, not intending to reveal any information to this woman, and being mindful that this could be a trap. Bear in mind that, as commander of this army, Joab is rarely in the midst of the action; and it is unusual for him to be close to the wall of a city he is taking.

However, despite any misgivings that Joab might have, he is right there speaking to this woman.

## 2Samuel 20:17d

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

## 2Samuel 20:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lāmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
shāma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #8085 BDB #1033
d <sup>e</sup> bārîym (דְּבָרַיִם) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
'āmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51

**Translation:** Then she said, “Listen to the words of your maidservant.” She asks Joab to listen to what she is about to say. This simply means that she has something important to say, and she wants him to give it a fair listen. My guess is, Joab is that kind of man anyway—that he is there, expecting that this woman has something important to tell him.

Obviously Joab does not know what this woman is going to say to him. Perhaps she is going to defect; perhaps she has information about where Sheba's forces are at their weakest. Perhaps she is going to beg for mercy. Joab does not know, but he wants to give this woman a hearing, nevertheless.

## 2Samuel 20:17e

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>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

## 2Samuel 20:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שמע) [pronounced shaw-MAHḤ]	hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]	Qal active participle	Strong's #8085 BDB #1033
'ânôkîy (אני) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59

**Translation:** And he said, "I [am] listening [to you]." Joab affirms that he is listening to her. Again, note the economy of language. One verb and the pronoun *I*. This limited number of words strikes me that Joab is making sure that he does not give anything away, in case this is being done to pump him for information.

This is a very difficult passage; so there will be several interpretations, as well as some remarkable differences to be found in the ancient texts. On the other hand, Keil and Delitzsch say<sup>83</sup> that the text ought not to be called into question, as there is little foundation for that. Interpretation taking the text as is, is rather difficult.

And so she says, to say, "Speaking, they would speak in a former time, to say, 'Asking, they will ask in Abel and so they have finished.' I [am of] those being of peace [of] those who are faithful in Israel. You [even] you are seeking to kill a city. And a mother in Israel for why you swallow up an inheritance of Y<sup>e</sup>howah."

2Samuel  
20:18–19

Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel. You, even you, seek to destroy this [lit., a] city, even a mother [city] in Israel, why will you destroy the inheritance of Y<sup>e</sup>howah?"

Then she said, "In ancient times, people would ask of the wise in Abel, and the answer would bring the matter to completion. I am a woman who wants peace and I am of the faithful in Israel. Yet you seem so willing to destroy the inheritance of Jehovah."

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end. Am not I she that answer truth in Israel, and you seek to destroy the city, and to overthrow a mother in Israel? Why will you throw down the inheritance of the Lord?

Masoretic Text (Hebrew)

And so she says, to say, "Speaking, they would speak in a former time, to say, 'Asking, they will ask in Abel and so they have finished.' I [am of] those being of peace [of] those who are faithful in Israel. You [even] you are seeking to kill a city. And a mother in Israel for why you swallow up an inheritance of Y<sup>e</sup>howah."

Peshitta (Syriac)

Then she said, They used to say in old time, They first inquire of the prophets, then they destroy. I am of those who have suffered the pangs of childbirth in Israel; you

<sup>83</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:19. What they said is quite extensive on this matter.

seek to destroy a child and his mother in Israel; why will you swallow up the heritage of the LORD?

Septuagint (Greek) And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed. I am a peaceable one of the strong ones in Israel; but you seek to destroy a city and a mother city in Israel: why do you seek to ruin the inheritance of the Lord?

Significant differences: The first thing that she says, I translated literally. It appears that the English translations from the Greek, Latin and Syriac tried to interpret what she was saying.

The Greek has a couple of new phrases in it, not found in any of the other languages. The Syriac has a much shortened version of what she said. Only the Latin and Hebrew seem close in what she says, and it is still difficult to understand.

The Syriac adds that Joab is seeking to destroy a *child*. The English translations before us are very difficult to understand.

Many times, when you see this many differences, that does not suggest that everyone is working off of different texts, but that the text of the Hebrew is so difficult, that translators went in different directions trying to smooth it out.

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

Common English Bible She said, "People used to say long ago: 'Ask your question at Abel,' and that settled the matter. I am one of the peaceful and faithful in Israel, but you are trying to kill a city that is one of Israel's mothers! Why would you annihilate the LORD's inheritance?"

Contemporary English V. She said, "Long ago people used to say, 'If you want good advice, go to the town of Abel to get it.' The answers they got here were all that was needed to settle any problem. We are Israelites, and we want peace! You can trust us. Why are you trying to destroy a town that's like a mother in Israel? Why do you want to wipe out the LORD's people?"

Easy English She said, 'A long time ago people said, "Go to Abel and get advice." That would solve their problem. We love peace and we are loyal people of \*Israel. You are trying to destroy a city that is like a mother in \*Israel. Why do you want to destroy something that belongs to the \*Lord?'

Easy-to-Read Version Then the woman said, "In the past people would say, 'Ask for help in Abel and you will get what you need.' I am one of many peaceful, loyal people in this town. You are trying to destroy an important city of Israel. Why do you want to destroy something that belongs to the Lord?"

Good News Bible (TEV) She said, "Long ago they used to say, 'Go and get your answer in the city of Abel'--- and that's just what they did. Ours is a great city, one of the most peaceful and loyal in Israel. Why are you trying to destroy it? Do you want to ruin what belongs to the LORD?"

*The Message* "There's an old saying in these parts: 'If it's answers you want, come to Abel and get it straight.' We're a peaceful people here, and reliable. And here you are, trying to tear down one of Israel's mother cities. Why would you want to mess with GOD's legacy like that?"

New Berkeley Version So she addressed him, "In times past they used to say, 'Let them be sure to ask at Abel!' [This itself appears to have been an early proverb, of the type with which the wise gave counsel.] And so a matter was settled. Now here am I, of a peaceful and a loyal people in Israel; but you, on your part, are trying to destroy a city that is a mother in Israel. Why will you swallow up the LORD's inheritance?"

New Century Version	Then the woman said, "In the past people would say, 'Ask for advice at Abel,' and the problem would be solved. I am one of the peaceful, loyal people of Israel. You are trying to destroy an important city of Israel. Why must you destroy what belongs to the LORD?"
New Life Bible	Then she said, "In the past they used to say, 'Let them ask for words of wisdom at Abel.' And so they would stop fighting. I am one of peace and faith in Israel. You want to destroy a city and a mother in Israel. Why would you swallow up the gift of the Lord?"
New Living Translation	Then she continued, "There used to be a saying, 'If you want to settle an argument, ask advice at the town of Abel.' I am one who is peace loving and faithful in Israel. But you are destroying an important town in Israel [Hebrew a town that is a mother in Israel.]. Why do you want to devour what belongs to the LORD?"
The Voice	<b>Woman:</b> In the old days, people used to say, "Let's ask for guidance at Abel," and there they would resolve their differences. I am one of the many in Israel who are faithful and peaceful. Why would you destroy a city that has been a mother to Israel? Why would you knock down what the Eternal One has built?.

### Partially literal and partially paraphrased translations:

American English Bible	And she said, 'There's a saying that goes: <i>You should go ask in Abel; For, if the plans of the trusted ones should fail in Dan, They should go ask in Abel.</i> 'Now, I'm one of the peaceful ones who is in support of IsraEl; yet, you're planning to destroy a city. and a mother-city of IsraEl, at that. So, why would you sink the inheritance of Jehovah?'
Christian Community Bible	The woman continued, "They used to say in olden days to settle a matter, 'Seek advice at Abel if you want to know the ancient customs of the faithful of Israel.' And you want to destroy a city which is a mother city in Israel. Why do you want to destroy the heritage of Yahweh?"
God's Word™	So she said, "There's an old saying: 'Be sure to ask at Abel before doing anything. That's the way they settle matters.' We are peaceful and faithful Israelites. Are you trying to destroy a mother city in Israel? Why should you swallow up what belongs to the LORD?"
New Advent (Knox) Bible	There is an old proverb, she told him, that says, They who ask counsel must ask it at Abela; and so they did [It is possible that the text has suffered from corruption; according to the Septuagint Greek, the proverb insisted that Abela (at the north of Dan) was a genuine Israelite city.]. Here dwells a woman that tells Israelites the truth; and wouldst thou overthrow such a city, a mother-city in Israel? Why wouldst thou bring ruin on the Lord's chosen land?
New American Bible (2002)	Then she went on to say: "There is an ancient saying, 'Let them ask if they will in Abel or in Dan whether loyalty is finished or ended in Israel.' [The proverbial expression here has been poorly transmitted, and its sense is doubtful] You are seeking to beat down a city that is a mother in Israel. Why do you wish to destroy the inheritance of the LORD?"
New American Bible (2011)	Then she went on to say: "There is a saying from long ago,* 'Let them ask if they will in Abel or in Dan whether loyalty is finished or ended in Israel.' You are seeking to batter down a city that is a mother in Israel. Why do you wish to swallow up the heritage of the LORD?" Gn 49:16.
NIRV	She continued, "Long ago people used to say, 'Get your answer at Abel.' And that would settle the matter. We are the most peaceful and faithful people in Israel. You are trying to destroy a city that is like a mother in Israel. Why do you want to swallow up what belongs to the LORD?"

New Jerusalem Bible	She then spoke as follows, 'In olden days people used to say, "Abel and Dan are where you should enquire whether a tradition established by the faithful of Israel has finally died out." And yet you are trying to destroy a town, a metropolis of Israel. Why do you want to devour Yahweh's heritage?'
New Simplified Bible	She said: »There is an old saying: 'Be sure to seek guidance from Abel before doing anything.' That is the way they settle disputes. »We are peaceful and faithful Israelites. You seek to destroy a city and a mother in Israel? Why should you swallow up what belongs to Jehovah?«
Revised English Bible	'In the old days,' she went on, 'there was a saying, "Go to Abel for the answer," and that settled the matter. My town is known to be one of the most peaceable and loyal in Israel; she is like a watchful mother in Israel, and you are seeking to kill her. Would you destroy the LORD's own possession?'
Today's NIV	She continued, "Long ago they used to say, 'Get your answer at Abel,' and that settled it. We are the peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the LORD's inheritance?"

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

Ancient Roots Translinear	She   said  , "So first   speak   and   ask   to finalize them at the watercourse. I believe in repaying Israel. But you seek the death of a city, the mother of Israel. Why devour the inheritance of Yahweh?"
Bible in Basic English	Then she said, In the old days, there was a saying, Let them put the question in Abel and in Dan, saying, Has what was ordered by men of good faith in Israel ever come to an end? Your purpose is the destruction of a mother-town in Israel: why would you put an end to the heritage of the Lord?
The Expanded Bible	Then the woman said, "In the past people would say, 'Ask for advice [Let them inquire] at Abel,' and the problem would be solved. I am one of the peaceful, 'loyal [faithful] people of Israel. You are trying to destroy 'an important city of ['a city that is a mother in] Israel. Why must you 'destroy what belongs to ['devour/swallow up the inheritance/heritage of] the LORD?"
Ferar-Fenton Bible	Formerly they used to say when discussing a matter, 'Make an enquiry at Abel' and that ended it. I am one of the peaceful crowd in Israel. You are seeking to murder a city and mother in Israel. Why would you desolate the LORD's estate?"
HCSB	She said, "In the past they used to say, 'Seek counsel in Abel,' and that's how they settled <i>disputes</i> . I am a peaceful person, one of the faithful in Israel, but you're trying to destroy a city that is like a mother in Israel. Why would you devour the LORD's inheritance?"
NET Bible®	She said, "In the past they would always say, 'Let them inquire in Abel,' and that is how they settled things. I represent the peaceful and the faithful in Israel. You are attempting to destroy an important city [Heb "a city and a mother." The expression is a hendiadys, meaning that this city was an important one in Israel and had smaller cities dependent on it.] in Israel. Why should you swallow up the Lord's inheritance?"
NIV, ©2011	She continued, 'Long ago they used to say, "Get your answer at Abel," and that settled it. We are the peaceful [S Dt 2:26] and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the Lord's inheritance [S 1Sa 26:19]?'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then she said, "In the old days they used to say, 'They will ask advice at Avel'; and that would end the discussion. 19 We are among those in Isra'el who are peaceful and faithful. Why are you destroying a city and a mother in Isra'el? Why swallow up the inheritance of ADONAI?"
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exeGesés companion Bible	Then she says, saying, In wording, they word in the beginning, saying, In asking, they ask at Abel: and so they consummate. I shalam and am amenable in Yisra El: you seek to deathify a city and a mother in Yisra El: Why swallow the inheritance of Yah Veh?
Hebrew Names Version	Then she spoke, saying, They were wont to speak in old time, saying, They shall surely ask [counsel] at Hevel: and so they ended [the matter]. I am of those who are peaceable and faithful in Yisra'el: you seek to destroy a city and a mother in Yisra'el: why will you swallow up the inheritance of the LORD?
Judaica Press Complete T.	And she spoke saying: "Surely they should have spoken first <i>to hear what they have to say</i> , had they inquired of <i>the people of</i> Abel, and so would they have made peace. I am of <i>those</i> that are peaceful and faithful to Israel; <i>Why then</i> do you seek to destroy a city and a mother in Israel? Why should you swallow up the inheritance of the Lord?"
Orthodox Jewish Bible	Then she spoke, saying, They used to speak in rishonah (old times), saying, They shall surely ask counsel at Abel; and so they settled the matter. I am one of them that are of shalom and of emunah in Yisroel; thou seekest to destroy an Ir and an em b'Yisroel; why wilt thou swallow up the nachalat Hashem?

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

<i>The Amplified Bible</i>	Then she said, People used to say, Let them but ask counsel at Abel, and so they settled the matter. I am one of the peaceable and faithful in Israel. You seek to destroy a city which is a mother in Israel. Why will you swallow up the inheritance of the Lord?
Concordant Literal Version	...and she speaks, saying, `They spoke often in former times, saying, Let them diligently ask at Abel, and so they finished. I [am] of the peaceable--faithful ones of Israel; you are seeking to destroy a city, and a mother in Israel; why do you swallow up the inheritance of Yahweh?
A Conservative Version	Then she spoke, saying, They were accustomed to speak in old time, saying, They shall surely ask [counsel] at Abel, and so they ended [the matter]. I am of those who are peaceable and faithful in Israel. Thou seek to destroy a city and a mother in Israel. Why will thou swallow up the inheritance of LORD?
Context Group Version	Then she spoke, saying, They used to speak in old time, saying, They shall surely ask [ counsel ] at Abel: and so they ended [ the matter ]. I am of those that are peaceable and trustworthy in Israel: you seek to destroy a city and a mother in Israel: why will you swallow up the inheritance of YHWH?
English Standard V. – UK	Then she said, "They used to say in former times, `Let them but ask counsel at Abel [See ver. 14 above; 2 Kgs. 15:29]', and so they settled a matter. I am one of those who are peaceable and faithful in Israel. You seek to destroy a city that is a mother in Israel. Why will you swallow up [ch. 17:16] the heritage [See 1 Sam. 26:19] of the Lord?"
The Geneva Bible	Then she spake, saying [She shows that the old custom was not to destroy a city before peace was offered, ( Deuteronomy 20:10 Deuteronomy 20:11 ).], They were wont to speak in old time, saying, They shall surely ask [counsel] at Abel: and so they ended [the matter]. I [am [She speaks in the name of the city.] one of them that are] peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?
Green's Literal Translation	And she spoke, saying, They spoke often in days gone by, saying, Asking they will ask at Abel, and so they ended <i>all dispute</i> . <i>I am</i> of the peaceful, faithful ones of Israel. You are seeking to destroy a city, and a mother in Israel. Why will you swallow up the inheritance of Jehovah?

Kretzmann's Commentary	Then she spake, saying, They were wont to speak in old time, saying, it was a proverbial saying, They shall surely ask counsel at Abel; and so they ended the matter. The discretion and wisdom of the city's inhabitants were so widely known that their advice was acted upon without question. So in this case the inhabitants of Abel should first have been consulted before laying siege to the city. I am one of them that are peaceable and faithful in Israel, for she speaks in the name of the entire city. Thou seekest to destroy a city and a mother in Israel, one of the chief cities of the nation; why wilt thou swallow up the inheritance of the Lord?
NASB	Then she spoke, saying, "Formerly they used to say, 'They will surely ask <i>advice</i> at Abel,' and thus they ended the <i>dispute</i> . I am of those who are peaceable <i>and</i> faithful in Israel. You [Deut 20:10] are seeking to destroy a city, even a mother in Israel. Why would you swallow up the inheritance [1 Sam 26:19; 2 Sam 14:16; 21:3] of the LORD?"
New King James Version	So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek <i>guidance</i> at Abel,' and so they would end <i>disputes</i> . I am among the peaceable <i>and</i> faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the LORD?"
New RSV	Then she said, 'They used to say in the old days, "Let them inquire at Abel"; and so they would settle a matter. I am one of those who are peaceable and faithful in Israel; you seek to destroy a city that is a mother in Israel; why will you swallow up the heritage of the Lord?'
Webster's Bible Translation	Then she spoke, saying, They were wont to speak in old time, saying, They will surely ask [counsel] at Abel: and so they ended [the matter]. I [am one of them that are] peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?
Young's Updated LT	And she speaks, saying, "They spake often in former times, saying, Let them diligently ask at Abel, and so they finished. I am of the peaceable—faithful ones of Israel; you are seeking to destroy a city, and a mother in Israel; why will you swallow up the inheritance of Jehovah?"
<b>The gist of this verse:</b>	She says that her city has been known for its wisdom; so why would Joab want to destroy that?

### 2Samuel 20:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510



## 2Samuel 20:18a

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

**Translation:** *Then she said,...* We have at least 3 verbs doubled in these two verses. Usually, doubling of verbs is easy to translate; however, what this woman says will be very difficult to translate. We will have to make some good guesses to understand what is really being said here.

## 2Samuel 20:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive absolute	Strong's #1696 BDB #180
dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #1696 BDB #180

The primary use of the infinitive absolute when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessory statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs *indeed, surely, of course, even, really, at all* or by the addition of the modals *should, could, must, may* might catch the nuance, but actually are often unnecessarily strong.<sup>84</sup>

b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
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<sup>84</sup> Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 123–124.

## 2Samuel 20:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rīshōnāh (רִשׁוֹנָה) [pronounced ree-show-NAW]	first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning	feminine singular adjective with the definite article	Strong's #7223 BDB #911
lāmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾāmar (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	Qal infinitive construct	Strong's #559 BDB #55
shā'al (שָׁאַל) [pronounced shaw-AHL]	to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute	Qal infinitive absolute	Strong's #7592 BDB #981
shā'al (שָׁאַל) [pronounced shaw-AHL]	to enquire, enquire carefully; to beg, practice beggary; to question	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #7592 BDB #981
When a verb is doubled, this is the Hebrew mode of expressing intensity, repetition, or emphasis.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʾĀbēl (אֲבֵל) [pronounced aw <sup>b</sup> -VAYL]	vanity, breath, vapor; meadow; village; mourning transliterated Abel	feminine singular proper noun; location; with the locative hê	Strong's #59 BDB #5

**Translation:**...“In former times speaking, they would speak, saying, ‘Asking, they will ask in Abel... There appears to be a saying in Abel, and this saying goes back quite a ways in history. Often, in situations like this, the saying will not mean exactly what the words translate to be.

In this verse, I may have to see what others have done before I draw too many conclusions. I am not even sure if I have the correct things in the second set of parentheses.

Many translations understand this to mean that, at one time, there was a saying or a proverb, and that proverb began with, “Ask the wise in Abel about a difficult matter;...” If you compare that to the words actually found here, you can see that I am taking a great many liberties with the text. The use of the double verb suggests to me an intensification of what is being asked, suggesting that this is a difficult matter.

Barnes writes: *This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants 1Kings 4:30–31. The wise woman was herself a remnant of this traditional wisdom.*<sup>85</sup>

<sup>85</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:18.

Clarke goes into more detail: *This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers, and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.*<sup>86</sup>

Gill has much the same take: *Abel, it seems, had been a city so famous for wise and prudent men, that it was common for the inhabitants of other cities, in the several parts of the kingdom, when any controversy arose among them, to say to one another, since we cannot agree this matter among ourselves, let us go to Abel, and take advice there, and leave it to their arbitration; and so they did, and things were presently brought to an issue, and happily concluded.*<sup>87</sup>

### 2Samuel 20:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
tam (תָּם) [pronounced tahm]	<i>to finish, complete, perfect; to finish, cease doing, leave off doing; to complete; to cause to complete [finish], sum up, make whole; to destroy (uncleanness); to make sound</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect	Strong's #8552 BDB #1070

**Translation:** ...and thus they have completed [the matter].<sup>87</sup> Whatever is done above appears to put the end to a matter. The city where she lives has been known for its wisdom. If there was a tough question, this would be asked in Abel, and that would finish the matter; there would be no more that could be said on that matter.

The sense which is given in most other translations is, *if there is a question on a matter, just check with the wise men in Abel, and what they say will end the matter.*

At this time of this writing, there is a radio talk show host, Rush Limbaugh, who says, *once I have spoken on a matter, then there is nothing more that can be said on that matter.* Or words to that effect. The same thing applies to any question or dispute taken to Abel, and their opinion would settle the matter. Or, so goes the proverb.

Poole's interpretation: *According to this translation the sense is, This city which you are about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration; and so all parties were satisfied, and disputes ended.*<sup>88</sup>

<sup>86</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:18.

<sup>87</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:18.

<sup>88</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:18 (edited).

I should add that, many times in Scripture, when someone is under duress, if it is a foreigner who is speaking, or if it is God Who is speaking, translating the words can be quite difficult.

Is there a community of people who are a mixture of Jews and Maachathites? Might their language be a mixture of languages? Quite obviously, in the midst of a battle, where this woman is speaking to Joab, she is risking her life with Joab, that he just might kill her; and certainly, there are some from within the city who might believe that she ought to die for what she is doing here. So, it is reasonable to assume that this woman is under some emotional strain herself.

So far, we have: **Then she said, “In former times speaking, they would speak, saying, ‘Asking, they will ask in Abel and thus they have completed [the matter].’** Why exactly is she saying this? Joab and her city are in the midst of a dispute. She has come out to see if she is able to resolve this dispute. She is seeing if there is a way that this assault by Joab might be turned back.

2Samuel 20:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânôkîy (אָנֹכִי) [pronounced awn-oh-KEE]	<i>I, me;</i> (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
shâlêm (שָׁלֵם) [pronounced shaw-LAHM]	<i>be made whole (sound, safe, uninjured); being completed (finished) [of a building]; being at (having) peace (friendship)</i>	masculine plural, Qal passive participle; construct state	Strong's #7999 BDB #1022
'âman (אָמָן) [pronounced aw-MAHN]	<i>those who stand firm, the faithful [ones], the unshaken ones; those who are secure</i>	masculine plural, Qal passive participle; construct state	Strong's #539 BDB #52
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** **I [am of] being for peace [and of] those who are faithful in Israel.** This portion of what the woman says is easier to follow. She considers herself to be a woman of peace with Israel and someone who stands firm with Israel. Being faithful in Israel suggests that she is a believer in the Revealed God.

The purpose of a government and an army is to provide peace for the people (Rom. 13:3–4 1Tim. 2:2). So, with David back in power, and Joab's army right there, a restoration of peace, under whatever conditions are required, ought to be available to this city.

It is very possible that this city might be a mixture of peoples (besides it being located within Beth-Maacah). The masculine plural participles here suggest that there are a great many more. She is not betraying her city; she is going to speak for many of those in her city.

In any case, this is a woman of peace and faithfulness in Israel. Therefore, she is not a fan of this revolution which is going on. It is reasonable to suppose that there are others like her whom she has spoken with, who do not want to see their city destroy and their lives lost—particularly for a man they think nothing about.

Barnes sees her here as speaking for many of the city's inhabitants: *The woman speaks in the name of the whole city, which she means to say was peaceable and loyal.*<sup>89</sup> The Pulpit Commentary concurs: *The wise woman probably spoke in these words, not so much for herself, as for the inhabitants of her town, which Joab was besieging. Hence the adjectives are plural. She pleads the peacefulness and fidelity of the people as a reason for sparing them. It was no fault of theirs that a traitor had taken refuge amongst them.*<sup>90</sup>

Clarke interprets this: *I am for peace, not contention of any kind; I am faithful - I adhere to David, and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the name and on behalf of the city: "I am a peaceable city, and am faithful to the king."*<sup>91</sup>

Poole suggests this understanding: *Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion.*<sup>92</sup>

Jamieson, Fausset and Brown mention<sup>93</sup> the translation in the margin: *When the people saw thee lay siege to Abel, they said, Surely he will ask if we will have peace, for the law (Deut. 20:10) prescribes that he should offer peace to strangers, much more then to Israelitish cities; and if he do this, we shall soon bring things to an amicable agreement, for we are a peaceable people.* I do not know which margin this is, but I assume for the KJV. Obviously, this translation—which is quite different from the words which I have before me—gives a different sense to this verse.

From Jamieson, Fausset and Brown: *The answer of Joab brings out the character of that ruthless veteran as a patriot at heart, who, on securing the author of this insurrection, was ready to put a stop to further bloodshed and release the peaceable inhabitants from all molestation.*<sup>94</sup>

So far, what we have is: *Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel."* She is representing a group within this city—it is not clear how large this interior group is—and they are faithful and loyal to Israel and to David, and to David's God. So, she is speaking for people who do not want to engage in warfare against their own people.

## 2Samuel 20:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

<sup>89</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:19.

<sup>90</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:19.

<sup>91</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:19.

<sup>92</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:19.

<sup>93</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:18–20.

<sup>94</sup> From <http://studylight.org/com/jfb/view.cgi?book=2sa&chapter=020> accessed February 15, 2014.

## 2Samuel 20:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (שָׁקַח) [pronounced <i>baw-KAHSH</i> ]	<i>is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence</i>	masculine singular, Piel participle	Strong's #1245 BDB #134
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
îyr (רִיעַ) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine singular noun	Strong's #5892 BDB #746
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êm (אֵם) [pronounced <i>aim</i> ]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun	Strong's #517 BDB #51
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis <sup>e</sup> râ'êl (לְאִרְשֵׁי) [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:** You, even you, seek to destroy this [lit., a] city, even a mother [city] in Israel,... Bullinger tells<sup>95</sup> us that the words *city* and *a mother* together, that they refer to one thing—a metropolitan city. She is asking if this will all be swallowed up in this battle? Is the inheritance of the people, promised them by God, something which can be simply tossed aside?

Clarke has a different take on this portion of v. 19, that the term *mother* refers to the city itself: *That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself*<sup>96</sup>. Gill explains this better: *you seek to destroy a city, and a mother in Israel; a metropolitan city, which had several towns and villages under its jurisdiction, which were as daughters to it*<sup>97</sup>. Poole has a similar understanding: *A city and a mother: i.e. a mother; for great cities are commonly called mothers; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their daughters, as in Ezek. 16:27,46.*<sup>98</sup>

<sup>95</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 834.

<sup>96</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:19.

<sup>97</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:19.

<sup>98</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:19 (edited).

Joab is a military man, and he has a job to do. She expects that his job is to destroy this city in which she lives. She uses the 2<sup>nd</sup> person masculine singular pronoun, even though it is not needed. Again, this could be for emphasis and this could be her struggling with the Israelite language. It could also simply mean that she is emphasizing that Joab is the one making all of these decisions, including the one to destroy this great city, which was once known for its proliferate wisdom.

John Gill: *now the woman argues...surely such a renowned city should not hastily be destroyed.*<sup>99</sup>

Keil and Delitzsch, despite upholding the text as is, give an interpretation which suggests that the text is somewhat different than what is before us: *The woman gave Joab to understand, in the first place, that he ought to have asked the inhabitants of Abela whether they intended to fight for Sheba before commencing the siege and destruction of the town, according to the law laid down in Deut. 20:10. with reference to the siege of foreign towns; and secondly, that he ought to have taken into consideration the peaceableness and fidelity of the citizens of Abela, and not to destroy the peace-loving citizens and members of the nation of God.*<sup>100</sup>

### 2Samuel 20:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êṣ (אֵם) [pronounced <i>aim</i> ]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun	Strong's #517 BDB #51
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	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 *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*.

<sup>99</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:18.

<sup>100</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:19.

## 2Samuel 20:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bāla <sup>c</sup> (עָלַב) [pronounced baw-LAHṬ]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #1104 BDB #118
nachālāh (הִלָּחַן) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular construct	Strong's #5159 BDB #635
This word is found all the way back in v. 1 of this chapter.			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...why will you destroy the inheritance of Y<sup>e</sup>howah?" The God of Abraham has given in inheritance to each person and each family in Israel. If Joab destroys this city, he will be destroying the inheritance of many people.

Let's look at these verse again as a whole: Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel. You, even you, seek to destroy this [lit., a] city, even a mother [city] in Israel, why will you destroy the inheritance of Y<sup>e</sup>howah?"

There is a whole other sense put this these verses by Kimchi, which comes out of Gill's exposition: *the Targum directs to another sense, and which perhaps is best, and is followed by Jarchi, Kimchi, and others, paraphrasing the words thus, "she spoke, saying, I remember now what is written in the book of the law, to ask a city first, saying, (will you [all] make peace?) so should you not ask of Abel, will you [all] make peace, or receive terms of peace?" "referring to the law in Deut. 20:10. [This law required that, in specific instances, when attacking a city, first terms of peace should be offered to the inhabitants. Does it not makes more sense for such peace to be offered to one of Israel's better cities?] [so]...had Joab upon approaching the city proposed his terms of peace, they would have immediately yielded to them, and so the matter would have ended at once; for they were a peaceable people...Dr. Lightfoot gives another sense of these words, that Sheba and his party when they came to the city, "they at first certainly said thus, that they would ask Abel of its peace (or on whose side it was), and so they made the matter entire, or made a show of their own integrity:" "by which this woman assured Joab, that the men of Abel had not invited, nor willingly received Sheba and his rebels into the city, but they had deceived them by fawning and false words, pretending only to inquire about the peace and welfare of their city.<sup>101</sup> Quite obviously, that which Gill suggests makes a great deal of sense, even though it is not found in the Hebrew text.*

In any case, this is one, clear-thinking person, in the midst of a battle. This woman has her brains; she obviously does not have the physical prowess to do anything in this war. Yet this one woman will change the fate of the city of Abel.

<sup>101</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:19 (edited). The Lightfoot approach comes from Works, vol. 2. p. 367.



I want you to consider the alternative. We do not know anything about this woman. Does she have a husband, children, nieces, nephews, grandchildren? Most of us understand, to a limited degree, the great bond between a mother and her children. How many women, when the city around them is being destroyed, could come out like this and speak man-to-man, as it were, to Joab, the commander of the Israeli army? How many women are in the middle of an emotional meltdown right now? This is the kind of person who changes history—a person who is wise and is able to keep her wits about her, even in the midst of her city being attacked.

**Application:** Believers need to think with Bible doctrine; believers need to have the mind of Christ. It is what goes on in the believer's brain that is key in the Angelic Conflict.

A reasonably accurate rendering from the Hebrew of vv. 18–19 is: *Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel. You, even you, seek to destroy this [lit., a] city, even a mother [city] in Israel, why will you destroy the inheritance of Y<sup>e</sup>howah?"*

### What do we know for certain about vv. 18–19?

1. There was something said in ancient times. This suggests a proverb or a saying.
2. The saying is, someone asks something in Abel, with the result that something is completed. This suggests that when something was questioned or asked about in Abel, there was not reason to take things further, as it was completed. The sense is that, there was a wisdom at one time in this city which resolved difficult matters.
3. This woman standing before Joab is a woman of peace and among the faithful in Israel. Both words suggest not just a relationship with Israel but with the God of Israel.
4. Joab specifically is seeking to destroy this city, and this would destroy the inheritance of Jehovah.
5. In other words, there is a heritage of this city—likely a history of wisdom—which Joab is ready to destroy.
6. There is something else about mothers, which is difficult to understand.
7. Whatever she is saying—and I think we understand most of it—Joab understands what she has said, and he is being swayed.
8. In the verses which follow, it will appear that she is asking for another way to deal with this rebellion—a way that does not involve the destruction of her city. Now, I know that is not said here, but that is the direction that her conversation with Joab takes.
- 9.

We do not know if this is all that she said or if there are problems with the text. I would guess that the text is problematic, and the wildly different approaches in the other ancient languages suggest that they may have struggled with the meaning of the words before them as well.

### Chapter Outline

### Charts, Maps and Short Doctrines

A reasonably accurate translation of the text which we have: *Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel. You, even you, seek to destroy this [lit., a] city, even a mother [city] in Israel, why will you destroy the inheritance of Y<sup>e</sup>howah?"*

### Two Interpretations of 2Samuel 20:18–19

At one time, difficult matters would be taken to the city of Abel and put to their wise men, and once a conclusion was reached, that was the end of the matter. Given this history, and given the fact that this woman represents those who want peace within Israel and are faithful to Israel and Israel's God, is Joab so set on destroying this city that he will not listen to reason? Why would you destroy the heritage and inheritance of Jehovah God? In fact, destroying any city of Israel is destroying the inheritance of God.

## Two Interpretations of 2Samuel 20:18–19

The less word-for-word interpretation, but one which makes a great deal of sense is: When we invaded heathen cities, it was God's order for us to first offer them terms of peace. Should we in Abel not be afforded the same courtesy and respect, given our history?

With regards to the second interpretation, the Pulpit Commentary writes: *This interpretation gives an excellent sense, but cannot be wrung out of the present Hebrew text without violence.*<sup>102</sup> I, like the Pulpit Commentary, like this approach, but there would have to be additional text here to support this understanding.

There are other interpretations, of course, but these two approaches seem to be found the most often.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so answers Joab and so he says, "Far be it to me if I swallow up and if I destroy.** 2Samuel 20:20

**Joab answered [her], saying, "You're mistaken about me—I will not lay waste to [this city] and I will not destroy [the inheritance of your children]."**

**Joab answered her, saying, "You are mistaken about me—I will not completely destroy this city or the inheritance of your children in this land.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Joab answering said: God forbid, God forbid that I should, I do not throw down, nor destroy.
Masoretic Text (Hebrew)	And so answers Joab and so he says, "Far be it to me if I swallow up and if I destroy.
Peshitta (Syriac)	And Joab answered and said <u>to her</u> , Far be it from me that I should swallow up or destroy.
Septuagint (Greek)	And Joab answered and said, Far be it, far be it from me, that I should ruin or destroy.

Significant differences: The Peshitta adds the words *to her*. The rest of the verse is consistent in all the translations.

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

Common English Bible	Joab answered, "I would never, ever annihilate or destroy such a thing!
Contemporary English V.	Joab answered, "No, no! I'm not trying to wipe you out or destroy your town!
Easy English	Joab replied, "No, I really do not want to ruin or to destroy your city.
Easy-to-Read Version	Joab answered, "Hey, I don't want to destroy anything! I don't want to ruin your town.
Good News Bible (TEV)	"Never!" Joab answered. "I will never ruin or destroy your city!
<i>The Message</i>	Joab protested, "Believe me, you've got me all wrong. I'm not here to hurt anyone or destroy anything--not on your life!
New Century Version	Joab answered, "I would prefer not to destroy or ruin anything!

<sup>102</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:18.

New Living Translation      And Joab replied, "Believe me, I don't want to devour or destroy your town!  
The Voice      **Joab:** I'm certainly not here to destroy the city.

### Partially literal and partially paraphrased translations:

American English Bible      And Joab replied: 'Be kind and friendly with me or I'll not only sink it, I'll totally destroy it!  
Christian Community Bible      Joab answered, "By no means do I want to destroy it!  
*God's Word™*      Joab answered, "That's unthinkable! I don't wish to swallow it up or destroy it.  
New Advent (Knox) Bible      Never that, never that, Joab answered; ruin and destruction are not for me.  
New American Bible (2002)      Joab answered, "Not at all, not at all! I do not wish to destroy or to ruin anything.  
New American Bible (2011)      Joab answered, "Not at all, not at all! I do not wish to swallow or batter anything.  
NIRV      "I would never do anything like that!" Joab said. "I would never swallow up or destroy what belongs to the LORD!  
New Jerusalem Bible      'The last thing I want to do', said Joab, 'is either to devour or to destroy.  
New Simplified Bible      Joab answered: »That is unthinkable! I do not wish to swallow it up or destroy it.

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

Ancient Roots Translinear      Joab answered and said, "||Never|| by me if I devour and if I destroy.  
Bible in Basic English      And Joab, answering her, said, Far, far be it from me to be a cause of death or destruction;...  
The Expanded Bible      Joab answered, "I would prefer not to ·destroy [ˌdevour; swallow up] or ruin anything!  
Ferar-Fenton Bible      But J'oab answered and said to her, "It would be a terror at night to me if I should destroy or desolate it.  
HCSB      Joab protested: "Never! I do not want to destroy!  
NET Bible®      Joab answered, "Get serious [Heb "Far be it, far be it from me." The expression is clearly emphatic, as may be seen in part by the repetition. P. K. McCarter, however, understands it to be coarser than the translation adopted here. He renders it as "I'll be damned if." (II Samuel [AB], 426, 429), which (while it is not a literal translation) may not be too far removed from the way a soldier might have expressed himself.!] I don't want to swallow up or destroy anything!

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      Yo'av answered, "Heaven forbid! Heaven forbid that I should swallow or destroy anything!  
Orthodox Jewish Bible      And Yoav answered and said, Chalilah (far be it), chalilah from me, that I should swallow up or destroy.

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

*Emphasized Bible*      Then answered Joab and said,—Far be it! far be it from me! I will neither swallow up nor lay waste.  
Green's Literal Translation      And Joab answered and said, Far be it! Far be it from me that I should swallow up or destroy.  
Kretzmann's Commentary      And Joab, struck by the sensibility of the argument, answered and said, Far be it, far be it from me that I should swallow up or destroy, in a ruthless and senseless manner.  
Young's Updated LT      And Joab answers and says, "Far be it—far be it from me; I do not swallow up nor destroy.

**The gist of this verse:**      Joab gives his word that he does not want to destroy her city.

## 2Samuel 20:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

**Translation:** *Joab answered [her], saying,...* The partial repetition, that Joab *answers and says* means that he has given serious thought to what this woman is saying. He is not just talking off the top of his head.

## 2Samuel 20:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlîylâh (חַלְיִלָּה) [pronounced <i>khaw-LEE-law</i> ]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection; with the hê locale	Strong's #2486 BDB #321

Châlîylâh might be updated to *no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.*

Owen calls this a hê locale. 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*.

I do not know why this would not be a volutative hê (except those are found at the end of verbs). The hê at the end is called a volutative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
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## 2Samuel 20:20b

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
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> <sup>103</sup>			
bâlaʿ (בָּלַע) [pronounced baw-LAHG]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #1104 BDB #118
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
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> <sup>104</sup>			
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #7843 BDB #1007

**Translation:**...“You’re mistaken about me—I will not lay waste to [this city] and I will not destroy [the inheritance of your children]. In the translation above, I took a few liberties. I went with the most colloquial understanding of the first word, and it better helps us to understand what Joab is saying.

Then, Joab takes an oath, which means that he will *not* do the things which he names. He says he will not *swallow up* and he will not *destroy*. I have added that which Joab is saying that he will not destroy. He does not have to repeat what the woman has said to him. She does not want her city swallowed up; Joab says, “I will not swallow up.” Of course, he means *her city*. She asks that he not destroy the inheritance of God promised to all Israelites, and he says, “I will not destroy.” So he is saying, he will not destroy *that inheritance*.

You will note at this point, Joab is somewhat more expressive. When he and the woman first began speaking, Joab spoke in one and two word sentences.

<sup>103</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

<sup>104</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

Jamieson, Fausset and Brown: *The answer of Joab gives reveals the the character of a veteran who is a patriot at heart, who, on securing the author of this insurrection, was ready to put a stop to further bloodshed and release the peaceable inhabitants from all molestation.*<sup>105</sup>

Joab's response is remarkable. He has begun this battle with building up great mounds of earth and rock before this city, with the intent of tearing it down and possibly killing everyone inside. But here he says, essentially, "This is not what I want to do. I do not want to destroy your city or your inheritance in Israel." This does not mean that Joab is going to suddenly stop what he is doing and take this no further. He is going to make it perfectly clear why he is there and what he intends to do.

Realize that this takes a great deal of patience on the part of Joab. He is taking this woman seriously. He does not see her as someone from Code Pink who is always upset about war and soldiers, but he takes her concern seriously. Joab is also a realist. Not killing all these people would be his preference. Joab is a professional soldier; he is not blood-thirsty.

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As in the previous chapter, there are some verse and chapter divisions which were not good. The next verse should be divided into two verses; or the first part placed with the verse we just covered.

Joab's job and Joab's mission is not to destroy this city in which she lives. He explains to her what he is after.

**Not so the word, for a man from [the] hill country of Ephraim—Sheba ben Bichri his name—has lifted his hand in the king; in David. Give him to alone and let me depart from among the city."**

2Samuel  
20:21a–d

**Such [is] not the case, for a man from the hill country of Ephraim—whose name is Sheba ben Bichri—has rebelled [lit., *lifted his hand*] against the king—against David. Deliver him alone over [to me], and I will depart from the city."**

**Such is not the case. The problem is, Sheba ben Bichri, a man from the hill country, has rebelled against David the king. If you are can deliver just this one man over to me, then I will depart from your city."**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, has lifted up his hand against king David: deliver him only, and we will depart from the city.
Masoretic Text (Hebrew)	Not so the word, for a man from [the] hill country of Ephraim—Sheba ben Bichri his name—has lifted his hand in the king; in David. Give him to alone and let me depart from among the city."
Peshitta (Syriac)	The matter is not so; but a man of mount Ephraim, Shamo, the son of Bichri by name, has lifted up his hand against King David; deliver him alive to me and I will depart from the city.
Septuagint (Greek)	Is not the case thus, that a man of Mount Ephraim, Sheba, son of Bichri by name, has even lifted up his hand against King David? Give him only to me, and I will depart from the city.
Significant differences:	<i>Mount</i> and <i>the hill country of</i> are translations of the same word.

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<sup>105</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:20 (heavily edited).

The words *king* and *David* are separated in the Hebrew text. It is not clear whether this is true of the Latin, Greek or Syriac.

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

Common English Bible	That's not the issue. A man named Sheba, Bichri's son, who is from the Ephraim highlands, has rebelled against King David. Just hand him over, and I'll leave the city alone."
Contemporary English V.	That's not it at all. There's a man in your town from the hill country of Ephraim. His name is Sheba, and he is the leader of a rebellion against King David. Turn him over to me, and we will leave your town alone."
Easy English	That is not my plan. But there is a man called Sheba. He is the son of Bicri. He comes from the mountains in the region of Ephraim. He now opposes King David. If you hand over Sheba to me, I will leave your city.'
Good News Bible (TEV)	That is not our plan. A man named Sheba son of Bikri, who is from the hill country of Ephraim, started a rebellion against King David. Hand over this one man, and I will withdraw from the city."
<i>The Message</i>	But a man from the hill country of Ephraim, Sheba son of Bicri by name, revolted against King David; hand him over, him only, and we'll get out of here."
New Century Version	That is not what I want. But there is a man here from the mountains of Ephraim, who is named Sheba son of Bicri. He has turned against King David. If you bring him to me, I will leave the city alone."
New Living Translation	That's not my purpose. All I want is a man named Sheba son of Bicri from the hill country of Ephraim, who has revolted against King David. If you hand over this one man to me, I will leave the town in peace."
The Voice	That's the last thing I want to do! But <i>we are pursuing</i> a man from the hill country of Ephraim: Sheba, Bichri's son, who has raised up a rebellion against David the king. If you will hand him over to us, then we will <i>lift the siege and go home</i> .

### Partially literal and partially paraphrased translations:

American English Bible	For, isn't this the place where a man from the hills of Ephraim called <i>the son of BoChori</i> is staying. he who lifted his hand against King David? Hand him over to me personally, and I'll leave your city.'
Christian Community Bible	"By no means do I want to destroy it! But a man from the hill country of Ephraim, named Sheba, son of Bichri, has rebelled against king David. Only surrender him and I will withdraw from the city." A portion of v. 20 is added for context.
New Advent (Knox) Bible	The case stands otherwise; there is one Seba, son of Bochri, from the hill-country of Ephraim, that is in rebellion against king David; hand that one man over, and we will raise the siege.
New American Bible (2011)	That is not the case at all. A man from the hill country of Ephraim, whose name is Sheba, son of Bichri, has rebelled against King David. Give him up, just him, and I will withdraw from the city."
NIRV	That isn't what I have in mind at all. There's a man named Sheba, the son of Bicri, in your city. He's from the hill country of Ephraim. He's trying to kill King David. Hand that man over to me. Then I'll pull my men back from your city."
New Jerusalem Bible	This is not the issue; a man from the highlands of Ephraim, called Sheba son of Bichri, has revolted against the king, against David. Hand that one man over and I will raise the siege of the town.'
New Simplified Bible	»That is not so. A man from the mountains of Ephraim by the name of Sheba son of Bichri has rebelled against King David. Give him to me and I will withdraw from the city.«

Revised English Bible That is not our aim; but a man from the hill-country of Ephraim named Sheba son of Bichri has raised a revolt against King David. Surrender this one man, and I shall retire from the city.'

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

Ancient Roots Translinear The word *is* not so. But a man of the mountains of Ephraim, Sheba the son of Bichri by name, lifted his hand to King David: Give him alone, and I *will* go from the city."

Bible in Basic English Not so: but a man of the hill-country of Ephraim, Sheba, son of Bichri, by name, has taken up arms against the king, against David: give up this man only, and I will go away from the town.

The Expanded Bible That is not what I want [the case]. But there is a man here from the mountains [hill country] of Ephraim, who is named Sheba son of Bicri. He has turned [lifted his hand] against King David. If you bring him to me [hand him over], I will leave the city alone."

Ferar-Fenton Bible Do not say so! But a man from Mount Ephraim, named Sheba-ben-Bikri, has raised his hand against King David. Only give him to me, and I will leave the town."

NET Bible® That's not the way things are. There is a man from the hill country of Ephraim named Sheba son of Bicri. He has rebelled [Heb "lifted his hand."] against King David. Give me just this one man, and I will leave the city."

New Heart English Bible The matter is not so. But a man of the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, even against David. Deliver him only, and I will depart from the city."

NIV – UK A man named Sheba son of Bikri, from the hill country of Ephraim, has lifted up his hand against the king, against David. Hand over this one man, and I'll withdraw from the city.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible That's not how it is. Rather, a man from the hills of Efrayim, Sheva the son of Bikhri, has raised his hand against the king, against David. Just turn him over to me, and I will leave the city."

exeGesés companion Bible ...the word is not thus:  
but a man of mount Ephrayim  
Sheba the son of Bichri by name  
lifts his hand against the sovereign - against David:  
give him only, and I go from the city.

Orthodox Jewish Bible The matter is not so; but an ish of har Ephrayim, Sheva Ben Bichri shmo, hath lifted up his yad against HaMelech, even against Dovid; hand over him only, and I will depart from the Ir.

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

Concordant Literal Version The matter [is] not so; for a man of the hill-country of Ephraim--Sheba son of Bichri his name--has lifted up his hand against the king, against David; give you up him by himself, and I go away from the city.'

*Emphasized Bible* Not so, is the matter! but, a man of the hill country of Ephraim, Sheba son of Bichri, his name, hath lifted up his hand against the king, even against David, give up him alone, and I will depart from the city.

English Standard Version That is not true. But a man of the hill country of Ephraim, called Sheba the son of Bichri, has lifted up his hand against King David. Give up him alone, and I will withdraw from the city."

The Geneva Bible The matter [Hearing his fault, he gave in to reason, and required only he that was instigator of the treason. ] [is] not so: but a man of mount Ephraim, Sheba the son



of Bichri by name, hath lifted up his hand against the king, [even] against David: deliver him only, and I will depart from the city.

Green’s Literal Translation

The case *is* not such. For a man of the hills of Ephraim, Sheba the son of Bichri is his name, has lifted up his hand against the king, against David. If you will give him up by himself, then I will go away from the city.

Kretzmann’s Commentary

The matter is not so, he had no intention of being willfully cruel; but a man of Mount Ephraim, Sheba, the son of Bichri, by name, hath lifted up his hand against the king, even against David; deliver him only, and I will depart from the city.

NASB

Such is not the case. But a man from the hill country [Josh 24:33] of Ephraim, Sheba [2 Sam 20:2] the son of Bichri by name, has lifted up his hand against King David. Only hand him over, and I will depart from the city."

World English Bible

The matter is not so: but a man of the hill-country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, even against David; deliver him only, and I will depart from the city.

Young’s Updated LT

The matter is not so; for a man of the hill-country of Ephraim—Sheba son of Bichri his name—has lifted up his hand against the king, against David; give you [all] up him by himself, and I go away from the city."

**The gist of this verse:**

Joab says that he would be satisfied to get Sheba out of there alone. With that, he would leave.

**2Samuel 20:21a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lô' (לוֹ' or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

Literally, this means *[This is] not therefore the word*. Translators of 2Sam. 20:21 have translated it: *the matter [is] not so* (WEB, Young); *such is not the case* (NASB); *that is not true* (ESV); *that’s not how it is* (Complete Jewish Bible); *that’s not the way things are* (NET Bible); *that is not what I want* (Emphasized Bible, NCV); *that is not the (my, our) plan* (Easy English, GNB).

**Translation:** *Such [is] not the case,...* The woman has claimed that Joab is willing to destroy their entire city, and Joab protests that is simply not the case. There are ways of dealing with this, without the destruction of Abel.

In the previous verse, Joab took an oath that he did not want to destroy this city. Here he tells the woman that her impression of him is wrong. And he will tell what he is after.

I think that it is reasonable to assume that Joab never had any thought of stopping the assault. It is only because he has been contact by this woman from inside the city walls that he is willing to stop and have this interchange.

## 2Samuel 20:21b

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
ʾîysh (איש) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
har (רה) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
ʾEph <sup>e</sup> rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i> ]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
Sheba <sup>c</sup> (עֵבֶשׁ) [pronounced <i>SHEH-bahg</i> ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּיכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114
shêm (שָׁמָ) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027

**Translation:** ...for a man from the hill country of Ephraim—whose name is Sheba ben Bichri—... Joab explains the problem, which must be known to the woman to some degree. She has to have put all of this together. A rabble rouser comes to her city and begins rabble rousing; and Joab comes and attacks the city. So, she already knows about Sheba. But Joab has to lay out the whole thing to her.

We know that Sheba was a Benjamite, but here he is said to be from the hill country of Ephraim. This simply tells us that Sheba moved into the Ephraim area. So there is no contradiction here.

Joab is going to proceed here as if this woman does not know exactly what is going on—as if she looked outside her window one day, and saw that her city was under attack. This is surely not the case, and Joab realizes that it is not the case—but he is going to cover the basic points for her.

Stop for a moment, and think of how the inexperienced Amasa might have handled this situation. He may have taken the woman out of the city and held her hostage or tortured her for information or used this opening<sup>106</sup> she is possibly providing in order to invade the city.

<sup>106</sup> I think it is most likely, however, that this woman is in a safe area—perhaps speaking to David from a window on the wall.

## 2Samuel 20:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
<i>Lifted his hand against</i> could be understood to mean <i>rebelled against, revolted against, defied, turned against, opposes</i> .			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...has rebelled [lit., *lifted his hand*] against the king—against David. This is a man who has rebelled against the king. Revolution cannot be tolerated.

Notice that Joab says that Sheba rebelled against the king, and then adds, *against David*. It is not impossible for some people to not realize that David is king again. So, he covers this ground.

Gill rephrases the words of Joab: [*Listen, this man*] is in rebellion against the king, even so great and good a king as David; he has lifted up his hand, and blown a trumpet to draw off men from David, and after himself; he has committed acts of hostility and treason; he has drawn his sword, and raised an insurrection and rebellion in the nation.<sup>107</sup>

## 2Samuel 20:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5414 BDB #678

All of the BDB meanings for the Qal stem of nâthan are as follows: 1) *to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute*.

<sup>107</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:21.

## 2Samuel 20:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
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
bad (בַּד) [pronounced <i>bahd</i> ]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person singular, Qal imperfect with the voluntative hê	Strong's #1980 (and #3212) BDB #229
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> .			
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
ʾîyr (עִיר) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

**Translation:** *Deliver him alone over [to me], and I will depart from the city.* *Deliver over* is a masculine plural imperative, meaning that Joab does not expect this woman alone to go in there and get Sheba and bring him out. Joab recognizes that she has to have others on her side. So, if those of the city reject Sheba and bring him out, that would end Joab's siege.

Since Joab has given the essential background, he now tells the woman what is required. "I need Sheba brought out to me—that's it. I don't need the second in command or anyone else."

Matthew Henry rephrases this: "Our quarrel is not with your city; we would hazard our lives for its protection. Our quarrel is only with the traitor that is harboured among you; deliver him up, and we have done."<sup>108</sup>

<sup>108</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 20:14–22.

And then Matthew Henry says: *The single condition of peace is the surrender of the traitor.*<sup>109</sup> He then makes an analogy, which I will change slightly and surmise: the conditions of peace which God offers us is the surrender of our traitor, the sin nature, which lives within us.

David, by sending Joab with his army to the city of Abel, was simply preserving law and order in his country. This is what a king does. This woman can see no fault in this action.

**Application:** I, like about half of the country, do not like my current president (Barack Obama). But now and again, he does something which is consistent with his office, and this is something which I should appreciate and respect, despite the fact that most of what he does is evil and/or self-serving.

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**And so says the woman unto Joab, “Listen, his head will be thrown over the wall.”**      2Samuel 20:21e–f      **The woman then said to Joab, “Listen, his head will be thrown over the wall to you.”**

**The woman then said to Joab, “Listen, his head will be thrown over the wall to you.”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the woman said to Joab: Behold his head shall be thrown to thee from the wall.
Masoretic Text (Hebrew)	And so says the woman unto Joab, “Listen, his head thrown unto you over the wall.”
Peshitta (Syriac)	And the woman said to Joab, Now his head shall be thrown to you over the wall.
Septuagint (Greek)	And the woman said to Joab, Behold, his head shall be thrown to you over the wall.

Significant differences:      None.

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

Contemporary English V.	The woman told Joab, "We will throw his head over the wall."
Easy English	The woman replied, 'We agree. We will throw his head over the wall to you.'
<i>The Message</i>	The woman told Joab, "Sounds good. His head will be tossed to you from the wall."
New Life Bible	And the woman said to Joab, "See, his head will be thrown to you over the wall."
New Living Translation	"All right," the woman replied, "we will throw his head over the wall to you."
The Voice	<b>Woman:</b> Then stay alert—we'll throw his head over the wall to you.

#### Partially literal and partially paraphrased translations:

American English Bible	And the woman said to Joab: 'Look! I'll toss his head to you over the wall.'
Beck's American Translation	"his head will be thrown out to you through a hole in the wall," the woman told Joab.
New Advent (Knox) Bible	Wait then, said the woman; his head shall be thrown down to thee from the wall.
New American Bible (2011)	Then the woman said to Joab, "His head shall be thrown to you across the wall."
NIRV	The woman said to Joab, "We'll throw his head down to you from the wall."
New Jerusalem Bible	'Very well,' the woman said to Joab, 'his head will be thrown over the wall to you.'
New Simplified Bible	The woman told Joab: »Watch, for his head will be thrown to you from the wall.«

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

Ancient Roots Translinear Bible in Basic English	The woman said to Joab, "We will cast his head at you through the rampart here." And the woman said to Joab, His head will be dropped over the wall to you.
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<sup>109</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 20:14–22.

The Expanded Bible  
 Ferar-Fenton Bible  
 NET Bible®

The woman said to Joab, "His head will be thrown over the wall to you."  
 The woman therefore, answered "Then I will fling you his head over the wall."  
 The woman said to Joab, "This very minute [Heb "Look!"] his head will be thrown over the wall to you!"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible  
 exeGeses companion Bible  
 Orthodox Jewish Bible

The woman said to Yo'av, "All right, his head will be thrown to you over the wall."  
 And the woman says to Yah Ab,  
 Behold, his head - thrown to you through the wall.  
 And the woman said unto Yoav, Hinei, his rosh shall be thrown to thee from the chomah.

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

Emphasized Bible  
 English Standard Version  
 Green's Literal Translation  
 Kretzmann's Commentary  
 New King James Version  
 Updated Bible Version 2.11  
 Young's Updated LT

And the woman said unto Joab, Lo! his head, shall be cast unto thee, through the wall.  
 And the woman said to Joab, "Behold, his head shall be thrown to you over the wall."  
 And the woman said to Joab, Behold, his head will be thrown over the wall to you.  
 And the woman said unto Joab, Behold, his head shall be thrown to-thee over the wall, or "through the wall," through one of the openings or loopholes.  
 So the woman said to Joab, "Watch, his head will be thrown to you over the wall."  
 And the woman said to Joab, Look, his head will be thrown to you over the wall.  
 And the woman says unto Joab, "Lo, his head is cast unto you over the wall."

**The gist of this verse:** The woman offers up Sheba's head.

2Samuel 20:21e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the definite article	Strong's #802 BDB #61
'el (אל) [pronounced eh]	unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôw'âb (יואב) [pronounced YOH-aw <sup>b</sup> v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** *The woman then said to Joab,...* Interestingly enough, when the woman first addressed Joab, we had the *lâmed* preposition, which indicates in the direction that she spoke, but that she was not speaking with any great sense of respect. However, at this point, she is speaking respectfully to Joab. This suggests that, at the first, she did not expect Joab to be a reasonable man. She figured him for just a blood-thirsty soldier who killed for the fun of killing. His answer indicates that he is a thoughtful man who did not want to cause undo harm if possible. So she affords him more respect than she did at the first.

## 2Samuel 20:21f

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
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p>			
<p>When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated <i>I see, he sees</i>.</p>			
rô'sh (שָׂרָא אוֹ שָׂרָא) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910
shâlak <sup>e</sup> (לָשַׁךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to be thrown, to be cast, to be flung, to be cast away; to be rejected; to be cast down, to be overthrown</i>	Hophal participle	Strong's #7993 BDB #1020
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
ba'ad (בְּאֵד) [pronounced <i>BAH-âd</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126

Although BDB lists this word only as a preposition, Owen lists it as a substantive construct in Job 2:4 and as two prepositions in 2Sam. 20:21.

## 2Samuel 20:21f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Even though ba'ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means <i>through, out through</i> (lit., <i>away from</i>) a window, etc. With verbs of shutting, it means to shut <i>behind, after, up or upon</i>. It can be used as follows: to seal <i>up</i>; to hedge <i>about</i>; to fence <i>round about</i>. It has metaphorical uses: <i>on behalf of, for the sake of, on account of</i>. This preposition can denote nearness, as in <i>by, near; between [two things]; into, among; pro, for</i> (in the sense of exchanging).</p>			
<p>The meaning here, as associated with a wall, seems to be <i>over [a wall]</i>.</p>			
<p>chôwmâh (חֹמַי) [pronounced <i>khoh-MAW</i>]</p>	<p><i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i></p>	<p>feminine singular noun with the definite article</p>	<p>Strong's #2346 BDB #327</p>

**Translation:** ...“Listen, his head will be thrown over the wall to you.” She promises that Sheba’s head would be thrown over the wall to Joab. This would end the siege of her city.

You will note, this is not what Joab asked for exactly. This woman, thinking on her feet, has determined that the quickest and best end to this revolution is to toss Sheba’s head over the wall to Joab. That would end the revolution immediately. This is a brilliant thought on the part of this woman, and she will save her city through her wisdom.

What she says here is interesting. She does not say, “Let me go inside and discuss this with the others.” She makes a unilateral decision, “Look, we’ll just toss his head out to you—good enough?” She does not have to discuss this with anyone; she essentially is making the call here, and she will sell it to the people inside. She is smart enough to recognize that this will be acceptable to Joab.

Gill writes: *[This woman] knew the fright the inhabitants of the city were in, and how disposed they were to do anything to save their city; she knew what influence she had among them, and how weak Sheba's party was, and therefore could assure Joab that this should be done.*<sup>110</sup>

All of v. 11 reads: *Such [is] not the case, for a man from the hill country of Ephraim—whose name is Sheba ben Bichri—has rebelled [lit., lifted his hand] against the king—against David. Deliver him alone over [to me], and I will depart from the city.” The woman then said to Joab, “Listen, his head will be thrown over the wall to you.”* This is a curious narrative. How much the woman knows about Sheba is unclear—Joab provided all of the basic information, some of which she may have already known. I don’t think that I could go as far as Pulpit Commentary, which said<sup>111</sup> that the citizens there did not know why they were being attacked. I think that events occurred suddenly and then spun quickly out of control, without necessarily a complete consensus of the city. I think that the woman understood who he was and that there was a revolution underway. However, like many revolutions, all it takes is the death of one man or a very few people at the top, and that ends the movement.

Solomon, many decades later, wrote, *[T]here was a small town with few people in it; and a great king came to attack it; he surrounded it and built massive siege-works against it. Now there was found in it a man who was poor but wise, and by his wisdom he saved the city; yet afterwards, nobody remembered that poor man. So, although I say that wisdom is better than strength, nevertheless the poor man's wisdom is despised; nobody pays attention to what he says. A wise man speaking quietly is more worth heeding than the shouts of a ruler commanding fools.*

<sup>110</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:21.

<sup>111</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:21.



Wisdom is better than weapons of war, but a person who makes a mistake can destroy much good. (Eccles. 9:14–18; Complete Jewish Bible) David may have taught this to Solomon, but while thinking of this particular incident.

And so went the woman unto all the people in her wisdom and so they cut off a head of Sheba ben Bichri and so they throw it out unto Joab. He blew in the trumpet and so they dispersed from upon the city, a man to his tents and returned Joab [to] Jerusalem unto the king.

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The women went [and spoke] to all the people in her wisdom. Therefore, they cut off the head of Sheba ben Bichri and threw it [over the wall] to Joab. He then [ordered] the blowing of the trumpet and [his army] dispersed from beside the city, [every] man to his own tent. Then Joab returned [to] Jerusalem and to the king.

The woman went and spoke to the people of Abel, reasoning with them. As a result, they cut off Sheba's head and throw it out over the wall to Joab. Joab then ordered that the trumpets be blown, which was the signal for his army to disperse from the city, each man returning to his own tent. Joab himself returned to Jerusalem and to King David.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	So she went to all the people, <u>and spoke to them wisely</u> : and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: and Joab returned to Jerusalem to the king.
Masoretic Text (Hebrew)	And so went the woman unto all the people in her wisdom and so they cut off a head of Sheba ben Bichri and so they throw it out unto Joab. He blew in the trumpet and so they dispersed from upon the city, a man to his tents and returned Joab [to] Jerusalem unto the king.
Peshitta (Syriac)	Then the woman went to all the people in her wisdom. And they cut off the head of Shamoia, the son of Bichri, and threw it out over the wall to Joab. And <u>Joab</u> blew the trumpet, and they withdrew from the city and departed every man to his tent. And Joab returned to Jerusalem to the king.
Septuagint (Greek)	And the woman went in to all the people, <u>and she spoke to all the city</u> in her wisdom; and they took off the head of Sheba the son of Bichri; and took it away and threw it to Joab. And he blew the trumpet, and the people separated from the city away from him, every man to his tent. And Joab returned to Jerusalem to the king.
Significant differences:	Both the Latin and the Greek add the reasonable phrase <i>and she spoke to all the city (and she spoke to them wisely)</i> . The Greek leaves out <i>in her wisdom</i> . The 3 <sup>rd</sup> sentence in the Syriac has <i>Joab</i> whereas the Hebrew has <i>he</i> (which refers to Joab).

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

Common English Bible	When the woman went to everyone with her wise counsel, they cut off the head of Sheba, Bichri's son, and threw it out to Joab. Then Joab sounded the trumpet, and his troops left the city, returning to their homes. But Joab returned to the king in Jerusalem.
Contemporary English V.	She went to the people of the town and talked them into doing it. They cut off Sheba's head and threw it to Joab. Joab blew a signal on his trumpet, and the soldiers returned to their homes. Joab went back to David in Jerusalem.

Easy English	The woman went to the people of the city and she told them her wise advice. They cut off the head of Sheba, the son of Bicri. They threw it to Joab. So Joab blew a *trumpet. All Joab's men left the city and they returned to their own homes. Joab went back to the king in Jerusalem.
Easy-to-Read Version	Then the woman spoke very wisely to all the people of the city. The people cut off the head of Sheba son of Bicri. Then the people threw Sheba's head over the city wall to Joab.
Good News Bible (TEV)	Then she went to the people of the city with her plan, and they cut off Sheba's head and threw it over the wall to Joab. He blew the trumpet as a signal for his men to leave the city, and they went back home. And Joab returned to Jerusalem to the king.
<i>The Message</i>	The woman presented her strategy to the whole city and they did it: They cut off the head of Sheba son of Bicri and tossed it down to Joab. He then blew a blast on the ram's horn trumpet and the soldiers all went home. Joab returned to the king in Jerusalem.
New Life Bible	Then the woman went to all the people with her plan. And they cut off the head of Sheba the son of Bichri and threw it to Joab. So he sounded the horn and they left the city, every man going to his home. Joab returned to the king at Jerusalem.
The Voice	The wise woman talked to all the people <i>about her plan to save the city</i> . They cut off Sheba's head and threw it <i>over the wall</i> for Joab. Then Joab blew the trumpet to halt his attack. The troops went to their homes, and Joab returned to the king at Jerusalem.

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

American English Bible	So, the woman went to her people and told everyone in the city of her wise plan, and they cut off the head of the son of BoChori and tossed it to JoAb. Then he blew his horn and all his men returned to their tents, and JoAb returned to the king in JeruSalem.
Beck's American Translation	Then the wise woman went to all the people. They cut off the head of Sheba, Bichri's son, and threw it out to Joab. He blew the horn and everyone scattered and withdrew from the city, going home. Joab went back to the king in Jerusalem.
Christian Community Bible	The woman then gathered the inhabitants and spoke to them so persuasively that they beheaded Sheba, son of Bichri, and threw his head out to Joab who then sounded the trumpet for the people to depart from the city. Then everyone went home and Joab himself returned to the king in Jerusalem.
New Advent (Knox) Bible	And with that she went in, and spoke to the defenders in the wisdom that was her craft; whereupon they cut off the head of Seba, son of Bochri, and cast it down to Joab. So he blew his trumpet, and his men raised the siege and went to their tents; Joab himself went back to the king's court at Jerusalem.
New American Bible (2011)	In her wisdom, the woman went to all the people, and they cut off the head of Sheba, son of Bichri, and threw it out to Joab. He then sounded the horn, and they scattered from the city to their own tents, while Joab returned to Jerusalem to the king.
NIRV	Then the woman gave her wise advice to all of the people in the city. They cut off the head of Sheba, the son of Bicri. They threw it down to Joab. So he blew his trumpet. Then his men pulled back from the city. Each of them returned to his home. And Joab went back to the king in Jerusalem.
New Jerusalem Bible	The woman went and spoke to all the people as her wisdom dictated. They cut off the head of Sheba son of Bichri and threw it down to Joab. He had the trumpet sounded and they withdrew from the town and all went home, while Joab himself went back to the king in Jerusalem.

New Simplified Bible She went to the people of the city with her plan. They cut off Sheba's head and threw it over the wall to Joab. He blew the trumpet as a signal for his men to leave the city. They went back home. Joab returned to Jerusalem to the king.

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

Bible in Basic English Then the woman in her wisdom had talk with all the town. And they had Sheba's head cut off and sent out to Joab. And he had the horn sounded, and sent them all away from the town, every man to his tent. And Joab went back to Jerusalem to the king.

The Expanded Bible Then the woman spoke very wisely to all the people of the city. They cut off the head of Sheba son of Bicri and threw it over the wall to Joab. So he blew the trumpet [ram's horn], and the army left the city. Every man returned home [to his tent], and Joab went back to the king in Jerusalem.

Ferar-Fenton Bible The woman therefore went to some of the soldiers on the wall, and they cut off the head of Sheba-ben-Bikri, and flung it to Joab, who blew a trumpet and they retired home the city, each to his tent, and Yoab returned to Jerusalem to the king.

NET Bible® Then the woman went to all the people with her wise advice and they cut off Sheba's head and threw it out to Joab. Joab [Heb "he"; the referent (Joab) has been specified in the translation for clarity.] blew the trumpet, and his men [Heb "they"; the referent (Joab's men) has been specified in the translation for clarity.] dispersed from the city, each going to his own home [Heb "his tents."]. Joab returned to the king in Jerusalem.

NIV, ©2011 Then the woman went to all the people with her wise advice [Ecc 9:13], and they cut off the head of Sheba son of Bikri and threw it to Joab. So he sounded the trumpet, and his men dispersed from the city, each returning to his home. And Joab went back to the king in Jerusalem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the woman went to all the people with her wise plan. They cut off the head of Sheva the son of Bikhri and threw it out to Yo'av. So he sounded the shofar, and they left the city, sending each man to his tent; while Yo'av returned to the king in Yerushalayim.

Orthodox Jewish Bible Then the isha went unto kol haAm in her chochmah. And they cut off the rosh of Sheva Ben Bichri, and threw it out to Yoav. And he blew a shofar, and they retired from the city, every ish to his ohel. And Yoav returned to Yerushalayim unto HaMelech.

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

*The Amplified Bible* Then the woman in her wisdom went to all the people. And they cut off the head of Sheba son of Bichri and cast it down to Joab. So he blew the trumpet, and they retired from the city, every man to his own home. And Joab returned to Jerusalem to the king. Eccl. 9:13-16.

Concordant Literal Version And the woman comes unto all the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast [it] unto Joab, and he blows with a trumpet, and they are scattered from the city, each to his tents, and Joab has turned back to Jerusalem unto the king.

Context Group Version Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and threw it out to Joab. And he blew the shofar, and they were dispersed from the city, every man to his tent. And Joab returned to Jerusalem to the king.

English Standard Version	Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri and threw it out to Joab. So he blew the trumpet, and they dispersed from the city, every man to his home. And Joab returned to Jerusalem to the king.
Green's Literal Translation	And the woman came to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri and threw <i>it</i> to Joab. And he blew the ram's horn, and they were dispersed from the city, each man to his tents. And Joab went back to Jerusalem to the king.
Kretzmann's Commentary	Then the woman went unto all the people, the citizens of Abel, in her wisdom, laying the proposition of Joab before them, which she persuaded them to accept. And they cut off the head of Sheba, the son of Bichri, and cast it out to Joab. And he, his purpose having been attained, blew a trumpet, and they retired from the city, every man to his tent. The return march was begun at once. And Joab returned to Jerusalem unto the king.
NASB	Then the woman wisely [2 Sam 20:16; Eccl 9:13-16] came to all the people. And they cut off the head of Sheba the son of Bichri and threw it to Joab. So he blew the trumpet [2 Sam 20:1], and they were dispersed from the city, each to his tent. Joab also returned to the king at Jerusalem.
New King James Version	Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw it out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.
World English Bible	Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast [it] out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.
Young's Updated LT	And the woman comes unto all the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast it unto Joab, and he blows with a trumpet, and they are scattered from the city, each to his tents, and Joab has turned back to Jerusalem unto the king.
<b>The gist of this verse:</b>	The people in Abel agree with this woman to take Sheba's head and to throw it over the wall to Joab.

### 2Samuel 20:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּו) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> feminine singular, Qal imperfect	Strong's #935 BDB #97
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## 2Samuel 20:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [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
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
châk <sup>e</sup> mâh (חָכְמָה) [pronounced khawk <sup>e</sup> -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2451 BDB #315

The Greek and Latin leave out *in her wisdom*. The Greek adds the reasonable phrase *and she spoke to all the city*; the Latin adds the phrase *and she spoke to them wisely*. Without even knowing this, I added words to that effect to this verse in the nearly literal translation.

**Translation:** *The women went [and spoke] to all the people in her wisdom.* It is reasonable to suppose that this woman did not do all of this on her own. There were probably important heads of the city backing her when she came out to speak to Joab. When she goes back into the city, she probably speaks with a number of people and she convinces them to take this course of action.

This portion of v. 22 suggests that she needed to do some convincing. She spoke to all the people, it says; but these are probably all of the elders of the city. We do not know how all of this came to pass. Sheba shows up with his revolutionary army and takes over. Some people are in favor of this; and no one looks to up and oppose him. He is probably an imposing figure and the army with him caused those who were leery of him to simply keep their mouths shut. However, the situation now looks dire with Joab besieging their city; and now it looks as if the entire city would be destroyed and possibly all the people.

It says that she spoke to all the people in her wisdom. This suggests that she still had some convincing to do. This is not hard to understand. Sheba and his army have taken over, and the people who did not approve of this did not have the nerve to complain. Meanwhile, Joab's army would be pounding against the wall.

The emphasis is not upon what she says, but upon the fact that this woman is clearly wise. Joab perceived this of the woman after a relatively short conversation with her. There is no indication that he had contact with her again at any point. But, in these short minutes that he spent with her, this was his conclusion. Realize that, God does not make the words of this narrative magically appear on some scroll or parchment or tablet, but an actual person records the events which take place in Scripture. Now, the fact that this is recorded in the Bible tells us that this woman truly is wise, as God the Holy Spirit is the co-Author of Scripture. So when we are told something about a person, we may assume that such a description is accurate.

Although we do not know much about what happens on the inside of the Abel city walls, we certainly could reasonably conclude that, had it not been for the wisdom of this one woman, it is possible that every person of this city might have been killed by Joab, in order to put down the Shebean revolution. Eccles. 7:19 tells us: [Wisdom](#)

is a strength to the wise man more than ten rulers who are in a city. If you have every observed a **city council**,<sup>112</sup> this ought to be a self-evident statement.

This doctrine is apropos because this woman is identified as wise. It is likely that most everyone inside the city walls are in a panicked state and do not know what to do; and this woman says, "Look, I'll just go out and talk to Joab and see what we can work out." It is obvious that this woman is flexible and she is able to think outside the box.

make sure to include Ecc. 9:16 9:18, Ecc. 7:19; Prov. 21:22, Prov. 24:5

## The Doctrine of Wisdom

1. Introduction & Definition
  - 1) English Vocabulary
    - (1) Accumulated philosophic or scientific learning: knowledge.
    - (2) The ability to discern inner qualities and relationships: insight.
    - (3) Having good sense: judgment.
    - (4) The ability to discern truth from error.
  - 2) Hebrew
    - (1) chakam חָכָם #2449: v. to be wise, become wise, act wisely. Used 27x.
    - (2) chakam חָכָם #2450: adj. wise, shrewd. Used 109x.
    - (3) chokmah חָכְמָה #2451: n. wisdom, skill. Used 145x. (#2452 Aram. 8x)
    - (4) biyn בִּיַּן #995: v. to discern, understand, consider. Used 170x.
    - (5) biynah בִּינָה #998: n. understanding, discernment. Used 32x.
  - 3) Greek
    - (1) Sophia σοφία #4678: n. wisdom. Used 51x. (28 by Paul)
    - (2) Sophos σοφός #4680: adj. wise. Used 22x. (18 by Paul)
2. God is intimately associated with wisdom from the beginning.
  - 1) Jesus Christ is called the *Word*, which is with God and is God, in John 1:1–3, 14. The *word* os often associated with wisdom.
  - 2) The inspired Word of God is the Bible.
  - 3) When God created man and restored the earth, He did it with great wisdom.
  - 4) Prov. 8:22–30 [that which is speaking is the personification of wisdom] **"The LORD possessed me [= wisdom] in the beginning of His way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth. When He established the clouds above; when He strengthened the fountains of the deep. When He gave to the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth. Then I was by Him, as one brought up with Him: and I was daily his delight, rejoicing always before Him."**
3. Wisdom, in the Bible, is a good thing, which ought to be pursued.
  - 1) God praised Solomon because he requested to be filled with knowledge and wisdom. 2Chron. 1:10–11
  - 2) Prov. 1:7 **The fear of Jehovah is the beginning of knowledge, but fools despise wisdom and instruction.**
  - 3) It is God Who gives wisdom and understanding. Prov. 2:6
  - 4) As believers in Jesus Christ, we are mandated to grow in grace and knowledge of our Lord Jesus Christ. 2Peter 3:18a **But grow in the grace and knowledge of our Lord and Savior Jesus Christ.** See also Col. 1:9
4. There is human wisdom and there is divine wisdom.

<sup>112</sup> Yes, I know that is an extreme example.

## The Doctrine of Wisdom

- 1) Wisdom then in Ecclesiastes is often used to mean intelligence or skill. But it is not highly regarded by the writer Solomon; even though God had made him the wisest man in the world. Notice what Solomon has written **In much wisdom is much grief: and he that increases knowledge increases sorrow.** Eccles. 1:18
  - 2) In Job, Proverbs and Psalms Chakmah is used more often than not to describe wisdom in the sense of knowing and respecting God. Wisdom in this sense serves as an insular to sorrow.
  - 3) Doctrine is used synonymously in this categorical study with wisdom. The truly wise one, as we will see is promised blessing and true wisdom facilitates recovery from sorrow when the details of life turn south. A mature believer will demonstrate capacity for life because his thinking will be based on the principles found in the Word of God.
  - 4) We find the word *wisdom* being used throughout the book of Job, but it is not until Job 28 where wisdom and understanding are related directly to divine viewpoint. Job 28:28 provides a very early definition of wisdom, **"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."**
  - 5) It is in this sense that the word *wisdom* is used in the book of Proverbs. Pro 1:7 **The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction.** Pro 9:10 **The fear of the LORD is the beginning of wisdom; and the knowledge of the holy one is understanding.**
  - 6) Proverbs is the ultimate wisdom book. In Proverbs chapters, 1-9 wisdom is personified as a righteous woman. This is natural, for wisdom in Hebrew is a feminine noun. The contrast is drawn with the foolish woman, the harlot as opposed to her who is wise. The two are contrasted, one leads to blessing and the other to sin and evil.
  - 7) That opposite of wisdom is not ignorance, but human viewpoint. In Prov. 9:1-18 the contrast is most pointed. Wisdom and the foolish woman give the same call to the passersby. The one calls to the fear of the Lord; the other calls to disdain for the protocol of God. The question is always there? To whom will you answer?
5. Wisdom can be more important than a great army. Illustration 2Sam. 20:14–22
  6. Wisdom and the prophets
    - 1) Isaiah presented the coming Christ as the ultimate King of Wisdom (**Isa. 11:2**).
    - 2) Jeremiah warned about the perverted wisdom that Israel was following (**Jer. 8:8,9**).
    - 3) Ezekiel revealed the wisdom of Satan and how it became corrupted (**Ezek. 28:12,17**).
    - 4) Daniel served Gentile kings in godliness and wisdom (**Dan. 1:4,17,20**).
    - 5) Hosea summarized the way of wisdom for all believers (**Hos. 14:9**).
  7. New Testament Wisdom
    - 1) The Lord Jesus Christ grew, increasing in wisdom as He learned in His humanity (**Lk. 2:40,52**).
    - 2) Wisdom was a characteristic of the first deacons (**Acts 6:3,10**).
    - 3) Paul's Development of Wisdom. [Paul develops the most amount of material pertaining to wisdom in the New Testament. 46 out of 73 occurrences of σοφία & σόφος are used by Paul.]
      - (1) The wisdom of God and the wisdom of the world are vividly contrasted (**1Cor. 1:18–31**).
      - (2) The wisdom of God is revealed by spiritual means (**1Cor. 2:1-16**).
      - (3) The wisdom of God is displayed in this world as foolishness (**1Cor. 3:18-20**).
      - (4) Ephesians teaches that the Church is the recipient of God's manifold wisdom (**Eph. 1:8,17**).
        - i We exhibit that wisdom towards angels (**Eph. 3:10**).
        - ii We exhibit that wisdom towards men (**Eph. 5:15**).
      - (5) Colossians teaches that the wisdom of the Church is in Christ (**Col. 1:9,28; 2:3; 3:16; 4:5**).
    - 4) James is a work of New Testament wisdom literature, along the lines of Proverbs in the OT.
      - (1) If you lack wisdom, go to the Father in prayer (James 1:5).
      - (2) Wisdom is manifest by its deeds (James 3:13).
        - i Cosmic wisdom (James 3:15,16).
        - ii God's wisdom (James 3:17).

Some points were cut and pasted from [http://gracebiblechurchwichita.org/?page\\_id=322](http://gracebiblechurchwichita.org/?page_id=322)  
<http://www.westbankbiblechurch.com/LGMerrittBooks/Wisdom020512.pdf> both accessed February 16, 2014.  
 In the latter link, there is brief exegesis of certain passages in Proverbs which is quite worthwhile.

## Chapter Outline

## Charts, Maps and Short Doctrines

## 2Samuel 20:22b

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
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i> ]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3772 BDB #503
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
Sheba' (עֶבְשׁ) [pronounced <i>SHEH-bahg</i> ]	<i>seven; swearing an oath; transliterated Sheba</i>	proper singular noun/location	Strong's #7652 BDB #989
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Bik <sup>e</sup> rîy (בִּכְרִי) [pronounced <i>bihk-REE</i> ]	<i>youthful; transliterated Bichri, Bikri</i>	masculine singular proper noun	Strong's #1075 BDB #114

**Translation:** *Therefore, they cut off the head of Sheba ben Bichri...* We do not know who got to Sheba ben Bichri, but the previous portion of this verse suggests that there was a consensus. This verse, with the 3<sup>rd</sup> person masculine plural subject for the verb suggests that several were involved at this point. Not all of them would have cut off his head; but there had to be a plan to get to a place where someone could behead him. Was he grabbed and carried off by a group of men? Did someone move up beside him, and suddenly take off his head? We know none of these details. We simply know that much of the elders of the city of Abel involved in decision making were convinced to turn on Sheba.

What this group probably had working in their favor was, Sheba would not have known about this meeting between Joab and the woman; he would not have known about the subsequent meeting between the women and the elders of the city (I have assumed that these are elders with whom she spoke).



## 2Samuel 20:22c

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
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #7993 BDB #1020
'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
Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** ...and threw it [over the wall] to Joab. Again, the verb is the 3<sup>rd</sup> person masculine plural; although it really only takes one person to behead Sheba and one person to throw the head over the wall. This suggests that there was a group effort involved here—a number of people who wanted to see this done.

**Sheba's head being thrown over the wall (graphic)** taken from Wikipedia's article on [Abel-beth-maacah](#); illustration from the [Morgan Bible](#); accessed February 15, 2014.



Whatever it was the Sheba was selling, this city as a whole did not want any part of it.

This suggests that either Joab or a war historian recorded these events. They would not have known anything about what happened inside—what plot was hatched to behead Sheba or any of those details. The historian knew about the meeting which took place, and knew about the head that came flying over the wall. Given the way that all of this is phrased, he understood that there were several people, at least, involved, inside of Abel. But the details of what took place within the city are completely unknown to Joab and/or to the war historian.

## 2Samuel 20:22d

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
tâqa <sup>c</sup> (תָּקַע) [pronounced <i>taw-KAHG<sup>c</sup></i> ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8628 BDB #1075

## 2Samuel 20:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The key to the meaning of this verb is context and the direct object.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
shôwphâr (שׁוֹפָר) (also שׁוֹפָר) [pronounced shoh-FAWR]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051
This phrase comes out of v. 1 of this chapter.			

**Translation:** He then [ordered] the blowing of the trumpet... This may help to explain the chapter division where it is. There was a blowing of the trumpet at the beginning of this chapter and a blowing of a trumpet here. This suggests that this entire chapter might be a chiasmus. When there are phrases which match up at the beginning of a chapter and at the end, such a thing is reasonable to explore. Furthermore, a similar phrase like this at the end and the beginning suggest a literary unit.

## 2Samuel 20:22e

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
pûwts (פּוּצַת) [pronounced poots]	<i>to break, to dash into pieces; to disperse [sometimes, to disperse themselves; to be dispersed], to scatter; to overflow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6327 BDB #806
min (מִן) [pronounced mihn]	<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 gahl]	<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> .			
‘îyr (עִיר) [pronounced geer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
‘îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

## 2Samuel 20:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #168 BDB #13

This phrase (*a man to his tents*) also comes out of the first verse of this chapter.

**Translation:** ...and [his army] dispersed from beside the city, [every] man to his own tent. When Joab blew the trumpet (or had someone blow the trumpet), this was the signal to leave. This is the way that the army as a whole could be told what to do. They all knew the trumpet sounds for attack, retreat, leave, and whatever other tactics had been discussed.

Guzik: *So ended the rebellion of Sheba. Yet the division between Judah and the other eleven tribes of Israel remained. After the death of Solomon there was a civil war that permanently divided the united kingdom into two nations: the southern Kingdom of Judah and the northern Kingdom of Israel.*<sup>113</sup>

## 2Samuel 20:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôw'âb (יְאוֹב) [pronounced YOH-aw <sup>b</sup> v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> 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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>r</sup> oo-shaw-LAH-yim]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
'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 <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

<sup>113</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 20:15–22.

**Translation:** Then Joab returned [to] Jerusalem and to the king. Joab's army came from all over, and they returned to their homes, and Joab returned to Jerusalem and to the king.

We have already discussed whether Joab was busted down to a lower rank, and that is clearly a possibility, given all that happened. What appears to be the case to me is, Joab will return to David, just as if David had sent out Joab specifically in charge of all the troops. Quite obviously, Joab, after killing Amasa, took over leading the troops; and the troops fell in behind him. This much has involved some chutzpah for Joab to walk into David's palace, carrying Sheba's head, saying "The revolution has been quelled; Amasa is dead." We know that Joab has the stones to pull something like this off. Demoted or not, Joab himself restored his place as lead general, and here he walks into David's office as lead general, almost as if nothing has happened. All in all, it is a fascinating dynamic. How can David fault what happened? There was little bloodshed; the city of Abel still stood; the revolution was put down; and here is Sheba's head.

Poole expressed it this way: *Incensed as David must have been at the murder of Amasa following so quickly upon that of Absalom, yet that very act proved Joab's determination, and left the king powerless. He must have felt, too, that Joab was indispensable for the maintenance of peace and order in his dominions, and that he was at the least faithful to himself.*<sup>114</sup>

L. M. Grant writes: *Thus Joab was successful in quelling that revolt of Sheba without any warfare, and he and his men returned to David at Jerusalem. What was David to do? He had demoted Joab in raising Amasa to take his position. Amasa proved inefficient in his first commission. Then Joab murdered Amasa in cold blood, and Joab without David's instruction, took up Amasa's commission and carried it out quickly and efficiently, relieving David of the threat of a broken kingdom. From a practical viewpoint Joab had done well for David's kingdom, but it was the prosperity of the kingdom for which he was zealous, not for the honor of God. David had refused to have Saul killed by his men, but Joab had not hesitated to kill Abner, Absalom and Amasa. David could certainly not approve of this, yet at this time he did nothing about it. Joab took his place again as general over all the army (v.23). Yet later David gave orders to Solomon that Joab must suffer death for his crimes (1Kings 2:5-6). Joab himself provided the occasion for this when he followed Adonijah in his attempt to take David's throne (1Kings 1:5 2:28-34).*<sup>115</sup>

No doubt, David himself had been second-guessing himself during this time. He sent out Amasa to gather the troops to put down this revolt, and Amasa cannot follow a simple timetable. He had 3 days to get an army together; 3 days pass and he has not yet reported to David. And yet here is Joab, standing before David holding Sheba's head by the hair, and what could have been a revolt of greater consequence than that of Absalom, is quickly and quietly put down. So David is thinking about Amasa, and whether or not he made a mistake in promoting him to such a high position; and in comes Joab, revolution ended, Amasa dead. What could David do? Add to this, David's inability to deal in justice with those close to him—and despite all that happened, Joab is still David's faithful nephew.

A chiasm (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasm, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.

The way that these sections line up suggests to us why this was seen as a literary whole.

### Hajime Murai on the Chiasm of 2Samuel 20:1–22

#### How the Verses Match up

#### Basic information from Section

A (2Sam. 20:1-2)

Sheba sounded a horn

<sup>114</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 20:22.

<sup>115</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=20> accessed February 15, 2014.

## Hajime Murai on the Chiasmus of 2Samuel 20:1–22

How the Verses Match up		Basic information from Section
B	(2Sam. 20:3)	The ten concubines remained in confinement
C	(2Sam. 20:4-5)	Amasa didn't return
D	(2Sam. 20:6-7)	Command of David
C'	(2Sam. 20:8-13)	Amasa was killed
B'	(2Sam. 20:14-22a)	The woman in besieged city
A'	(2Sam. 20:22b)	Joab sounded a horn

Chiasmus from [http://www.valdes.titech.ac.jp/~h\\_murai/bible/09\\_Samuel\\_pericope\\_e.html](http://www.valdes.titech.ac.jp/~h_murai/bible/09_Samuel_pericope_e.html) accessed February 2, 2014. A precursory glance here suggests that Murai has done some amazing work in this realm.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The first 2 verses set the reader up for the final 19 verses.

## Luther Seminary Chiasmus

Scripture		Text/Commentary
A	Trumpet blow	v. 1
B	Israel rebels against David	v. 2a
C	Judah remains loyal	v. 2b
X	David's concubines	v. 3
C'	Judah's loyalty	vv. 4–13
B'	Israel's rebellion stopped	vv. 14–22a
A'	Trumpet blow	v. 22b

From the Luther Seminary <http://www.enterthebible.org/resourcelink.aspx?rid=637> accessed February 16, 2014.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Keil and Delitzsch summarize this verse: *She then came to all the people (i.e., the citizens of the town) "with her wisdom," i.e., with the wise counsel which she had given to Joab, and which he had accepted; whereupon the citizens cut off Sheba's head, and threw it out to Joab. Then Joab had a trumpet blown for a retreat, and the men disbanded, while he himself returned to Jerusalem to the king.*<sup>116</sup>

Gill, on this final verse: *and Joab returned unto Jerusalem unto the king; to give him an account of his success, and how the rebellion was crushed; and this gave him courage and boldness to appear before the king, which one would wonder else he should have, when he had killed his general in cold blood, the king had sent out, and without his leave had reassumed his post as general of the army;*

<sup>116</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:22 (slightly edited).

but he was a bold daring man, a man of blood, and hardened in sin, and had power in the army, and over David himself, that he could not do what he would with him, but was obliged to be silent, and overlook things, and even to reestablish him in his office, as appears by what follows.<sup>117</sup>

This would certainly be the proper end to this chapter; but David's cabinet is given next, which logically follows because Joab is said to be over all of David's army.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### David's Cabinet

This appears to be the cabinet which David has at this point in his life, which is about 7 years out from his death. What we do notice is, despite the upheaval of two revolutions, David's cabinet appears to be relatively stable over these 25 or so years.

Keil and Delitzsch write: *The author evidently found the two lists in his sources, and included them both in his work, for the simple reason that they belonged to different periods, as the difference in the names of some of the officers clearly shows, and that they supplemented on another.*<sup>118</sup>

The Pulpit Commentary: *With this list of his chief officers, the narrator closes the history of David's reign; for the remaining four chapters form a kind of appendix.*<sup>119</sup>

**And Joab [was] unto all the army of Israel and Benaiah ben Jehoiada [was] over the Cherethites and over the Pelethites. And Adoram [was] over forced labor and Jehoshaphat ben Ahilud [was] the recorder. And Sheva [was] a scribe and Zadok and Abiathar [were] priests. And also Ira the Jairite was a priest to David.**

2Samuel  
20:23–26

**Joab [was] over [lit., unto] all the army of Israel while Benaiah ben Jehoiada [was] over the Cherethites and the Pelethites. Adoram [was] over forced labor [and tribute]; and Jehoshaphat ben Ahilud [was] the historian [or, record keeper]. Sheva [was] a scribe [or, a secretary]; Zadok and Abiathar [were] priests. Ira the Jairite was a priest to David.**

**Joab was the general over all the army of Israel, under David; and Benaiah (the son of Jehoiada) was in charge of the Cherethites and the Pelethites. Adoram supervised forced labor and the payment of tribute; Jehoshaphat (the son of Ahilud) was the historian [or, record keeper] at this time for the Davidic regime. Sheva was a scribe and Zadok and Abiathar were priests during this time. Ira the Jairite was a priest to David.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

So Joab was over all the army of Israel: and Banaias the son of Joiada was over the Cerethites and Phelethites, But Adoram over the tributes: and Josaphat the son of Ahilud was recorder. And Siva was scribe: and Sadoc and Abiathar, priests. And Ira the Jairite was the priest of David.

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<sup>117</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:22.

<sup>118</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:23–26.

<sup>119</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:23.

Masoretic Text (Hebrew)	And Joab [was] unto all the army of Israel and Benaiah ben Jehoiada [was] over the Cherethites and over the Pelethites. And Adoram [was] over forced labor and Jehoshaphat ben Ahilud [was] the recorder. And Sheva [was] a scribe and Zadok and Abiathar [were] priests. And also Ira the Jairite was a priest to David.
Peshitta (Syriac)	Now Joab was in command of all the army of Israel; and Benaiah the son of Jehoiada was in command of the freedmen and the laborers, And Adoniram was in charge of the tribute, and Jehoshaphat the son of Ahilud was the recorder, And Sheriah was the scribe, and Zadok and Abiathar were the priests. And also Aza of Jathir was a priest to David.
Septuagint (Greek)	And Joab was over all he forces of Israel, and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites. And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was recorder. And Sheva was scribe; and Zadok and Abiathar were the priests. Moreover Ira the Jairite was priest to David.

Significant differences:

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

Common English Bible	<b>David's officials</b> Now Joab was in command of Israel's army; Jehoiada's son Benaiah commanded the Cherethites and the Pelethites; Adoram was in charge of the forced labor; Ahilud's son Jehoshaphat was the recorder; Sheva was secretary; Zadok and Abiathar were priests; and Ira from Jair was also a priest for David.
Contemporary English V.	Joab was the commander of Israel's entire army. Benaiah the son of Jehoiada was in command of David's bodyguard. Adoram was in charge of the slave-labor force. Jehoshaphat the son of Ahilud kept government records. Sheva was the secretary. Zadok and Abiathar were the priests. Ira from Jair was David's priest.
Easy English	<b>David's officers</b> Joab was the leader of the whole army of *Israel. Benaiah, the son of Jehoiada, was the leader of the men from Kereth and Peleth. Adoniram controlled all the men who had to work for the king. Jehoshaphat, the son of Ahilud, was responsible for the records. Sheva wrote the records. Zadok and Abiathar were priests. Ira, who came from the family of Jair, was David's priest.
Easy-to-Read Version	Joab was captain of all the army of Israel. Benaiah son of Jehoiada led the Kerethites and Pelethites. Adoniram led the men who were forced to do hard work. Jehoshaphat son of Ahilud was the historian. Sheva was the secretary. Zadok and Abiathar were the priests. And Ira the Jairite was David's chief servant.
Good News Bible (TEV)	Joab was in command of the army of Israel; Benaiah son of Jehoiada was in charge of David's bodyguards; Adoniram was in charge of the forced labor; Jehoshaphat son of Ahilud was in charge of the records; Sheva was the court secretary; Zadok and Abiathar were the priests, and Ira from the town of Jair was also one of David's priests.
<i>The Message</i>	Joab was again commander of the whole army of Israel. Benaiah son of Jehoiada was over the Kerethites and Pelethites; Adoniram over the work crews; Jehoshaphat son of Ahilud was clerk; Sheva was historian; Zadok and Abiathar were priests; Ira the Jairite was David's chaplain.
New Berkeley Version	Joab, it should be noted, was over all Israel's armed forces; Benaiah son of Jehoiada commanded the Cherethites and the Pelethites; Adonai was in charge of the labor gangs; Jehoshaphat son of Ahilud, was recorder; Sheven was secretary; Zadok and Abiathar were priests; Ira, too from Jair, was chief assistant [The title cohen, usually given to priests, is also applied to David's sons (2Sam. 18:8).] to David. See 1Chron. 27:25–34 for further listings of David's ministers.
New Century Version	Joab was commander of all the army of Israel. Benaiah son of Jehoiada led the Kerethites and Pelethites [These were probably special units of the army that were

responsible for the king's safety, a kind of palace guard]. Adoniram was in charge of the men who were forced to do hard work. Jehoshaphat son of Ahilud was the recorder. Sheba was the royal secretary. Zadok and Abiathar were the priests, and Ira the Jairite was David's priest.

New Life Bible	Now Joab was the captain of the whole army of Israel. Benaiah the son of Jehoiada was captain of the Cherethites and the Pelethites. Adoram was captain of those who were made to work. Jehoshaphat the son of Ahilud wrote down the things that happened. Sheva was the teacher. Zadok and Abiathar were religious leaders. And Ira the Jairite was a religious leader to David also.
New Living Translation	Now Joab was the commander of the army of Israel. Benaiah son of Jehoiada was captain of the king's bodyguard. Adoniram [As in Greek version (see also 1 Kgs 4:6; 5:14); Hebrew reads Adoram.] was in charge of the labor force. Jehoshaphat son of Ahilud was the royal historian. Sheva was the court secretary. Zadok and Abiathar were the priests. And Ira, a descendant of Jair, was David's personal priest.
The Voice	<i>With Amasa dead, Joab again</i> commanded all the army of Israel. Benaiah, Jehoiada's son, commanded the <i>mercenary companies</i> of Cherethites and Pelethites. Adoram commanded all the forced laborers. Jehoshaphat, Ahilud's son, was the recorder, and Sheva was the <i>royal</i> secretary. Zadok and Abiathar were priests, and Ira the Jairite was David's priest.

#### Partially literal and partially paraphrased translations:

American English Bible	Well thereafter, JoAb was put in charge over all the armies of IsraEl. BenaiAh (the son of JehoiAda) was over the Cherethites and the Phelethites, AdoniRam was in charge of the tributes, JoSaphat (the son of Achiluth) kept the records, Susa was the scribe, ZaDok and AbiAthar were the Priests, and Iras (the son of JaRin) was David's personal Priest.
Beck's American Translation	<b>Officials of the Realm</b> Now Joab was in charge of the whole army of Israel. Benaiah, Jehoiada's son, was over the Cherethites and Pelethites. Adoram was in charge of the forced labor. Jehoshaphat the son of Ahilud was recorder. Sheba was secretary. Zadok and Abiathar were priests. Also Ira the Jairite was a priest to David.
Christian Community Bible	Joab was in command of all the army of Israel while Benaiah, son of Jehoiada, was in command of the Cherethites and the Pele thites. Adoram was in charge of the forced labor, and Jehoshaphat, son of Ahilud, was the recorder. Sheva was secretary, and Zadok and Abiathar were priests, and, Ira the Jairite was David's priest.
God's Word™	Now, Joab was put in charge of Israel's whole army. Benaiah, son of Jehoiada, was in charge of the Cherethites and Pelethites. Adoram was in charge of forced labor. Jehoshaphat, son of Ahilud, was the royal historian. Sheva was the royal scribe. Zadok and Abiathar were priests. And Ira, a descendant of Jair, was a priest to David.
New Advent (Knox) Bible	Joab, then, commanded the army of Israel, and Banaias son of Joiada the Cerethites and Phelethites; Adoram was overseer of the revenues, and Josaphat, son of Ahilud, kept the records; Siva was secretary, Sadoc and Abiathar chief priests; Ira, too, the Jairite, was one of David's ministers [ 'Ministers'; the word ordinarily means `priests', but is understood by most authors, here and in certain other contexts, to mean court officials of some kind.].
New American Bible (2011)	<i>David's Officials.</i> Joab was in command of the whole army of Israel. Benaiah, son of Jehoiada, was in command of the Cherethites and Pelethites [2 Sm 8:16-18; 23:20.]. Adoram was in charge of the forced labor. Jehoshaphat, son of Ahilud, was the chancellor.



	Shawsha was the scribe. Zadok and Abiathar were priests [2 Sm 8:17-18.]. Ira the Jairite was also David's priest.
NIRV	Joab was commander over Israel's entire army. Benaiah, the son of Jehoiada, was commander over the Kerethites and Pelethites. Adoniram was in charge of those who were forced to work hard. Jehoshaphat, the son of Ahilud, kept the records. Sheva was the secretary. Zadok and Abiathar were priests. Ira, the Jairite, was David's priest.
New Simplified Bible	Joab was in command of the army of Israel. Benaiah son of Jehoiada was in charge of David's bodyguards. Adoniram was in charge of the forced labor. Jehoshaphat son of Ahilud was in charge of the records. Sheva was the court secretary. Zadok and Abiathar were the priests. And Ira, a descendant of Jair, was a priest to David.
Revised English Bible	Joab was in command of the whole army in Israel, and Benaiah son of Jehoiada commanded the Kerethite and the elite guards. Adoram was in charge of the forced levy and Jehoshaphat son of Ahilud was secretary of state. Sheva was adjutant-general, and Zadok and Abiathar were priests; Ira the Jairite was David's priest.
Today's NIV	<b>David's Officials</b> Joab was over Israel's entire army; Benaiah son of Jehoiada was over the Kerethites and Pelethites; Adoniram was in charge of forced labor; Jehoshaphat son of Ahilud was recorder; Sheva was secretary; Zadok and Abiathar were priests; and Ira the Jairite was David's priest.

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

Ancient Roots Translinear	Joab <i>was over</i> all the host of Israel; with Benaiah the son of Jehoiada over Chereth and over Peleth; Adoram over the draft; Jehoshaphat the son of Ahilud the rememberer. Sheva was scribe; Zadok and Abiathar <i>were</i> the priests: Ira of Jair was also a priest for David.
Bible in Basic English	Now Joab was over all the army; and Benaiah, the son of Jehoiada, was at the head of the Cherethites and the Pelethites; And Adoram was overseer of the forced work; and Jehoshaphat, the son of Ahilud, was the recorder; And Sheva was the scribe, and Zadok and Abiathar were priests; And in addition, Ira the Jairite was a priest to David.
English Jubilee 2000	So Joab <i>remained</i> over all the host of Israel, and Benaiah, the son of Jehoiada, <i>was</i> over the Cherethites and over the Pelethites; and Adoram <i>was</i> over the tribute, and Jehoshaphat, the son of Ahilud, <i>was</i> writer of the chronicles, and Sheva <i>was</i> scribe, and Zadok and Abiathar <i>were</i> the priests; and Ira, the Jairite, <i>was</i> David's priest.
The Expanded Bible	Joab was commander of all the army of Israel. Benaiah son of Jehoiada led the Kerethites and Pelethites [20:7]. Adoniram was in charge of the ·men who were forced to do hard work [forced/slave labor; or labor force]. Jehoshaphat son of Ahilud was the ·recorder [royal historian]. Sheba was the royal ·secretary [scribe]. Zadok and Abiathar were the priests, and Ira the Jairite was David's priest.
Ferar-Fenton Bible	<del>Joab again made Commander-in-Chief.</del> (1022 B.C.) Then J'oab was appointed over the whole army of Israel, and Beniah-ben-Jhodiada over the Guards and Light Infantry; and Adoram-ben-Akhilud was Chancellor, and Shebah, Secretary; and Zadok and Abiathar, Priests; and Aira, the Jarite was Priest to David.
NET Bible®	Now Joab was the general in command of all the army of Israel. Benaiah the son of Jehoida was over the Kerethites and the Perethites. Adoniram [Heb "Adoram" (so KJV, NAB, NRSV, CEV), but see 1 Kgs 4:6; 5:14.] was supervisor of the work crews [Heb "was over the forced labor."]. Jehoshaphat son of Ahilud was the secretary. Sheva was the scribe, and Zadok and Abiathar were the priests. Ira the Jairite was David's personal priest [Heb "priest for David." KJV ("a chief ruler about David") and ASV ("chief minister unto David") regarded this office as political.].

New Heart English Bible Now Joab was over all the army of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites; and Adoram was over the men subject to forced labor; and Jehoshaphat the son of Ahilud was the recorder; and Sheva was scribe; and Zadok and Abiathar were priests; and also Ira the Jairite was chief minister to David.

NIV – UK **David's officials**  
Joab was over Israel's entire army; Benaiah son of Jehoiada was over the Kerethites and Pelethites;<sup>24</sup> Adoniram [Some Septuagint manuscripts (see also 1 Kings 4:6 and 5:14); Hebrew Adoram] was in charge of forced labour; Jehoshaphat son of Ahilud was recorder; Sheva was secretary; Zadok and Abiathar were priests; and Ira the Jairite [Hebrew; some Septuagint manuscripts and Syriac (see also 23:38) Ithrite] was David's priest.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Once again Yo'av was commander over the whole army of Isra'el, while B'nayah the son of Y'hoyada was over the K'reti and P'leti, Adoram was in charge of forced labor, Y'hoshafat the son of Achilud was secretary of state, Sh'va was recorder, Tzadok and Evyatar were cohanim, and 'Ira the Ya'iri was David's cohen.

exeGesex companion Bible And Yah Ab  
is over all the host of Yisra El:  
and Bena Yah the son of Yah Yada  
is over the executioners and over the couriers:  
and Adoni Ram is over the vassal:  
and Yah Shaphat the son of Achiy Lud  
is remembrancer:  
and Sheya is scribe:  
and Sadoq and Abi Athar are priests:  
and also Ira the Yairiy is a priest to David.

Hebrew Names Version Now Yo'av was over all the army of Yisra'el; and Benayah the son of Yehoiada was over the Kereti and over the Peleti; and Adoram was over the men subject to forced labor; and Yehoshafat the son of Achilud was the recorder; and Sheva was scribe; and Tzadok and Avyatar were Kohanim; and also 'Ira the Ya'irite was chief minister to David.

Judaica Press Complete T. And Joab was over the entire army of Israel; and Benaiah the son of Jehoiada was over the archers and the slingers. And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was recorder. And Shvah was scribe; and Zadok and Abiathar were the priests. And Ira the Jairite was a chief official to David.

Orthodox Jewish Bible Now Yoav was over kol HaTzava Yisroel; and Benayah Ben Yehoyada was over the Kereti and over the Peleti; And Adoram was over the forced labor; and Yehoshaphat Ben Achilud was mazkir (secretary); And Sheva was sofer; and Tzadok and Evyatar (Abiathar) were the kohanim; And also Ira the Yairi was kohen to Dovid.

*The Scriptures* 1998 Now Yo'ab was over all the army of Yisra'el, and Benayah son of Yehoyada was over the Kerethites and the Pelēthites, and Adoram was over the compulsory labour, and Yehoshaphat son of Ahilud was recorder, and Shewa was scribe, and Tsadoq and Ebyathar were the priests, and Ira the Ya'irite was priest to Dawid.

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

Context Group Version Now Joab was over all the army of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites; and Adoram was over the men subject to slave labor; and Jehoshaphat the son of Ahilud was the recorder; and Sheva was scribe; and Zadok and Abiathar were priests; and also Ira the Jairite was chief ruler to David.

Darby Translation	And Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites; and Adoram was over the levy; and Jehoshaphat the son of Ahilud was recorder; and Sheva was scribe; and Zadok and Abiathar were priests; and Ira also, the Jairite, was David's chief ruler.
<i>Emphasized Bible</i>	And, Joab, was restored unto all the army of Israel,—And, Benaiah, son of Jehoiada, was over the Cherethites and over the Pelethites, And, Adoniram, was over the tribute,—And, Jehoshaphat, son of Ahilud, was the remembrancer; And, Sheva, was scribe,—And, Zadok and Abiathar, were priests; Moreover also, Ira the Jairite, was chief ruler unto David.
English Standard V. – UK	Now Joab was in command of all the army of Israel; and Benaiah the son of Jehoiada was in command of the Cherethites and the Pelethites; and Adoram [1 Kgs. 12:18] was in charge of the forced labour; and Jehoshaphat the son of Ahilud was the recorder; and Sheva was secretary; and Zadok and Abiathar [ch. 15:24; 19:11] were priests; and Ira [ch. 23:38] the Jairite was also David's priest. For ver. 23-26, see ch. 8:16-18; 1 Kgs. 4:3-6
Kretzmann's Commentary	Now, Joab was over all the host of Israel, the commander-in-chief of the armies; and Benaiah, the son of Jehoiada, was over the Cherethites and over the Pelethites, the king's body-guard, including his runners and the official executioners; and Adoram was over the tribute, overseer of the public works; and Jehoshaphat, the son of Ahilud, was recorder; chancellor; and Sheva was scribe, secretary of state; and Zadok and Abiathar were the priests; and Ira, also, the Jairite was a chief ruler about David, confidential counselor. In spite of many mistakes of men the work of the Lord, also in His Church, must go forward according to His intentions.
NASB	Now Joab was over the whole army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and Adoram was over the forced labor, and Jehoshaphat [1 Kin 4:3] the son of Ahilud was the recorder; and Sheva was scribe, and Zadok and Abiathar [1 Kin 4:4] were priests; and Ira the Jairite was also a priest to David. 2 Sam 8:16-18; 1 Kin 4:3-6
New King James Version	<b>David's Government Officers</b> And Joab was over all the army of Israel; Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; Adoram was in charge of revenue; Jehoshaphat the son of Ahilud was recorder; Sheva was scribe; Zadok and Abiathar were the priests; and Ira the Jairite was a chief minister under David.
New RSV	Now Joab was in command of all the army of Israel [Cn: Heb Joab to all the army, Israel]; Benaiah son of Jehoiada was in command of the Cherethites and the Pelethites; Adoram was in charge of the forced labour; Jehoshaphat son of Ahilud was the recorder; Sheva was secretary; Zadok and Abiathar were priests; and Ira the Jairite was also David's priest.
Webster's Bible Translation	Now Joab [was] over all the host of Israel: and Benaiah the son of Jehoiada [was] over the Cherethites and over the Pelethites: And Adoram [was] over the tribute: and Jehoshaphat the son of Ahilud [was] recorder: And Sheva [was] scribe: and Zadok and Abiathar [were] the priests: And Ira also the Jairite was a chief ruler about David.
World English Bible	Now Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites; and Adoram was over the men subject to forced labor; and Jehoshaphat the son of Ahilud was the recorder; and Sheva was scribe; and Zadok and Abiathar were priests; and also Ira the Jairite was chief minister to David.
Young's Updated LT	And Joab [is] over all the host of Israel, and Benaiah son of Jehoiada [is] over the Cherethite, and over the Pelethite, and Adoram is over the tribute, and Jehoshaphat son of Ahilud [is] the remembrancer, and Sheva [is] scribe, and Zadok and Abiathar [are] priests, and also, Ira the Jairite [has been] minister to David

**The gist of this verse:** The positions of Joab and Benaiah.

## 2Samuel 20:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôw'âb (יָאוֹב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

(1) 'el acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place*, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.<sup>120</sup> Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, 'el is also used as a particle of giving or selling. ❷ 'El is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ 'El is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of 'el in measure, e.g. *even to* the length of a cubit; (b) *even out of*, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ 'El is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ 'El is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of*; and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, 'el can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when 'el is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to or towards* a place.

(2) The second set of meanings: 'el is used of *remaining at, or in a place* to which one tends. Under this category, we have three divisions: ❶ *at, by or near*; ❷ *in, among*; ❸ also, 'el is placed before particles, which imply a rest in a place, without change of sense.<sup>121</sup>

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
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

<sup>120</sup> Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; pp. 46–47.

<sup>121</sup> I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 47.

**Translation:** Joab [was] over [lit., unto] all the army of Israel... Right where we would have expected the word for *over*, we find instead the word for *unto*. No one else is listed here; just Joab and the entire army of Israel, which suggests that he is head over this entire army. However, the verbiage is mildly problematic.

I had hoped to check this with the Dead Sea Scrolls, but in nearly every difficult passage where I expect to see one thing, but see something different, that passage is not found in the Dead Sea Scrolls. Remember, these are scrolls that are 2000 years old, and crumbling and much of what we have found is unreadable. So this is an obvious area to check, but with no happy results.

Jamieson, Fausset and Brown: *David, whatever his private wishes, found that he possessed not the power of removing Joab; so winking at the murder of Amasa, he re-established that officer in his former post of commander-in-chief.*<sup>122</sup>

As discussed in the previous verse, it appears that David put Amasa in charge of his army instead of Joab; but that Joab helped his brother Abishai gather troops, Joab led the troops, and when he saw Amasa, he went over to greet him and put a knife into his gut. Then Joab took over, and, when he put down the revolt, he strolled back into the palace as the leader of David's military. It is hard to argue with success.

Perhaps Joab walked into David's office, giving him the official report, essentially saying, *what are you going to do about it?* I don't mean that he was haughty or even that he came off with an attitude; he was just Joab reporting the good news of the war, as he had always done. Even though David sent Amasa and then Abishai to gather up the troops and even though Amasa did eventually put his troops together; in the end, the troops just naturally followed Joab. They saw him as their military leader.

Joab is not listed as one of David's greatest soldiers (2Sam. 23), and this is very likely because he and David together composed the list of their great soldiers. General Douglas MacArthur, if asked to put together a list of the greatest soldiers of WWII, would not include his own name in that list. The same would have been true of Robert E. Lee.

### 2Samuel 20:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B <sup>e</sup> nâyâh (בְּנֵי־יָהּ) [pronounced <i>b<sup>e</sup>n-aw-YAW</i> ]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled B <sup>e</sup> nâyâhûw (וּבְנֵי־יָהּ) [pronounced <i>b<sup>e</sup>n-aw-YAW-hoo</i> ].			
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y <sup>e</sup> hōwyâdâ' (יְדֹוּיָהּ) [pronounced <i>y<sup>e</sup>hoh-yaw-DAWḠ</i> ]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
'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

<sup>122</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 20:23.

## 2Samuel 20:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K <sup>e</sup> rêthîy (יִתְּרִי) [pronounced <i>k<sup>e</sup>ray-THEE</i> ]	a collective noun which means <i>executioners; life guardsmen</i> (which could be its primary meanings); and is transliterated <i>Cherethite, Cherethites</i>	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
P <sup>e</sup> lêthîy (יִתְּלִי) [pronounced <i>p<sup>e</sup>-lay-THEE</i> ]	a collective noun which means <i>couriers; messengers</i> (which could be its primary meanings); transliterated <i>Pelethites</i>	masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article	Strong's #6432 BDB #814

**Translation:** ...while Benaiah ben Jehoiada [was] over the Cherethites and the Pelethites. As has been discussed in previous times, these two groups appear to be bodyguards for King David. Often foreign army details would be hired in order to protect the king.

Benaiah was one of David's great generals and among his list of mighty men (great soldiers). He will be discussed in greater detail when we get to 2Sam. 23.

**The gist of this verse:** The positions of Adoram and Jehoshaphat ben Ahilud.

## 2Samuel 20:24a

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
ʾĂdôrâm (אֲדֹרָם) [pronounced <i>ud-oh-RAWM</i> ]	<i>my Lord is exalted; transliterated Adoram</i>	masculine singular proper noun	Strong's #151 BDB #12
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
maç (מַחֵ) [pronounced <i>mahç</i> ]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine singular noun	Strong's #4522 BDB #586

## 2Samuel 20:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists <i>servile work, laborer</i> as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.</p>			

**Translation:** Adoram [was] over forced labor [and tribute];... When a city was conquered, there were several options available to the conquering army (which would be Joab's army under David). In some areas, they might take many of the people as slaves. However, in other circumstances, they might set up a taxing authority within the city and tax them instead. There does not appear to be instances of David ordering that cities be conquered in order to have a steady income; but there were a great many nations which were cattywompus with Israel. Some would attack and David had to deal with those nations. There was a great deal of expense associated with war; so that such nations were not just given a break if they were defeated.

Adoram was over this division of labor. This would have been very similar to a cabinet post for our president today. Clarke suggests that he is the chief receiver of taxes.<sup>123</sup>

Matthew Henry: *Here is one new office erected, which we had not (2Sam. 8:16–18), that of treasurer, or one over the tribute, for it was not till towards the latter end of his time that David began to raise taxes.*<sup>124</sup> Gill writes: *This was a new office, and which respected both the revenue he received from his own people, and the tribute brought him from the nations conquered by him.*<sup>125</sup>

The Pulpit Commentary on this form of taxation: *As there was no money for the payment of taxes, the dues of the king or lord could only be rendered by personal service. Yet even so it was exceedingly liable to be abused, and the people might be taken from their own homes and fields just when their presence there was most needed. One most painful result was that the women had to endure, upon the farm and among the cattle, a drudgery to which they were unsuited. We gather from this passage that it was David who began this practice in Israel, exacting probably only from the descendants of the Canaanites (who, nevertheless, formed a considerable portion of the inhabitants of Palestine) forced labour employed in preparing for the building of the temple, and in the fortifications of his fenced cities. Under Solomon it seems to have been extended to other classes, (1Kings 5:13–14; but see 1Kings 9:20–22) and reduced to a system, which pressed so heavily upon the people that it was the principal cause of the revolt of the ten tribes from Rehoboam. (1Kings 12:4) Unless the Israelites had themselves suffered severely from this exaction, they would not have been driven into rebellion by sympathy with the remains of the native races. Subsequently we find Jeremiah accusing Jehoiakim of employing forced labour, (Jer. 22:13) but the severity with which he condemned it suggests that it had then ceased to be customary.*<sup>126</sup>

Constable: *The "forced labor" force, the corvée, was an age-old institution (cf. Deuteronomy 20:10-11; 2 Samuel 8:2, 6, 14). It consisted of prisoners of war who worked on such public construction projects as highways, temples, and palaces. Adoram (Adoniram) later became a prominent figure in the apostasy of the Northern Kingdom (1 Kings 12:18-19).*<sup>127</sup>

<sup>123</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:24.

<sup>124</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 20:23–26.

<sup>125</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 20:24.

<sup>126</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:24.

<sup>127</sup> From <http://www.studydrive.org/com/dcc/view.cgi?bk=9&ch=20> accessed February 15, 2014.

Adoram is short for Adoniram, and he is also known as Hadoram. He held this position under David, Solomon and Rehoboam (2Sam. 20:24 1Kings 4:6 1Kings 12:18.). However, under Rehoboam, when he was sent to collect tribute from Israel (I assume northern Israel?), he was stoned to death (1Kings 12:18 2Chron. 10:18).

Of Adoram, Keil and Delitzsch write: *Adoram is the same person as Adoniram, who is mentioned in 1Kings 4:6 and 1Kings 5:14 as overseer over the tributary service in the time of Solomon; as we may see from the fact, that the latter is also called Adoram in 1Kings 12:18, and Hadoram in 2Chron. 10:18. Hadoram is apparently only a contracted form of the name, and not merely a copyist's mistake for Adoniram. But when we find that, according to the passage cited, the same man filled this office under three kings, we must bear in mind that he did not enter upon it till the close of David's reign, as he is not mentioned in 2Sam. 8:16, and that his name only occurs in connection with Rehoboam's ascent of the throne; so that there is no ground for assuming that he filled the office for any length of time under that monarch. Of his office, they write: *וְהוּא* does not mean vectigal, i.e., tribute or tributary service, but tributary labourers. The derivation of the word is uncertain, and has been disputed. The appointment of a special prefect over the tributary labourers can hardly have taken place before the closing years of David's reign, when the king organized the internal administration of the kingdom more firmly than before. On the tributary labourers, see at 1Kings 5:13.<sup>128</sup>*

The Pulpit Commentary: *Adoram. His appointment to this office was probably at a late period in David's reign, as he continued to hold the office under Solomon, (1Kings 4:6 5:14, where he is called Adoniram ) and even down to the beginning of Rehoboam's reign. (1Kings 12:18) We there read that he paid the penalty of his hateful office with his life. In 2Chron. 10:18 he is called Hadoram.<sup>129</sup>*

**2Samuel 20:24b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y <sup>e</sup> h <sup>o</sup> wshâphât (יְהוֹשָׁפָט) [pronounced <i>y<sup>e</sup>-hoh-shaw-FAWT</i> ]	<i>Yah [Jehovah] has judged; transliterated Jehoshaphat</i>	masculine singular proper noun	Strong's #3146 & #3092 BDB #221
There are a variety of spellings for this word.			
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾĂchîylûwd (אֲחִי־לֹוד) [pronounced <i>uhkh-ee-LOOD</i> ]	<i>child's brother and is transliterated Ahilud</i>	masculine singular proper noun	Strong's #286 BDB #27
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]	<i>recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records</i>	masculine singular, Hiphil participle; with the definite article	Strong's #2142 BDB #269

<sup>128</sup> Both from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:23–26.

<sup>129</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:24.



## 2Samuel 20:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When used as a noun, the Hiphil participle of zâkar can mean: <i>recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records.</i>			

**Translation:** ...and Jehoshaphat ben Ahilud [was] the historian [or, record keeper]. We do not know what kinds of records are being spoken of. Are these historical incidents? Are these the accounting books for nation Israel?

Clarke calls him *The registrar of public events.*<sup>130</sup>

### The Jehoshaphat's of Scripture

#	A Brief Bio
1.	King of Judah, son of Asa, succeeded to the throne B.C. 914, when he was 35 years old, and reigned 25 years. His history is to be found among the events recorded in 1Kings 15:24 2Kings 8:16 or in a continuous narrative in 2Chron. 17:1 21:3. He was contemporary with Ahab, Ahaziah and Jehoram. He was one of the best, most pious and prosperous kings of Judah, the greatest since Solomon.
2.	Son of Ahilud, who filled the office of recorder of annalist in the courts of David, 2Sam. 8:16; etc., and Solomon. 1Kings 4:3.
3.	One of the priests, in David's time. 1Chron. 15:24.
4.	Son of Paruah; one of the twelve purveyors of King Solomon. 1Kings 4:17.
5.	Son of Nimshi and father of King Jehu. 2Kings 9:2, 14.

Doctrines like this are to keep you from going off the deep end and thinking that everyone named *Hadoram* is the same person.

From: Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Jehoshaphat.

### Chapter Outline

### Charts, Maps and Short Doctrines

**The gist of this verse:** The positions of Sheva, Zadok and Abiathar

## 2Samuel 20:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Sh <sup>e</sup> vâ' (שֵׁוֹא) [pronounced <i>seh-v-AW</i> ]	<i>Jehovah contends; false; transliterated Sheva</i>	masculine singular proper noun	Strong's #7724 BDB #996

<sup>130</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:24.

## 2Samuel 20:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çôphêr (סֹפֵר) [pronounced soh-FAIR]	<i>enumerator, secretary, scribe; learned man; military scribe; general</i>	masculine singular noun	Strong's #5608 BDB #708

BDB lists this word as a noun, and *The Englishman's Hebrew Concordance of the Old Testament* lists it as a verb (as does my KJV+ in e-sword). It is probably a participle of the verb, which acts like a noun.

**Translation:** Sheva [was] a scribe [or, a secretary];... Sheva may have overseen the production of the Scripture which was known and accepted. He may have overseen the production and preservation of other books as well. He may have done much of the work himself. He may have also handled all of the king's laws and correspondence.

Previously, Seraiah was David's scribe (2Sam. 8:17). Whether or not these are the same person, we do not know.

Clarke calls him *the king's secretary*.<sup>131</sup>

There are only two men with this name in the Bible.

## The Sheva's of Scripture

#	A Brief Bio
1.	The scribe, or royal secretary, of David. 2Sam. 20:26. He is called elsewhere, Meraiah (or, <i>Seraiah</i> ) in 2Sam. 8:17; Shisha in 1Kings 4:3; and Shansha in 1Chron. 18:16. (B.C. 1015).
2.	Son of Caleb ben-Hezron, by his concubine Maachah. He is the father or founder of Machbena and Gibeon. 1Chron. 2:49. (B.C. about 1445).

Sheva means *Jehovah contends*.

From: Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Sheva.  
Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Sheva.

## Chapter Outline

## Charts, Maps and Short Doctrines

## 2Samuel 20:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Tsâdôwq or Tsâdôwq (צָדֹק or צִדְקָה) [pronounced tzaw- DOHK]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843

<sup>131</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:25.

## 2Samuel 20:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ebyâthâr (רַתִּיבָא) [pronounced <i>eb<sup>e</sup>-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	Strong's #3548 BDB #463

**Translation:** ...Zadok and Abiathar [were] priests. We have discussed this before, that there were two high priests under David. Solomon will correct this.

Biographical material on these men can be found in **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**The gist of this verse:** The position of Ira.

## 2Samuel 20:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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> .			
ʾîyrâʾ (אֲרִיעַ) [pronounced <i>gee-RAW</i> ]	<i>watchful of a city, watchman; wakefulness; transliterated Ira</i>	masculine singular proper noun	Strong's #5896 BDB #747
Yâʾîrîy (יִרְאִי) [pronounced <i>yaw-ee-REE</i> ]	<i>he enlightens; the one giving light; and is transliterated Jairite</i>	masculine singular, gentilic adjective with the definite article	Strong's #2972 BDB #22
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
Owen calls this a proper noun, which must be a typo, as he translates it <i>priest</i> .			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 20:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** *Ira the Jairite was a priest to David.* This is something which is unexpected; that David had a private priest, something we are told very little about. Several translators see this position as a chief minister rather than as a priest. Jairite might refer to being from the city of Jattir (Joshua 15:48 1Sam. 30:27). Ira has not been mentioned before, but Barnes suggests that this may possibly be Ira the Ithrite (2Sam. 23:38; making him one of David's mighty men). I reject this because, to be one of David's mighty men, one would think this is a lifetime soldier. Although there are different interpretations of this office, it does not appear to be related to the military. There is another Ira of Tekoa in 2Sam. 23:26, and I believe that he is also a distinct person, for the same reasons.

I believe that there is more likely a connection here between Ira and Jair of Gilead (Num. 32:41) or, even more likely, that he comes from the city of Jair, mentioned in Joshua 13:30. This is the area that David has just come from and it is not out of the question that he may have recruited Ira while in exile.

*Jarchi thinks he had the name of Jairite from Jair, which signifies to enlighten; but rather he was a descendant from Jair the Gileadite, and perhaps was a great friend to David when in Gilead, and from whence he brought him and promoted him.*<sup>132</sup>

Regarding the distinction between the various Ira's, Keil and Delitzsch agree with my assessment: *Ira the Jairite is never mentioned again. There is no ground for altering Jairi (the Jairite) into Jithri (the Jithrite), as Thenius proposes, since the rendering given in the Syriac ("from Jathir") is merely an inference from 2Sam. 23:38; and the assumption upon which this conclusion is founded, viz., that Ira, the hero mentioned in 2Sam. 23:38, is the same person as Ira the royal cohen, is altogether unfounded.*<sup>133</sup>

Concerning the use of the word kôhên, Barnes writes: *The word כֹּהֵן kôhên, here rendered a "chief ruler," is the regular word for a priest. In the early days of the monarchy the word כֹּהֵן ko`he`n had not quite lost its etymological sense, from the root meaning to minister, or manage affairs, though in later times its technical sense alone survived*<sup>134</sup>. Clarke writes: *The Hebrew is כֹּהֵן דָּוִד cohen ledavid, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has רַב rab, a prince, or chief. He was probably a sort of domestic chaplain to the king. We know that the kings of Judah had their seers, which is nearly the same: Gad was David's seer (2Sam. 24:11), and Jeduthun was the seer of King Josiah (2Chron. 35:16).*<sup>135</sup> Gill writes: *[he is possibly] a prime minister, an intimate friend, the chief of his privy council; perhaps he succeeded Ahithophel.*<sup>136</sup> The KJV almost universally translates this word *priest*; but BDB gives the word these definitions: 1) *priest, principal officer or chief ruler*; 1a) *priest-king (Melchizedek, Messiah)*; 1b) *pagan priests*; 1c) *priests of Jehovah*; 1d) *Levitical priests*; 1e) *Zadokite priests*; 1f) *Aaronic priests*; 1g) *the high priest.*<sup>137</sup>

<sup>132</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:26.

<sup>133</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 20:23–26.

<sup>134</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 8:18.

<sup>135</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:26.

<sup>136</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:26.

<sup>137</sup> I took these from *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #3548.

Was Ira a priest as we understand a priest to be or was he a chief advisor to David, regarded for his human and spiritual wisdom? Given that David had his sons in this office (2Sam. 8:18) before mitigates against either of those understandings. So, let's consider the office of priest—the priest represents man to God (whereas the prophet represents God to man). This suggests that perhaps this was the office which was supposed to keep David tethered to his people. That is, Ira would keep his ear to the ground and give David feedback on how the people of the nation felt. It became clear that David's sons were not good in this position and therefore were replaced. This is a unique take on this office, but an accurate one, I believe. Townhall meetings today and polls might today be doing roughly the same thing. The reporting of newspapers and other media ought to be doing this, but so many of them have become advocacy groups first and foremost, causing all news to be interpreted through this prism.

Text is taken from 2Sam. 8:16–18 and 2Sam. 20:23–26, using the WEB Bible (connectives were left out and punctuation).

Barnes comments: *This is by no means an unmeaning repetition. Joab had been dismissed to make room for Amasa, and was now, as the result of his successful expedition against Sheba, and the death of Amasa, reinstated in his command. Moreover, this was a fresh beginning of David's reign, and therefore a statement of his chief officers is as proper as in 2Sam. 8:16, when he had just established himself on the throne of Israel.*<sup>138</sup>

### Comparing David's Cabinet Members

	2Samuel 8:16–18	2Samuel 20:23–26
Time frame	1040 B.C. (Fenton-Farrar); 1010 B.C. (Reese)  This is after David had some significant military victories and had been king over all Israel for about 8 years.	1022 B.C. (Fenton-Farrar); Extrapolating from F-F's figures, this would be 992 B.C. under Reese (but he does not list a date here)  David had been exiled from Jerusalem and this was a list of his cabinet members at the time of his return as king. David will reign about 8 more years.
General over the armies	Joab the son of Zeruiah was over the host.	Now Joab was over all the host of Israel.
Clarke: <i>[Joab] had murdered Amasa, and seized on the supreme command: and such was his power at present, and the service which he had rendered to the state by quelling the rebellion of Sheba, that David was obliged to continue him; and dared not to call him to account for his murders without endangering the safety of the state by a civil war.</i> <sup>139</sup>		
Recorder	Jehoshaphat the son of Ahilud was recorder	Jehoshaphat the son of Ahilud was the recorder
Priests	Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were priests	Zadok and Abiathar were priests
Scribe	Seraiah was scribe	Sheva was scribe
Over David's bodyguards	Benaiah the son of Jehoiada was over the Cherethites and the Pelethites	Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites

<sup>138</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:23.

<sup>139</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 20:23.

Comparing David's Cabinet Members		
	2Samuel 8:16–18	2Samuel 20:23–26
Chief ministers, priests	David's sons were chief ministers.	Ira the Jairite was chief minister to David
Although the common word for <i>priest</i> is used here; it is suggested by many that these are not strictly priests, but some of David's chief executives. Obviously, it is significant that his sons are not listed as chief ministers in the second portion of his reign.		
Barnes here suggests: <i>The deaths of Amnon and Absalom, and the dissensions in the family, had probably caused the change of policy in this respect.</i> <sup>140</sup>		
Over forced labor	None listed. It is likely that David had no lands or people to administer when he began.	Adoram was over the men subject to forced labor.
Interestingly enough, you can see that there was almost no change in David's cabinet. It is possible that the scribe was different; but some resources suggest that these are different names for the same person.		

Chapter Outline

Charts, Maps and Short Doctrines

Guzik aptly sums up this section: *The greatness of David's kingdom was not built on David's abilities alone. He knew how to assemble and lead an effective team.*<sup>141</sup>

**Application:** Taking the cue from Guzik, I have been, in my life, a teacher, a real estate agent and a landlord. In all of those cases, my performance was based upon the actions of quite a number of other people. In the sale of a house, for instance, there might be as many as 35 different people involved, many of whom do not know one another, and any one of which could queer the deal. The buyer primarily deals with the real estate agent, and that is the person that they hold most accountable throughout the transaction. However, it is the real estate agent who must coordinate these 35 or so people to function as they are supposed to in order to take a contract to closing. Even if the wrong inspector walks through the house with the buyer, that in itself could end the deal, even if the repairs required are relatively minor (when a buyer walks through a house with an inspector, and the inspector finds \$2000 worth of things wrong with the house—which is really a small amount—the way that he presents these defects to the buyer can completely change the attitude of a buyer, who often expects there to be no defects).

**Application:** The key to a successful presidency is the selection of cabinet posts, judgeships, ambassadorships, etc. One of the reasons it is best to select a governor to be president is, they are used to working with a lot of moving parts and they have already appointed a myriad of underlings. Presidents are foolishly criticized because they bring so many people in from their own state, but this is what ought to be expected. Quite obviously, it is just as important to vote for a president whose thinking most closely lines up with the laws of divine establishment as well (which eliminates most, but not all Democrats).

We may reasonably conclude here that God the Holy Spirit wants us to understand that there is more to a man's rulership than just that man. The greatest person in the world would make a lousy king, president or prime minister if he is unable to choose an excellent staff.

**Application:** The person with the greatest power often becomes cut off from the people over whom he reigns. Ideally speaking, it is the staff of this leader who keeps the leader connected to the people. Sometimes they form a protective barrier between him and the outside world; and sometimes they provide the realism that a president

<sup>140</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 20:26.

<sup>141</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 20:23–26.

needs. Much has been **written** of this current president and his isolation; but that same charge could be leveled against any president. At one time, a president could determine some level of understanding of how his policies affect the nation; but the news services have become so partisan, even watching a news report here or there is not very instructive. Most news services treat President Obama as if he were some sort of **messiah figure**; and the number of **pictures** taken to make it appear as if he has a halo is astounding. Today, a president needs a staff under him who are connected to the people outside of Washington D.C.; and he needs to cultivate an atmosphere where they can speak the truth to him.

In our study of David, we have also studied Joab—warts and all—and his post as David’s general was key to the safety of all Israel. Bear in mind that many nations wanted to destroy the people of Israel, then as now. Joab had to be able to deal with numerous wartime situations in order to keep the people safe and secure. Few men would have been up to that job; example, Amasa. Joab has made many mistakes—and we might even attribute some of them to David’s time in the interlocking systems of arrogance—but he also appears to be the best man for the job. Furthermore, this indicates that you do not have to see eye-to-eye with each and every one of your staff members.

Looking ahead, the Pulpit Commentary writes: *The rest of David’s life we may trust was calm and uneventful, but it was the life of a sorrow stricken man; and the sword again woke up against his family when his end was approaching, and filled his dying hours with grief and trouble.*<sup>142</sup> And, again, the problem was the way that David raised his first set of sons. He allowed their mothers to raise the boys and did not become involved with his children directly until Bathsheba. That is why you don’t have, for instance, a fight between Nathan and Solomon for the throne of David.

The Pulpit Commentary adds: *With this chapter ends the second section of David’s history; for, as we have already seen, the last four chapters are not arranged in chronological order, but form an appendix remarkable both for the singularly varied nature of its contents, and also for its omissions. The Second Book of Samuel is so thoroughly a history of David, that we should naturally have expected some account of his latter years, and of his manner of government after his return to power. But such details would have been interesting politically rather than spiritually, and the two narratives which have gone before are complete each in itself; and in each David is regarded from an entirely distinct point of view.*<sup>143</sup>

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

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## Addendum

<sup>142</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:23.

<sup>143</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:26.

## The Pulpit Commentary Looks Back at David's Time as King

In the first eight chapters we have the history of David as the theocratic king. As such he takes the heathen for his inheritance, and founds an empire. Even more remarkable are the alterations he makes in the worship of Jehovah. To the old Levitical sacrifices he added a far more spiritual service of psalms and minstrelsy, without which Judaism would have been unable to develop the evangelical realities which lay embedded in its ritual and legal ordinances. And it is important to notice that his service of sacred song is called "prophecy", (1Chron. 25:1–3) from which we learn two things. The first that David's service was essentially the same as that established by Samuel at Ramah. There, too, we read of the company of the prophets prophesying, (1Sam. 19:20) their service undoubtedly being one of minstrelsy; (1Sam. 10:5, 1Sam. 10:10, 1Sam. 10:11) and without Samuel's authority David would scarcely have ventured upon so great an innovation. Even so, this consecration of music by Samuel, and David's ordinance whereby there was established a daily service, morning and evening, of thanksgiving and praise (1Chron. 23:30; Neh. 12:24) is a most remarkable step forward; and by it the service of God ceased to be mere ritual, and became "a reasonable service", (Rom. 12:1) such as was repeatedly commended by St. Paul to the members of the Christian Church. (Col. 3:16, etc.) But secondly, it drew the minds of the people to the evangelic meaning of the Levitical ordinances. To this day hymns form a most important part of our solemn services, and seem especially adapted to draw out the inner and deeper meaning of rites and doctrines. They did not, indeed, begin with David. There are psalms older than his reign; but this consecration of them to the public daily service of God led to an outburst of Divine psalmody which raised the minds of the people above the material and gross elements of their worship, and taught them the true nature of God, and made them ascribe to him high and spiritual attributes in wonderful contrast with the grovelling frivolities of heathenism. The Levitical worship was necessarily typical: in the psalms the people learned that God desires not sacrifice, but the offering of a broken and contrite heart. Even prophecy, in its sense of speaking for God, would scarcely have reached the high eminence of future days but for the psalms. For only in a nation deeply imbued with poetry and song could an Isaiah have arisen, capable of giving in so perfect an outward form the mysteries of Christ's incarnation, his vicarious sacrifice, and universal kingdom. In the second section, neither the theocratic nor the prophetic element is in the forefront. It is the history of a fearful sin, and of its stern punishment. The sinner is the theocratic king: the punishment is the pollution of his house by incest and murder; the ruin of the glory of his realm, the rending asunder of his empire, begun in his days and consummated in those of his grandson; his own disgrace and flight; and his sorrowful return to his throne, impotent to avenge either the murder of his son or that of the man whom he had chosen in the hope that he would release him from the stern grip of the ruthless Joab. The moral lessons of this sad story are beyond number. We see the saint changed into a sinner. No privileges save him from hateful crime; no repentance from draining the last dregs of the bitter cup of retribution. But never was the power of repentance in cleansing the heart and giving peace to the conscience more clearly shown; and the psalms written by David as a penitent, and during his flight from Absalom, are the most spiritual and choice and edifying of the whole Psalter. Without them the depths of self-abasement would have been left without inspired expression. The sinner in his greatest need, when crushed with the conviction of sin, when earnestly longing for forgiveness, when thirsting for the restored presence of God within his soul, and when feeling that, vile as he was, yet that he was not shut out from mercy, but that access to God's presence was still permitted him; at all such times he would have gone to his Bible, and it would have been silent. These psalms are still the sinner's comfort, and give him the words which best express what is present in his heart. Without them the Jewish Church would never have reached that fervid purity of spiritual feeling which so animated the prophets; and even the Christian Church would possibly have stopped short of that full doctrine of repentance which she now holds. It is, indeed, the Christian's privilege to unite the doctrine of repentance with the thought of all that Christ has done and suffered for us, and so to understand why repentance avails to cleanse the heart; but even with this knowledge no Christian writer has ever reached so high a level of spirituality as David, though we may thankfully acknowledge that many of our best hymns do not fall far short of it.

It is easy, then, to see that these two histories are not only of primary importance, but that no narrative after the time of the Exodus equals them in value. They form the very kernel of the Book of the Earlier Prophets, giving us, in the first, the true meaning and spiritual import of the settlement of Israel in Palestine; and setting before



## The Pulpit Commentary Looks Back at David's Time as King

us, in the second, the nature of repentance, and so preparing the way for the revelation of the gospel of pardon and peace.

Taken from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:26. Some slight editing done.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why 2Samuel 20 is in the Word of God

1. David made some brilliant decisions; but the promotion of Amasa to lead general was not one of them. Amasa will be permanently demoted.
2. There are milestones in this chapter: Joab's murder of Amasa; Amasa's death; the last revolution under David is put down.
3. David is back in fellowship, and we see how he deals with the revolution of Sheba. We also see how he deals with his mistresses, who were raped by Absalom.
4. At the end, there is emphasis put upon the importance of a king (prime minister or president) having a good cabinet.
- 5.

Questions about certain chapters of the Bible come about when God is rarely mentioned and where spiritual growth is not found or extolled in the chapter.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### What We Learn from 2Samuel 20

1. The general principle is, you cannot be promoted unless God promotes you; you cannot be demoted unless God demotes you.
2. We studied the real grievances of the American War for Independence.
3. We learn how the real ends to a revolution.
4. We learned that slogans work on people.
5. We learned the politicians use ideologies for their own personal gain.
6. We learned about the concept of rape in an ancient culture and why it was so rare.
7. The studied the Massorah.
8. We studied God's relationship to revolution and how we have been brainwashed about revolution in this country.
9. We learned that, even if President Obama declared Marshall Law, then we are conservative believers in Jesus Christ are not to revolt against him.
10. There are the final clues in this chapter which indicate that Joab was demoted and replaced with Amasa.
11. We studied wisdom and its importance.
- 12.

## 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 11.

#### 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.

6. While these rulers were thus disputing one with another,. a certain wicked man, who took a pleasure in seditious practices, (his name was Sheba, the son of Bichri, of the tribe of Benjamin,) stood up in the midst of the multitude, and cried aloud, and spake thus to them: "We have no part in David, nor inheritance in the son of Jesse." And when he had used those words, he blew with a trumpet, and declared war against the king; and they all left David, and followed him; the tribe of Judah alone staid with him, and settled him in his royal palace at Jerusalem. But as for his concubines, with whom Absalom his son had accompanied, truly he removed them to another house, and ordered those that had the care of them to make a plentiful provision for them, but he came not near them any more. He also appointed Amass for the captain of his forces, and gave him the same high office which Joab before had; and he commanded him to gather together, out of the tribe of Judah, as great an army as he could, and come to him within three days, that he might deliver to him his entire army, and might send him to fight against [Sheba] the son of Bichri. Now while Amass was gone out, and made some delay in gathering the army together, and so was not yet returned, on the third day the king said to Joab, "It is not fit we should make any delay in this affair of Sheba, lest he get a numerous army about him, and be the occasion of greater mischief, and hurt our affairs more than did Absalom himself; do not thou therefore wait any longer, but take such forces as thou hast at hand, and that [old] body of six hundred men, and thy brother Abishai, with thee, and pursue after our enemy, and endeavor to fight him wheresoever thou canst overtake him. Make haste to prevent him, lest he seize upon some fenced cities, and cause us great labor and pains before we take him."

7. So Joab resolved to make no delay, but taking with him his brother, and those six hundred men, and giving orders that the rest of the army which was at Jerusalem should follow him, he marched with great speed against Sheba; and when he was come to Gibeon, which is a village forty furlongs distant from Jerusalem, Amasa brought a great army with him, and met Joab. Now Joab was girded with a sword, and his breastplate on; and when Amasa came near him to salute him, he took particular care that his sword should fall out, as it were, of its own accord: so he took it up from the ground, and while he approached Amasa, who was then near him, as though he would kiss him, he took hold of Amasa's beard with his other hand, and he smote him in his belly when he did not foresee it, and slew him. This impious and altogether profane action Joab did to a good young man, and his kinsman, and one that had done him no injury, and this out of jealousy that he would obtain the chief command of the army, and be in equal dignity with himself about the king; and for the same cause it was that he killed Abner. But as to that former wicked action, the death of his brother Asahel, which he seemed to revenge, afforded him a decent pretense, and made that crime a pardonable one; but in this murder of Amasa there was no such covering for it. Now when Joab had killed this general, he pursued after Sheba, having left a man with the dead body, who was ordered to proclaim aloud to the army, that Amasa was justly slain, and deservedly punished. "But," said he, "if you be for the king, follow Joab his general, and Abishai, Joab's brother:" but because the body lay on the road, and all the multitude came running to it, and, as is usual with

## Josephus' History of this Time Period

the multitude, stood wondering a great while at it, he that guarded it removed it thence, and carried it to a certain place that was very remote from the road, and there laid it, and covered it with his garment. When this was done, all the people followed Joab. Now as he pursued Sheba through all the country of Israel, one told him that he was in a strong city, called Abelbeth-maachah. Hereupon Joab went there, and set about it with his army, and cast up a bank round it, and ordered his soldiers to undermine the walls, and to overthrow them; and since the people in the city did not admit him, he was greatly displeased at them.

8. Now there was a woman of small account, and yet both wise and intelligent, who seeing her native city lying at the last extremity, ascended upon the wall, and, by means of the armed men, called for Joab; and when he came to her, she began to say, That "God ordained kings and generals of armies, that they might cut off the enemies of the Hebrews, and introduce a universal peace among them; but thou art endeavoring to overthrow and depopulate a metropolis of the Israelites, which hath been guilty of no offense." But he replied, "God continue to be merciful unto me: I am disposed to avoid killing any one of the people, much less would I destroy such a city as this; and if they will deliver me up Sheba, the son of Bichri, who hath rebelled against the king, I will leave off the siege, and withdraw the army from the place." Now as soon as the woman heard what Joab said, she desired him to intermit the siege for a little while, for that he should have the head of his enemy thrown out to him presently. So she went down to the citizens, and said to them, "Will you be so wicked as to perish miserably, with your children and wives, for the sake of a vile fellow, and one whom nobody knows who he is? And will you have him for your king instead of David, who hath been so great a benefactor to you, and oppose your city alone to such a mighty and strong army?" So she prevailed with them, and they cut off the head of Sheba, and threw it into Joab's army. When this was done, the king's general sounded a retreat, and raised the siege. And when he was come to Jerusalem, he was again appointed to be general of all the people. The king also constituted Benaiah captain of the guards, and of the six hundred men. He also set Adoram over the tribute, and Sabathes and Achilaus over the records. He made Sheva the scribe, and appointed Zadok and Abiathar the high priests.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim's commentary on this chapter, with some slight updating and editing.

### Edersheim Summarizes 2Samuel 20

#### CHAPTER 2

**federal republican rising under Sheba – murder of Amasa – death of Sheba.**

#### 2 SAMUEL 20

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.<sup>33</sup> 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.

It needed only a spark to set the combustible material on fire. A worthless man, one Sheba, a Benjamite, who happened to be there, blew a trumpet, and gave it forth to the assembled representatives of the tribes that, since they had no part in David, they should leave him to reign over those who had selected him as their king. It was just such a cry as in the general state of excitement would appeal to popular feeling. David soon found

## Edersheim Summarizes 2Samuel 20

himself deserted by his Israelitish subjects, obliged to return to Jerusalem with only his own tribesmen, and threatened by a formidable revolution in front. To suppress the movement before it had time to spread and disintegrate the country by everywhere exciting tribal jealousies - such was David's first care on his return to Jerusalem, after setting his household in order (2Samuel 20:3). But the fatal consequences of David's late conduct now appeared. True to his promise, he proposed to entrust to Amasa the command of the expedition against Sheba and what, to borrow a modern term, we may call the "Federal Republic." But, whether from personal incapacity, or, more probably, from the general want of confidence in, and dissatisfaction with, the new commander, Amasa did not even succeed in bringing together a force. As time was of the greatest importance,<sup>34</sup> David felt himself obliged a gain to have recourse to Abishai, or rather, through him, to Joab.<sup>35</sup> There was now no lack of trusty warriors, and the expedition at once moved northwards.

The forces, under the leadership of Abishai and Joab, had reached the great stone at Gibeon, when Amasa "came to meet them"<sup>36</sup> from the opposite direction, no doubt, on his way to Jerusalem. Joab was, as usual, "girt with his armor - coat as a garment, and upon it the girdle of the sword, bound upon his loins, in its scabbard; and it [the scabbard] came out, and it [the sword] fell out."<sup>37</sup>

Amasa seems to have been so startled by this unexpected appearance of a host with another leader as to have lost all presence of mind. He saw not the sword which Joab picked up from the ground, and now held low down in his left hand, but allowed his treacherous relative to take him by the beard, as if to kiss him, so that the sword ran into the lower part of his body. Probably Joab, while determined to rid himself of his rival, had adopted this plan, in the hope of leaving it open to doubt whether Amasa's death had been the result of accident or of criminal intention. Then, as if there were not time for delay, Joab and Abishai left the body weltering where it had fallen, and hastened on their errand.

It was a dreadful sight; and not all the urgency of the soldier whom Joab had posted by the dead or dying man could prevent the people from lingering, horror - stricken, around him. At last the body had to be removed. It had been left on the ground, probably alike as a mark of contempt and a warning to others not to provoke the jealousy of Joab. And now David's army was in full chase after Sheba and his adherents. They followed him through the whole land up to the far north among the fortresses<sup>38</sup> by the Lake Merom, where he was at last tracked to Abel, or rather, Abel - Beth - Maacah.

To this fortress Joab now laid siege. Its destruction, however, was averted by the wisdom of one of its women. Demanding speech of Joab from the city - wall, she reminded the general that the people of Abel had been famed, not for being rash in action, but rather wise and deliberate in counsel. Had Joab ever asked whether the town of Abel, which he was about to destroy, shared the views of Sheba, or took part in the rebellion? She, and, by implication, her fellow - citizens, were quite the contrary of turbulent conspirators. How, then, could Joab act so unpatriotically, so un - Jewishly, as to wish to destroy a city and a mother in Israel, and to swallow up the inheritance of Jehovah? And when Joab explained that it was not the destruction of a peaceable city, but the suppression of a rebellion which he sought, she proposed, as a speedy end to all trouble, that Sheba should be killed, and, in evidence of it, his head thrown over the wall. It was an easy mode of ridding themselves both of a troublesome visitor and of a terrible danger, - and the gory head cast at his feet convinced Joab that the rebellion was at an end, that he might retire from the city, dismiss his army, and return to Jerusalem. So ended the last rising against David - and, we may add, the political history of his reign.

<sup>33</sup> It is thus that we interpret the expression - "half the people of Israel" - in 2Samuel 19:40. Of course, it must not be taken literally, as appears from the whole context.

<sup>34</sup> To use the pictorial Hebrew expression (2Samuel 20:6): "lest he find him fenced cities, and tear out our eye." This seems to us a more suitable rendering than that either of our Authorized Version or of Ewald.

<sup>35</sup> The text mentions only dealings between David and Abishai, but the subsequent narrative shows that Joab was in command. From the relations between Joab and the king, it seems likely that David may have preferred to communicate with Joab through his brother.

<sup>36</sup> 2Samuel 20:8, and not, as in the Authorized Version, "went before them."

<sup>37</sup> This is the correct rendering of the rest of ver. 8.

<sup>38</sup> These fortresses are grouped together in 1Kings 15:20 2Kings 15:20 2Chronicles 16:4. It has been ingeniously suggested that the expression: "all the Berites" (2Samuel 20:14), which gives no meaning, should be regarded as a masculine form of the word, and rendered: "all the fortresses"

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 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Sheba organizes a revolution against David; David responds	
[At this time] there is known [lit., <i>named</i> ] a worthless man whose name is Sheba ben Bichri, a man [from the tribe] of Benjamin. He blew the trumpet and proclaimed, "[There is] no portion for us in David; and [there is] no inheritance for us in [this] son of Jesse. Every man to his tents [possibly, <i>to his gods</i> ], O Israel!"	At this time, there a worthless man whose name was Sheba ben Bichri, who became well-known. He was from the tribe of Benjamin. He blew the trumpet and proclaimed, "My fellow Israelites, we have no portion in a land ruled by David; this son of Jesse does not provide for us our inheritance. Let us return to our homes in Israel, and consider our options there!"
Every man of Israel [who was previously] following David went up following Sheba ben Bichri; but the men of Judah clung to David, from the Jordan to [down] as far as Jerusalem.	The men of Israel who previously followed David, went up with Sheba ben Bichri; but the men of Judah remained faithful to David, from the Jordan River down to Jerusalem.
When David came to his house [in] Jerusalem, he [lit., <i>the king</i> ] took his ten female mistresses whom he let remain to keep the house, and he gave them a guarded home. He provided for them, but he did not go in [to them]. Therefore, they remained restricted to the day of their deaths—a life of widowhood.	When David came to his home in Jerusalem, to took his ten mistresses—the ones he left behind to take care of the house—and he put them into a guarded home. He provided for them but he no longer had relations with them. They remained there until they day that they died, restricted to a life of widowhood.
The king said to Amasa, "Assemble the men of Judah for me [in] 3 days and you stand [right] here." Amasa went to summon [the army of] Judah, but he delayed [completing this assignment] beyond the set time which David [lit., <i>he</i> ] appointed him.	The king said to Amasa, "Assemble the men of Judah here for me in 3 days; and take your stand in front of them (in order to receive your orders from me and then lead them into battle)." Amasa went to summon the army of Judah, but he did not complete this assignment within the 3 days that David gave him.

## A Complete Translation of 2Samuel 20

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David then said to Abishai, “Sheba ben Bichri could do more evil to us than Absalom. You take the servants of your adonai and pursue after him, lest he finds walled cities and he has preserved himself [lit., <i>he has snatched away our eye</i> ].”	David then said to Abishai, “Sheba the son of Bichri could do more evil to us than Absalom did. You must take my army and pursue after them, so that he does not find a city in which to take refuge and establish a permanent outpost.”
Therefore, the soldiers of Joab went out after him, along with the Cherethites and the Pelethites and all the mighty men—they [all] go out from Jerusalem to pursue Sheba ben Bichri.	Therefore, the soldiers of Joab went out after him, along with the Cherethites, the Pelethites and all the mighty men of war—they all went out from Jerusalem to pursue Sheba, son of Bichri.
<b>Joab kills Amasa</b>	
They [were] at the great stone, which [is] in Gibeon and Amasa had come before them.	They were at the great stone, which is in Gibeon; and Amasa had come before Joab’s armies.
Joab was wearing his outer garment [and] his [under] garment, and upon him [was] a belt. [There was] a sword fastened on his hips in a sheath. When he came forth, the sword [lit., <i>she</i> ] fell out.	Joab was wearing his outer garment and his under garment, and upon him was a belt. There was a sword fastened on his hips in a sheath. When he came forth, the sword fell out.
Joab greeted Amasa, “[Are] you well, my brother? Then Joab’s right hand took a hold of the beard of Amasa to kiss him. However, Amasa did not notice the sword [or, <i>dagger</i> ] which [was] in Joab’s [left] hand. Then Joab [lit., <i>he</i> ] struck him with it in the abdomen, and he poured out his bowels on the ground, so [that] he did not have to [stab] him a second time. Consequently, Amasa [lit., <i>he</i> ] died.	Joab greeted Amasa, saying, “Are you well, my brother?” Joab used his right hand to take a hold a Amasa’s beard to kiss him, but Amasa did not notice the sword [or, <i>dagger</i> ] that was in Joab’s left hand. Joab then struck him in the abdomen and he poured out his bowels onto the ground and Amasa died.
Afterward, Joab and Abishai, his brother, pursued Sheba ben Bichri.	Afterward, Joab and Abishai resumed their pursuit of Sheba, the son of Bichri.
A man took a stand beside him, out from the Joab’s young men, and he said, “Whoever delights in Joab and whoever [is] for David, [let him follow] after Joab;” [as] Amasa lay wallowing in [his] blood in the middle of the highway. A[nother] man observed that all the people would stop [to look at the body]. Therefore, he brought Amasa from the highway [to] the field and he lay a garment over him, because [those] who came upon him saw [him] had stopped. Because he was removed from the highway, every man passed on by [following] after Joab to pursue Sheba ben Bichri.	A young man took a stand next to Joab, saying, “Whoever approves of Joab and whoever is for David, let him follow after Joab in battle.” All this time, Amasa lay wallowing in his own blood in the middle of the highway, as one man observed that people would march by and stop. Therefore, he carried Amasa from the highway over into the field, and he lay a garment on top of him, because of all those who came upon him stopped to look. Because the body of Amasa had been removed from the highway, every man continued to pass on by, following after Joab, in pursuance of Sheba the son of Bichri.
<b>Sheba ben Bichri stops in Abel</b>	

## A Complete Translation of 2Samuel 20

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Meanwhile, Sheba [lit., <i>he</i>] passed through all the tribes of Israel, toward Abel of [lit., <i>and, even</i>] Beth-maacah and [through] all the Berites. But Joab's army [lit., <i>they</i>] assembled and advanced [following] after him. They advanced and besieged him in Abel of Beth-maacah. They heaped up a mound against the city and it stood against the defense fortifications [of Abel]. All the people who [were] with Joab were destroying the [city] wall, causing [it] to fall.</p>	<p>During this time, Sheba passed through all the tribes of Israel, increasing in size, and going toward Abel of Beth-maacah and the territory of the Berites. But Joab's army assembled and advanced after Sheba. They marched toward Abel of Beth-maacah, and besieged the city. They first built up a mound outside of the city wall, to stand against the fortifications of Abel. Joab's army continued to pound against the city wall, causing it to fall.</p>
The wise woman of the city	
<p>A wise woman called out from the city, [saying,] "Listen, listen. Tell [this] please to Joab: 'Come to here that I may speak unto you.'"</p>	<p>A wise woman called out from the city, saying, "Please listen to me. Speak to Joab and ask him if he would please come and speak with me."</p>
<p>Joab [lit., <i>he</i>] came near to her and the woman said, "[Are] you Joab?"</p>	<p>Joab came near to where the woman was, and she said, "Are you Joab?"</p>
<p>And he answered, "I [am]."</p>	<p>He answered, "I am."</p>
<p>Then she said, "Listen to the words of your maidservant."</p>	<p>Then she said, "Please listen to the words of your servant."</p>
<p>And he said, "I [am] listening [to you]."</p>	<p>And he assured her that he was listening to her.</p>
<p>Then she said, "In former times speaking, they would speak, saying, 'Asking, they will ask in Abel and thus they have completed [the matter].' I [am of] being for peace [and of] those who are faithful in Israel. You, even you, seek to destroy this [lit., <i>a</i>] city, even a mother [city] in Israel, why will you destroy the inheritance of Y<sup>e</sup>howah?"</p>	<p>Then she said, "In ancient times, people would ask of the wise in Abel, and the answer would bring the matter to completion. I am a woman who wants peace and I am of the faithful in Israel. Yet you seem so willing to destroy the inheritance of Jehovah."</p>
<p>Joab answered [her], saying, "You're mistaken about me—I will not lay waste to [this city] and I will not destroy [the inheritance of your children]. Such [is] not the case, for a man from the hill country of Ephraim—whose name is Sheba ben Bichri—has rebelled [lit., <i>lifted his hand</i>] against the king—against David. Deliver him alone over [to me], and I will depart from the city."</p>	<p>Joab answered her, saying, "You are mistaken about me—I will not completely destroy this city or the inheritance of your children in this land. Such is not the case. The problem is, Sheba ben Bichri, a man from the hill country, has rebelled against David the king. If you are can deliver just this one man over to me, then I will depart from your city."</p>
<p>The woman then said to Joab, "Listen, his head will be thrown over the wall to you." The women went [and spoke] to all the people in her wisdom. Therefore, they cut off the head of Sheba ben Bichri and threw it [over the wall] to Joab.</p>	<p>The woman then said to Joab, "Listen, his head will be thrown over the wall to you." The woman went and spoke to the people of Abel, reasoning with them. As a result, they cut off Sheba's head and throw it out over the wall to Joab.</p>
<p>He then [ordered] the blowing of the trumpet and [his army] dispersed from beside the city, [every] man to his own tent. Then Joab returned [to] Jerusalem and to the king.</p>	<p>Joab then ordered that the trumpets be blown, which was the signal for his army to disperse from the city, each man returning to his own tent. Joab himself returned to Jerusalem and to King David.</p>

A Complete Translation of 2Samuel 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David's cabinet after the rebellions	
Joab [was] over [lit., <i>unto</i> ] all the army of Israel while Benaiah ben Jehoiada [was] over the Cherethites and the Pelethites.	Joab was the general over all the army of Israel, under David; and Benaiah (the son of Jehoiada) was in charge of the Cherethites and the Pelethites.
Adoram [was] over forced labor [and tribute]; and Jehoshaphat ben Ahilud [was] the historian [or, <i>record keeper</i> ].	Adoram supervised forced labor and the payment of tribute; Jehoshaphat (the son of Ahilud) was the historian [or, <i>record keeper</i> ] at this time for the Davidic regime.
Sheva [was] a scribe [or, a <i>secretary</i> ]; Zadok and Abiathar [were] priests. Ira the Jairite was a priest to David.	Sheva was a scribe and Zadok and Abiathar were priests during this time. Ira the Jairite was a priest to David.

### Chapter Outline

### Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. stopped the **1972 David series** in the middle of the previous chapter. Insofar as I know, he has nowhere examined this particular chapter.

Although this is not the end of the 2Samuel commentary, this does mark the end of the chronological history of David. What follows are some miscellaneous historic incidents which occurred at various times in David's reign.

### The Pulpit Commentary on What Lies Ahead in 2Samuel

They are followed by an appendix containing several narratives recorded apparently for their intrinsic value. Commentators have endeavoured to trace a connection between them, but their arguments are farfetched, and their conclusions unsatisfactory. It is better to regard them as separate and complete, each one in itself. They are six in number:

- (1) the visitation of famine because of Saul's cruelty to the Gibeonites;
- (2) some incidents in the war with the Philistines, illustrating the heroic character of David's worthies;
- (3) David's psalm of deliverance;
- (4) David's last words;
- (5) a list of the Gibborim, with special records of acts of bravery and devotion;
- (6) the visitation of pestilence because of David's numbering the people. The third and fourth sections especially are of the highest interest; while the second makes it plain that David's bravery in encountering the giant of Gath lit up an equally bright flame of patriotic heroism in the armies of Israel.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 20:26.

### Chapter Outline

### Charts, Maps and Short Doctrines

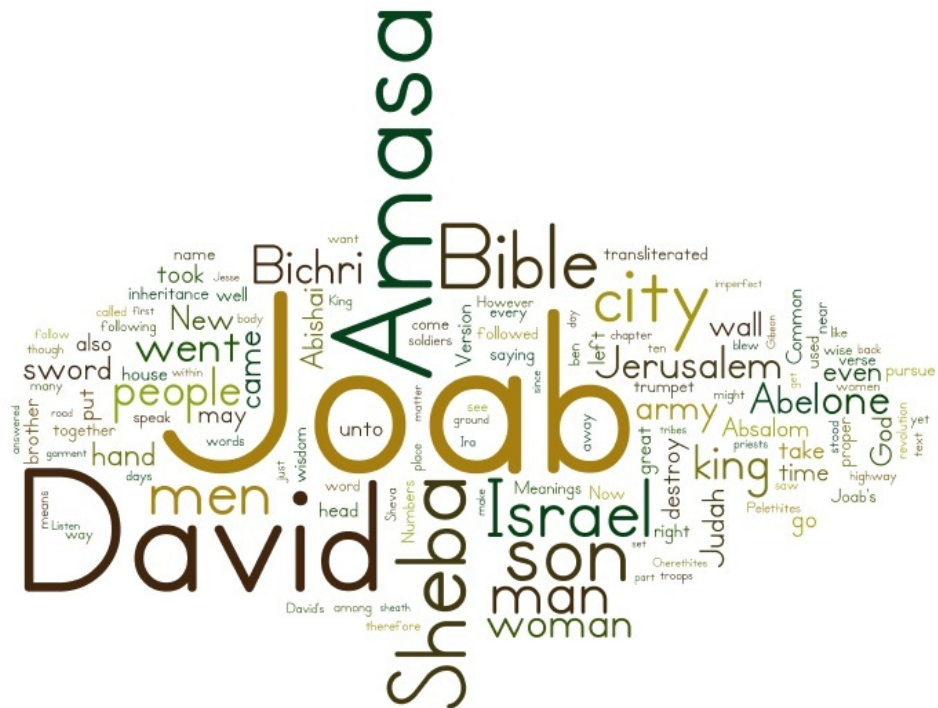
The actual chronological narrative will continue in 1Kings 1, where the life of David (actually, the end of his life) is picked up 7 or 8 years later, although David's last words are found in 2Sam. 23:1-7. We do not know the order of the events in 2Sam. 21-24.



### Word Cloud from a Reasonably Literal Paraphrase of 2Samuel 20



### Word Cloud from Exegesis of 2Samuel 20<sup>144</sup>



<sup>144</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of 2Samuel 20 has stayed on topic and has covered the information found in this chapter of the Word of God.

One of the reasons that this may seem like such a bleak chapter is, it is all about the interactions of men with very little thought given to God.

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