

**LESSON 26**  
**2 SAMUEL; 1 KINGS 1-16**

THE SECOND BOOK OF  
SAMUEL  
OTHERWISE CALLED  
THE SECOND BOOK OF THE KINGS  
CHAPTER 1

*David learns of death of Saul and Jonathan—He slays the Amalekite who claims to have killed Saul—David laments passing of Saul and Jonathan with a song.*

1 NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. (A careful reading of 1 Samuel 31:1–6 and 2 Samuel 1:1–16 shows two different accounts of Saul’s death. The man who came to David and reported that he had killed Saul at Saul’s insistence was not Saul’s armor-bearer. When the armor-bearer refused to kill his master, Saul fell upon his sword rather than fall into the hands of the Philistines. His armor-bearer then followed suit and also died. “The whole account which this young man gives is a fabrication: in many of the particulars it is grossly *self-contradictory*. There is no fact in the case but the bringing of the *crown*, or *diadem*, and *bracelets* of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle; and he brought them to David, and told the lie of having dispatched Saul, merely to ingratiate himself with David.” (Clarke, *Bible Commentary*, 2:308.) That David understood the Amalekite’s motives is clear from 2 Samuel 4:10. David’s lamentation over the death of Saul was sincere and deep. Instead of being grateful for the death of his most violent enemy, he truly mourned for the tragedy that had befallen Israel. Institute Manual, 287)

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and <sup>a</sup>slaw him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to <sup>a</sup>destroy the LORD's <sup>b</sup>anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them <sup>a</sup>teach the children of Judah *the use of* the bow: behold, *it is* written in the book of <sup>b</sup>Jasher.) (This verse appears to be a superscription like the one appearing at the beginning of Psalm 60.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not <sup>a</sup>divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your <sup>a</sup>apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy <sup>a</sup>love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of <sup>a</sup>war perished!

## CHAPTER 2

*David is anointed king over house of Judah—Ish-bosheth becomes king of Israel—David's followers defeat Abner and those of Israel.*

1 AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two <sup>a</sup>wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his <sup>a</sup>men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed <sup>a</sup>David king over the house of <sup>b</sup>Judah. And they told David, saying, *That* the men of <sup>c</sup>Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will <sup>a</sup>requite (or do, recompense) you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye <sup>a</sup>valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But <sup>a</sup>Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; (After Saul died, the tribes of Israel did not immediately flock to David and accept

him as king. Abner, the captain of Saul's host (his commanding general), set up one of Saul's sons as the new king (see vv. 8–9). The tribe of Judah accepted David as king, but for seven years there was no unity, and two opposing kings reigned (see v. 11). David may have refused to take action against Ishbosheth because he had covenanted with Jonathan not to retaliate against Saul's family when he came to power (see 1 Samuel 20:14–16). Institute Manual, 287)

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was <sup>a</sup>king in Hebron over the house of <sup>b</sup>Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. (Playing meant that these 12 would battle together. They kill each other.)

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called <sup>a</sup>Helkath-hazzurim, (ie Field of Foes) which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, <sup>a</sup>Joab, and <sup>b</sup>Abishai, and Asahel: and <sup>c</sup>Asahel was as light of foot as <sup>d</sup>a wild roe. (or a deer in the field.)

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear (The end of the spear would have been sharp because they plant them in the ground.) smote him under the <sup>a</sup>fifth rib, (probably abdomen) that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where <sup>b</sup>Asahel fell down and died stood still. (The contest between the men of Abner and the men of Joab at the pool of Gibeon was more than a simple grudge match. Abner was the leader of the forces of Ishbosheth, Saul's son. Joab was David's commander. Thus, in the clash between the two kingdoms, champions were chosen to determine the winner (see Reading 25-5). The challenge to let the young men "play before us" (v. 14) meant to let the twelve representatives battle for each side. When the twelve from each side had killed each other, no clear winner was shown, so both sides erupted into a furious battle, which David's men won. When Asahel, Joab's brother, gave chase to Abner, Abner yelled back that Asahel should content himself by taking the armor of one of the younger men, but Asahel refused. "It seems Asahel wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but as Asahel was obstinate in the pursuit, and was swifter of

foot than Abner, the latter saw that he must either kill or be killed, and therefore he *turned his spear* and ran it through the body of Asahel. This *turning about* that he might pierce him is what we translate ‘the hinder end of his spear.’ This slaying of Asahel cost Abner his life.” (Clarke, *Bible Commentary*, 2:313.) Institute Manual, 287-88)

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David’s servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner’s men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

### CHAPTER 3

*The Houses of David and of Saul engage in a long war—David waxes stronger—Abner joins David but is slain by Joab—David mourns for Abner.*

(The war between the two kingdoms grew more intense as David’s army slowly gained the upper hand (see v. 1). It was at that point that Ishbosheth accused Abner of having an affair with one of Saul’s wives (see v. 7). To approach the royal concubines was tantamount to claiming the throne. It is little wonder Ishbosheth was concerned. Abner’s question, “Am I a dog’s head of Judah,” meant, “Am I a traitor?” (v. 8). This he soon proved to be. Enraged, Abner retaliated against Ishbosheth by turning the hearts of the rest of the people to King David (see vv. 17–19), and then he himself deserted to David’s camp (see v. 20). Joab used this opportunity to avenge the death of his brother (see v. 27). David went to great lengths to demonstrate to the people that he had had nothing to do with Abner’s death (see vv. 28–38). This move was important politically, for those whom Abner had persuaded to change their loyalty to David could easily have gone back to Ishbosheth at the news of Abner’s death. Institute Manual, 288)

1 NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto <sup>a</sup>David were sons born in Hebron: and his firstborn was Amnon, of <sup>b</sup>Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, <sup>a</sup>Absalom the son of Maacah the daughter of Talmai king of <sup>b</sup>Geshur;

4 And the fourth, <sup>a</sup>Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David’s wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that <sup>a</sup>Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* <sup>a</sup>Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of *Ish-bosheth*, and said, *Am* I a <sup>a</sup>dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to <sup>a</sup>David, even so I do to him;

10 To <sup>a</sup>translate (or transfer) the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy <sup>a</sup>league (or covenant) with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to *Ish-bosheth* Saul's son, saying, Deliver *me* my wife <sup>a</sup>Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And *Ish-bosheth* sent, and took her from *her* husband, *even* from <sup>a</sup>Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you:

18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and ~~the~~ (his) men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when <sup>a</sup>Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of <sup>b</sup>Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner:



29 Let it rest on the head of <sup>a</sup>Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak, though anointed king; and these men the sons of Zeruah *be* too hard for me: the LORD shall <sup>a</sup>reward the doer of evil according to his wickedness.

#### CHAPTER 4

*Two of Saul's captains slay Ish-bosheth—They take his head to David, who has them slain for killing a righteous person.*

(Again, David showed great wisdom and judgment by executing the two men who killed Ishbosheth. Although he was at war with Ishbosheth, David did not condone the treachery of the assassins and put them to death. His wisdom and goodness finally united the tribes into one kingdom loyal to David. Institute Manual, 288)

1 AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were <sup>a</sup>sojourners (or temporary dwellers; alien new-comers (no inherited rights.)) there until this day.)

4 And <sup>a</sup>Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon,

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,  
10 When one told me, saying, Behold, <sup>a</sup>Saul is <sup>b</sup>dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:  
11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?  
12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

## CHAPTER 5

*All Israel anoints David king—He takes Jerusalem and is blessed of the Lord—He conquers the Philistines.*

1 THEN came all the tribes of Israel to <sup>a</sup>David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they <sup>a</sup>anointed <sup>b</sup>David <sup>c</sup>king over Israel.

4 ¶ David *was* thirty years old when he began to <sup>a</sup>reign, *and* he <sup>b</sup>reigned forty years.

5 In Hebron he reigned over <sup>a</sup>Judah seven years and six months: and in Jerusalem he <sup>b</sup>reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the <sup>a</sup>Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of <sup>a</sup>Zion: the same *is* the <sup>b</sup>city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the <sup>a</sup>Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the <sup>a</sup>city of David. And David built round about from <sup>b</sup>Millo and inward. (The Heb root word suggests a fill, terrace, or elevation as part of the defense bastion.)

10 And David went on, and grew great, and the LORD God of hosts *was* with him. (The origin of the city of Jerusalem is lost in antiquity. The first biblical reference to the city may be in Genesis, which states that “Melchizedek king of Salem” (Jerusalem) and “priest of the most high God” met Abraham returning from his battle with the kings and blessed him (Genesis 14:18). He was the one to whom Abraham paid a tithe of all he possessed. When Joshua crossed the Jordan the Jebusites, a Canaanite tribe, possessed the city. This people held Jerusalem until David captured it about 1000 B.C., although Israel may have temporarily conquered the city soon after their invasion of the land of Canaan (see Joshua 10). David wisely chose this city as his capital, for Jerusalem was a city between the northern and southern tribes of Israel but it belonged to neither of them because it was still held by the Canaanite Jebusites. The manner of conquering the city has been much discussed because of the problematical word rendered “gutter” (2 Samuel 5:8). The word most likely designates a channel or a shaft, as it is similarly used in Mishnaic Hebrew. The shaft running up perpendicularly from a water conduit cut into the rock fifty feet west from Gihon, discovered by Sir C. Warren in 1867, would have given people

inside the city walls access to water in time of siege and would have made a possible avenue for invaders to enter and open the gates of the city from within. Joab is said to have accomplished that initial entry (see 1 Chronicles 11:6). The sarcasm of the Jebusites' saying David would have to overcome "the blind and the lame," as if such would have been sufficient to defend the city, was returned to them by David, who thereafter scathingly referred to all the Jebusite defenders as "the blind and the lame" (vv. 6, 8). Institute Manual, 289)

11 ¶ And <sup>a</sup>Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. (About midway between present-day Beirut and Haifa in Israel was the port city of Tyre, one of the ancient and most important cities of the Phoenicians. The name *Hiram* appears to have been the family name for a king or series of kings of Tyre who were contemporaries of David and Solomon. Best known of these Hiram is he who sent masons, carpenters, and cedars from Lebanon to build David's palace in Jerusalem (see 2 Samuel 5:11; 1 Chronicles 14:1). Later, Solomon was greatly assisted in the building of the temple in Jerusalem by this same Hiram, or another of the same name (see 1 Kings 9; 2 Chronicles 2). Institute Manual, 289)

13 ¶ And David took *him* more concubines and <sup>a</sup>wives out of Jerusalem, after he was come from Hebron: and there were yet <sup>b</sup>sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,

15 I Bhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the <sup>a</sup>hold. (or stronghold)

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to <sup>a</sup>Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the <sup>b</sup>breach (or bursting forth) of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their <sup>a</sup>images, and David and his men <sup>b</sup>burned them. (Heb carried them away)

22 ¶ And the <sup>a</sup>Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the <sup>a</sup>Philistines from Geba until thou come to Gazer. (President Ezra Taft Benson: "Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life [see Matthew 10:39]" (*Jesus Christ—Gifts and Expectations* [address at a Christmas devotional, 7 Dec. 1986], 3).)

## CHAPTER 6

*David takes the ark to the city of David—Uzzah smitten and dies for steadying the ark—David dances before the Lord, causing a breach between him and Michal.*



1 AGAIN, David <sup>a</sup>gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the <sup>a</sup>ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the <sup>b</sup>cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on <sup>a</sup>harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the <sup>a</sup>ark of God, and took hold of it; for the oxen shook *it*.

7 And the anger of the LORD was kindled against <sup>a</sup>Uzzah; and God <sup>b</sup>smote him there for *his* error; and there he died by the ark of God. (The ark of the covenant was a sacred vessel that housed some of the holiest objects in Israel's history. To touch the ark or its contents was strictly forbidden by the Lord. Only authorized Levites, and they only under certain specified conditions, could handle the sacred instruments (see Numbers 4:15). Uzzah may have exhibited some bold presumption when he sought to touch that which God had forbidden to be touched. Even if Uzzah's intention was simply to keep the ark from falling, it should be remembered that God was fully capable of steadying His own ark had He wished to do so. While much of the story is not known, it is an excellent example that the commands of God are sacred and must be observed precisely as the Lord decreed. There are many modern-day implications Institute Manual, 289. The account of Uzzah being smitten dead while attempting to save the ark of the covenant from toppling over raises questions in the minds of many readers. It seems so harsh, when all he was doing was trying to save a holy object from being harmed. Or so it seems on the surface. But reflect for a moment on the incident. The ark was the tangible object that symbolized the presence of God, His throne, His glory, His divine majesty. When first given to Israel, the ark was placed in the Holy of Holies in the tabernacle, and not even the priest was allowed to approach it. Only the high priest (a type of Christ) could approach it and then only after going through an elaborate ritual of personal cleansing and propitiation for his sins. The holiness of God is clearly taught in scripture. No unclean thing can dwell in His presence (see Moses 6:57). His presence is like a consuming fire (see Hebrews 12:29). Those who bear the vessels of the Lord must be clean (see D&C 133:5). However well-meaning, Uzzah approached casually what could only be approached under the strictest conditions. He lacked faith in God's power. He assumed that the ark was in danger, forgetting that it was the physical symbol of the God who has all power. What man can presume to save God and His kingdom through his own efforts? "Uzzah's offence consisted in the fact that he had touched the ark with profane feelings, although with good intentions, namely to prevent its rolling over and falling from the cart. Touching the ark, the throne of the divine glory and visible pledge of the invisible presence of the Lord, was a violation of the majesty of the holy God. 'Uzzah was therefore a type of all who with good intentions, humanly speaking, yet with unsanctified minds, interfere in the affairs of the kingdom of God, from the notion that they are in danger, and with the hope of saving them.'" (Keil and Delitzsch, *Commentary*, 2:2:333.) In modern revelation, the Lord made reference to this incident to teach that very principle (see D&C 85:8). The Lord is in His heavens and does not need the help of men to defend His kingdom. Yet in our own time we see those who fear the ark is tottering and presume to steady its course. We hear of those who are sure that women are not being treated fairly in the Church, of those who would extend some unauthorized blessing to those not yet ready, or of those who would change the established doctrines of the Church. Are these not ark-steadiers? The best intentions do not justify such interference with the Lord's plan. President David O. McKay applied this lesson to modern Saints: "It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother.

You remember the case of Uzzah who stretched forth his hand to steady the ark. [See 1 Chron. 13:7–10.] He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others.” (In Conference Report, Apr. 1936, p. 60.) President John Taylor taught: “We have more or less of the principles of insubordination among us. But there is a principle associated with the kingdom of God that recognizes God in all things, and that recognizes the priesthood in all things, and those who do not do it had better repent or they will come to a stand very quickly; I tell you that in the name of the Lord. Do not think you are wise and that you can manage and manipulate the priesthood, for you cannot do it. God must manage, regulate, dictate, and stand at the head, and every man in his place. The ark of God does not need steadying, especially by incompetent men without revelation and without knowledge of the kingdom of God and its laws. It is a great work that we are engaged in, and it is for us to prepare ourselves for the labor before us, and to acknowledge God, his authority, his law and his priesthood in all things.” (*Gospel Kingdom*, p. 166.) Institute Manual, 292)

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place <sup>a</sup>Perez-uzzah (ie Breach of Uzzah) to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the <sup>a</sup>ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he <sup>a</sup>sacrificed oxen and fatlings.

14 And David <sup>a</sup>danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the <sup>a</sup>ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he <sup>a</sup>blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and <sup>a</sup>a flagon of wine. (Heb (perhaps) a raisin-cake) So all the people departed every one to his house.

20 ¶ Then David returned to <sup>a</sup>bless his household. And <sup>b</sup>Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who <sup>c</sup>uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! (ie In his joyful dancing, more of his body was exposed than she believed proper.)

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death. (“When the ark came (*i.e.* was carried) into the city of David, Michal the daughter of Saul looked out of the window, and there she saw king David leaping and dancing before Jehovah, and despised him in her heart. . . . Michal is intentionally designated the daughter of Saul here, instead of the wife of David, because on this occasion she manifested her father’s disposition rather than her husband’s. In Saul’s time people did not trouble themselves about the ark of the covenant [1 Chronicles 13:3]; public worship was neglected, and the soul for vital religion had died out in the family of the king. Michal possessed teraphim, and in David she only loved the brave hero and exalted king: she therefore took offence at the humility with which the king, in his pious enthusiasm, placed himself on an equality with all the rest of the nation before the Lord. . . . “ . . . The proud daughter of Saul was offended at the fact, that the king had let himself down on this occasion to the level of the people. She availed herself of the shortness of the priests’ shoulder dress, to make a contemptuous remark concerning David’s dancing, as an impropriety that was unbecoming in a king. . . . With the words ‘who chose me before *thy father and all his house,*’ David humbles the pride of the king’s daughter. His playing and dancing referred to the Lord, who had chosen him, and had rejected Saul on account of his pride. He would therefore let himself be still further despised before the Lord, *i.e.* would bear still greater contempt from men than that which he had just received, and be humbled in his own eyes [see Psalm 131:1]: then would he also with the maidens attain to honour before the Lord. For whoso humbleth himself, him will God exalt [Matthew 23:12].” (Keil and Delitzsch, *Commentary*, 2:2:336–38.))

## CHAPTER 7

*David offers to build a house for the Lord—The Lord, through Nathan, says he has not asked David so to do—David’s throne, through Christ, to be established forever—David offers a prayer of thanksgiving.*

1 AND it came to pass, when the king sat in his house, and the LORD had given him <sup>a</sup>rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a<sup>n</sup> house of cedar, but the ark of God dwelleth within <sup>a</sup>curtains.

3 And Nathan said to the king, Go, do all that *is* in thine <sup>a</sup>heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto <sup>a</sup>Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me a<sup>n</sup> house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a<sup>n</sup> house of cedar? (David’s motivation for wanting to build a permanent house for the Lord (the tabernacle built by

Moses in the wilderness was then about three hundred years old) was proper and good, but the Lord, through Nathan, denied him permission to do so. No specific reason was given here, only a blessing on David’s house. In the account in Chronicles, however, David told Solomon that it was revealed to him that he had seen too much war and bloodshed to build the house of the Lord (see 1 Chronicles 22:8).

Institute Manual, 289-90. As might have been expected, Nathan responded by a full approval of the king’s unspoken purpose, which seemed so accordant with the glory of God. But Nathan had spoken - as ancient writers note - from his own, though pious, impulse, and not by direction of the Lord. Oftentimes our thoughts, although springing from motives of real religion, are not God’s thoughts; and the lesson here conveyed is most important of not taking our own impressions, however earnestly and piously derived, as necessarily in accordance with the will of God, but testing them by His revealed word, - in

short, of making our test in each case not subjective feeling, but objective revelation. Edersheim, Vol 4, Ch 17)

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the <sup>a</sup>sheepcote, (ie sheepfold) from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded <sup>a</sup>judges *to be* over my people Israel, and have caused thee to <sup>b</sup>rest from all thine enemies. Also the LORD telleth thee that he will make thee an <sup>c</sup>house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy <sup>a</sup>seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall <sup>a</sup>build an house for my name, and I will <sup>b</sup>establish (stablish) the throne of his kingdom for ever.

14 I will be his <sup>a</sup>father, and he shall be my <sup>b</sup>son. If he commit iniquity, I will <sup>c</sup>chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine <sup>a</sup>house and thy kingdom shall be established for ever before thee: thy <sup>b</sup>throne shall be established for ever. (This verse is an example of a dualistic prophecy, that is, a prophecy with a double meaning. It promised that David's lineage would continue on the throne, and unlike Saul's lineage, would not be overthrown after his death. But it is clearly a Messianic prophecy as well. Jesus, the Messiah, was called David, He would hold the key of David, and He would sit upon the throne of David. Clearly, only one person can sit upon the throne of David (that is, rule over the house of Israel) forever and ever, and that one is Christ. He came into mortality as a descendant of David and as an heir to his throne both physically and spiritually. Elder James E. Talmage explained the significance of the genealogies of Jesus given by Matthew and Luke as establishing Jesus' right to the throne. "At the time of the Savior's birth, Israel was ruled by alien monarchs. The rights of the royal Davidic family were unrecognized; and the ruler of the Jews was an appointee of Rome. Had Judah been a free and independent nation, ruled by her rightful sovereign, Joseph the carpenter would have been her crowned king; and his lawful successor to the throne would have been Jesus of Nazareth, the King of the Jews." (*Jesus the Christ*, p. 87. Thus much for the present. As for the future, it was to be as always in the Divine arrangement. For God must build us a house before we can build one to Him. It was not that David was first to rear a house for God, but that God would rear one for David. Only afterwards, when all Israel's wanderings and unrest were past, and He had established the house of His servant, would the son of that servant, no longer a man of war (1 Chronicles 20:8; 28:3), but a man of peace, "Solomon," build the house of peace. There was inward and even outward congruity in this: a kingdom which was peace; a king the type of the Prince of peace; and a temple the abode of peace. This, then, was the main point: a promise alike to David, to Israel, and in regard to the Temple, that God would build David a house, and make his kingdom not only lasting, but everlasting, in all the fullness of meaning set out in Psalm 72. What followed will be best given in the words of Holy Scripture itself: "I shall be to him a Father, and he shall be to Me a son, whom, if he transgress, I will correct with the rod of men, and with stripes of the children of men; but My mercy shall not depart from him as I made it depart from Saul, whom I put away from before thee. And unfailing" (sure) "thy house and thy kingdom for ever before thee; and thy throne shall be established for ever!" That this promise included Solomon is as plain as that it was not confined to him. No unprejudiced reader could so limit it; certainly no sound Jewish interpreter would have done so. For on this promise the hope of a Messianic kingdom in the line of David and the title of the Messiah as the Son of David were based. It was not only the Angel, who pointed to the fulfillment of this promise in the Annunciation to the Virgin (Luke 1:32, 33), but no one,



who believed in a Messiah, would have thought of questioning his application. All the predictions of the prophets may be said to rest upon it. While, therefore, it did not exclude Solomon and his successors, and while some of its terms are only applicable to them, the fulfillment of this promise was in Christ. In this view we are not hampered but helped by the clause which speaks of human chastisements as eventual on sins in the successors of David. For we regard the whole history from David to Christ as one, and as closely connected. And this prophecy refers neither only to Solomon nor only to Christ; nor has it a twofold application, but it is a covenant-promise which, extending along the whole line, culminates in the Son of David, and in all its fullness applies only to Him. These three things did God join in it, of which one necessarily implies the other, alike in the promise and in the fulfillment: a unique relationship, a unique kingdom, and a unique fellowship and service resulting from both. The unique relationship was that of Father and Son, which in all its fullness only came true in Christ (Hebrews 1:5). The unique kingdom was that of the Christ, which would have no end (Luke 1:32, 33; John 3:35). And the unique sequence of it was that brought about through the temple of His body (John 2:19), which will appear in its full proportions when the New Jerusalem comes down out of heaven (Revelation 21:1-3). (Edersheim, Vol 4, Ch 17 )

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, <sup>a</sup>knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these <sup>a</sup>great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none <sup>a</sup>like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one <sup>a</sup>nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast <sup>a</sup>confirmed to thyself thy people <sup>b</sup>Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, <sup>a</sup>establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of h(H)osts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and thy words be <sup>a</sup>true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

## CHAPTER 8

*David defeats and subjects many nations—The Lord is with him—He executes judgment and justice unto all his people.*

1 AND after this it came to pass, that David <sup>a</sup>smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.



2 And he smote <sup>a</sup>Moab, and <sup>b</sup>measured them with a line, casting them down to the ground; (ie apparently, determined their size and put the taller, stronger to death) even with two lines measured he to put to death, and ~~with~~ one full line to keep alive. And *so* the <sup>c</sup>Moabites became David's servants, and brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. (Under David's leadership the kingdom expanded to the extent of God's promise to Abraham (see Genesis 15:18).)

4 And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the *chariot horses*, but reserved of them *for an* hundred chariots.

5 And when the <sup>a</sup>Syrians (Heb Aram; ie Aramaeans. They were later called Syrians by Greek peoples) of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the <sup>a</sup>shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. (The brass was used for the Brazen Sea and the tops of the pillars of the Temple.)

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did <sup>a</sup>dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of <sup>a</sup>Ammon, and of the <sup>b</sup>Philistines, and of <sup>c</sup>Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from smiting of the Syrians in the valley of <sup>a</sup>salt, *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of <sup>a</sup>Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David <sup>a</sup>reigned over all Israel; and David executed judgment and justice unto all his people.

16 And <sup>a</sup>Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder;

17 And <sup>a</sup>Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the <sup>b</sup>scribe;

18 And <sup>a</sup>Benaiah the son of Jehoiada *was* over both the Cherethites and the <sup>b</sup>Pelethites; and David's sons were <sup>c</sup>chief rulers. (Heb priests; apparently, in this case, civil ministers)

## CHAPTER 9

*David seeks to honor the house of Saul—He finds Mephibosheth, the son of Jonathan, to whom he restores all the land of Saul.*

1 AND David said, Is there yet any that is left of the house of Saul, that I may shew him <sup>a</sup>kindness for <sup>b</sup>Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* <sup>a</sup>Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is* *he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, <sup>a</sup>Jonathan hath yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

6 Now when <sup>a</sup>Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt <sup>a</sup>eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a <sup>a</sup>dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* <sup>a</sup>servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet. (The record of this period of David's reign - indeed, of his life - would have been incomplete if the memory of his friendship with Jonathan had passed without leaving a trace behind. But it was not so. When he had reached the climax of his power,\* he made inquiry for any descendant of Saul to whom he might show "the kindness of God" for Jonathan's sake. \* This is evident from the circumstance that, on the death of Saul, Mephibosheth was only five years old (2 Samuel 4:4), while in the account before us he is represented as having a young son (2 Samuel 9:12), so that a considerable period must have intervened. There is something deeply touching alike in this loving remembrance of the past, and in the manner of it, while David was at the zenith of his power, which shows his true character, and proves that success had not yet injured his better nature. There was but one legitimate scion of the royal house left - Mephibosheth, who bore in his lamed body the memorial of that sad day on Mount Gilboa. It is another bright glimpse into the moral state of the people that all this time the poor neglected descendant of fallen royalty should have found a home and support in the house of the wealthy chieftain Machir, the son of Ammiel, at Lodebar,\* near Mahanaim, the scene of Ishbosheth's murder (2 Samuel 4). \* Much ingenious use has been made of the name "Lo Debar," as meaning "no pasture." It may help to control such fancies if we point out that the Masoretic writing "Lo-debar" in two words is manifestly incorrect, the place being probably the Lidbir of Joshua 13:26 (in our Authorised Version Debir). But even were it otherwise, Lo-Debar could only mean "no pasture," if the "Lo" were spelt with an aleph, which it is in 2 Samuel 17:27, but not in 9:4, 5, where it is spelt with a vav, and hence would mean the opposite of "no pasture." We have called attention to this as one of many instances of certain interpretations of Holy Scripture, wholly unwarranted by a proper study of the text, from which, however, too often, dogmatic inferences are drawn. Yet another evidence was afterwards given of the worth and character of Machir. He had evidently known to appreciate David's conduct toward Mephibosheth, and in consequence become one of his warmest adherents, not only in the time of prosperity, but in that of direst adversity, when he dared openly to espouse David's cause, and to supply him in his flight with much needed help (2 Samuel 17:27-29). But to return. The first care of the king was to send for Ziba, well known as a servant of Saul's - perhaps formerly the steward of his household. It is curious to note how, even after David assured him of his friendly intentions, Ziba on mentioning Mephibosheth, immediately told that he was "lame on his feet," as if to avert possible evil consequences. So strongly did the Oriental idea seem rooted in his mind, that a new king would certainly compass the death of all the descendants of his predecessor. Something of the same feeling appeared also in the bearing of Mephibosheth when introduced to David. But far other thoughts were in the king's heart. Mephibosheth was henceforth to be treated as one of the royal princes.

His residence was to be at Jerusalem, and his place at the king's table while, at the same time, all the land formerly belonging to Saul was restored to him for his support. Ziba, whom David regarded as a faithful adherent of his old master's family, was directed, with his sons and servants, to attend to the ancestral property of Mephibosheth. **We love to dwell upon this incident in the history of David, which forms, so to speak, an appendix to the narrative of the first period of his reign, not merely for what it tells us of the king, but as the last bright spot on which the eye rests. Other thoughts, also, seem to crowd around us, as we repeat to ourselves such words as "the kindness of God" and "for Jonathan's sake." Thus much would a man do, and so earnestly would he inquire for the sake of an earthly friend whom he had loved. Is there not a higher sense in which the "for Jonathan's sake" can bring us comfort and give us direction in the service of love?** Edersheim, Vol 4, Ch 18)

## CHAPTER 10

*David's messengers are abused by Ammonites—Israel defeats Ammonites and Syrians.*

- 1 AND it came to pass after this, that the king of the children of <sup>a</sup>Ammon died, and Hanun his son reigned in his stead. (David sends an embassy of sympathy at the death of the king, but the new king thinks they are spies and abuses them and lets them go. David attacks them for their insolence.)
- 2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.
- 3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?
- 4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.
- 5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.
- 6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of <sup>a</sup>Ish-tob (Heb men of Tob (a land mentioned in Judges 11:3)) twelve thousand men.
- 7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.
- 8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.
- 9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:
- 10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.
- 11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.
- 12 Be of good courage, and let us play the <sup>a</sup>men for our people, and for the cities of our God: and the LORD do that which seemeth him good.
- 13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.
- 14 And when the children of <sup>a</sup>Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.
- 15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

## CHAPTER 11

*David lies with Bath-sheba and she conceives—He then arranges for the death in battle of her husband Uriah.*

1 AND it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent <sup>a</sup>Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. (David was supposed to go to war. It was spring time and the war against the Ammonites could be resumed. Up to this point, only their auxiliaries had been crushed. The ark was now with them and used in battle and David should have been with them. He had been so successful in battle that he didn't think he needed to go forth this time.)

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he <sup>a</sup>saw a woman washing herself; and the woman *was* very beautiful to <sup>b</sup>look upon. (He walked upon his roof and saw Bathsheba washing herself. It was that time of the month. Many homes had flat roofs. David's home was probably tall enough to be able to see into the courts of several homes.)

3 And David sent and enquired after the woman. And *one* said, *Is* not this <sup>a</sup>Bath-sheba, the daughter of Eliam, the wife of <sup>b</sup>Uriah the Hittite? (David sent to find out who the woman was. He learned that her name was **Bathsheba which meant "daughter of the covenant"** the wife of **Uriah, which meant "Jehovah is my light."** When he heard their names he should have stopped there and not proceeded further. Their names should have been a reminder to him of covenants and Jehovah and doing the right things. His thoughts were wrong. His thoughts turned to action. If he had just controlled his thoughts, he would not have committed adultery. **He was lazy.** He should have been in battle with the army. He should have been reading his scriptures, having family prayer, family home evening. But he got casual in his righteousness.)

4 And David sent messengers, and took her; (**Power corrupts. And absolute power corrupts absolutely.**) and she came in unto him, and he <sup>a</sup>lay with her; for she was purified from her uncleanness: and she returned unto her house. (David commits adultery with Bathsheba. If David had repented at this point, he would have been forgiven and exalted. Instead, he compounded his sin by murdering Uriah.)

5 And the woman conceived, and sent and told David, and said, I *am* with child. (David finds out that Bathsheba is pregnant by him.)

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. (**The cover-up begins**)

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him <sup>a</sup>a mess *of meat* from the king. (David sends for Uriah and orders him to go home. He hopes that Uriah will sleep with his wife so that it will look like the child is his.)

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to

his house. (Uriah knew something was up.)

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? (Uriah refuses to go home. He is one of the thirty top leaders of the army (2 Samuel 23:39 - Uriah the Hittite: thirty and seven in all).)

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in <sup>a</sup>tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. (Uriah says he will not go home because the leaders and the ark have no home, but live in tents. Uriah also may have been suspicious of David.)

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. (David invites Uriah to his home for a meal and tries to get him drunk and sends him home, but he does not go home.)

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be <sup>a</sup>smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. (David writes a letter to Joab, the captain which is delivered by Uriah, ordering Joab to put Uriah in the front of the battle and then withdraw to allow Uriah to be killed.)

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also. (The battle carries on and Uriah dies in battle. He is valiant and faithful in obeying his king and is killed by the treachery of David.)

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's <sup>a</sup>wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote <sup>a</sup>Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. (Joab sends word of the battle indicating that he did not strictly obey David's command, which caused the death of more men than expected. He also reports the death of Uriah.)

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his <sup>a</sup>wife, and bare him a son. (A year passes, but David has not repented.) But the thing that David had done <sup>b</sup>displeased the LORD. (After a week of mourning, David brings Bathsheba to his house, marries her, and she brings forth a son. The Lord was very displeased with David. David, who was the king after the Lord's heart, could have had anything he wanted and God would have given it to him. "Things were



getting too easy for David; he had leisure to stay at home while Joab and his men were out fighting Ammonites and Syrians. In his leisure he looked from his rooftop at his neighbor's wife. Leisure and lust led to adultery and then to murder, which sins had eternal repercussions, as well as tragic earthly results. It is one of the shocking and serious warnings of the Old Testament that a man may be ever so good and great and eminent and still have weaknesses which can lead to deeds that entirely overshadow and defeat the better self!" (Rasmussen, *Introduction to the Old Testament*, 1:185.)

## CHAPTER 12

*Nathan tells David the parable of the ewe lamb—The Lord gave many wives to David, who is now cursed for taking Bath-sheba—David fasts and prays for his son, but the Lord takes him—Solomon is born—David conquers the royal city of the Ammonites.*

1 AND the LORD sent <sup>a</sup>Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. (The Lord tells Nathan what David has done and is sent to David. Nathan tells David a parable of two men, one of whom is poor with only one lamb. The rich man takes the poor man's lamb. "As happens too frequently, it is only when a sinner knows that his sin is known that he begins to repent! The figure of Nathan boldly accusing the king to his face by an allegorical parallel is impressive, though not as surprising in Bible stories as it would be in accounts of other peoples where the will of God was not such a recognized factor in determining the morality of men and in specifying the results. Nathan's allegory was skillfully drawn, and his climatic '*Attah ha ish!*' ('Thou art the man') must have crashed in upon the conscience of David like the harbingers of doom's day. "His repentant feelings were no doubt sincere, but he could not repent enough to restore the *life* of his friend, Uriah, nor the *virtue* of his wife. Though he later hoped and prayed that his soul would not be left forever in hell (the spirit prison), yet the eternal destiny of doers of such twin sins does not look good. (See Psalms 16 and 51; then see Hebrews 6:4–6; Revelation 22:14–15; D&C 132:27; 76:31–37; 29:41 and 42:18, 79.)" (Rasmussen, *Introduction to the Old Testament*, 1:185.))

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* shall surely die:

6 And he shall restore the lamb <sup>a</sup>fourfold, because he did this thing, and because he had no pity. (David is angry and judges that the rich man shall die and that the poor man shall be restored four fold his loss.)

7 ¶ And Nathan said to David, **Thou art the man.** Thus saith the LORD God of Israel, I <sup>a</sup>anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. (David is informed by Nathan "Thou art the man." Nathan begins to tell David of the blessings of the Lord and says that the Lord would have given him anything he desired.)

9 Wherefore hast thou <sup>a</sup>despised the commandment of the LORD, to do evil in his sight? thou hast <sup>b</sup>killed <sup>c</sup>Uriah the Hittite with the sword, and hast taken his <sup>d</sup>wife *to be thy wife*, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast <sup>a</sup>despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up <sup>a</sup>evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will <sup>a</sup>do this thing before all Israel, and before the sun. (Nathan tells David his sins and the consequences of them. That the sword will not depart from his family. We cannot sin in secret, they will all become public if we do not repent properly. Hugh B. Brown said: “Don’t let anyone tempt you to believe that what you do is secret and won’t get out. The devil will see that it does [get out]. Lucifer and his agents have unfortunately devised means by which men may partially protect themselves against the natural physical results of their indecency and have thereby led many into shameful acts by whispering the twin lies, ‘It is no longer dangerous,’ and ‘No one will ever know.’ With these false assurances, thousands who might have been deterred by fear of consequences have been lured into transgression. (The Abundant Life, p. 66) )

13 And David said unto Nathan, I have <sup>a</sup>sinned against the LORD. And Nathan said unto David, The LORD also <sup>b</sup>hath (not) put away thy sin; **thou shalt not die.** (David acknowledges his sins. Joseph Smith corrects the translation with The Lord hath **not** put away thy sin. But David will not die at this time. Remember, the penalty for murder and adultery were death. Both David and Bathsheba were worthy of death.)

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to <sup>a</sup>blaspheme, the child also *that is* born unto thee shall surely die. (Nathan tells David that the son born to him and Bathsheba will die.)

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah’s wife bare unto David, and it was very sick. (Nathan departs. The baby is born and is stricken ill.)

16 David therefore besought God for the child; and David <sup>a</sup>fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. (David fasts the week.)

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his <sup>a</sup>apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst <sup>a</sup>fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. (The baby dies and David stops fasting. Why did the baby die?)

24 ¶ And David <sup>a</sup>comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name <sup>b</sup>Solomon: and the LORD loved him. (David and Bathsheba have another son, named Solomon, whom the Lord loves.)

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD. (Nathan names him Jedidiah, because of the Lord. It means the Jehovah loved.)

26 ¶ And <sup>a</sup>Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I

take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's <sup>a</sup>crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under <sup>a</sup>saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem. (Jerusalem is taken. The Ammonites are defeated. David's family has very serious problems. Some of his children die. He writes Psalms of his feelings about his sins and forgiveness. The chronological order is 38, 6, 51 and 32. Here are some selected verses from these psalms: 38:3 neither is there any rest in my bones because of my sin. 38:4 as an heavy burden they are too heavy for me. 38:6 I am troubled; I am bowed down greatly; I go mourning all the day long. 38:8 I have roared by reason of the disquietness of my heart. 38:21-22 Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation. 6:2 Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. 6:4 Return, O Lord, deliver my soul; oh save me for thy mercies' sake. 51:1 Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 51:10 Create in me a clean heart, O God; and renew a right spirit within me. 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.)

(Elder Richard G. Scott: "Lucifer will do all in his power to keep you captive. You are familiar with his strategy. He whispers: 'No one will ever know.' 'Just one more time.' 'You can't change; you have tried before and failed.' 'It's too late; you've gone too far.' Don't let him discourage you. "When you take the path that climbs, that harder path of the Savior, there are rewards along the way. When you do something right, when you resist temptation, when you meet a goal, you will feel very good about it. It is a very different kind of feeling than you have when you violate commandments—an altogether different feeling. It brings a measure of peace and comfort and provides encouragement to press on. "As you pray for help, the Lord will place in your path priesthood leaders who will counsel and friends who will give support if you'll let them. But remember, they can help only by your following the rules that Christ has set out for the journey. Any lasting improvement must come from your own determination to change (see Mosiah 3:17–20)" (in Conference Report, Apr. 1990, 95–96; or *Ensign*, May 1990, 74).)

(Perhaps Jesus, in His office of Messiah, is constantly tied into David and his reign because David did three things for temporal Israel that typify what Christ will do for spiritual Israel. David united the twelve tribes into one nation under the ultimate leadership of God. For the first time in history, David succeeded in winning the whole extent of the promised land for the covenant people. And David established Zion or Jerusalem as the spiritual and political center of Israel. Institute Manual, 291)

THE BOOK OF  
PSALMS  
PSALM 51

*David pleads for forgiveness after he went in to Bath-sheba—He pleads: Create in me a clean heart, and renew a right spirit within me.*

*To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.*

1 HAVE <sup>a</sup>mercy upon me, O God, according to thy <sup>b</sup>lovingkindness: according unto the multitude of thy tender mercies <sup>c</sup>blot out my <sup>d</sup>transgressions.

2 Wash me throughly from mine iniquity, and <sup>a</sup>cleanse me from my sin.

3 For I <sup>a</sup>acknowledge my transgressions: and my <sup>b</sup>sin *is* ever before me.

4 Against thee, thee only, have I <sup>a</sup>sinned, and done *this* evil in thy sight: that thou mightest be <sup>b</sup>justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother <sup>a</sup>conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with <sup>a</sup>hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a <sup>a</sup>clean heart, O God; and <sup>b</sup>renew a right spirit within me.

11 Cast me not away from thy <sup>a</sup>presence; and take not thy <sup>b</sup>holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be <sup>a</sup>converted unto thee.

14 <sup>a</sup>Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not <sup>a</sup>sacrifice; else would I give *it*: thou delightest not in burnt offering.

17 The <sup>a</sup>sacrifices of God *are* a broken spirit: a broken and a <sup>b</sup>contrite heart, O God, thou wilt not despise.

18 Do good in thy good <sup>a</sup>pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

David did three things temporally that Christ will do spiritually. David united the 12 tribes into one nation. David succeeded in winning the whole extent of the promised land for the covenant people. David established Zion or Jerusalem as the spiritual and political center of Israel.

**But what of David?** D&C 132:38-39: 38 David also received <sup>a</sup>many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me. 39 <sup>a</sup>David's wives and concubines were <sup>b</sup>given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the <sup>c</sup>keys of this power; and in none of these things did he <sup>d</sup>sin against me save in the case of <sup>e</sup>Uriah and his wife; and, **therefore he hath fallen from his exaltation**, and received his portion; and he shall not inherit them out of the world, for I <sup>g</sup>gave them unto another, saith the Lord.

Elder Joseph Fielding Smith, commenting on David's sin, said: "David committed a dreadful crime, and all his life afterwards sought for forgiveness. Some of the psalms portray the anguish of his soul; yet David is still paying for his sin. He did not receive the resurrection at the time of the resurrection of Jesus Christ. Peter declared that his body was still in the tomb, and the Prophet Joseph Smith has said, 'David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell.'" (Answers to Gospel Questions, 1:74)

## Conclusion:

Sow a thought reap an action.

Sow an action reap a habit.

Sow a habit reap a character.

Sow a character reap a destiny.

Sins begin as thoughts. Don't let them get a foothold in your mind.

Although David was triumphant in battles, he was tragically vanquished in the battle for his own soul.

Endure to the end.

(THERE is one marked peculiarity about the history of the most prominent Biblical personages, of which the humbling lesson should sink deep into our hearts. As we follow their onward and upward progress, they seem at times almost to pass beyond our reach, as if they had not been compassed with the same infirmities as we, and their life of faith were so far removed as scarcely to serve as an example to us. Such thoughts are terribly rebuked by the history of their sudden falls, which shed a lurid light on the night side of their character - showing us also, on the one hand, through what inward struggles they must have passed, and, on the other, how Divine grace alone had supported and given them the victory in their many untold contests. But more than that, we find this specially exhibited just as these heroes of faith attain, so to speak, the spiritual climax of their life, as if the more clearly to set it forth from the eminence which they had reached. Accordingly, the climax of their history often also marks the commencement of their decline. It was so in the case of Moses and of Aaron, in that of David,\* and of Elijah. But there is one exception to this - or rather we should say, one history to which the opposite of this remark applies: that of our Blessed Lord and Savior. The climax in the history of His life among men was on the Mount of Transfiguration; and though what followed marks His descent into the valley of humiliation, even to the bitter end, yet the glory around Him only grew brighter and brighter to the Resurrection morning. \* It need scarcely be pointed out, how this truthful account of the sins of Biblical heroes evinces the authenticity and credibility of the Scriptural narratives. Far different are the legendary accounts which seek to palliate the sins of Biblical personages, or even to deny their guilt. Thus the Talmud (Shab., 55. 6) denies the adultery of David on the ground that every warrior had, before going to the field, to give his wife a divorce, so that Bathsheba was free. We should, however, add, that this view was controverted. In the Talmudic tractate Avodah Sarah (4. b, & 5. a) a very proper application is made of the sin of David, while that of Israel in making the golden calf is not only excused but actually given thanks for!

**Once more spring-time had come, when the war against the Ammonites could be resumed.** For hitherto only their auxiliaries had been crushed. The importance attached to the expedition may be judged from the circumstance that the ark of God now accompanied the army of Israel (2 Samuel 11:11). Again success attended David. His army, having in its advance laid waste every town, appeared before Rabbah, the strong capital of Ammon. Here was the last stand which the enemy could make - or, indeed, so far as man could judge, it was the last stand of David's last enemy. Henceforth all would be prosperity and triumph! **It was in the intoxication of hitherto unbroken success, on the dangerous height of absolute and unquestioned power, that the giddiness seized David which brought him to his fall.** It is needless to go over the sad, sickening details of his sin - how he was literally "drawn away of his lust, and enticed;" and how when lust had conceived it brought forth sin - and then sin, when it was finished, brought forth death (James 1:14, 15). The heart sinks as we watch his rapid downward course - **the sin, the attempt to conceal it by enticing Uriah, whose suspicions appear to have been aroused, and then, when all else had failed, the dispatch of the murderous missive by Uriah's own hands, followed by the contest, with its foreseen if not intended consequences, in which Uriah, one of David's heroes and captains, who never turned his back to the foe (2 Samuel 23:39), fell a victim to treachery and lust.** It was all past. "The wife of Uriah" - as the text significantly calls Bathsheba, as if the murdered man were still alive, since his blood cried for vengeance to the Lord - had completed her seven days' hypocritical "mourning," and David had taken her to his house. And no worse had come of it. Her husband had simply fallen in battle; while the wife's shame and the king's sin were concealed in



the harem. Everything else was prosperous. As the siege of Rabbah can scarcely have lasted a whole year, we assume that also to have been past. The undertaking had not been without serious difficulty. It had been comparatively easy to penetrate through the narrow gorge, and, following the "fish-stocked stream, with shells studding every stone and pebble," which made "Rabbah most truly 'a city of waters,'" to reach "the turfed plain," "completely shut in by low hills on every side," in which "the royal city" stood. This Joab took. But there still remained "the city itself," or rather the citadel, perched in front of Rabbah on "a round, steep, flat-topped mamelon," past which the stream flowed rapidly "through a valley contracted at once to a width of five hundred paces." As if to complete its natural defenses, on its other side were valleys, gullies, and ravines, which almost isolated the citadel.\* \* Our description is taken from Canon Tristram's Land of Israel, pp. 549, 559. But these forts could not hold out after the lower city was taken. Only it was a feat of arms in those days - and Joab, unwilling to take from the king the credit of its capture, sent for David, who in due time reduced it. The spoil was immense - among it the royal crown of Ammon, weighing no less than a talent of gold,\* and encrusted with precious stones, which David took to himself. \* Keil and other commentators are disposed to regard this weight as approximative, as the crown would, in their opinion, have been too heavy to wear. But the text does not imply that it was habitually worn, nor was its weight really so excessive. Comp. Erdmann, die Bucher Samuelis, p. 442, col. b. The question is very fully discussed in the Talmud (Av. S. 44. a). Among the strange explanations offered - such as that there was a magnet to draw up the crown; that it was worn over the phylactery, etc. - the only one worth mention is, that its gems made up its value to a talent of gold. The punishment meted out to those who had resisted was of the most cruel, we had almost said, un-Israelitish character, not justified even by the terrible war which the Ammonites had raised, nor by the cruelties which they seem to have practiced against helpless Israelitish mothers (Amos 1:13), and savoring more of the ferocity of Joab than of the bearing of David - at least before his conscience had been hardened by his terrible sin. And so David returned triumphant to his royal city! **A year had passed since David's terrible fall. The child of his sin had been born. And all this time God was silent! Yet like a dark cloud on a summer's day hung this Divine sentence over him: "But the thing that David had done was evil in the eyes of Jehovah"** (2 Samuel 11:27). Soon it would burst in a storm of judgment. A most solemn lesson this to us concerning God's record of our deeds, and His silence all the while. Yet, blessed be God, if judgment come on earth - if we be judged here, that we may "not be condemned with the world!" (1 Corinthians 11:32). **And all this time was David's conscience quiet? To take the lowest view of it, he could not be ignorant that the law of God pronounced sentence of death on the adulterer and adulteress (Leviticus 20:10). Nor could he deceive himself in regard to the treacherous, foul murder of Uriah. But there was far more than this. The man whom God had so exalted, who had had such fellowship with Him, had sunk so low; he who was to restore piety in Israel had given such occasion to the enemy to blaspheme; the man who, when his own life was in danger, would not put forth his hand to rid himself of his enemy, had sent into pitiless death his own faithful soldier, to cover his guilt and to gratify his lust! Was it possible to sink from loftier height or into lower depth? His conscience could not be, and it was not silent.** What untold agonies he suffered while he covered up his sin, he himself has told us in the thirty-second Psalm. In general, we have in this respect also in the Psalter a faithful record for the guidance of penitents in all ages - to preserve them from despair, to lead them to true repentance, and to bring them at last into the sunlight of forgiveness and peace. Throughout one element appears very prominently, and is itself an indication of "godly sorrow." Besides his own guilt the penitent also feels most keenly the dishonor which he has brought on God's name, and the consequent triumph of God's enemies. Placing these Psalms, so to speak, in the chronological order of David's experience, we would arrange them as follows: Psalm 38, 6, 51, and 32 \* - when at last it is felt that all "transgression is forgiven," all "sin covered." \* Comp. Delitzsch Commentar u. d. Psalter, Vol. 1 pp. 44, 45, 297. For reasons which, I hope, will approve themselves on careful comparison of these Psalms, I have somewhat altered the arrangement proposed by Delitzsch. **It was in these circumstances that Nathan the prophet by Divine commission presented himself to David. A parabolic story, simple, taken from every-day life, and which could awaken no suspicion of his ulterior meaning, served as introduction. Appealed to on the score of right and generosity, the king gave swift sentence. Alas,**

he had only judged himself, and that in a cause which contrasted most favorably with his own guilt. How the prophet's brief, sharp rejoinder: "Thou art the man" must have struck to his heart! There was no disguise now; no attempt at excuse or palliation. Stroke by stroke came down the hammer - each blow harder and more crushing than the other. What God had done for David; how David had acted towards Uriah and towards his wife - and how God would avenge what really was a despising of Himself: such was the burden of Nathan's brief-worded message. Had David slain Uriah with the sword of the Ammonites? Never, so long as he lived, would the sword depart from the house of David. Had he in secret possessed himself adulterously of Uriah's wife? Similar and far sorer evil would be brought upon him, and that not secretly but publicly. And we know how the one sentence came true from the murder of Amnon (2 Samuel 13:29) to the slaughter of Absalom (18:14), and even the execution of Adonijah after David's death (1 Kings 2:24, 25); and also how terribly the other prediction was fulfilled through the guilt of his own son (2 Samuel 16:21, 22). The king had listened in silence, like one staggering and stunned under the blows that fell. But it was not sorrow unto death. Long before his own heart had told him all his sin. And now that the Divine messenger had broken through what had hitherto covered his feelings, the words of repentance sprang to his long-parched lips, as under the rod of Moses the water from the riven rock in the thirsty wilderness. They were not many words which he spoke, and in this also lies evidence of their depth and genuineness (comp. Luke 18:13) - but in them he owned two realities: sin and God. But to own them in their true meaning: sin as against God, and God as the Holy One, and yet God as merciful and gracious - was to have returned to the way of peace. Lower than this penitence could not descend; higher than this faith could not rise. And God was Jehovah - and David's sin was put away. Brief as this account reads, we are not to imagine that all this passed, and passed away, in the short space of time it takes to tell it. Again we say: in this respect also let the record be searched of the penitential Psalms, that Old Testament comment, as it were, on the three days' and three nights' conflict, outlined in Romans 7:5-25, the history of which is marked out by the words "blasphemer," "persecutor," "injurious," and "exceeding abundant grace" (1 Timothy 1:13-16). For, faith is indeed an act, and immediate; and pardon also is an act, immediate and complete; but only the soul that has passed through it knows the terrible reality of a personal sense of sin, or the wondrous surprise of the sunrise of grace. Assuredly it was so in the case of David. But the sting of that wound could not be immediately removed. The child who was the offspring of his sin must die: for David's own sake, that he might not enjoy the fruit of sin; because he had given occasion for men to blaspheme, and that they might no longer have such occasion; and because Jehovah was God. And straightway the child sickened unto death. It was right that David should keenly feel the sufferings of the helpless innocent child; right that he should fast and pray for it without ceasing; right even that to the last he should hope against hope that this, the seemingly heaviest punishment of his guilt, might be remitted. We can understand how all the more dearly he loved his child; how he lay on the ground night and day, and refused to rise or be comforted of man's comforts. We can also understand - however little his servants might - how, when it was all over, he rose of his own accord, changed his apparel, went to worship in the house of Jehovah, and then returned to his own household: for, if the heavy stroke had not been averted, but had fallen - his child was not gone, only gone before. And once more there came peace to David's soul. Bathsheba was now truly and before God his wife. Another child gladdened their hearts. David named him, symbolically and prophetically, Solomon, "the peaceful:" the seal, the pledge, and the promise of peace. But God called him, and he was "Jedidiah," the Jehovah-loved. Once more, then, the sunshine of God's favor had fallen upon David's household - yet was it, now and ever afterwards, the sunlight of autumn rather than that of summer; a sunlight, not of undimmed brightness, but amidst clouds and storm. Edersheim, Vol 4, Ch 19)

(The price of David's sin of murder and adultery was high. He spent the rest of his life regretting it. In one psalm he expressed his mental torment and pleaded for forgiveness. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my

transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . “Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.” (Psalm 51:1–3, 10–11.) Eventually, David received the assurance that his soul would be “delivered . . . from the lowest hell” (Psalm 86:12–13). But this assurance could not restore the blessings he had lost. They were gone forever (see D&C 132:39). David paid another price, too, an earthly one, which haunted him until the day he died. “The sword shall never depart from thine house,” the prophet Nathan told him, “because thou hast despised me [the Lord], and hast taken the wife of Uriah” (2 Samuel 12:10). This prophecy was literally fulfilled. This section of your study of the Old Testament depicts the sorry story of how David’s earthly kingdom began to fall apart through inner contention and strife. David lived to mourn his sins in mortality as well as in eternity. Institute Manual, 295)

THE SECOND BOOK OF  
SAMUEL  
OTHERWISE CALLED  
THE SECOND BOOK OF THE KINGS

CHAPTER 12

10 Now therefore the sword shall never depart from thine house; because thou hast <sup>a</sup>despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up <sup>a</sup>evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will <sup>a</sup>do this thing before all Israel, and before the sun. (Nathan tells David his sins and the consequences of them. That the sword will not depart from his family. We cannot sin in secret, they will all become public if we do not repent properly. Hugh B. Brown said: “Don’t let anyone tempt you to believe that what you do is secret and won’t get out. The devil will see that it does [get out]. Lucifer and his agents have unfortunately devised means by which men may partially protect themselves against the natural physical results of their indecency and have thereby led many into shameful acts by whispering the twin lies, ‘It is no longer dangerous,’ and ‘No one will ever know.’ With these false assurances, thousands who might have been deterred by fear of consequences have been lured into transgression. (The Abundant Life, p. 66) )

13 And David said unto Nathan, I have <sup>a</sup>sinned against the LORD. And Nathan said unto David, The LORD also <sup>b</sup>hath (not) put away thy sin; **thou shalt not die.** (David acknowledges his sins. Joseph Smith corrects the translation with The Lord hath **not** put away thy sin. But David will not die at this time. Remember, the penalty for murder and adultery were death. Both David and Bathsheba were worthy of death.)

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to <sup>a</sup>blaspheme, the child also *that is* born unto thee shall surely die. (Nathan tells David that the son born to him and Bathsheba will die.)

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah’s wife bare unto David, and it was very sick. (Nathan departs. The baby is born and is stricken ill.)

16 David therefore besought God for the child; and David <sup>a</sup>fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. (David fasts the week.)

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his <sup>a</sup>apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst <sup>a</sup>fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. (The baby dies and David stops fasting. Why did the baby die?)

24 ¶ And David <sup>a</sup>comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name <sup>b</sup>Solomon: and the LORD loved him. (David and Bathsheba have another son, named Solomon, whom the Lord loves.)

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD. (Nathan names him Jedidiah, because of the Lord. It means the Jehovah loved.)

26 ¶ And <sup>a</sup>Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's <sup>a</sup>crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under <sup>a</sup>saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem. (Jerusalem is taken. The Ammonites are defeated. David's family has very serious problems. Some of his children die. He writes Psalms of his feelings about his sins and forgiveness. The chronological order is 38, 6, 51 and 32. Here are some selected verses from these psalms: 38:3 neither is there any rest in my bones because of my sin. 38:4 as an heavy burden they are too heavy for me. 38:6 I am troubled; I am bowed down greatly; I go mourning all the day long. 38:8 I have roared by reason of the disquietness of my heart. 38:21-22 Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation. 6:2 Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. 6:4 Return, O Lord, deliver my soul; oh save me for thy mercies' sake. 51:1 Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 51:10 Create in me a clean heart, O God; and renew a right spirit within me. 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.)

(Elder Richard G. Scott: "Lucifer will do all in his power to keep you captive. You are familiar with his strategy. He whispers: 'No one will ever know.' 'Just one more time.' 'You can't change; you have tried before and failed.' 'It's too late; you've gone too far.' Don't let him discourage you. "When you take the path that climbs, that harder path of the Savior, there are rewards along the way. When you do something right, when you resist temptation, when you meet a goal, you will feel very good about it. It is a very different kind of feeling than you have when you violate commandments—an altogether different feeling. It brings a measure of peace and comfort and provides encouragement to press on. "As you pray for help, the Lord will place in your path priesthood leaders who will counsel and friends who



will give support if you'll let them. But remember, they can help only by your following the rules that Christ has set out for the journey. Any lasting improvement must come from your own determination to change (see Mosiah 3:17–20)" (in Conference Report, Apr. 1990, 95–96; or *Ensign*, May 1990, 74.)

(Perhaps Jesus, in His office of Messiah, is constantly tied into David and his reign because David did three things for temporal Israel that typify what Christ will do for spiritual Israel. David united the twelve tribes into one nation under the ultimate leadership of God. For the first time in history, David succeeded in winning the whole extent of the promised land for the covenant people. And David established Zion or Jerusalem as the spiritual and political center of Israel. Institute Manual, 291)

## CHAPTER 13

*Amnon loves Tamar his sister and by artifice forces her—He is slain by Absalom's command—Absalom flees to Geshur.*

1 AND it came to pass after this, that <sup>a</sup>Absalom the son of David had a fair sister, whose name was <sup>b</sup>Tamar; and Amnon the son of David loved her. (Tamar was the lovely daughter of David by his wife Maacah and was the half sister of Amnon. Amnon was the eldest of David's sons, having been born to Ahinoam while David was at Hebron. He was the crown prince and the natural heir to David's throne. The love Amnon felt for Tamar was not the love of a brother for a sister. It was a consuming lust, which drove reason from his brain. The parallel between David and Amnon is evident. David had set an example in not having the spirit control the body when he gave in to his lust for Bath-sheba. He also had set an example of plotting ways to cover up his sins. Institute Manual, 295.)

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* <sup>a</sup>Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love <sup>a</sup>Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he <sup>a</sup>took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not <sup>a</sup>force me; for no such thing ought to be done in Israel: do not thou this <sup>b</sup>folly.

13 And I, whither shall I cause my <sup>a</sup>shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.



14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, begone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth. (Amnon did not really love Tamar. Once he had gratified his lust, he despised her. How often is such gross unfairness toward women demonstrated by evil men? They exploit women and then despise the women rather than themselves. Amnon would not save Tamar from disgrace by making her a part of his household as a wife or concubine. Knowing that she had been disgraced and would therefore be deprived of a husband, Tamar mourned in the manner of a widow (see v. 19; note especially v. 20). David was furious because of the way Amnon had treated Tamar, but what could he do or say? His own conduct with Bath-sheba had left him without a basis for condemnation. Here was another result of sin. Because of his own guilt, David did not act to correct this great abomination in his own household. David learned the sad lesson that a man's sins can often visit him even to the third and fourth generation (see Exodus 34:7). Institute Manual, 295)

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. (In this instance also it was carnal lust which kindled the devouring flame. The gloss of the LXX. is likely to be correct, that David left unpunished the incest of Amnon with Tamar, although committed under peculiarly aggravating circumstances, on account of his partiality for him as being his first-born son. This indulgence on the part of his father may also account for the daring recklessness which marked Amnon's crime. The sentence of the Divine law upon such sin was, indeed, unmistakable (Leviticus 20:20:17). But a doting father, smitten with moral weakness, might find in the remembrance of his own past sin an excuse for delay, if not a barrier to action; for it is difficult to wield a heavy sword with a maimed arm. Edersheim, Vol 5, Ch 1)

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be <sup>a</sup>courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And <sup>a</sup>Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of <sup>a</sup>Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead. (Great as Absalom's crime had been, we can readily understand, that popular sympathy would in large measure be on the side of the princely offender. He had been provoked beyond endurance by a dastardly outrage, which the king would not punish because the criminal was his favorite. To the popular, especially the Eastern mind, the avenger of Tamar might appear in the light of a hero rather than of an offender. Besides, Absalom had everything about him to win the multitude. Without any bodily blemish from head to foot, he was by far the finest-looking man in Israel. Common report had it that, when obliged once a year, on account of its thickness, to have his long flowing hair cut, it was put, as a matter of curiosity, in the scales, and found amounting to the almost incredible weight of twenty shekels.\* How well able he was to ingratiate himself by his manners, the after history sufficiently shows. Such was the man who had been left in banishment these three years, while Amnon had been allowed - so far as the king was concerned - to go unpunished! Edersheim, Vol 5, Ch 1)

## CHAPTER 14

*Joab arranges by artifice to bring Absalom home after three years—After two more years Absalom sees the king and they are reconciled.*

1 NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they ~~shall~~ (will) quench my coal which is left, and shall not leave to my husband *neither*

name nor remainder upon the earth. (“A man and his descendants or successors are often termed in Scripture *a lamp or light*. . . . And to *raise up a lamp* to a person signifies his having a posterity to continue his name and family upon the earth: thus, *quench my coal that is left* means destroying all hope of posterity, and extinguishing the family from among the people.” (Clarke, *Bible Commentary*, 2:344–45.))

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father’s house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the <sup>a</sup>revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not <sup>a</sup>expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and <sup>a</sup>thanked (Heb blessed) the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king’s face. (Here is the pathetic account of the deepening tragedy in David’s household. Once again David was caught in a trap of his own making. Enmity between himself and his son Absalom drove them far apart, so far, in fact, that Absalom would not even visit his father at the court. Joab tried to reconcile the king and prince and employed a stratagem to do so. The woman conspiring with Joab was very careful to keep her real intent sufficiently disguised until she had

committed the king to a benevolent course of action. Only then was she willing to suggest that David should be as merciful to his own son as he would be to her son. Institute Manual, 295-96)

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. (*To poll* means "to thin" by means of combing or cutting. Thus, when Absalom's hair became either too thick or too long, he had it polled. Evidently, Absalom's hair was extremely thick, and this information was probably introduced into the narrative here because Absalom's hair seems to have played a part in his death (see 2 Samuel 18:9–17). Exactly how much weight is meant by two hundred shekels is not completely clear; this number may either be incorrect or an exaggeration of the total weight for literary purposes. Institute Manual, 296)

27 And unto Absalom there were born three <sup>a</sup>sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from <sup>a</sup>Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

## CHAPTER 15

*Absalom conspires against David and gains the support of the people—David flees, and Absalom enters Jerusalem.*

1 AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And <sup>a</sup>Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so <sup>a</sup>Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at <sup>a</sup>Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for <sup>a</sup>Ahithophel the Gilonite, David's <sup>b</sup>counsellor, from his city, *even* from <sup>c</sup>Giloh, while he offered sacrifices. And the <sup>d</sup>conspiracy was strong; for the people increased continually with Absalom. (Once restored to his position in David's court, Absalom began to capitalize on his return to princely status by developing a careful plan to overthrow his father. He began to act like a king, with a full royal procession (see v. 1), but more serious than that, he undertook a deceitful campaign to gain favor with the people. He arose early and sat in judgment at the gates of the city (see v. 2). A city gate was the normal location for giving judgment in ancient times and was the place where the people came to present grievances. Absalom ingratiated himself by telling the people that their causes and complaints were just, but that no one from the king's court was willing to hear them. While this assertion may have been a lie, it is more likely that David's court was not functioning properly and that the people were being neglected. Absalom took advantage of the disgruntlement of the people, but he refused to let them bow down to him. Instead, he raised them up, kissed them, and treated them as equals—highly unusual behavior from royalty (see v. 5). And in this way “Absalom stole the hearts of the men of Israel” (v. 6). Absalom then lied to his father, telling him that he needed to go to Hebron to fulfill a vow when, in fact, it was his intention to raise an insurrection against David. Several reasons have been suggested why “the conspiracy was strong” and “the people increased continually with Absalom” (v. 12): “It is very difficult to account for this general defection of the people. Several reasons are given: 1. David was old or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state, and that there were no properly appointed judges in the land; [see v. 3]. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partisans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the displeasure of the Almighty, for his adultery with Bath-sheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and disaffected men in every state, and under every government; who can never rest, and are ever hoping for something from a change. 7. Absalom appeared to be the *real* and was the *undisputed* heir to the throne; David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the *rising*, than exult in those of the *setting*, sun. No doubt some of these causes operated, and perhaps most of them exerted less or more influence in this most scandalous business.” (Clarke, *Bible Commentary*, 2:349–50.) Institute Manual, 296)

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us <sup>a</sup>flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. (“This . . . was the first time that David turned his back to his enemies. And why did he *now* flee? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be a sufficient defence for the walls. . . . And he had still with him his faithful *Cherethites* and *Pelethites*; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the *defensive*; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as *coming from the hand of God*; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even *hasten* his departure, for the habit of mourners is not the habit of those who are *flying* before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.” (Clarke, *Bible Commentary*, 2:350.) Some believe Psalm 55 was written by David to express his feelings over



Absalom's revolt. Note especially verses 12–14 and 20–21 of this psalm. 12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: 13 But *it was* thou, a man mine equal, my guide, and mine acquaintance. 14 We took sweet counsel together, *and* walked unto the house of God in <sup>a</sup>company. 20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant. 21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords. Institute Manual, 296)

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left ten women, *which were* <sup>a</sup>concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo <sup>a</sup>Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and <sup>b</sup>Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a <sup>a</sup>seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and <sup>b</sup>Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his <sup>a</sup>head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the <sup>a</sup>counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

## CHAPTER 16

*Mephibosheth is alleged to be seeking to be king—Shimei of the house of Saul curses David—Ahithophel counsels Absalom and he takes his father's concubines.*

1 AND when David was a little past the top *of the hill*, behold, <sup>a</sup>Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and ~~an~~ hundred bunches of raisins, and ~~an~~ hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* <sup>a</sup>Shimei, the son of Gera: he came forth, and <sup>b</sup>cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou <sup>a</sup>man of Belial: (Heb man of worthlessness; idiom of terrible insult)

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this <sup>a</sup>dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjaminite *do it*? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will <sup>a</sup>requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there. (“Note the rationale behind David's humbly choosing to endure the curses of Shimei of the house of Saul: (1) any dishonor was considered negligible compared to the dishonor of his own son taking his kingship and seeking his life; (2) if he suffered his afflictions patiently, perhaps the Lord would have mercy upon him and requite him later; (3) perhaps the Lord Himself had commanded Shimei to curse him; (4) since the sons of Zeruiah (Abishai and Joab) were such men of violence, David countered as usual with more moderate action.” (Rasmussen, *Introduction to the Old Testament*, 1:187.))

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, <sup>a</sup>God save the king, God save the king. (Heb Let the king live, let the king live!)

17 And Absalom said to Hushai, *Is this thy kindness to thy friend? why wentest thou not with thy friend?*

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's <sup>a</sup>concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and <sup>a</sup>Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of <sup>a</sup>Ahithophel, which he counselled in those days, *was* as if a man had enquired at the <sup>b</sup>oracle of God (Heb word of God): so *was* all the counsel of Ahithophel both with David and with Absalom.

## CHAPTER 17

*Ahithophel's counsel is overthrown by Hushai's—David is warned and flees over Jordan—Ahithophel hangs himself—The people prepare for war.*

1 MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying pleased Absalom well, and all the <sup>a</sup>elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* <sup>a</sup>chafed in their minds, (Heb bitter in their soul.) as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had <sup>a</sup>appointed (or ordered, ordained) to defeat the good <sup>b</sup>counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the <sup>a</sup>elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now <sup>a</sup>Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his <sup>a</sup>city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. (Ahithophel clearly understood David's vulnerability at this stage of the revolt. Had his counsel been followed, the result would have been critical for David. Twelve thousand men against the small band who had fled with David would have been a disaster for David.

Hushai saved the situation for David, first, by convincing Absalom that a delay while he gathered more strength to his army would be wise, and, second, by warning David to flee in case Ahithophel's counsel was followed. Ahithophel knew his only hope lay in Absalom's success. Since he was a traitor to King David, if David won, his fate was sealed. Understanding perfectly that a delay meant the ultimate defeat of Absalom and David's return to the throne, Ahithophel returned to his home and, after putting things in order, committed suicide. Institute Manual, 297)

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made <sup>a</sup>Amasa captain of the host instead of <sup>b</sup>Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was <sup>a</sup>come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and <sup>b</sup>Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And <sup>a</sup>honey, and butter, and sheep, and cheese of <sup>b</sup>kine, (or cattle) for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

## CHAPTER 18

*The Israelites are smitten in the woods of Ephraim—Joab slays Absalom—Tidings of his death are taken to David, who mourns for his son.*

1 AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not <sup>a</sup>go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou <sup>b</sup>succour us (Heb help us) out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded <sup>a</sup>Joab and Abishai and Ittai, saying, <sup>b</sup>*Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the <sup>a</sup>wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king <sup>a</sup>charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the <sup>a</sup>king's dale: for he said, I have no <sup>b</sup>son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's <sup>c</sup>place. (or monument)

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.



21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

## CHAPTER 19

*Joab rebukes David for favoring his enemies instead of his friends—David replaces Joab with Amasa—Shimei, who cursed David, is pardoned—Mephibosheth pledges allegiance to David—The men of Judah take David back to Jerusalem.*

1 AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and <sup>a</sup>speak comfortably (Heb speak to the heart; ie show appreciation) unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at <sup>a</sup>strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 ¶ And king David sent to <sup>a</sup>Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my <sup>a</sup>brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to <sup>a</sup>Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, *even as the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to <sup>a</sup>Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And <sup>a</sup>Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. (David bore the tragedy so bitterly that he nearly lost the kingdom by insulting those who had defended him. He insisted upon lamenting the death of one against whom his loyal subjects had fought in order to save their king. Joab's harsh words brought David around. Though Joab's counsel was needed and justified, his words were harsh and disrespectful and probably contributed to David's decision to replace him as commanding general. In his attempts to reconcile the unrest in the kingdom, David not only accepted the repentant spirit of all the tribes (see vv. 9–10) but sent emissaries to Judah, among whom the rebellion had first broken out, and promised them forgiveness, pledging that Amasa, Absalom's general, would replace Joab (see vv. 11–13). "So far as the fact itself is concerned, it was certainly wise of David to send to the members of his own tribe, and appeal to them not to be behind the rest of the tribes in taking part in his restoration to the kingdom, lest it should appear as though the tribe of Judah, to which David himself belonged, was dissatisfied with his victory, since it was in that tribe that the rebellion itself first broke out; and this would inevitably feed the jealousy between Judah and the rest of the tribes. But it was not only unwise, but unjust, to give to Amasa, the traitor-general of the rebels, a promise on oath that he should be commander-in-chief in the place of Joab; for even if the promise was only given privately at first, the fact that it had been given could not remain a secret from Joab very long, and would be sure to stir up his ambition, and lead him to the commission of fresh crimes, and in all probability the enmity of this powerful general would become dangerous to the throne of David. For however Joab might have excited David's anger by slaying Absalom, and by the offensive manner in which he had reproved the king for giving way to his grief, David ought to have suppressed his anger in his existing circumstances, and ought not to have rendered evil for evil, especially as he was not only about to pardon Amasa's crime, but even to reward him as one of his faithful servants." (Keil and Delitzsch, *Commentary*, 2:2:445–46.) It is almost as though after his sin with Bath-sheba and the murder of Uriah the light that gave David his political genius went out. His actions during this extreme crisis were of blind loyalty to an evil son and of one foolish decision after another. Institute Manual, 298)

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he <sup>a</sup>cursed the LORD's <sup>b</sup>anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And <sup>a</sup>Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my <sup>a</sup>servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did <sup>a</sup>eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And <sup>a</sup>Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now <sup>a</sup>Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's <sup>a</sup>men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of <sup>a</sup>kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel. (The beginning of the end of the unity of Israel. As David and his armies returned to Jerusalem after paying tribute to Barzillai (see 2 Samuel 19:31–40), a violent quarrel broke out between the leaders of Judah and the leaders of the other tribes, who felt that Judah was monopolizing David. As a result of this conflict, the leaders of the other tribes of Israel stormed off in high vexation, leaving Judah alone to escort David back to Jerusalem. This incident portended a whole new round of revolution. The revolt of Sheba (see 2 Samuel 20:1–2) could scarcely have been a real threat to David's rule, but once again the animosity of the other tribes was manifested against Judah and resulted in the eventual division of the house of Israel (see 1 Kings 12) Institute Manual, 298)

## CHAPTER 20

*Sheba leads tribes of Israel away from David—Joab slays Amasa and pursues Sheba—A wise woman intercedes—Death of Sheba ends the insurrection.*

1 AND there happened to be there a man of <sup>a</sup>Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 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 even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* <sup>a</sup>concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood. (According to the Mosaic law (see Leviticus 18), married women once defiled could not once again enjoy the married state. A Bible scholar explained David's actions: "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; and to have married them to other men might have been dangerous to the state: therefore he shut them up and *fed them*—made them quite comfortable, and they continued as widows to their death." (Clarke, *Bible Commentary*, 2:364.) Institute Manual, 298)

4 ¶ Then said the king to <sup>a</sup>Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him <sup>a</sup>fenced (ie fortified) cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment 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.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to <sup>a</sup>kiss him.

10 But <sup>a</sup>Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the <sup>b</sup>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.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 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.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. (This account is somewhat difficult to follow since it is not always clear to which person certain pronouns refer. David commissioned Amasa to gather his forces and pursue Sheba, the leader of the new rebellion. For some reason Amasa tarried (see v. 5), so David sent Joab's men after Sheba. Amasa and Joab met at Gibeon. Although the King James Version makes it sound as though Amasa had on Joab's clothing, the narrator was really describing what Joab was wearing: "It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this *sword*, or *knife*, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled, (for so some of the versions, and able critics, understand the words *it fell out*,) and that 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." (Clarke, *Bible Commentary*, 2:364–65.) Joab then appointed a soldier to stand by Amasa's body and charge the people who passed by to join with Joab in support of David and pursue the rebel Sheba. Amasa was, evidently, not instantly killed by Joab's blow, and the people were so shocked at the sight of him that the soldier finally rolled him off the road and covered him with a sheet so that the people would not tarry. Institute Manual, 298-99)

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered <sup>a</sup>together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, 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, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he 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.

18 Then she spake, saying, They ~~were~~ (are) went to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 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?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or <sup>a</sup>destroy.

21 The matter *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. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto 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 unto the king.



23 ¶ Now <sup>a</sup>Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was a chief ruler about David.

## CHAPTER 21

*The Lord sends a famine—David understands that it is because Saul smote the Gibeonites, contrary to the oath of Israel—David delivers up seven sons of Saul to be hanged by the Gibeonites—Israel and the Philistines continue their wars.*

1 THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the <sup>a</sup>Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the <sup>a</sup>coasts (or territory) of Israel,

6 Let seven men of his <sup>a</sup>sons be delivered unto us, and we will hang them up unto the LORD in <sup>b</sup>Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's <sup>a</sup>oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of <sup>a</sup>Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah took <sup>a</sup>sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land. (“This terrible episode must have been done in [the] days of David’s spiritual deterioration. The law would have not permitted sons to be put to death for the guilt of a father or a forefather (Deuteronomy 24:16 is explicit on that; see another Numbers 35:33). It cannot have been a revelation from the Lord that either required or approved this deed done ‘to avenge the Gibeonites’—some of whom Saul had slain in spite of the ancient promise of Joshua that they might live in Israel. “It

is a pathetic picture to envision the innocent mother of innocent sons guarding their bodies from the birds and beasts; and it is repulsive to read that after all this was done ‘God was entreated for the land.’ This is apostate theology, comparable to that of the Canaanite-Baal religions. “The text is somewhat corrupted too, and the name Michal must be a mistake for Merab, for it was Merab who married Adriel. If it is indeed Michal, David’s wife and Saul’s daughter, who is meant, this is a very bitter ending to their relationships as man and wife.” (Rasmussen, *Introduction to the Old Testament*, 2:40.)

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah <sup>a</sup>succoured (Heb aided) him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt <sup>b</sup>go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a <sup>a</sup>battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of Goliath* the Gittite, the <sup>a</sup>staff of whose spear *was* like a weaver’s beam.

20 And there was yet a battle in <sup>a</sup>Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants. (David by now was in his sixties, an old man so far as military service was concerned. Nevertheless, he personally led his forces against the Philistines. In the midst of this battle David found himself confronted by one of the sons of the giants, perhaps even a son of Goliath. He apparently was very large and immediately began bearing down on the man who was famous for killing Goliath. For David this was a life and death struggle, and the scripture states that “David waxed faint” (2 Samuel 21:15). Fortunately, David’s friends were near by, and Abishai stepped in and slew the giant. After the battle was over, David was told, “Thou shalt go no more out with us to battle, that thou quench not the light of Israel” (2 Samuel 21:17). As king, David was like a lamp or guide to his people, and they did not want that lamp extinguished. David undoubtedly reflected on the days of his youth and remembered his victory over Goliath, but now he realized he must be content with the less active affairs of state because of his old age. Institute Manual, 299)

## CHAPTER 22

*David praises the Lord in a psalm of thanksgiving—The Lord is his fortress and savior; he is mighty and powerful in deliverance; he rewards men according to their righteousness; he showeth mercy to the merciful; his way is perfect; he liveth, and blessed be he.*

1 AND David spake unto the LORD the words of this <sup>a</sup>song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: (These verses contain a psalm of David’s in which he praises God for all His goodness to him. In many respects the poetic statement here resembles the Eighteenth Psalm, which was apparently written about the same time. David used the occasion to reaffirm his allegiance to and love for the Lord. Note his brief but powerful summary of what constitutes good political leadership (see 2 Samuel 23:3). Institute Manual, 299)

2 And he said, The LORD *is* my <sup>a</sup>rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I <sup>a</sup>trust: *he is* my <sup>b</sup>shield, and the horn of my salvation, my high <sup>c</sup>tower, and my <sup>d</sup>refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.  
 5 When the waves of death <sup>a</sup>compassed (or enclosed) me, the floods of ungodly men made me afraid;  
 6 The sorrows of <sup>a</sup>hell compassed me about; the snares of death prevented me;  
 7 In my <sup>a</sup>distress I called upon the LORD, and cried to my God: and he did hear my voice out of his <sup>b</sup>temple, and my cry *did enter* into his ears.  
 8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.  
 9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.  
 10 He bowed the heavens also, and came down; and darkness *was* under his feet.  
 11 And he rode upon a <sup>a</sup>cherub, and did fly: and he was seen upon the wings of the wind.  
 12 And he made <sup>a</sup>darkness pavilions (or darkness his covering) round about him, dark waters, *and* thick clouds of the skies.  
 13 Through the brightness before him were coals of fire kindled.  
 14 The LORD thundered from heaven, and the most High uttered his voice.  
 15 And he sent out arrows, and scattered them; lightning, and <sup>a</sup>discomfited (Heb scattered) them.  
 16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.  
 17 He sent from above, he took me; he drew me out of many waters;  
 18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.  
 19 They prevented me in the day of my calamity: but the LORD was my stay.  
 20 He brought me forth also into a <sup>a</sup>large place: he delivered me, because he delighted in me.  
 21 The LORD <sup>a</sup>rewarded me according to my righteousness: according to the <sup>b</sup>cleanness of my hands hath he recompensed me.  
 22 For I have kept the ways of the LORD, and have not wickedly departed from my God.  
 23 For all his <sup>a</sup>judgments *were* before me: and *as for* his statutes, I did not depart from them.  
 24 I was also upright before him, and have kept myself from mine iniquity.  
 25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.  
 26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.  
 27 With the pure thou wilt shew thyself pure; and with the <sup>a</sup>froward (or deceitful, perverted, crooked) thou wilt shew thyself unsavoury.  
 28 And the <sup>a</sup>afflicted people thou wilt save: but thine eyes *are* upon the <sup>b</sup>haughty, *that* thou mayest bring *them* down.  
 29 For thou *art* my <sup>a</sup>lamp, O LORD: and the LORD will lighten my darkness.  
 30 For by thee I have run through a troop: by my God have I leaped over a wall.  
 31 *As for* God, his way *is* <sup>a</sup>perfect; the <sup>b</sup>word of the LORD *is* tried: he *is* a buckler to all them that trust in him.  
 32 For who *is* God, save the LORD? and who *is* a <sup>a</sup>rock, save our God?  
 33 God *is* my <sup>a</sup>strength *and* <sup>b</sup>power: and he maketh my way <sup>c</sup>perfect.  
 34 He maketh my feet like hinds' *feet*: and setteth me upon my high places.  
 35 He teacheth my hands to <sup>a</sup>war; so that a bow of <sup>b</sup>steel is broken by mine arms.  
 36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.  
 37 Thou hast enlarged my steps under me; so that my feet did not slip.  
 38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.  
 39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the <sup>a</sup>necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD <sup>a</sup>liveth; and blessed *be* my rock; and <sup>b</sup>exalted be the God of the <sup>c</sup>rock of my salvation.

48 It *is* God that <sup>a</sup>avengeth me, and that bringeth down the people ~~under~~ (unto) me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give <sup>a</sup>thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

## CHAPTER 23

*David spoke by the power of the Holy Ghost—Rulers must be just, ruling in the fear of God—David's mighty men are named and their deeds extolled.*

1 NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The <sup>a</sup>Spirit of the LORD <sup>b</sup>spake by me, and his word *was* in my tongue.

3 The God of Israel said, the <sup>a</sup>Rock of Israel spake to me, He that <sup>b</sup>ruleth over men *must be* just, ruling in the <sup>c</sup>fear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an <sup>a</sup>everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be <sup>a</sup>fenced (or equipped) with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the <sup>a</sup>mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time. (The exploits recorded here were probably taken from various times in David's life and placed together at this point. It appears that David's request for water from Bethlehem (see v. 16) had jeopardized the lives of these three in carrying out his request. In contrition for his thoughtlessness, he denied himself the fruit of their labor. Institute Manual, 299)

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in a hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and slew them*, and had the name among three.

19 Was he not most <sup>a</sup>honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And <sup>a</sup>Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

## CHAPTER 24

*David sins in numbering Israel and Judah—The men of war total 1,300,000—The Lord destroys 70,000 men by pestilence—David sees an angel, offers sacrifice, and the plague is stayed.*



1 AND again the anger of the LORD was kindled against Israel, and <sup>a</sup>he (Apparently something is missing, and ‘Satan’ should be the antecedent of ‘he.’) moved David against them to say, Go, <sup>b</sup>number Israel and Judah. (“God could not be angry with David for numbering the people if *he moved him to do it*: but in the parallel place [see 1 Chronicles 21:1] it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the Divine counsel or command, was naturally curious to know whether the number of fighting men in his empire was sufficient for the work which he had projected. . . . He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away, either by *famine, war, or pestilence.*” (Clarke, *Bible Commentary*, 2:377.))

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy G(g)od add unto the people, how many soever they be, ~~an~~ hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding the king’s word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the <sup>a</sup>number of the people unto the king: and there were in Israel <sup>b</sup>eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David’s heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the <sup>a</sup>prophet Gad, David’s <sup>b</sup>seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of <sup>a</sup>famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days’ pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his <sup>a</sup>mercies *are* great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD (said unto) <sup>a</sup>repented (The Heb root means ‘to sigh,’ therefore ‘to feel sorrow.’) him of the evil, and said to the angel that destroyed the people, It is enough: <sup>b</sup>stay now thine hand(, it is enough; for the people repented, and the Lord stayed the hand of the angel, that he destroyed not the people.) And the angel of the LORD was by the threshing place (floor) of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an <sup>a</sup>altar unto the LORD in the threshingfloor of Araunah the Jebusite. (In an attempt to appease the Lord and stay the plague that was smiting Israel, David purchased the threshing floor (a large open area where the rock base is flat and the grain could be threshed and winnowed without getting mixed with dirt) from Araunah and there built an altar to the Lord. This site later became the place where Solomon built his temple (see Fallows, *Bible Encyclopedia*, s.v. "Araunah," 1:140). Institute Manual, 299)

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for <sup>a</sup>fifty shekels of silver.

25 And David built there an <sup>a</sup>altar unto the LORD, and offered burnt offerings and peace <sup>b</sup>offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

(Elder Sill has said. "One of the distinguishing characteristics of our world is that it is a place of law and order, and the basic law of creation is God's fundamental law of compensation. It says that all work must be paid for, that we can no more do a good thing without sometime, in some way receiving a reward, than we can do an evil thing without suffering a penalty. In everything that we do, including the very thoughts that we think, we are subject to this interesting, undeviating eternal law. It is just as universal in its operation as are the laws of gravity, electricity, light or heat. It is never set aside, it is never suspended or restricted, and it governs in every department of human activity. Nothing is ever denied to well-directed effort and nothing is ever achieved without it. "The Lord himself gave this law its clearest expression when he said, 'There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.' (D&C 130:20–21) It is a thrilling challenge, that we may have any blessing that we are willing to live for. And the primary law of the universe is this immutable, inexorable, irrevocable law of the harvest that says, 'Whatsoever a man soweth, that shall he also reap.' (Gala. 6:7)" (*The Law of the Harvest*, p. 11.))

The Lord blesses Solomon with wisdom, riches and honor. King Solomon directs the construction of a great temple and has a palace built for himself. Solomon dedicates the temple. Solomon becomes excessively wealthy and marries many non-Israelite women who persuade him to worship idols.

(We generally think of Satan attacking us at our weakest spot...But weakness is not our only vulnerability. Satan can also attack us where we think we are strong – in the very areas where we are proud of our strengths. He will approach us through the greatest talents and spiritual gifts we possess. If we are not wary, Satan can cause our spiritual downfall by corrupting us through our strengths as well as by exploiting our weakness. Dallin H. Oaks, *Ensign*, Oct 1994, p. 12)

(Nearly a thousand years before Solomon, Abraham had been promised that his seed would receive the land of Canaan for their inheritance, including territory as far north as the Euphrates River. But not until Solomon's time was this promise fully realized. Under Solomon's reign Israel reached her greatest point as a nation – honor, wealth, power, and respect among all nations were here because of the administration of her greatest king. Within a year of Solomon's death, the land was divided into two kingdoms, and the course of Israel's history was permanently altered. Old Testament Student Manual, p. 1.)

THE FIRST BOOK OF THE  
KINGS  
COMMONLY CALLED  
THE THIRD BOOK OF THE KINGS  
CHAPTER 1

*Abishag cherishes David in his extreme age—Adonijah aspires to be king—Bath-sheba and Nathan advise David of Adonijah's plotting—David names Solomon as king, and he is anointed by Zadok—Adonijah's cause fails.*

(According to the customs of succession, Adonijah could well have been the heir to the throne of David. Adonijah was the fourth son of David (see 2 Samuel 3:4). Two of his older brothers, Amnon and Absalom, were already dead, and a third, Chileab, is not mentioned in the text except for the account of his birth. David's old age and feeble condition (see 1 Kings 1:1–4) evidently convinced Adonijah that it was time to show the people that he was the successor to the throne. His actions were thus designed to convince the people of his right and to create a base of popular support that would consolidate his position. He set up a royal procession (see v. 5); sought the support of important people, including Joab, the commander of the military, Abiathar, the high priest, the other princes of the court, and David's personal staff (see vv. 7, 9); and prepared a great feast (see v. 9). He deliberately excluded those loyal to Solomon as the successor, including Zadok, another important priest; Benaiah, one of the military commanders (perhaps second in command to Joab); the "mighty men" (v. 8), who were probably David's personal body guards; and the prophet Nathan. Adonijah's plan was thwarted, however, when Nathan heard what Adonijah was doing and reported it to Bath-sheba, Solomon's mother. His warning to her that her life as well as Solomon's life was in danger (see v. 12) illustrates one of the problems with a monarchical system of government. Because of the competition that typically existed in the royal family itself, the new king often assassinated all his brothers and other possible heirs who might pose any threat to his rule. Moving swiftly, Bath-sheba and Nathan joined together (see v. 11) to bring Adonijah's manipulations to the attention of King David. When David learned that Adonijah sought to take the throne, he quickly appointed Solomon as co-regent. They ruled together until David died. Although only twenty years of age, Solomon, like David and Saul before him, was anointed to his kingship by a rightful priest and by the prophet (see vv. 34, 39). To clearly show the people that Solomon was David's choice and the Lord's, David commanded that the inauguration of his co-regent take place immediately. He commanded that Solomon be placed on his (David's) mule to ride in procession to Gihon in the traditional way that a king made his triumphal entry into a city (see J. R. Dummelow, ed., *A Commentary on the Holy Bible*, p. 693; compare with Jesus' triumphal entry into Jerusalem recorded in Matthew 21:1–11). The people responded joyously and accepted Solomon as their new king (see 1 Kings 1:39–40). Thus, in one quick and decisive move, David cut off Adonijah's attempts to usurp the throne, and Solomon was established as king. One can easily imagine why those at Adonijah's feast were struck with fear and hastened to desert Adonijah's presence. They were caught in the midst of what bordered on treason against the new king, and they were anxious to disassociate

themselves from Adonijah. Now it was Adonijah's life that was in danger. Not only was he a potential rival to the throne, but he had been obviously making an open effort to preempt Solomon's claim. So, as soon as he learned of the enthroning of Solomon, Adonijah fled not to his home, but immediately to the heights of Mount Moriah just above the city of David. Here an altar of sacrifice had been set up by David. The horns of the altar of sacrifice were considered a sanctuary where a person could cling until his case was investigated and tried (see Exodus 21:13–14). There Adonijah waited, hoping for some indication of Solomon's clemency toward him, which was granted (see 1 Kings 1:50–55; Institute Manual, 1-2)

- 1 NOW king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat.
- 2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her <sup>a</sup>cherish (ie wait upon) him, and let her lie in thy bosom, that my lord the king may get heat.
- 3 So they sought for a fair damsel throughout all the <sup>a</sup>coasts of Israel, and found <sup>b</sup>Abishag a Shunammite, and brought her to the king.
- 4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.
- 5 ¶ Then <sup>a</sup>Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.
- 6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was* a very <sup>a</sup>goodly (Heb handsome) man; and *his mother* bare him after <sup>b</sup>Absalom.
- 7 And he conferred with Joab the son of Zeruiah, and with <sup>a</sup>Abiathar the priest: and they following <sup>b</sup>Adonijah helped *him*.
- 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.
- 9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:
- 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.
- 11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?
- 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.
- 13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly <sup>a</sup>Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?
- 14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.
- 15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.
- 16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?
- 17 And she said unto him, My lord, thou <sup>a</sup>swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.
- 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:
- 19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.
- 20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.
- 21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, <sup>a</sup>God save king Adonijah. (Heb May king Adonijah live (long)!)

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to <sup>a</sup>Gihon:

34 And let Zadok the priest and Nathan the prophet <sup>a</sup>anoint him there <sup>b</sup>king over Israel: and blow ye with the trumpet, and say, <sup>c</sup>God save king Solomon. (Heb Let king Solomon live!) (Solomon is probably about 20 years old.)

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the <sup>a</sup>Cherethites, and the <sup>b</sup>Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. (The Cherethites were "a people who were settled alongside the Philistines in southern Palestine [see 1 Samuel 30:14; Ezekiel 25:16; Zephaniah 2:5]. In the reign of David they formed, with the Pelethites, his private bodyguard under the command of Benaiah the son of Jehoida [see 2 Samuel 8:18; 20:23; 1 Chronicles 18:17]. They remained loyal to him through the rebellions of Absalom [see 2 Samuel 15:18] and Sheba [see 2 Samuel 20:7], and were present when Solomon was anointed for kingship [see 1 Kings 1:38, 44]." (J. D. Douglas, ed., *The New Bible Dictionary*, s.v. "Cherethites."))

39 And Zadok the priest took an horn of <sup>a</sup>oil out of the <sup>b</sup>tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, <sup>a</sup>Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.



43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.  
 44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:  
 45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.  
 46 And also Solomon sitteth on the throne of the kingdom.  
 47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the <sup>a</sup>bed.  
 48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.  
 49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.  
 50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the <sup>a</sup>horns of the altar.  
 51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.  
 52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.  
 53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

## CHAPTER 2

*David charges Solomon to keep the commandments and walk in the ways of the Lord—King David dies and Solomon reigns—Adonijah and Joab and Shimei are put to death, and Abiathar rejected as high priest—The kingdom is established with Solomon.*

1 NOW the days of David drew nigh that he should die; and he charged <sup>a</sup>Solomon (See a poetic version of David's prayer for Solomon on this occasion in Psalm 72) his son, saying, (David charged his son to keep all the commandments of God, to study the law, and to exercise righteous judgment upon the people. Solomon was also instructed concerning some of David's enemies as well as some of his friends. First Kings does not record the large assemblage of government administrators and military commanders that David called together when he sensed that his death was near; however, the historic gathering is recorded in 1 Chronicles 28:1–29:24. At this conference David performed four great services: (1) he gained the support of the people for the completion of the temple; (2) he presented a vast treasure for the temple; (3) he publicly turned over to Solomon the plans for the temple and disclosed that they had been given to him by divine revelation; and (4) he succeeded in having Solomon crowned and anointed a second time when the people of every tribe were officially represented and could declare their loyalty. Institute Manual, 2)

2 I go the <sup>a</sup>way of all the earth: be thou strong therefore, and shew thyself a <sup>b</sup>man;

3 And keep the charge of the LORD thy God, to <sup>a</sup>walk in his ways, to keep his statutes, and his <sup>b</sup>commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest <sup>c</sup>prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy <sup>a</sup>children take <sup>b</sup>heed to their way, to walk before me in truth with all their <sup>c</sup>heart and with all their soul, there shall not fail thee (said he) a man on the <sup>d</sup>throne of Israel.

5 Moreover thou knowest also what <sup>a</sup>Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto <sup>b</sup>Abner the son of Ner, and unto <sup>c</sup>Amasa the son of Jether, whom he

slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. (Joab, out of jealousy and fear of losing his position as commander of the armies of Israel, had murdered Abner (see 2 Samuel 3:27) and Amasa (see 2 Samuel 20:10). Commentators have noted that “David ought to have punished these two crimes; but when Abner was murdered, he felt himself too weak to visit a man like Joab with the punishment he deserved, as he had only just been anointed king, and consequently he did nothing more than invoke divine retribution upon his head [see 2 Samuel 3:29]. And when Amasa was slain, the rebellions of Absalom and Sheba had crippled the power of David too much, for him to visit the deed with the punishment that was due. But as king of the nation of God, it was not right for him to allow such crimes to pass unpunished: he therefore transferred the punishment, for which he had wanted the requisite power, to his son and successor. . . . ‘Do according to thy wisdom (“mark the proper opportunity of punishing him”—Seb. Schmidt), and let not his grey hair go down into hell (the region of the dead) in peace (*i.e.* unpunished)’ [1 Kings 1:6]. The punishment of so powerful a man as Joab the commander-in-chief was, required great wisdom, to avoid occasioning a rebellion in the army, which was devoted to him.” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 3:1:29.))

7 But shew kindness unto the sons of <sup>a</sup>Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. (Barzillai and Shimei both lived at Mahanaim. Shimei, instead of showing kindness to David when he fled from Absalom, threw rocks at him and cursed him (see 2 Samuel 16:5–11). Barzillai, however, showed great kindness to David and those who had fled with him by providing them with food and clothing. David asked Solomon to provide for the family of Barzillai as a payment for his kindness (see 2 Samuel 17:27–29; 19:31–38). Institute Manual, 3)

8 And, behold, *thou hast* with thee <sup>a</sup>Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. (At this conference, David performed four great services: (1) he gained the support of the people for the completion of the temple; (2) he presented a vast treasure for the temple; (3) he publicly turned over to Solomon the plans for the temple and disclosed that they had been given to him by divine revelation; and (4) he succeeded in having Solomon crowned and anointed a second time when the people of every tribe were officially represented and could declare their loyalty. Old Testament Student Manual, p. 2)

10 So David slept with his fathers, and was <sup>a</sup>buried in the <sup>b</sup>city of David.

11 And the days that David <sup>a</sup>reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat <sup>a</sup>Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the <sup>a</sup>kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother’s: for it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me <sup>a</sup>Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder <sup>a</sup>brother; even for him, and for <sup>b</sup>Abiathar the priest, and for Joab the son of Zeruah.

23 Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to <sup>a</sup>death this day.

25 And king Solomon sent by the hand of <sup>a</sup>Benaiah the son of Jehoiada; and he fell upon him that he died. (“Amongst Eastern nations the wives and concubines of a deceased or dethroned king were taken by his successor [see 2 Samuel 12:8; 16:21–22]; and so Adonijah’s request for Abishag was regarded as tantamount to a claim on the throne” (Dummelow, *Commentary*, p. 212). Solomon knew and understood this law, as 1 Kings 2:22 makes clear. At first it may seem puzzling that Bath-sheba would take Adonijah’s request to Solomon since she almost certainly knew and understood this law. Perhaps she, knowing how Solomon would react, recognized an opportunity to rid Solomon of the threat that Adonijah continued to be to the throne of Israel. Solomon did react quickly, for this was the second time Adonijah had attempted to take the throne by subtlety. Institute Manual, 3)

26 ¶ And unto <sup>a</sup>Abiathar the priest said the king, Get thee to <sup>b</sup>Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out <sup>a</sup>Abiathar from being priest unto the LORD; that he might <sup>b</sup>fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to <sup>a</sup>Joab: for Joab had turned after <sup>b</sup>Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the <sup>c</sup>horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the <sup>a</sup>innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, <sup>a</sup>Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of <sup>a</sup>Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. (Abiathar and Joab were still conspiring to put Adonijah on the throne (see 1 Kings 2:22). Solomon banished Abiathar from Jerusalem and took from him the office of high priest in Israel. Abiathar was a greatgrandson of Eli, who was both priest and judge in Israel, and the last of his descendants to hold a priestly office. This punishment and restriction of Abiathar fulfilled the prophecy announced to Eli by the Lord (see 1 Samuel 2:31–36). Abiathar probably escaped with the punishment of exile only because Solomon was reluctant to execute a high priest. Joab, however, was a much more

dangerous enemy because he had commanded the army. There was no question concerning Joab's guilt. Because of the murders he had committed, he was indeed worthy of death (see Exodus 21:12–14). Thus, he had no right to claim the sanctuary of the altar, and Solomon was not obligated to honor his claim to sanctuary. Institute Manual, 3)

35 ¶ And the king put <sup>a</sup>Benaiah the son of Jehoiada in his room over the <sup>b</sup>host: (or army) and <sup>c</sup>Zadok the <sup>d</sup>priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for <sup>a</sup>Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto <sup>a</sup>Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and <sup>a</sup>protested unto thee (or solemnly warned thee.), saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the <sup>a</sup>wickedness which thine heart <sup>b</sup>is privy to (Heb knew), that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he <sup>a</sup>died. And the kingdom was established in the hand of Solomon. (Continuing to follow the final counsel of his father), Solomon now undertook to punish Shimei. At first this punishment may seem vindictive on David's part and cruel for Solomon to follow through with it, since all Shimei had done was to curse David and throw rocks at him (see 2 Samuel 16:5–11). At that time, however, David's kingdom was rent by civil war. Shimei's action was therefore equivalent to treason against the government. There may have been an additional reason for David's counsel to Solomon. Shimei was from Bahurim, which was a short distance east of Jerusalem. The Ammonites and Moabites who lived across the River Jordan were traditional enemies of Israel. To have a known enemy of the crown in a city where the Ammonites and Moabites could easily go to conspire with him would have provided future opportunity for treason. This situation may explain David's counsel. Solomon's treatment of Shimei was just and tolerant. He could have had Shimei executed by royal order. Instead, Solomon brought him to Jerusalem and made him swear on oath that he would not cross the Brook Kidron, the eastern boundary of Jerusalem. This restriction lends further support to the idea that Solomon did not want Shimei collaborating with the eastern enemies of Israel. Three years later, because Shimei violated his oath, Solomon had him executed. Keil and Delitzsch noted that "this punishment was also just. As Solomon had put Shimei's life in his own hand by imposing upon him confinement in Jerusalem, and Shimei had promised on oath to obey the king's command, the breach of his oath was a crime for which he had no excuse. There is no force at all in the excuses which some commentators adduce in his favour, founded upon the money which his slaves had cost him, and the wish to recover possession of them, which was a right one in itself. If Shimei had wished to remain faithful to his oath, he might have informed the king of the flight



of his slaves, have entreated the king that they might be brought back, and have awaited the king's decision; but he had no right thus lightly to break the promise given on oath. By the breach of his oath he had forfeited his life. And this is the first thing with which Solomon charges him, without his being able to offer any excuse; and it is not till afterwards that he adduces as a second fact in confirmation of the justice of his procedure, the wickedness that he practised towards his father." (*Commentary*, 3:1:27.))

### CHAPTER 3

*Solomon loves the Lord and keeps his commandments—The Lord appears to Solomon and promises him a wise and an understanding heart—He judges between two harlots, and determines maternity of a child.*

1 AND (the Lord was not pleased with) Solomon(, for he) made <sup>a</sup>affinity (Heb a marriage alliance) with <sup>b</sup>Pharaoh(,)king of Egypt, and took Pharaoh's daughter (to wife), and brought her into the ~~city~~(house) of David; until he had made an end of building his own <sup>d</sup>house, and the house of the LORD, and the <sup>e</sup>wall of Jerusalem round about. (And the Lord blessed Solomon for the people's sake only.) (The marriage between Solomon and the Pharaoh's daughter to make a treaty with Egypt. This showed a lack of faith on Solomon's part to trust that the Lord would defend Israel. According to Jewish tradition, the daughter of Pharaoh actually became a Jewish proselyte. Alfred Edersheim, Bible History, 5:5.)

2 (And) ~~Only~~ the people sacrificed in high places, because there was no <sup>a</sup>house built unto the name of the LORD, until those days.

3 And (because the Lord blessed) Solomon ~~loved the LORD~~, (as he was) walking in the <sup>a</sup>statutes of David(,) his father(,); (he began to love the Lord and) ~~only~~ he <sup>b</sup>sacrificed and burnt incense in high places(, and he called on the name of the Lord).

4 And the king went to <sup>a</sup>Gibeon to sacrifice there(,); for (Gibeon) ~~that was the~~ (in a) great <sup>b</sup>high place(,); (and Solomon offered upon that altar, in Gibeon,) a thousand burnt offerings ~~did Solomon offer upon that altar.~~ (This is where the tabernacle was located)

5 ¶ (And) ~~In a~~Gibeon the LORD (hearkened unto Solomon, and) <sup>b</sup>appeared (un)to Solomon (him) in a <sup>c</sup>dream by night(,); and ~~God~~ said, Ask what I shall give thee.

6 And Solomon said, Thou hast ~~she~~(o)wed unto thy servant David my father great ~~mercy~~ (things), according (to thy mercy,) as (when) he walked before thee in truth, and in righteousness, and in ~~uprightness~~ (uprighteousness) of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, ~~as it is~~ this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David(,) my father(,); (over thy people,) and ~~I am but a little child~~: I know not *how* to (lead them, to) go out(,) or come in (before them).

8 And (I,) thy servant(, am as a little child,) is in the midst of thy people ~~which~~ (whom) thou hast chosen, a <sup>a</sup>great people, that cannot be <sup>b</sup>numbered nor counted for multitude.

9 Give therefore thy servant an <sup>a</sup>understanding <sup>b</sup>heart to judge thy people, that I may <sup>c</sup>discern between good and bad(,); for who is able to judge this thy (people,) so great a people? (If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections? They are intended for this purpose. Every defect in the human character can be corrected through the exercise of faith and pleading with the Lord for the gifts that He has said He will give unto those who believe and obey His commandments. Discourses of George Q. Cannon, p. 154-55)

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked <sup>a</sup>riches for thyself, nor hast asked the life of thine <sup>b</sup>enemies; but hast asked for thyself



<sup>c</sup>understanding to discern judgment;

12 Behold, I have done according to thy words(<sup>c</sup>): lo, I have <sup>a</sup>given thee a <sup>b</sup>wise and an understanding heart; so that there was none (made king over Israel) like (unto) thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both <sup>a</sup>riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my <sup>a</sup>commandments, (then I will lengthen thy days, (Because Solomon did not keep the commandments, he did not live a long life. He died at about the age of 59 or 60. Alfred Edersheim, Old Testament History, 5:5) and thou shalt not walk in unrighteousness,) as (did) thy father David ~~did walk, then I will lengthen thy days.~~ (The JST changes the meaning of this verse showing that David was not approved of the Lord.)

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the <sup>a</sup>ark of the covenant of the LORD, and offered up burnt offerings, and offered peace <sup>b</sup>offerings, and made a feast to all his servants.

(Dividing of the child incident) 16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she <sup>a</sup>overlaid it (or laid upon it).

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the <sup>a</sup>wisdom of God *was* in him, to do judgment.

## CHAPTER 4

*Officers in Solomon's court are listed—Solomon reigns in peace and prosperity over a large kingdom—His wisdom and understanding exceed those of all men.*

1 SO king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the priest,

3 Elihoreph and Ahiah, the sons of Shisha, <sup>a</sup>scribes; Jehoshaphat the son of Ahilud, the <sup>b</sup>recorder.

4 And <sup>a</sup>Benaiah the son of Jehoiada *was* over the host: and Zadok and <sup>b</sup>Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the <sup>a</sup>officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

6 And Ahishar *was* over the household: and <sup>a</sup>Adoniram the son of Abda *was* over the <sup>b</sup>tribute. (ie conscripted labor)

7 ¶ And Solomon had twelve <sup>a</sup>officers over all Israel, which <sup>b</sup>provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hephher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the <sup>a</sup>sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon <sup>a</sup>reigned over all kingdoms from <sup>b</sup>the river (ie the Euphrates) unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's <sup>a</sup>provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.

24 For he had <sup>a</sup>dominion over all *the region* on this side the river, from Tiphseh even to <sup>b</sup>Azzah, (or Gaza) over all the kings on this side the river: and he had <sup>c</sup>peace on all sides round about him.

25 And Judah and Israel dwelt <sup>a</sup>safely, (Heb confidently, securely) every man under his <sup>b</sup>vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty <sup>a</sup>thousand stalls of <sup>b</sup>horses for his chariots, and twelve thousand horsemen.

27 And those <sup>a</sup>officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and <sup>a</sup>dromedaries (or fast steeds) brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God <sup>a</sup>gave Solomon <sup>b</sup>wisdom and <sup>c</sup>understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand <sup>a</sup>proverbs: and his <sup>b</sup>songs were a thousand and five. (The Prophet Joseph Smith said that the Songs of Solomon was not to be considered inspired writing.)

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from <sup>a</sup>all kings of the earth, which had heard of his wisdom.

## CHAPTER 5

*Solomon solicits and gains Hiram's help in getting timber to build the temple—Israelites hew stones and cut timber for the temple.*

1 AND <sup>a</sup>Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a <sup>b</sup>lover of David (The Heb term here expresses the affection held by one friend for another).

2 And Solomon sent to <sup>a</sup>Hiram, saying,

3 Thou knowest how that David my father could not build an <sup>a</sup>house unto the name of the LORD his God for the wars which were about him on every side, until the <sup>b</sup>LORD put them under the soles of his feet.

4 But now the LORD my God hath given me <sup>a</sup>rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an <sup>a</sup>house unto my name.

6 Now therefore command thou that they hew me <sup>a</sup>cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that <sup>b</sup>can skill (Heb know how) to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, <sup>a</sup>Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of <sup>a</sup>fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household. (But there was this peculiarity about the work, that no sound of ax, hammer, or chisel was heard on Mount Moriah while the Holy House was rising, day by day, in beauty and glory. As Jewish tradition has it, "The iron is created to shorten the days of man, and the altar to lengthen them; therefore it is not right that that which shortens should be lifted upon that which lengthens" (Midd. 3:4). The massive timber used was not merely prepared but dressed before it was brought to the sea, to be conveyed in floats to Joppa, whence the distance to Jerusalem was only about forty miles (1 Kings 5:9). Similarly, those great, splendid (not "costly," as in the Authorized Version) hewed stones (1 Kings 5:17), beveled at the edges, of which to this day some are seen in what remains of the ancient Temple-wall - the largest of them being more than thirty feet long by seven and a half high, and weighing above one hundred tons - were all chiseled and carefully marked before being sent to Jerusalem (1 Kings 6:7). An undertaking of such magnitude would require, especially in the absence of modern mechanical appliances, a very large number of workmen. They amounted in all to 60,000 Palestinians, who were divided into two classes. The first comprised native Israelites, of whom 30,000 were raised by a "levy," which, taking the census of David as our basis, would be at the rate of considerably less than one in forty-four of the able-bodied male population. These 30,000 men worked by relays, 10,000 being employed during one month, after which they returned for two months to their homes. The second class of workmen, which consisted of strangers

resident in Palestine (1 Kings 5:15; 2 Chronicles 2:17,18), amounted to 150,000, of whom 70,000 were burden-bearers, and 80,000 "hewers in the mountains," or rather, as the expression always means, "stonecutters." Alfred Edersheim, Bible History: Old Testament 5:6)

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon <sup>a</sup>wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a <sup>b</sup>league together (Heb covenant, pact).

13 ¶ And king Solomon raised a <sup>a</sup>levy out of all Israel; and the <sup>b</sup>levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and <sup>a</sup>Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare <sup>a</sup>burdens, and fourscore thousand <sup>b</sup>hewers in the mountains (ie hewers of stone);

16 Beside the chief of Solomon's <sup>a</sup>officers which *were* over the work, three thousand and three hundred, which <sup>b</sup>ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, <sup>a</sup>costly stones, *and* hewed <sup>b</sup>stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the <sup>a</sup>stonesquarers: (Heb *Givlim*; ie Giblites, or inhabitants of Gebal) so they prepared timber and stones to build the house.

## CHAPTER 6

*Solomon builds the temple—The Lord promises to dwell among Israel if they are obedient—Ornaments of the temple are described.*

1 AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the <sup>a</sup>fourth year of Solomon's reign over Israel, in the month (of) Zif, which *is* the second month, that he began to <sup>b</sup>build the <sup>c</sup>house of the LORD. (President Brigham Young said: The pattern of this temple, the length and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this revelation-pattern necessary? Because Solomon had never built a temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the tabernacle. Discourses of Brigham Young, p. 414)

2 And the <sup>a</sup>house which king <sup>b</sup>Solomon built for the LORD, the length thereof *was* three(-)score cubits, and the <sup>c</sup>breadth thereof twenty *cubits*, and the height thereof thirty cubits. (A comparison of the plan of Solomon's temple with that of the earlier Tabernacle shows that in all essentials of arrangement and proportion the two were so nearly alike as to be practically identical. The dimensions of the Holy of Holies, the Holy Place, and the Porch, were in the Temple exactly double those of the corresponding parts in the Tabernacle. James E. Talmage, The House of the Lord, p. 6. The temple was about one hundred feet long and thirty feet wide. It stood on a platform about nine feet high. The temple itself was about forty-five feet high. The Salt Lake Temple is 186 ½ feet long, 118 ½ feet wide, and 210 feet high. Old Testament Student Manual, p. 6.)

3 And the <sup>a</sup>porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made <sup>a</sup>windows of narrow lights (or recessed and latticed windows).

5 ¶ And against the wall of the house he built <sup>a</sup>chambers round about, *against* the walls of the house round about, *both* of the temple and of the <sup>b</sup>oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the*

*beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of <sup>a</sup>stone (Masonry became a profession, and the graded orders therein established have endured until this day. James E. Talmage, *The House of the Lord*, p. 5-6) made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt <sup>a</sup>walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my <sup>b</sup>word with thee, which I spake unto David thy father:

13 And I will <sup>a</sup>dwell among the children of Israel, and will not <sup>b</sup>forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the <sup>a</sup>oracle, (ie innermost room of the temple of Solomon; the Holy of Holies) *even* for the most <sup>b</sup>holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure <sup>a</sup>gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole <sup>a</sup>altar that *was* by the oracle he <sup>b</sup>overlaid with gold.

23 ¶ And within the oracle he <sup>a</sup>made two <sup>b</sup>cherubims of olive tree, *each* ten cubits high. (15 foot angels)

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of ~~the~~ one cherub *was* ten cubits, and *so was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the <sup>a</sup>cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of <sup>a</sup>cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made <sup>a</sup>doors of olive tree: the lintel *and* side posts *were* a fifth part of the wall.

32 The two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm



trees.

33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. (While Solomon thus wisely and in the fear of God ordered his government, and the country enjoyed a measure of prosperity, wealth, and power never before or afterwards attained, the grand work of his reign yet remained to be done. This was the building of an "house unto the Name of Jehovah God." We have already seen how earnestly David had this at heart; how fully it corresponded with the Divine promise; and how fitly its execution was assigned to Solomon as the great task of his reign, viewing it as typical of that of "David's greater Son." As might be expected, all outward circumstances contributed to further the work. Israel, as a nation, was not intended to attain pre-eminence either in art or science. If we may venture to pronounce on such a matter, this was the part assigned, in the Providence of God, to the Gentile world. To Israel was specially entrusted the guardianship of that spiritual truth, which in the course of ages would develop in all its proportions, until finally it became the common property of the whole world. On the other hand, it was the task assigned to that world, to develop knowledge and thought so as to prepare a fitting reception for the truth, that thus it might be presented in all its aspects, and carried from land to land in a form adapted to every nation, meeting every want and aspiration. This was symbolically indicated even in the building of Solomon's Temple. For, if that Temple had been exclusively the workmanship of Jewish hands, both the materials for it and their artistic preparation would have been sadly defective, as compared with what it actually became. But it was not so; and, while in the co-operation of Gentiles with Israel in the rearing of the Temple we see a symbol of their higher union in the glorious architecture of that "spiritual house built up" of "lively stones," we also recognize the gracious Providence of God, which rendered it possible to employ in that work the best materials and the best artificers of the ancient world. Alfred Edersheim, Bible History: Old Testament, 5:6)

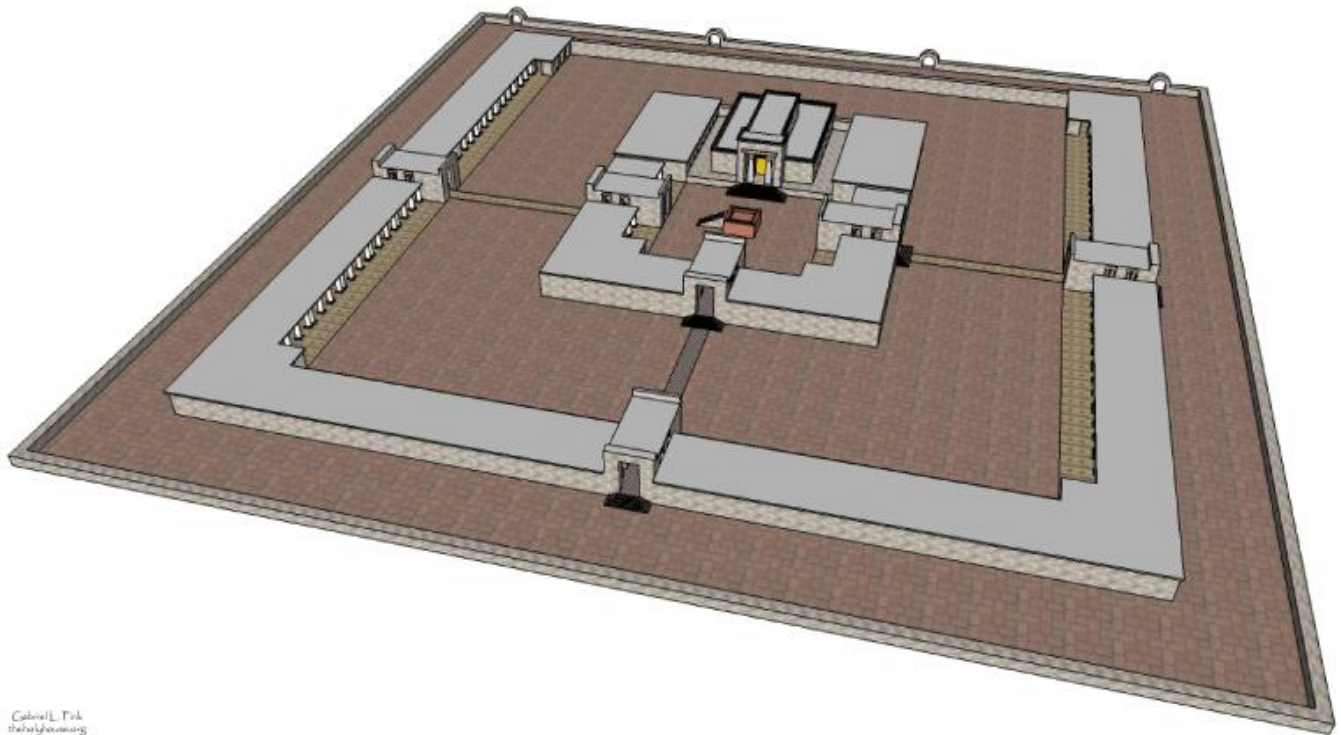
36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which is the eighth month, (November) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years (7 ½ years) in building it. (The Magen David is always shown as two interwoven triangles. One possible explanation is that the two triangles represent a characterization of the Urim and Thummim. According to statements attributed to Joseph Smith, the Urim and Thummim were two triangular stones connected by a silver bow. One pointed up and the other pointed down. Superimposed, they make a fascinating Magen David! (The star of David) According to a paper given at Hebrew University by John Tvedtnes, now Senior Researcher at FARMS (BYU), the words Urim and Thummim may come from Egyptian words similar to "RMMM" and "TMMM" one meaning yes or act upon it positive, the other a more negative, meaning leave it alone.) Daniel Rona, Old Testament Supplement Study Materials, p. 69.)



Below is the entire Temple complex.



Gabriel L. Fink  
theholyspirit.org

## CHAPTER 7

*Solomon built himself a house also—For the temple, Hiram of Tyre made the two pillars, the molten sea, the ten bases, the ten lavers, and all the vessels—The molten sea (baptismal font) rests on the backs of twelve oxen.*

1 BUT Solomon was <sup>a</sup>building his own <sup>b</sup>house thirteen years, and he finished all his house.

2 ¶ He built also the <sup>a</sup>house of the forest of Lebanon; the length thereof *was* ~~a~~ hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.

5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick <sup>a</sup>beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work.

Solomon made also a house for <sup>a</sup>Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of <sup>a</sup>hewed stones, and cedars.

12 And the great <sup>a</sup>court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched <sup>a</sup>Hiram out of Tyre.

14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with <sup>a</sup>wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and <sup>b</sup>wrought all his work.

15 For he cast two <sup>a</sup>pillars of brass, of eighteen cubits high apiece: and a line of twelve <sup>b</sup>cubits did compass either of them about.

16 And he made two <sup>a</sup>chapters (*ie the decorative carved head of a pillar*) of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker work, and wreaths of chain work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* <sup>a</sup>two hundred in rows round about upon the other chapter.

21 And he set up the <sup>a</sup>pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten <sup>a</sup>sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon <sup>a</sup>twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. (This brazen sea was used for performing baptisms for the living. There were no baptisms for the dead until after the resurrection of Christ. In describing the molten sea the Old Testament record says, "The sea was for the priests to wash in. (2 Chron 4:2-6) That is tantamount to saying that the priests performed baptisms in it. Bruce R. McConkie, Mormon Doctrine, p. 103-4. Old Testament Student Manual, p. 6)

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies(☺); it contained two <sup>a</sup>thousand baths.

27 ¶ And he made ten <sup>a</sup>bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.



28 And the work of the bases *was* on this *manner*: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved <sup>a</sup>cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten <sup>a</sup>lavens of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the <sup>a</sup>sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the <sup>a</sup>lavens, (or wash-basins) and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the pillars;

43 And the ten bases, and ten lavens on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the <sup>a</sup>vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

48 And <sup>a</sup>Solomon made all the vessels that *pertained* unto the house of the LORD: the <sup>b</sup>altar of gold, and the <sup>c</sup>table of gold, whereupon the <sup>d</sup>shewbread *was*,

49 And the <sup>a</sup>candlesticks of pure gold, five on the right *side*, and five on the left, before the <sup>b</sup>oracle<sup>\*</sup>, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the <sup>a</sup>snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most <sup>b</sup>holy *place*, *and* for the doors of the house, *to wit*, of the temple. (In truth, the Sanctuary was a golden house. The floor, which was of cypress-wood, was overlaid with gold; the walls, which were paneled with cedar, on which the same designs were carved as on the doors, were covered with gold, and so was the ceiling. It need scarcely be said, how it must have glittered and shone in the light of the sacred candlesticks, especially as the walls were encrusted with gems (2 Chronicles 3:6). There were ten candlesticks in the Holy Place, each seven-branched, and of pure gold. They were ranged right and left before the Most Holy Place. Alfred

Edersheim, Bible History: Old Testament, 5:6)

51 So was ended all the work that king Solomon made for the <sup>a</sup>house of the LORD. And Solomon brought in the things which David his father had <sup>b</sup>dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

## CHAPTER 8

*The ark, containing the two tablets of stone, is placed in the holy of holies—The glory of the Lord fills the temple—Solomon offers dedicatory prayer—He asks for temporal and spiritual blessings upon repentant and prayerful Israel—The people sacrifice and worship for fourteen days.*

1 THEN Solomon assembled the <sup>a</sup>elders of Israel, and all the heads of the tribes, the <sup>b</sup>chief of the fathers (Heb princes, leaders) of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the <sup>a</sup>feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the <sup>a</sup>priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the <sup>a</sup>ark of the covenant of the LORD unto his place, into the oracle of the house, to the most <sup>b</sup>holy *place*, *even* under the wings of the cherubims.

7 For the <sup>a</sup>cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the <sup>a</sup>staves, that the ends of the staves were seen out in the holy *place* before the <sup>b</sup>oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the <sup>a</sup>ark save the two <sup>b</sup>tables of stone, which Moses put there at <sup>c</sup>Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the <sup>a</sup>cloud filled the house of the LORD, (Before Solomon gave the dedicatory prayer, a cloud of glory filled the house of God, indicating the very presence of God. That this glory should accompany the dedication exercises is interesting for Latter-day Saints, since a similar glory attended the dedication of the Kirtland Temple on 27 March 1836. Many present reported seeing angels and hearing the sound of a rushing mighty wind, which filled the Temple, and many in the community reported seeing a bright light like a pillar of fire resting upon the Temple. History of the Church 2:427. The special events attending the dedication of both temples are signs of the Lord's divine acceptance of the houses built in his name to his honor. Old Testament Student Manual, p. 7)

11 So that the priests could not stand to minister because of the cloud: for the <sup>a</sup>glory of the LORD had filled the house of the LORD.

12 ¶ Then spake <sup>a</sup>Solomon, The LORD said that he would dwell in the thick <sup>b</sup>darkness.

13 I have surely <sup>a</sup>built thee <sup>a</sup>house to dwell in, a settled place for thee to <sup>c</sup>abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build <sup>a</sup>house, that my name might be therein; but I chose <sup>a</sup>David to be over my people Israel.

17 And it was in the heart of David my father to build <sup>a</sup>house for the name of the LORD God of



Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an<sup>a</sup> house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy<sup>a</sup> son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an<sup>a</sup> house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the<sup>a</sup> covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and<sup>a</sup> spread forth his hands toward heaven:

23 And he said, <sup>a</sup>LORD God of Israel, *there is* no<sup>b</sup> God like thee, in heaven above, or on earth beneath, who<sup>c</sup> keepeth covenant and mercy with thy servants that<sup>d</sup> walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; <sup>a</sup>so (Heb if only thy...) that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and<sup>a</sup> heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this<sup>a</sup> house night and day, *even* toward the<sup>b</sup> place of which thou hast said, My<sup>c</sup> name shall be there: that thou mayest hearken unto the<sup>d</sup> prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and<sup>a</sup> an oath be laid upon him (or he require an oath of him) to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his<sup>a</sup> righteousness.

33 ¶ When thy people Israel be<sup>a</sup> smitten down before the enemy, because they have<sup>b</sup> sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is<sup>a</sup> shut up, and there is no<sup>b</sup> rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou<sup>a</sup> teach<sup>c</sup> them the good way wherein they should<sup>b</sup> walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in<sup>a</sup> the land of their cities (Septuagint: any of their cities); whatsoever plague, whatsoever<sup>b</sup> sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the <sup>a</sup>hearts of all the children of men;)

40 That they may <sup>a</sup>fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a <sup>a</sup>stranger, that *is* not of thy people Israel, but cometh out of a far <sup>b</sup>country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong <sup>a</sup>hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may <sup>a</sup>know thy name, to <sup>b</sup>fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name. (As part of his dedicatory prayer, Solomon referred to a stranger who— 1. Comes from a far country (see v. 41). 2. Comes in the name of the Lord (see v. 41). 3. Prays toward the house of the Lord (see v. 42). 4. Asks the Lord for certain blessings upon Israel which Solomon asks the Lord to heed (see v. 43). Institute Manual, 7)

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt <sup>a</sup>send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is* no man that <sup>a</sup>sinneth not,) and thou be angry with them, and <sup>b</sup>deliver them to the enemy, so that they carry them away captives unto the land of the <sup>c</sup>enemy, far or near;

47 *Yet* if they shall <sup>a</sup>bethink themselves (*ie consider it in their heart*) in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have <sup>b</sup>sinned, and have done perversely, we have committed wickedness;

48 And *so* <sup>a</sup>return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their <sup>b</sup>land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then <sup>a</sup>hear thou their prayer and their supplication in <sup>b</sup>heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy <sup>a</sup>people, and thine <sup>b</sup>inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. (In the peace of these lovely temples, sometimes we find solutions to the serious problems of life. Under the influence of the Spirit, sometimes pure knowledge flows to us there. Temples are places of personal revelation. When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways. Ezra Taft Benson, Ensign, Aug, 1985, p. 8)

53 For thou didst <sup>a</sup>separate them from among all the people of the earth, *to be* <sup>b</sup>thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of <sup>a</sup>praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not <sup>a</sup>failed one <sup>b</sup>word of all his good <sup>c</sup>promise, which he promised by the hand of Moses his

servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may <sup>a</sup>know that the LORD *is* <sup>b</sup>God, *and that there is* <sup>c</sup>none else.

61 Let your <sup>a</sup>heart therefore be <sup>b</sup>perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, <sup>a</sup>offered sacrifice before the LORD.

63 And Solomon offered a <sup>a</sup>sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel <sup>b</sup>dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the <sup>a</sup>brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held a <sup>a</sup>feast, and all Israel with him, a great congregation, from the <sup>b</sup>entering (ie approach, entrance) in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days. (In his vision of the end of days, the prophet Zechariah foretells that all the nations of the world will assemble for the festival of Sukkoth in Jerusalem to worship God. Encyclopedia Judaica Jr.)

66 On the <sup>a</sup>eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

## CHAPTER 9

*The Lord again appears to Solomon—The Lord promises great blessings if Israel is obedient, and great cursings if they forsake him—Solomon reigns in splendor, levies tribute upon the non-Israelites, and builds a navy of ships.*

1 AND it came to pass, when Solomon had <sup>a</sup>finished the building of the <sup>b</sup>house of the LORD, and the <sup>c</sup>king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD <sup>a</sup>appeared to Solomon the second time, as he had appeared unto him at <sup>b</sup>Gibeon.

3 And the LORD said unto him, I have heard thy <sup>a</sup>prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my <sup>b</sup>name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt <sup>a</sup>walk before me, as <sup>b</sup>David thy father walked, in <sup>c</sup>integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the <sup>a</sup>throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve <sup>a</sup>other gods, and worship them:

7 Then will I <sup>a</sup>cut off Israel out of the <sup>b</sup>land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a <sup>c</sup>byword among all people: (Elder James E. Talmage explained how the prophetic warning was ignored and came to

fulfillment: “The glorious pre-eminence of this splendid structure was of brief duration. Thirty-four years after its dedication, and but five years subsequent to the death of Solomon, its decline began; and this decline was soon to develop into general spoliation, and finally to become an actual desecration. Solomon the king, the man of wisdom, the master-builder, had been led astray by the wiles of idolatrous women, and his wayward ways had fostered iniquity in Israel. The nation was no longer a unit; there factions and sects, parties and creeds, some worshipping on the hill-tops, others under green trees, each party claiming excellence for its own particular shrine. The Temple soon lost its sanctity. The gift became depreciated by the perfidy [betrayal] of the giver, and Jehovah withdrew His protecting presence from the place no longer holy.” (*House of the Lord*, pp. 6–7.)

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD <sup>a</sup>done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king’s house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of <sup>a</sup>Cabul (*ie Displeasing, or Dirty*) unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the <sup>a</sup>levy which king Solomon raised; for to build the house of the LORD, and his own house, and <sup>b</sup>Millo, and the <sup>c</sup>wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* <sup>a</sup>Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his <sup>b</sup>daughter, Solomon’s wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their <sup>a</sup>children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of <sup>b</sup>bondservice unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the <sup>a</sup>officers that *were* over Solomon’s work, five hundred and fifty, which bare rule over the people that wrought in the work. (*All this building caused the people to be unhappy because of the heavy taxes and conscription of labor required.*)

24 ¶ But Pharaoh’s daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And <sup>a</sup>three times in a year did Solomon <sup>b</sup>offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in <sup>a</sup>Ezion-geber, which *is* beside <sup>b</sup>Eloth, on the shore of the Red sea, in the land of Edom.

27 And <sup>a</sup>Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of

Solomon.

28 And they came to <sup>a</sup>Ophir, and fetched from thence <sup>b</sup>gold, four hundred and twenty talents, and brought *it* to king Solomon.

## CHAPTER 10

*The queen of Sheba visits Solomon—His wealth and wisdom exceed those of all the kings of the earth.*

1 AND when the <sup>a</sup>queen of Sheba (It is very likely that the woman was a Sabean from Arabia near the southern end of the Red Sea. Clarke, Commentary, 2:421) heard of the fame of Solomon concerning the name of the LORD, she came to <sup>b</sup>prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her <sup>a</sup>questions: (Heb matters, concerns) there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the <sup>a</sup>meat (Heb food) of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his <sup>b</sup>ascent by which he went up unto the house of the LORD (Heb burnt offerings which he offered in the house of the Lord); there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which <sup>a</sup>stand continually before thee, *and* that hear thy wisdom.

9 <sup>a</sup>Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king ~~an~~ hundred and twenty talents of <sup>a</sup>gold, and of spices very great store, and precious stones(;) there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the <sup>a</sup>navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred <sup>a</sup>targets (Heb shields, or breastplates) of beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind: and *there were* <sup>a</sup>stays (Heb



arm-rests) on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of gold*, and all the vessels of the house of the forest of Lebanon *were of pure gold*; none *were of silver*: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of <sup>a</sup>Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for <sup>a</sup>riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a <sup>a</sup>thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king <sup>a</sup>made (Heb gave, put) silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and <sup>a</sup>linen yarn (Heb from Kue (Cilicia). The name of this country is mistakenly translated to be linen yard.): the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for ~~an~~ hundred and fifty(:); and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

## CHAPTER 11

*Solomon marries outside Israel, and his wives turn his heart to the worship of false gods—The Lord stirs up adversaries against him, including Jeroboam the son of Nebat—Ahijah promises Jeroboam that he shall be king of ten tribes—Solomon dies and Rehoboam reigns in his stead.*

1 BUT king <sup>a</sup>Solomon loved many <sup>b</sup>strange <sup>c</sup>women, (women not of the covenant) together with the <sup>d</sup>daughter of <sup>e</sup>Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will <sup>a</sup>turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his <sup>a</sup>wives turned away his heart. (Probably almost all of his wives represented political marriages meant to solidify peace treaties with surrounding nations. The Lord had expressly forbidden marriage with non-Israelites, however, and Solomon paid for his disobedience. Terrence L. Szink, Studies in Scripture, 4:19)

4 For it came to pass, when Solomon was old, *that* his <sup>a</sup>wives turned away his heart after other gods(:); and his heart was not perfect with the LORD his God, (and it became) <sup>b</sup>as ~~was~~ the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And <sup>a</sup>Solomon did evil in the sight of the LORD, (as did David his father,) <sup>b</sup>and went not fully after the LORD, ~~as did David his father~~.

7 Then did Solomon build ~~an~~ high place for <sup>a</sup>Chemosh, the abomination of Moab, in the <sup>b</sup>hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was <sup>a</sup>turned from the LORD God of

Israel, which had <sup>b</sup>appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after <sup>a</sup>other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my <sup>a</sup>covenant and my statutes, which I have commanded thee, I will surely rend the <sup>b</sup>kingdom from thee, and will give it to thy servant. (The tribe of Judah, however, was to continue the reign of David's line so that the promise that the Messiah would come through the lineage of David and from the tribe of Judah would be fulfilled. Old Testament Student Manual, p. 9)

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give <sup>a</sup>one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an <sup>a</sup>adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, when David was in <sup>a</sup>Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran<sup>(:)</sup>; and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built <sup>a</sup>Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet <sup>a</sup>Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And <sup>a</sup>Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give <sup>a</sup>ten tribes to thee:

32 (But he shall have <sup>a</sup>one (Septuagint: two tribes) tribe for my servant David's sake, and for

Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have <sup>a</sup>forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and <sup>b</sup>Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right* in mine eyes, and to keep my statutes (,) and my judgments, (and his heart is become as David his father; and he repenteth not) <sup>c</sup>as *did* David his father (, that I may forgive him).

34 Howbeit (,) I will not take the whole kingdom out of his hand (,); but I will make him prince all the days of his life (,) for David my servant's sake, whom I chose, because he kept my commandments and my statutes (in that day.):

35 But I will take the kingdom out of his son's hand, and will give it unto thee, ~~even~~ ten tribes.

36 And unto his son will I give <sup>a</sup>one (Septuagint: two tribes) <sup>b</sup>tribe. That David my servant may have a light always (s) before me in Jerusalem, the city which I have <sup>c</sup>chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul <sup>a</sup>desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt <sup>a</sup>walk in my ways, and do ~~that~~ *that is right* in my sight, to keep my statutes and my commandments, as David my servant <sup>b</sup>did (in the day that I blessed him); ~~that~~ I will be with thee, and build thee a sure <sup>c</sup>house; as I built for David, and will give Israel unto thee.

39 (And for the transgression of David, and also for the people, I have rent the kingdom,) <sup>a</sup>And (for this) I will for this afflict the seed of <sup>b</sup>David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto <sup>a</sup>Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the <sup>a</sup>book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and <sup>a</sup>Rehoboam his son reigned in his stead. (So far as we know, in that death-chamber no words of earnest, loving entreaty to serve Jehovah were spoken to his successor, such as David had uttered; no joyous testimony here as regarded the past, nor yet strong faith and hope as concerned the future, such as had brightened the last hours of David. It is to us a silent death-chamber in which King Solomon lay. No bright sunset here, to be followed by a yet more glorious morning. He had done more than any king to denationalize Israel. And on the morrow of his death, rebellion within the land; outside its borders - Edom and Syria ready to spring to arms, Egypt under Shishak gathering up its might; and only a Rehoboam to hold the rudder of the State in the rising storm. Alfred Edersheim, Bible History: Old Testament, 5:9)

## CHAPTER 12

*Rehoboam seeks to impose greater burdens upon the people—The ten tribes revolt and turn to Jeroboam—Jeroboam turns to idolatry and worships false gods.*

1 AND <sup>a</sup>Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. (Rehoboam goes to Shechem to be made king. Shechem was a place of great historical importance. It was important for Rehoboam to go to Shechem to be formally recognized as king because Shechem was among the most ancient of the sacred towns of northern Palestine, and thus, a chief city of the northern tribes of Israel. (see Map 9, LDS Bible) It was at Shechem that Abraham camped when he first arrived in Canaan. (Gen 12:6 -¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the <sup>a</sup>Canaanite *was* then in the land.) It was at Shechem that the Israelites buried the bones of Joseph when they came out of Egypt. (Josh 24:32 -¶ And the <sup>a</sup>bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the

sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.) It was at Shechem that Joshua gathered together all the tribes of Israel to give them instructions and establish a special covenant between God and the people. (Josh 24:1, 24 - 1 AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. 24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.) (See Bible Dictionary – Shechem: The most ancient of the sacred towns of Palestine, situated in a beautiful plain among the mountains of Ephraim, close to the two hills Ebal and Gerizim. It was visited by Abram on his first arrival in the promised land (Gen. 12: 6); Jacob bought land here (Gen. 33: 18; Acts 7: 16; cf. Gen. 35: 4; Gen. 37: 14). It was later included in the territory of Ephraim (Josh. 17: 7), and became a Levitical city and a city of refuge (Josh. 20: 7; Josh. 21: 21; 1 Chr. 6: 67). Here Joshua addressed the people (Josh. 24: 1), and the bones of Joseph were buried (Josh. 24: 32). Here Rehoboam came to be crowned in the hope of conciliating the northern tribes (1 Kgs. 12: 1; 2 Chr. 10: 1; see also Judg. 8: 31; Judg. 9: 6, 46; Judg. 21: 19; 1 Kgs. 12: 25; 1 Chr. 7: 28; Jer. 41: 5; Ps. 60: 6). The modern town of Nablus lies near the ancient site of Shechem.))

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt(,;)) (Jeroboam, who had been hiding in Egypt, was called for. Who was Jeroboam? He was a mighty man of valor who served Solomon. He was a tax collector for the house of Joseph. (1 Kings 11:28 -28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.) Why did he flee to Egypt? A prophet named Ahijah prophesied that Jeroboam would become the king of the ten tribes. (1 Kings 11:30-39 -30 And <sup>a</sup>Ahijah caught the new garment that was on him, and rent it in twelve pieces: 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give <sup>a</sup>ten tribes to thee: 32 (But he shall have <sup>a</sup>one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)) 33 Because that they have <sup>a</sup>forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and <sup>b</sup>Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right* in mine eyes, and to *keep* my statutes and my judgments, <sup>c</sup>as did David his father. 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. 36 And unto his son will I give <sup>a</sup>one <sup>b</sup>tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have <sup>c</sup>chosen me to put my name there. 37 And I will take thee, and thou shalt reign according to all that thy soul <sup>a</sup>desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt <sup>a</sup>walk in my ways, and do *that is right* in my sight, to keep my statutes and my commandments, as David my servant <sup>b</sup>did; that I will be with thee, and build thee a sure <sup>c</sup>house, as I built for David, and will give Israel unto thee. 39 <sup>a</sup>And I will for this afflict the seed of <sup>b</sup>David, but not for ever.) Solomon, hearing this, sought to kill Jeroboam (1 Kings 11:40 - Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto <sup>a</sup>Shishak king of Egypt, and was in Egypt until the death of Solomon.))

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our <sup>a</sup>yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed. (Israel and Jeroboam go to Rehoboam to find out if he would further tax the people like Solomon. They counsel Rehoboam to remove the taxes and they will pledge their loyalty to him.)

6 ¶ And king Rehoboam consulted with the <sup>a</sup>old men (or elders), that stood before Solomon his father



while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a <sup>a</sup>servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

(Rehoboam counsels with the old men that counseled Solomon who suggest that he serve the people.)

8 But he forsook the counsel of the <sup>a</sup>old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy <sup>a</sup>yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with <sup>b</sup>scorpions. (Heb stinging whips) (He refuses the counsel of the old men and goes to his friends that he grew up with for counsel. They counsel to make the burdens even heavier. He gives in to his peers.)

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the <sup>a</sup>old men's (or elders') counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the <sup>a</sup>cause (Heb turn of affairs) was from the LORD, that he might perform his saying, which the LORD spake by <sup>b</sup>Ahijah the Shilonite unto Jeroboam the son of Nebat. (He speaks harshly to the leaders telling them that the burdens will be even heavier. This, however, was in accordance with the Lord's will to divide Israel. Will the twelve tribes ever be reunited again? The tribes will be divided until Christ's millennial kingdom, when they will be one again. (Ezek 37:22 - And I will make them <sup>a</sup>one <sup>b</sup>nation in the land upon the mountains of Israel; and <sup>c</sup>one king shall be king to them all: and they shall be no more <sup>d</sup>two nations, neither shall they be divided into two kingdoms any more at all:))

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse (:) to your tents, O Israel (:) now see to thine own house, David. So Israel <sup>a</sup>departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of <sup>a</sup>Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent <sup>a</sup>Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So <sup>a</sup>Israel <sup>b</sup>rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that <sup>a</sup>followed the house of David, but the tribe of <sup>b</sup>Judah only. (Septuagint: Judah and Benjamin) (Israel departs and only the tribes of Judah and Benjamin are left to follow Rehoboam and the house of David. Which tribe rules Israel today? Ephraim. Look at verse 17 – “But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.” This passage helps to explain why such men as Lehi and Nephi, who were descendants of Manasseh and the family of Ishmael, who were descendants of Ephraim, were living in the land of Jerusalem several generations after Rehoboam. (Erastus Snow, in *Journal of Discourses*, 23:18) 42 Chronicles 15:9 - And he gathered all Judah and Benjamin, and the <sup>a</sup>strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him. 1 Nephi 5:14 - And it came to pass that my father, Lehi, also found upon the <sup>a</sup>plates of brass a <sup>b</sup>genealogy of his <sup>c</sup>fathers; wherefore he knew that he was a descendant of <sup>d</sup>Joseph; yea, even that Joseph who was the son of <sup>e</sup>Jacob, who was <sup>f</sup>sold



into Egypt, and who was <sup>s</sup>preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. Alma 10:3 - And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of <sup>a</sup>Manasseh, who was the son of <sup>b</sup>Joseph who was <sup>c</sup>sold into Egypt by the hands of his brethren. 2 Chronicles 11:13-17 also shows that the Levites that were expelled by Jeroboam came to Jerusalem and were the priests for Rehoboam. 13 ¶ And the priests and the Levites that *were* in all Israel <sup>a</sup>resorted to him out of all their <sup>b</sup>coasts. 14 For the Levites left their <sup>a</sup>suburbs and their <sup>b</sup>possession, and came to Judah and Jerusalem: for Jeroboam and his sons had <sup>c</sup>cast them off from executing the priest's office unto the LORD: 15 And he ordained him <sup>a</sup>priests for the high places, and for the <sup>b</sup>devils, and for the calves which he had made. 16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. (Which tribe leads Israel today? Ephraim.)

21 ¶ And when <sup>a</sup>Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and four(-)score thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto <sup>a</sup>Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your <sup>a</sup>brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. (Rehoboam tries to get his army to go after Israel to reclaim the kingdom. But the prophet, Shemaiah, says it is of the Lord that the kingdom be divided and not to go to war. They obey and return to their homes.)

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. (Jeroboam builds Shechem as the capital in Ephraim.)

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people <sup>a</sup>go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and <sup>a</sup>made two <sup>b</sup>calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy <sup>c</sup>gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in <sup>a</sup>Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made <sup>a</sup>an <sup>a</sup>house of high places, and made <sup>b</sup>priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the <sup>a</sup>feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the <sup>b</sup>priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. (Jeroboam fears that the people will go to Jerusalem to worship and will follow Rehoboam, so he sets up two places of worship in the north and in the south. He sets up false priests and to worship idols. "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." This was almost verbatim quotation of the people's proclamation at the golden calf incident during the Exodus (Ex 32:4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a <sup>a</sup>molten calf: and they said, <sup>b</sup>These *be* thy <sup>c</sup>gods, O Israel, which brought thee up out of the land of Egypt.). Bethel (South) and Dan (North)

were the two places set up to worship idols. Bethel was the place where God appeared to Jacob (Genesis 28:11-19 -11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. 12 And he <sup>a</sup>dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the <sup>b</sup>angels of God ascending and descending on it. 13 And, behold, the <sup>a</sup>LORD stood <sup>b</sup>above it, and said, I *am* the <sup>c</sup>LORD God of Abraham thy father, and the God of Isaac: the <sup>d</sup>land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the <sup>a</sup>north, and to the south: and in thee and in thy <sup>b</sup>seed shall all the <sup>c</sup>families of the earth be <sup>d</sup>blessed. 15 And, behold, <sup>a</sup>I *am* with thee, and will keep thee in all *places* whither thou goest, and will <sup>b</sup>bring thee again into this <sup>c</sup>land; for I will not leave thee, until I have done *that* which I have spoken to thee of. 16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. 17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of <sup>a</sup>heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a <sup>a</sup>pillar, and poured oil upon the top of it. 19 And he called the name of that place <sup>a</sup>Beth-el: but the name of that city *was called* <sup>b</sup>Luz at the first.; 35:1,7,9-15 -1 AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou <sup>a</sup>fleddest from the face of Esau thy brother. 7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. 9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. 10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but <sup>a</sup>Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I *am* <sup>a</sup>God Almighty: be <sup>b</sup>fruitful and multiply; a nation and a company of <sup>c</sup>nations shall be of thee, and <sup>d</sup>kings shall come out of thy loins; 12 And the <sup>a</sup>land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13 And God went up from him in the place where he talked with him. 14 And Jacob set up a <sup>a</sup>pillar in the place where he talked with him, *even* a pillar of stone: and he poured a <sup>b</sup>drink offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God spake with him, Beth-el.) and where Samuel held solemn assemblies (1 Samuel 7:16 - And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.)

## CHAPTER 13

*Jeroboam is smitten and then healed by a prophet from Judah—The prophet delivers his message, is led astray by a prophet from Beth-el, and is slain by a lion for his disobedience—Jeroboam continues false worship in Israel.*

1 AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.  
 2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the <sup>a</sup>high places that burn incense upon thee, and men's bones shall be <sup>b</sup>burnt upon thee.  
 3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be <sup>a</sup>rent, (or torn down) and the ashes that *are* upon it shall be poured out.  
 4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.  
 5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. (A prophet rebukes the altar set up by Jeroboam. Why does he speak to the altar and not to Jeroboam? Jeroboam was insignificant to the Lord, but the altar was the

problem. He prophecies. The altar is broken in two. Jeroboam is smitten by the Lord and his hand is crippled. The man of God's prophesy was fulfilled in 2 Kings 23:15-18 - 15 ¶ Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who <sup>a</sup>made Israel to sin, had made, both that <sup>b</sup>altar and the high place he <sup>c</sup>brake down, and burned the high place, and stamped it small to powder, and burned the grove. 16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. 17 Then he said, What title is that that I see? And the men of the city told him, It is the <sup>a</sup>sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. 18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. )

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before. (Jeroboam asks the prophet to pray for his hand, and it is restored.)

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el. (Jeroboam tries to get the prophet to come with him, but he says he had been commanded not to eat or drink in that place. He departs. Why would he not eat there? His eating with the king would show the people that he agreed with the king or was friendly with him which was contrary to the message he had given.)

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also (, even) as thou (,) art; and an <sup>a</sup>angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and <sup>b</sup>drink water (, that I may prove him); -But (And) he lied (not) unto him.

19 So he went back with him, and did eat bread in his house, and drank water. (Another prophet hears of the first prophet. He asks him to come home and eat and drink with him, but he refuses. He tells the prophet he had a vision that he was to come home. He goes. This was a test of the prophet. "When the prophet from Judah at first refused to enjoy the hospitality of the old prophet from Bethel because God had forbidden it, the latter tested the resolve of the former by telling him that an angel had approved the invitation to dine together. The prophet of Judah acquiesced and then received the prophecy of his own death from the lips of his host. Joseph Smith makes it clear that the old prophet was himself righteous and acting as God's instrument to test the prophet from Judah. (JST 1 Kings 13:18) Some help is

available in the Inspired Revision of verse 18, which indicates that the old prophet said, “Bring him back... that I may prove him; and he lied not unto him.” Ultimately the Judahite prophet was responsible for his own demise because of his disobedience.)

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast <sup>a</sup>disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

(The prophet tells the man of God he has gone against Jehovah and will die.)

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the LORD (;)-therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto ~~him~~ (me).

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own <sup>a</sup>grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass. (The man of God departs, is attacked by a lion and dies. The prophet retrieves the man of God’s body and buries it.)

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became <sup>a</sup>sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth. (Jeroboam does not repent.)

## CHAPTER 14

*Ahijah foretells the ruin of Jeroboam’s house, the death of his child, and the scattering of Israel because of their idolatry—Jeroboam dies and Nadab reigns—Judah, under Rehoboam, turns to wickedness—Shishak of Egypt takes treasures from temple—Rehoboam dies and Abijam reigns.*

1 AT that time Abijah the son of Jeroboam fell sick. (Abijah, Jeroboam’s son is sick.)

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* <sup>a</sup>Ahijah the prophet, which told me that *I should be* king over this people.

3 And take with thee ten loaves, and <sup>a</sup>cracknels, (or cakes) and a cruse of honey, and go to him: he shall



tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set **(blind)** by reason of his age. **(Jeroboam sends his wife in disguise to Ahijah the prophet to ask what shall become of the child.)**

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another woman.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy tidings.

7 Go, tell <sup>a</sup>Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee **(,):** ~~and yet thou hast~~ **(because he kept)** not **(my commandments. But thou hast not)** been as my servant <sup>a</sup>David, ~~who kept my commandments, and who~~ **(when he)** followed me with all his heart, **(only)** to do ~~that only which was~~ right in mine eyes;

9 But hast done <sup>a</sup>evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of <sup>a</sup>Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will <sup>b</sup>take **(Heb burn, consume, destroy)** away the remnant of the house of <sup>c</sup>Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up <sup>a</sup>Israel out of this <sup>b</sup>good land, which he gave to their fathers, and shall scatter them beyond <sup>c</sup>the river **(ie the Euphrates)**, because they have made their <sup>d</sup>groves, **(Heb asherim; ie idolatrous, wooden poles, pillars, or trees)** <sup>e</sup>provoking the LORD to anger.

16 And he shall give Israel up because of the sins of <sup>a</sup>Jeroboam, who did sin, and who made Israel to sin. **(Ahijah, who is blind, recognizes Jeroboam's wife. He prophecies the death of the child and that Israel shall be destroyed because of their wickedness.)**

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the <sup>a</sup>book of the <sup>b</sup>chronicles **(It is significant that the kings of Israel and Judah kept official records; these records are no longer extant; they were used as source books by the author(s) of our books of Kings; they are not our books of Chronicles.)** of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead. **(The child dies and is buried.)**

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when



he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did <sup>a</sup>evil in the sight of the LORD, and they <sup>b</sup>provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them <sup>a</sup>high places, and <sup>b</sup>images, and groves, on every high hill, and under every green tree.

24 And there were also <sup>a</sup>sodomites (Heb male prostitutes; devotees of idolatrous paganistic fertility worship.) in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel. (Rehoboam reigns in wickedness in Judah.)

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* <sup>a</sup>Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. (The king of Egypt came to Jerusalem and took the treasures of the temple. Last week what did you learn about the temple? It was covered in gold. Everywhere in the temple was overlaid with gold. Why steal the gold? When Israel fled Egypt, they took with them as much gold and silver as they could carry. Maybe the king of Egypt was just taking back what he thought was his. A fragment of Shishak's inscription has been found at Megiddo, and a representation of his victory over Rehoboam is found at the Temple of Karnak in Egypt. Although the Bible mentions only Judah, evidence indicates that Shishak invaded the Northern Kingdom as well. He inscribed the names of many northern cities on his victory relief at Karnak.)

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And <sup>a</sup>Abijam his son reigned in his stead. (Israel and Judah war constantly. The difference between the Northern Kingdom and the Southern Kingdom. Israel (Northern) had mostly wicked leaders. Judah (Southern) had righteous leaders after wicked ones. The Northern Kingdom was defeated and taken away 123 years before Judah was taken captive. There was not a single king in Israel that was righteous after Solomon. In Judah, there were at least five righteous kings. (Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah) Also, idolatry never took root in Judah for three reasons: the good influence of the Temple of Jerusalem, the idolatrous kings of Judah were always followed by kings who worshipped the true God, the kings that were idolatrous did not reign very long.)

## CHAPTER 15

*Abijam reigns in wickedness and then Asa in righteousness in Judah—Nadab and then Baasha reign in wickedness in Israel—Baasha destroys the house of Jeroboam.*

1 NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* <sup>a</sup>Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, <sup>a</sup>as ~~the heart of~~ (the Lord commanded) David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because <sup>a</sup>David did ~~that which was~~ right in the eyes of the LORD, and <sup>b</sup>turned not aside from ~~any thing~~ (all) that he commanded him(, to sin against the Lord; but repented of the evil) all the days of his life, save only in the matter of <sup>c</sup>Uriah the Hittite(, wherein the Lord cursed him).

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his <sup>a</sup>mother's (most likely grandmother) name was Maachah, the daughter of Abishalom.

11 And Asa did ~~that which was~~ right in the eyes of the LORD, <sup>a</sup>as ~~did~~ (he commanded) David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made(; and it pleased the Lord).

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol <sup>a</sup>in a grove; (ie for Asherah (Canaanite goddess)) and Asa destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was <sup>a</sup>perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the <sup>a</sup>silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to <sup>b</sup>Ben-hadad, the son of Tabrimon, the son of Hezion, king of <sup>c</sup>Syria, (Heb Aram) that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and <sup>a</sup>Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did <sup>a</sup>evil in the sight of the LORD, and walked in the way of his father, and in his <sup>b</sup>sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.  
 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.  
 29 And it came to pass, when he reigned, *that* he smote all the house of <sup>a</sup>Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:  
 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to <sup>a</sup>anger.  
 31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?  
 32 And there was war between Asa and Baasha king of Israel all their days.  
 33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.  
 34 And he did <sup>a</sup>evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

## CHAPTER 16

*Jehu prophesies evil upon Baasha and his house—Elah, Zimri, Omri, and Ahab each reign in wickedness—Zimri destroys house of Baasha—Ahab marries Jezebel, worships Baal, and provokes the Lord to anger.*

1 THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,  
 2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to <sup>a</sup>sin, to provoke me to anger with their sins;  
 3 Behold, I will take away the posterity of <sup>a</sup>Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.  
 4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.  
 5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?  
 6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.  
 7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in <sup>a</sup>provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.  
 8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.  
 9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.  
 10 And <sup>a</sup>Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.  
 11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.  
 12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,  
 13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they <sup>a</sup>made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel <sup>a</sup>divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill <sup>a</sup>Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But <sup>a</sup>Omri wrought <sup>b</sup>evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of <sup>a</sup>Jeroboam the son of Nebat, and in his sin wherewith he made Israel to <sup>b</sup>sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And <sup>a</sup>Ahab the son of Omri did <sup>b</sup>evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to <sup>a</sup>wife <sup>b</sup>Jezebel the daughter of Ethbaal king of the Zidonians, and went and served <sup>c</sup>Baal, and worshipped him. (“This was the head and chief of his offending; he took to wife, not only a *heathen*, but one whose hostility to the true religion was well known, and carried to the utmost extent. 1. She was the idolatrous daughter of an idolatrous king; 2. She practised it openly; 3. She not only countenanced it in others, but protected it, and gave its partisans honours and rewards; 4. She used every means to persecute the true religion; 5. She was hideously cruel, and put to death the prophets and priests of God; 6. And all this she did with the most zealous perseverance and relentless cruelty.

“Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, . . . yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.” (*Commentary*, 2:450–51.)

32 And he reared up an altar for <sup>a</sup>Baal in the <sup>b</sup>house of Baal, which he had built in Samaria.

33 And <sup>a</sup>Ahab made a <sup>b</sup>grove; and Ahab did more to <sup>c</sup>provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build <sup>a</sup>Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of <sup>b</sup>Nun.