The History of Israel and Judah.

By Isaiah-Ben-Amoz the Prophet.

(See Second Chronicles, Ch. 32, v. 32.)

Book IV.

The Second Book of Samuel.

(b.c. 1054.) The Defeat at Gilboa reported to David.

1 It was after the death of Saul, when David was resting from the defeat of the Amalekites for two days, after
2 David had returned to Ziklag, that on the third day a man came from the camp of the army of Saul, with his clothes torn, and earth on his head, and when he reached David he inclined to the earth and bowed.
3 Then David asked him, "Where do you come from?"
   And he replied, "I have escaped from the Camp of Israel."
4 "What has been the event?" David asked him further. "Inform me, I pray."
   When he replied, "Both the regular soldiers, and also ten thousand of the militia have fallen, and Saul has been killed, and Jonathan his son is dead!"
5 Then David asked the young man, "Can you tell me if you know how Saul was killed, and Jonathan his son?"
6 And the youth related to him, "I happened to be upon the hill of Gilboa, and saw Saul leaning on his spear, and the chariots and horsemen were charging down upon him. And he looked behind him, and saw and called to me, when I replied, 'I am here!' Then he said to me, 'Who are you?' And I answered him, 'I am an Amalekite.' When he said,
   'Stand by and kill me, for I am seized with terror and all my spirit has left me.' So I stood by him and killed him. Then I examined who he might be after he had fallen, and took the coronet which was on his head, and the bracelets from his arms, and have brought them here to my lord!"
   Then David seized his robes and tore them, and all his men who were with him did the same; and they mourned and wept and lamented until the evening over Saul, and over Jonathan his son, and over the army of the Ever-Living, and over the House of Israel who had fallen by the sword.
   David afterwards asked the young man, "Will you inform from where you come?"
   "And he answered, "I am the son of a foreigner, an Amalekite."
   Then David said to him, "Were you not afraid to stretch out your hand to destroy the consecrated to the Lord?" And David called to one of his lads, and said, "Go up to and assail and kill him!" And David said to him, "Your blood is on your own head, for your mouth gave evidence against you!—saying, 'I killed the Lord's anointed!'"

David also chanted this elegy over Saul and his son Jonathan, and ordered the tribe of Judah to be
taught archery, as it is recorded in the History of the Heroes.

ELEGY UPON SAUL AND JONATHAN.

19 "Have not the glorious heroes fallen, Israel, upon your hills?
20 Tell it not in the city Gath!
   Publish it not in the streets of Askalon!
   Lest it gladden Philistia's daughters,—
   Lest the girls of the vale rejoice!
21 Let no dew fall on the hills of Gilboa,
   Or rain on the high land fields!
   For there the hero's shield was cast,
   Saul's shield unprotected by oil!
22 From the blood of the wounded,—
   From the strength of the brave,—
   The bow of Jonathan turned not away;
   Nor Saul flashed his sword in vain!
23 Saul and Jonathan loved and were friends in life,
   And in death they were not divided.
   They had the voices of eagles,
   They were as lions strong!
24 Daughters of Israel, weep for Saul;
   Who clothed you with many jewels;
   Put not on your gold and gems!
25 For the heroes are fallen in war,
   With Jonathan, matchless in might!
26 I grieve for you, my brother Jonathan!
   Pleasant to me was your wonderful love,—
   It surpassed the love for women.
27 How have the mighty fallen!
   And the arms of the warrior failed!"

(b.c. 1054.) History of Ishbosheth.

Ishbosheth, the son of Saul, was forty years old at his coronation over Israel, and was king two years. But Judah followed David, and the period of time that David was king in Hebron was seven years and six months.

(b.c. 1053.) The Treachery of Joab, and outbreak of War between Judah and Israel.

Abner-ben-Ner and the servants of Ishbosheth, son of Saul, went out from Makkamim to Gibaon, and Joab, David's officer, went out and advanced to the pool of Gibaon simultaneously, and he occupied one side of the pool, and they the other side. Then Abner said to Joab, 14 "Let the lads get up and make sport before us."

When Joab answered, "Let them get up."

So they arose, and passed over to the number of twelve for Benjamin, and Ishbosheth the son of Saul, and twelve from the servants of David, and they seized each on the hand of 16
his antagonist, and stabbed into the side of his antagonist, and they fell down together. So they named that place Traitors' rock. It is near Gibaon.

17 Consequently there arose an extremely fierce battle on that day, and Abner and the Generals of Israel retired before the troops of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel, and Asahel was swift of foot, like a wild stag; so Asahel ran after Abner, and did not turn from his path to the right or the left from following Abner. But Abner turned on himself, and asked, "Is that you, Asahel?" And he replied, "It is."

18 Then Abner said to him, "Turn to your right, or to your left, and seize one of the fellows for yourself, and take his armour."

But Asahel would not turn from following him.

19 So Abner again said to Asahel, "Turn from following me! Why must I strike you to the earth? For then I could not lift up my face to your brother Joab!"

20 But he refused to turn away, so Abner struck him with the butt of his spear on the belly, and the spear went through to his back, and he fell there and died terribly. And when the forces arrived at the spot where Asahel had fallen and died, they halted. But Abishai and Joab pursued Abner till sunset; and at sunset they had reached Gibath-amah, which is opposite Gikka, on the way to the Desert of Gibeon. And there the Benjaminites collected to Abner, and formed into line, and stood on the top of the hill, whence Abner called to Joab and said, "Must the sword devour for ever? Do you not know that it will be a bitterness to you hereafter, that you have not ordered the forces to turn back from pursuing your own countrymen?"

21 When Joab answered, "By the life of God! If you had not spoken, the forces should not have ceased from pursuing their countrymen until the morning."

22 Then Joab signalled by the trumpet, and all the force halted, and pursued Israel no farther, and did not continue the battle. So Abner and his men marched towards the Arbath all that night, and crossed the Jordan, and went to Bithron, whence they arrived at Makkathim.

23 Joab also returned from the pursuit of Abner, and collected the whole of his forces, and found there were lost from David's servants nineteen men, and Ashahel. But David's troops wounded of Benjamin, and Abner's men, three hundred and sixty, and killed sixty. They also took up Ashahel, and buried him in the grave of his father in Bethlehem. Then Joab and his men marched all night, and day broke to them in Hebron.

24 The war extended, however, between the house of Saul and the house of David; and David advanced and strengthened, but the house of Saul became weaker.

25 David, also, had sons born to him in Hebron, of whom the eldest was Amon from Akhinoam, the Jezerahitess, and the second Kilab, from Abigail the widow of Nabal, the Karmelite, and the third Abshalom, the son of Mahak, the daughter of Thalim king of Ghishur, and the fourth Adoniah, the son of Hageth, and the fifth Shifatias, son of Abital, and the sixth Ethan, by Agla of the wives of David. These were born to David in Hebron.

26 But the war continued between the House of Saul and the House of David, and Abner was the strength of the House of Saul.

Quarrel between Abner and Ishbosheth about Rizpah, a widow of Saul.

Saul, however, had a slave wife, and her name was Rizpah, the daughter of Avah.

And he asked Abner, "Why have you gone to that slave-wife of my father?"

But Abner was very angry at the words of Ishbosheth, and exclaimed, "Am I a dog's head,—who have shown kindness to the House of Saul, your father, and his relatives, and friends, instead of to Judah, and have not delivered you to the hand of David, that you accuse me of sin today with that woman? May the EVER-LIVING do so to Abner, and more than that,—if, according to what the EVER-LIVING has promised to David, I will not do for him, and transfer the Army from the House of Saul, and establish the throne of David over Israel and Judah, from Dan to Beersheba." And he was not able in return to reply a word to Abner, for he was afraid of him.
(B. C. 1048.) Abner intrigues with David.—His Murder and Burial.

12 Abner consequently sent messengers privately to David to ask, "Whose is the country?" and adding, "Make your bargain with me, and I will give my hand to you to turn all Israel to you!"

13 And he replied, "Right! I will make a bargain with you. Only one thing I will demand of you, that is, you shall not see my face unless you bring into my presence Mikal, Saul's daughter, when you come to see me."

14 Then David sent ambassadors to Ishboseth the son of Saul, to say, "Give me my wife Mikal, whom I acquired by a hundred foreskins of the Philistims."

15 So Ishboseth sent, and took her from her husband—from Faltialben.

16 Losh. But her husband went along with her, and wept with her to Bakhurim, where Abner said to him, "Be off! Go back! and be quiet!"

17 Then Abner's plan was to say to the judges of Israel, "Formerly you were seeking David to be king over you; so now effect it, for the Ever-living has spoken to David, saying, 'By the hand of David My servant, I will rescue My People Israel from the power of the Philistims, and from the power of all their enemies.'"

19 Abner also whispered in the ears of Benjamin. At last Abner sent to tell David privately in Hebron that all was ready in the ears of Israel, and all was good in the opinion of Benjamin. Then Abner himself went to David at Hebron with twenty officers, and David made a feast for Abner and the officers who were with him. Abner afterwards said to David, "I will arise, and go, and bring to your majesty the representatives of Israel, and they will make a treaty with you, when you can reign in all your soul's desires."

19 David then took leave of Abner, and he departed in peace.

22 Just then, however, a detachment of the troops of David arrived with Joab, and brought a great booty with them. Abner was not, however, in Hebron with David, for he had taken leave and gone quietly. When Joab and all the army with him arrived, they informed Joab, saying, "Abnerben-Ner has been with the king, but he has taken leave of him, and he has gone away in peace."

24 Then Joab went to the king and demanded, "What have you done? Why has Abner been to you, and you have let him go! And he has departed in peace! Do you know Abnerben-Ner? He came only to pump you,—and to learn your purposes and plans!"

26 Then Joab went out unknown to David and sent messengers after Abner, and they brought him back from the well of Sirah. (But David did not know it.) So Abner returned to Hebron, and Joab met him in front of the gate, and spoke to him pleasantly,—then stabbed him in the belly, and killed him on account of the blood of Ashahel his brother.

28 When David afterwards heard of this, he exclaimed, "I and my kingdom are completely guiltless before the Ever-living of the blood of Abnerben-Ner. Let there rest on the head of Joab, and on all the house of his father, sickness and disease, and convulsion, and swordstroke, and want of bread!"

30 Thus Joab, and Abishai his brother murdered Abner because of the death of Ashahel their brother, at Gibeon in battle.

31 But David said to Joab, and to all the force that were with him, "Tear your clothes, and gird on sackcloth, and mourn for Abner," and King David went after the bier. So they buried Abner in Hebron, when the king lifted up his voice and wept at the tomb, and all the army wept.

33 The king also lamented Abner, and said:

(B. C. 1048.)

ELEGY ON ABNER.

"Abner! How like a flower you fade in Death!
Your hands unbound, your feet not chained together!
For, falling, by the sons of crime, you fell!"

And all the forces continued to weep over him.

When all the army brought food to David to eat on that day, they heard David say, "May God do so to me, and more than that, if before the sun sets I taste of food of any kind whatever!"
36 So all the army admired and approved all the king did. It was good in the opinion of the forces. And all the army, and all Israel, recognised at the time that the king had not caused the death of Abner-ben-Ner.

37 The king also said to his Ministers, "Do you not know that a Prince and a Great Man has fallen to-day in Israel? And I, the king, am weak and feeble, and these men, the sons of Zeruiah, overpower me? May the EVER-LIVING make repayment of the wrong they have done to their neighbour."

Terror in Israel on hearing of Abner's Murder.

4 When the son of Saul heard that Abner had been killed in Hebron, his, and all Israel's, hands dropped down. But there were two men, Generals of Division to the son of Saul,—the one named Banah and the other Rekab, sons of Rimom the Barotheite,—of the tribe of Benjamin (for Baroth had been assigned to Benjamin, but the Baroithites removed to Githam and are settled there until to-day."

4 But Jonathan the son of Saul had a son, a cripple, who was five years old when news came from Jazrael about Saul and Jonathan, and his nurse took him up and ran away, but in the hurry of flight she fell, and he was lamed, so he was named Mepibosheth."

5 These sons of Rimom the Barotheite, Rekab and Banah, went secretly one day to the palace of Ishbosheth, when he was lying on his couch at noon, and arrived at the interior of the palace through the corn stores. Then both Rekab and Banah his brother crawled slyly, and came to the chamber where he lay upon his couch in his sleeping room, where they stabbed him and killed him, and cut off his head. They then took his head and went off and travelled all night, and brought the head of 8 Ishboseth, the son of Saul, to David at Hebron, and said to the king, "Here is the head of Ishboseth—ben-Saul, your enemy, who sought your life, which the EVER-LIVING has given to our Prince, the King. You are revenged to day on Saul and his race!"

But David replied to Banah and 9 his brother, sons of Rimom the Barotheite, and said to them, "By the life of the EVER-LIVING, Who rescued my life from all its distress, when a man reported to me, 'Saul is 10 has been killed,' as though it would be pleasant in my opinion.—I seized that man, who brought me that news, and ordered his execution in Ziklag.—You villains have murdered a good 11 man in his own house upon his bed! So now I will require his blood from your hands, and I will rid the earth of you!"

David then commanded his attendants, and they slew them, and cut off their hands and feet, and hung them up by the pool in Hebron. But they buried the head of Ishboseth in the tomb of Abner at Hebron.

(B.C. 1048.) David elected King.

All the tribes of Israel then came to David at Hebron and addressed him, saying, " Formerly, when Saul was king over us, you led out and brought back Israel. And the LORD said to you, 'You shall shepherd My People of Israel,'—so, therefore, become now the Leader of Israel."

All the Judges of Israel also came to the king at Hebron, and King David made a treaty with them before the EVER-LIVING and all Israel rejoiced with King David. David was thirty years old at his election as king, and was king forty years. He was king over Judah in 5 Hebron seven years and six months, and king in Jerusalem thirty-three years over all Israel and Judah.

(B.C. 1043.) History of David, as King or Commander of United Israel.

When the king and his Generals marched against Jerusalem, the Jebusites occupied the district, and
they taunted David, saying, "Do not come here! for the lame and the blind and the crippled can say, 'David shall not enter here!'"

7 David, however, captured the suburb of Zion,—(which is now the City of David), and David at the time the Aqueduct was captured said, "Destroy all the Jebusites, and the lame and the blind, hated of David's soul, because they said, 'The blind and the lame can prevent you entering our place!'"

9 David afterwards settled in the Fortress, and walled around it from Miloa to his palace. Thus David advanced and became great, and the Ever-living God fought for him.

11 Khiram,¹ king of Tzur,² also sent to David cedar wood and workmen in wood, and stone cutters, and they built David a palace; for David knew that the Ever-living had fixed his kingship over Israel, and that He had raised him to the kingship over His People Israel.

13 David also married slave-wives, and wives from Jerusalem, after he came from Hebron, and they also bore David sons and daughters.

14 These are the names of those born to him in Jerusalem,—Shamma, and Shobab, and Nathan, and Sholomon (Solomon) and Ibkar, and Alisha, and

16 and Nefeg, and Jafa, and Alishama, and Alaida, and Alifalet.

(B.C. 1047.) The Philistines assail David.

17 When the Philistines heard that David had been consecrated king over Israel, the Philistim forces advanced to assail David, but David heard of it, and proceeded to the frontier, where the Philistim had posted themselves on the plain of Refaim. Then David enquired from the Ever-living, "If I attack the Philistim, will You give them into my power?"

And the Ever-living replied, "Attack,—for I will give the Philistim into your power."

20 So David went to Bal-Frashim and fought there, and said, "LORD, sweep my enemies before me as water sweeps!" Therefore the name of that place is called Sweepton.¹ The Philistim also abandoned their idols, and David and his men carried them away.

The Philistim, however, again advanced and encamped on the plain of Refaim; when David enquired of the Ever-living, and He answered, "Do not advance. Turn their rear, and come upon them opposite the Valley of Weeping. And when you hear the sound of marching at the heads of the Valley of Weeping, then rush forward, for the Ever-living will advance before you to defeat the army of the Philistim!"

David consequently did as the Ever-living commanded, and defeated the Philistim at Geba on the road to Gazer.

(B.C. 1042.) David brings the Ark of the Covenant to Jerusalem, and imprisons his wife Kikul.

David afterwards assembled all the 6 gentry of Israel, thirty thousand.

Then David arose, and marched with all his army from Bali of Judah to bring up from there the Ark of God, where the name of the Ever-living Power, who rests above the Kerubim, is called upon. And they placed the Ark of God upon a wagon, and carried it from the house of Abinadab which was on the Hill. And Uza and Akhio, sons of Abinadab, the priests, were with the new wagon, and brought it from the house of Abinadab on the Hill, bearing the Ark of the Ever-living God. But Akhio walked before the Ark, with David and all the House of Israel rejoicing before the Ever-living, with boughs of trees, and harps and lutes, and trumpets, and timbrels and cymbals. When they came to the paved square, and Uzah was driving the Ark of God, he seized hold of it, for the bullocks stumbled. But the Ever-living was angry with Uzah, and God struck him there from the seat, and he died on the spot beside the Ark of God.

Then David was terrified because the Ever-living had suddenly crushed Uzah. (And that place is called "Uzah's crush" to this day.)²

¹ Bal-frashim.
² V. 8. "Uzah's crush" is an ancient editor's note.—F. F.
And David was afraid of the EVER-LIVING at the time, and said, "The Ark of the EVER-LIVING shall not come to me!" So David would not take with him the Ark of the EVER-LIVING to the City of David, but placed it in the house of Abd-Edom the gardener, and the Ark of the EVER-LIVING remained in the house of Abd-Edom the gardener three months. Then the EVER-LIVING blessed Abd-Edom and all his family.

And it was reported to King David that "The EVER-LIVING had blessed the house of Abd-Edom, and all that belonged to him for receiving the Ark of GOD." So David went and brought up the Ark of GOD from the house of Abd-Edom, with rejoicing, to the City of David.

But when the bearers of the Ark of the EVER-LIVING had advanced six steps, they sacrificed a bullock and a fat calf, and David danced with all his might before the EVER-LIVING;

and David was clothed with an ephod. Thus David and all the House of Israel brought up the Ark of the EVER-LIVING with cheering and sound of trumpets, but when the Ark of the EVER-LIVING came to the City of David, Mikal the daughter of Saul leaned and looked out of a window and saw King David skipping and dancing before the EVER-LIVING, and she despised him in her heart.

Thus they brought the Ark of the EVER-LIVING, and set it in its place within the Pavilion which David had erected for it. Then David offered burnt-offerings and thank-offerings before the EVER-LIVING. When David had completed the burnt-offerings and thank-offerings, he blessed the people in the name of the EVER-LIVING POWER. He also distributed to all the people, to all collected from Israel,—both men and women,—a loaf of bread, and a horn of wine, and a cake; then all the people returned each to his house.

When Mikal the daughter of Saul came to meet David, she said; "How dignified the king of Israel was to-day, when he exhibited himself to the eyes of his servant girls as common fellows exhibit themselves!"

But David replied to Mikal, "It was before the EVER-LIVING, who chose me instead of your father! and instead of all your house, and commanded me to be guardian over all the people of the EVER-LIVING,—over Israel,—so I sported before the EVER-LIVING. And I will degrade myself more than that, and will humble myself in my own eyes, but by the servant-girls whom you mention I shall be honoured! But for Mikal the daughter of Saul,—there shall be no child for her to the day of her death!"

(B.C. 1041.) David Proposes to Build a Temple.

But when the king dwelt in his palace, and the EVER-LIVING had given him peace all round from his enemies, then the king said to Nathan the prophet, "See, I now rest in a palace of cedar, but the Ark of GOD remains under curtains."

When Nathan answered the king, "All that is in your heart, do it, for the EVER-LIVING is with you."

But in that night the message of the EVER-LIVING came to Nathan, saying, "Go and speak to My servant David to say, 'Thus says the EVER-LIVING, Will you build Me a house to dwell in, when I have not rested in a 6 house from the days I brought Israel up out of the Mitzeraim to this day, but have marched with a pavilion and tabernacle, in which I have travelled with the forces of the Children of Israel? Have I spoken to the one tribe of Israel whom I commanded to shepherd My People Israel, to ask, Why have you not built Me a palace of cedar?'

"Consequently now say this to My servant David, 'Thus says the EVER-LIVING POWER, I took you from following after the sheep to become a Leader over My People Israel, and I have been with you wherever you went, and have defeated your enemies before you, and made your name great, like the name of those famous on the earth; I have also provided a position for My People Israel and planted them, and they shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly. But from the day when I dictated a Constitution to My People Israel, and gave you rest from all your enemies, did the EVER-LIVING enquire, What house will you make for the LORD? Your days, however, shall be completed, and you shall sleep with your..."
fathers, but I will raise an heir after you who shall come from your loins, and I will fix him in your kingship.

13 He shall build a house to My name, and I will establish the throne of his kingship for ever! I shall be his Father, and he will be My son. He will be a guide to the wandering; and I will cause him to correct men with a staff, and the sons of Adam with a touch, and I will never turn my friendship from him, as I turned it from Saul, when I caused it to turn from him to you; for your House, and your kingship shall endure for ever. Your throne shall be established for ever.'"

17 All these words, and all this vision, Nathan related to David.

18 King David consequently went and sat before the EVER-LIVING and said, "Who am I, LORD, my Prince? and who was my father, that You have brought me so far? But even this is little in Your sight, SUPREME LORD, for You have promised also to extend the house of Your servant, and to show this to a man, SUPREME LORD. So why again should David speak to You further, since You know Your servant, SUPREME LORD? For according to Your promise, and Your heart, You have given all this greatness to glorify Your servant. Therefore I magnify You, EVER-LIVING GOD, for there is none like You, and there is no God except You, from all that we hear with our ears. And who are like Your People Israel? A singular nation in the earth, to whom a God comes to instruct it, as a People, and to fix a name upon it, and to effect for it the mighty works and wonders in Your land, in the presence of Your People, whom You redeemed from the heathen of Mitzeraim and their gods. And established the People of Israel for Yourself, as a People for ever. And You are become their EVER-LIVING GOD.

25 "And also, EVER-LIVING GOD, the promise You have promised to Your servant, and to his house, to fix it for ever,—do what You have promised,—and he will magnify Your name for ever, proclaiming the EVER-LIVING GOD of Hosts, the GOD over Israel. So let the house of Your servant David, EVER-LIVING, be established before You. For You, EVER-LIVING POWER, the GOD of Israel, have opened the ear to Your servant, when he said, 'I will build You a house;' therefore let Your servant find the heart to pray this prayer to You; for You, EVER-LIVING LORD, are the GOD, and Your promises will become true, and also this good promise to Your servant. Therefore You have begun to bless the family of Your servant, that it may exist for ever before You;—for You, EVER-LIVING LORD, have promised, and with Your blessing have blessed the family of Your servant for ever.'"

(b.c. 1040.) **David Conquers Philistia.**

It was after this that David attacked the Philistines and subdued them, when David took their metropolis from the Philistines.

(b.c. 1040.) **David Conquers Moab.**

He also attacked Moab and appointed a land-tax upon their farms, and imposed two taxations: one instead of inflicting death; and a tax for tribute whilst they lived. Thus the Moabites became David's subjects, and paid tribute.

(b.c. 1040.) **David Defeats the King of Zobah.**

David next defeated Hadadazer, king of Zobah, 1 on his march to recover his power upon the river Euphrates, when David captured one thousand seven hundred of their chariots, and twenty thousand footmen. But David destroyed all the chariot horses and only preserved a hundred chariots.

(b.c. 1040.) **David Conquers Mesopotamia, the Arami, and Edom.**

The Arami of Damask, however, came to assist Hadadazer, king of the Delta 2 but David defeated twenty-two thousand men of them in Aram. David afterward placed garrisons in 6 Aram of Damask, and Aram became subject to David, and bore tribute, for the EVER-LIVING worked for David wherever he went. Consequently David took the shields of 1 The Marshes of the Delta of the Euphrates and Tigris.—F. F.
2 Tzobah. I.e., the Marshes of the Delta of the Euphrates.—F. F.
Then the king asked him, “Is there 3 yet remaining anyone of the family of Saul, and I will show him kindness for GOD’S sake?”

And Ziba replied to the king, “There is still a son of Jonathan, lame in his feet.”

When the king asked him, “Where 4 is he?”

Ziba said, “He is in the house of Makri-ben-Amial, the tax-collector.”

King David therefore sent and took 5 him from the house of Makri-ben-Amial, the tax-collector, and he 6 brought Mefibosheth-ben-Jonathan, the son of Saul, to David, and he inclined his face, and bowed to him. Then David said “Mefibosheth!” and he replied, “You see your servant.”

And David said to him, “Fear 7 nothing, for I will show you kindness on account of your father Jonathan, and I will assign to you all the estate of Saul your ancestor, and you shall eat bread always at my table.”

But he bowed to him, and replied, “Why should you regard such a dead dog’s head as I am?”

Then the king called to Ziba, the 9 attendant of Saul, and said to him, “All that belonged to Saul and to all his family I have given to the son of your Prince. So you and your sons 10 can attend to the property for him, and cultivate the estate for him, and provide the son of your Prince with a maintenance. But Mefibosheth, the son of your prince, shall always be supplied with food at my table; and for Ziba there shall be fifteen attendants and ten servants.”

And Ziba replied to the king, “Your 11 servant will do all exactly as my Lord, the king, has ordered to his servant, and I will maintain Mefibosheth at my table like one of the sons of the king.”

Mefibosheth also had a young son, 12 whose name was Mika, who always lived in the house of Ziba, the steward of Mefibosheth. Mefibosheth, how- 13 ever, resided in Jerusalem, for he was always at the table of the king, and he was lame in both his feet.

(B.C. 1037.) David sends an Embassy to the Beni-Amon.

It was after these events that the 10 king of the Beni-Amon died, and Khanon his son reigned in his stead.
So David said, “I will show friendship to Khaunon-ben-Nakhsh, as I did to his father.” Therefore officers of David went to the country of the Beni-Amon. But the chiefs of the Beni-Amon said to Khaunon their Prince, “Does David pay honour to your father in your sight, by sending comforters to you? Is it not for the purpose of examining the city and to survey it, and to explore it, that David has sent his officers to you?”

Khanon consequently took David’s officers and shaved off half their beards, and cut off their clothing to the buttocks, and dismissed them.

But strangers reported to David, so he sent to meet them, for his officers had been grossly insulted,—and the king said, “Stay in Jericho until your beards are grown,—then return.”

The Beni-Amon, however, were terrific, after they had insulted David. Consequently the Beni-Amon sent and hired of the Arami of Beth-rehob, and of the Arami of Zobah, twenty thousand infantry, and the King of Makah with a thousand men, and of the people of Tob, twelve thousand men.

David, however, heard of it, and sent Joab with a strong division of the Guards. But the Beni-Amon came out and arranged for battle opposite the Gate, and Aram-Zobah, and Rekhab, and the men of Tob, and Makah, were separate in the open country; Joab consequently saw that there was upon him a battle in front and rear, so he chose all the Guards of Israel, and arranged to meet the Arami, and the remainder of the force he gave to Abishai his brother, and arranged them to meet the Beni-Amon, and said, “If the Arami are too strong for me, you must save me; and if the Beni-Amon are too strong for you, then I will march to help you. Courage! and be bold for the honour of our People, and the honour of the City of our God! And may the EVER-LIVING do what is good in His sight!”

Then Joab and the force with him advanced to the fight with Arami, and they fled before him.

When the Beni-Amon saw that the Arami fled, then they fled before Abishai, and went into the city. Joab, however, refrained from pursuing the Beni-Amon, and returned to Jerusalem.

(B.C. 1037.) The Aramites seek Allies, but are Defeated.

But when the Arami saw that they were defeated by Israel, they assembled together, and sent to Hadadazer, and he sent to the Arami beyond the river, and procured their forces, and Shobak, General of the army of Hadadazer, to lead them. But it was reported to David, who collected the forces of Israel and passed over the Jordan and went to Kilam, where Aram drew out to meet David, and they fought with him. But Aram fled before Israel, and David destroyed the Aramites seven hundred chariots and four thousand horsemen, and defeated and killed Shobak the General of the army there. When all the kings who were subject to Hadadazer saw that they were defeated before Israel, they made peace with Israel, and were subject, and Aram feared to help the Beni-Amon further.

(B.C. 1035.) The Beni-Amon Conquered.

But when the turn of the year came, the season when Generals go out to war, David sent Joab and his officers with him, and the forces of Israel, and reduced the Beni-Amon to great distress. David, however, remained in Jerusalem.

(B.C. 1035.) David seduces Bathsheba, the Wife of Uriah.

One night David arose from his bed, and walked on the verandah of his house, and saw a woman bathing herself on a roof, and a very beautiful woman she was. So David sent and enquired about the woman, and was told “She is Bathsheba, the daughter of Eliam, the wife of Uriah the Hitite.”

Then David sent messengers and took her, and went to her, and lay with her, and prostituting, he defiled her, and then sent her home. But the woman conceived, so she sent and informed David, and said, “I am with child!”

1 V. 16. That is to Mesopotamia—beyond the River Euphrates, as the words “the River,” if not indicated by a special name, always mean in Hebrew history.—F. F.

2 V. 19. This would seem to show that the Hebrew Empire extended under David and Solomon almost, if not quite, to the Indus, the Western boundary of India.—F. F.
(B.C. 1035.) The Murder of Uriah.

6 David therefore sent to Joab, to say, "Send Uriah the Hittite to me." Joab accordingly sent Uriah to David, and Uriah came to him, when David asked, "Is Joab well? and the army well? and the war going successfully?" Then David said to Uriah, "Go down to your house, and wash your feet." Uriah accordingly left the palace of the king, but went after the business of the king. Afterwards Uriah lay down in the court of the king's palace with all the officers of his Prince, and did not go to his own house. But David was informed, "Uriah has not gone to his house."

David consequently asked Uriah, "How is it when you have come from a journey, that you have not gone to your house?"

11 When Uriah answered David, "The Ark, and Israel, and Judah remain in tents, with my commander Joab; and the officers of my Prince lie on the surface of the field, so should I go to my house to eat and drink and sleep with my wife? By your life! and by the life of your soul, I would not do such a thing as that!"

12 Then David said to Uriah, "Stay here to-day, and to-morrow I will send you off."

Uriah, therefore, remained in Jerusalem that day and the next, and David invited him, and he ate in his presence, and he gave him drink, and made him drunk;—yet he went at night and lay down in his bed, with other officers of his Prince, and did not go down to his home! Consequently when morning came David wrote a letter to Joab, and sent it by the hand of Uriah, and wrote in the letter commanding, "Station Uriah to-morrow in the front of the battle, at the most dangerous place; then you withdraw from his rear, and let him be assailed and killed."

16 Joab was then besieging the city, so he posted Uriah at the spot where he knew there were brave men; and those men sallied out of the city and attacked Joab, who fell back with the troops of the officers of David, and Uriah the Hittite was killed. Then Joab sent and informed David of all the events of the battle, and instructed the messenger, saying, "Tell the whole of the events of the battle to the king. But if it happen that it raises anger in the king, and he says to you, 'Why did you approach the city to fight? Did you not know they would see you from the wall? Who hit Abimalek-ben-Jerubal? Was it not a woman who flung upon him a piece of a millstone from off the wall, and killed him?' Then you must say, 'Also your officer, Uriah the Hittite has been killed.'"

So the messenger went, and came, and reported to David all that Joab sent him for. The messenger also said to David, "The men overpowered us, and came out to us in the open field when we advanced opposite the gate, and the sentinels picked out your officers from off the wall, and killed some of the officers of the king,—and your General Uriah the Hittite also was killed."

Then David said to the messenger. "Say this to Joab, 'Let not this event be grievous in your eyes, for the sword devours here and there. Be energetic in your assault upon the city, and breach it, and master it.'"

When the wife of Uriah heard he was dead she mourned over her lord, and refused to eat. David, however, sent and added her to his family, and she became his wife, and bore him a son. But the thing that David had done was wrong in the sight of the Ever-Living.

(B.c. 1034.) Nathan's Parable. The little Ewe-Lamb.

The Ever-Living consequently sent Nathan the Preacher to David, and he came to him, and said:—"There were two men in a certain city, one rich and the other poor. The rich man had very great flocks and herds, but the poor had nothing except a little single she-lamb, which he had bought, and he comforted it and it grew up with him and his children, and ate of his crumbs, and drank of his cup, and lay on his lap, and was like a daughter to him. "But a traveller came to the rich man, who grudged to take from his own flocks and herds to prepare and offer to his visitor, but seized the single she-lamb of the poor man and prepared it for the man who had come to him."

Then David was very furious at the
man, and exclaimed to Nathan, "By the life of the Ever-Living! the man who has done that shall die!
6 And for the she-lamb, he shall pay four as a fine, whoever has done this thing,—and he shall have no pity!"
7 But Nathan replied to David,
"You are the Man!
8 Thus says the Ever-Living God of Israel: 'I consecrated you king over Israel, and I delivered you
9 from the hand of Saul, and I gave you the palace of your Prince, and the wives of your Prince to your bosom, and I gave you the Houses of Israel and Judah,—and I added portions to you from here and from there.
10 So why have you despised the commandment of the Ever-Living by committing this sin in His sight? You have cut off Uriah the Hitite by the sword, and have taken his wife to yourself as a wife, and have murdered him by the sword of the Beni-Amon;
11 so now the sword shall not depart from your house for ever,—as a punishment—for you despised Me, and have taken the wife of Uriah, the Hitite, to be a wife for yourself!"
12 "Thus says the Ever-Living, 'I will raise against you outrage from your own family, and I will cause your wives to be taken in your sight, and given to your neighbour, and he shall ravish your wives in the sight of this sun; for you have done it secretly; but I will effect this event in the presence of all Israel, and in the face of the sun!'
13 Then David exclaimed to Nathan, "I have sinned against the Ever-Living."
14 When Nathan replied, "The Ever-Living, also, will pardon your offence,—you shall not die. However, since you have given occasion for the enemies of the Ever-Living to libel, by this thing, the son that will be born to you will certainly die!"
15 Nathan then went to his home.
16 The Ever-Living subsequently struck the child which the wife of Uriah had borne to David, and it was mortal. David, however, entreated God on account of the child, and mourned, and slept on the ground,
17 until the officers of his palace came to him, and took him up from the earth. But he would not be comforted, and would not eat bread with them. At the end of seven days, however, the child died, but David's officers feared to tell him that the child was dead; "for," they said "when the child was alive, and we spoke, he would not listen to our voice, therefore if we should say, 'The child is dead,' he will do worse!"
19 David, however, perceived that his ministers were whispering, and David understood that the child was dead; so David asked his ministers, "Has the child died?" and they replied, "He has died."
20 Then David arose from the ground, and washed, and dressed, and changed his clothing, and went to the House of the Ever-Living, and worshipped; then he went to his palace, and asked for, and they offered him, food, and he ate. But his ministers asked him, "What a thing this is that you did on account of the child! You mourned and wept for him when alive,—but now the child has died, you get up and eat bread!"
21 When David replied, "Whilst the child was alive, I mourned and wept, for I reflected, 'Who knows but the Ever-Living will pity me, and let the child live?' But now he has died,—why should I grieve? Am I ever able to bring him back to me? I shall go to him, but he will not return to me!" David also comforted Bathsheba his wife, and went to her and slept with her, and she bore a son and called his name Solomon, and the Ever-Living loved him; and sent by the means of Nathan the Reciter, and called his name J'adidiah,—"Pardoned by the Ever-Living."
24 Joab captures the Capital of the Beni-Amon, but sends for David to take the Fortress.
25 Joab, however, was warring with the Beni-Amon at Rahab, and he captured the Royal City. So Joab sent messengers to David to say, "I am fighting at Rahab, and have captured the City of Waters, so now collect the remainder of the forces, and come to the citadel to capture it, or I shall capture the citadel and they will fix my name upon it."
27 David consequently collected the 29 officers feared to tell him that the child was dead; "for," they said "when the child was alive, and we spoke, he would not listen to our voice, therefore if we should say, 'The child is dead,' he will do worse!"
1 The name in Hebrew means Peace, or Rest.—F. F.
forces and went to Rabah, and attacked and captured it, and took the crown from off the head of its king. Its value was a talent of gold: and the beautiful stone on the top was David's. And they brought out from the town a very great quantity of booty. He also brought out the people and settled them in Megrah, and at the iron-works, and to manufacture iron, and distributed them through his dominions, and did the same to all the cities of the Beni-Amon. After which David returned with all the forces to Jerusalem.1

(B.C. 1032.)

Crimes and Dissensions in the Family of David.

18 These events followed. Absalom, the son of David, had a beautiful cousin whose name was Tamar, and Amnon the son of David loved her; and Amnon grieved until he made himself ill because of Tamar his cousin, for she was a maiden. But it was difficult in the opinion of Amnon to acquire her in any way.

3 Amnon, however, had a friend, named J'onadab, the son of Shemiah, the brother of David. This J'onadab was a very crafty man, so he asked him, "Why, now, are you like this? A king's son downhearted morning after morning! Why not tell me?"

So Amnon said to him, "It is about Tamar, the cousin of Absalom, whom I love!"

5 J'onadab, however, replied, "Lie on your bed, and shun sickness; when your father will come to see you. Then say to him, 'Will you send Tamar my cousin, and let her make cakes before my eyes, so that I may see it, and I will eat from her hand.'"

6 Amnon consequently lay down, as if sick, and the king came to see him, when Amnon said to him: "I wish you to send Tamar my cousin, and let her prepare food and do the cooking before my sight, so that I may see it, and I will eat after her hand!"

David therefore sent to Tamar at her house to say, "Come to the house of Amnon, your cousin, and make him cakes."

Tamar, therefore, went to the house of Amnon, her cousin, and he was lying down. Then she took the dough and kneaded it, and made pancakes and baked the cakes, and took the fry-pan and the dough to him, but he refused to eat.

Suddenly Amnon exclaimed, "Let every one go out from me!"

They all went out from him.

Then Amnon said to Tamar, 10 "Bring me the cakes to the chamber, and I will eat them from your hand." So Tamar took the pancakes which she had made, and brought them to Amnon, her cousin, in the chamber, and she offered him the food, but he seized her and said, "Come to me! lie with me! my cousin!"

But she replied, "No, my 12 cousin, I will not, for such a thing should not be done in Israel! Do not commit such a crime as that! And would you expose me to scorn? 13 And expose yourself as one of the blackguards in Israel? But you,—speak, I pray, to the king, for he would not refuse me to you!"

But he would not listen to her, and being stronger than her, he overpowered and violated her. Then 15 Amnon hated her with a very great hatred:—for the hatred with which he hated her was greater than the lust with which he had lusted for her, and Amnon said to her, "Get up! Be off!"

But she replied to him, "Do not 16 add to this great wrong, that you have done to me, by driving me out!"

He would not, however, listen to her, but called to an attendant who waited upon him, and said, "Drive this woman out at once from me into the street, and lock the door after her!"

Now she wore a long-sleeved robe, 18 such as the daughters of the king wore, with a maiden's cloak, yet his valet sent her out into the street, and locked the door after her.
Then Thamar threw dust on her head, and tore the long-sleeved robe she wore, and spread her hands over her face, and went weeping.

But Absalom her cousin asked her, "Has Amnon your cousin been with you? However, at present keep silent, my cousin, for he is your relative; do not lay this matter to your heart." Consequently Thamar was quiet and secluded herself in the house of Absalom her cousin.

When King David heard the whole of these things, he was very angry.

(B.C. 1030.) Murder of Amnon by Absalom.

Absalom, however, said nothing for bad or good to Amnon about the wrong he had done to his cousin Thamar. But when two years had passed, and they were shearing for Absalom at Bal-Khatzor, which is in Ephraim, Absalom invited all the sons of the king. Absalom also went to the king and said, "There is a Shearing Feast with your servant,—will the king and his ministers come to your servant?"

But the king answered Absalom, "No, my boy, all of us cannot go now. We will not burden you."

Then he pressed him, but he would not go, but thanked him.

So Absalom said, "If not,—let Amnon my brother go with us?"

And the king asked him, "Why should he go with you?"

But Absalom pressed him, till he sent Amnon and all the king's sons with him.

Then Absalom instructed his attendants, saying, "Watch till you see Amnon's heart merry with wine, and when I say to you 'Stab Amnon, and kill him;' be bold and strong-hearted."

The attendants of Absalom consequently did to Amnon as Absalom commanded.

Then all the sons of the king got up, and mounted each on his mule, and fled. But while they were on the road a report reached David, saying, "Absalom has stabbed all the king's sons, and not one of them is left."

Then the king arose and tore his clothes, and laid on the ground, and all his ministers stood tearing their clothing. But J'omonadab, the son of Shemiah, the brother of David, interposed, and said, "Do not let my Prince think that all the young Princes have been killed,—for Amnon only has been killed. For that has been determined by Absalom from the day he ravished his cousin Thamar. So, now, let not the king lay this matter on his heart, thinking all the sons of the king are killed, for except Amnon, none have been killed;—and Absalom has fled!"

Then the man on the lookout raised his eyes, and looked, and saw a great crowd of people coming along from the further road at the side of the hill. J'omonadab consequently said to the king, "See! the Princes are coming as your servant said,—these are they! And by the time he had ceased speaking the king's sons arrived, and lifted up their voices and wept, and the king and all his ministers also wept,—a very great weeping. And he mourned over his son all the year.

Absalom, however, had fled, and went to Thalmi-ben-Amikhor, King of Geshur.

(B.C. 1029.)

Thus Absalom fled and went to Geshur, and was there three years.1 King David, however, longed for Absalom, after he was consoled for the death of Amnon.

(B.C. 1027). Joab brings back Absalom.

And J'oba-ben-Zeruiah knew that the heart of the king was upon Absalom, so J'oba sent to Thiquah and brought a clever woman from there, and said to her, "I want you to disarray yourself, and clothe yourself in widow's weeds, and not to tidy yourself with oil, but seem like a woman distressed for a long time over death. Then go to the king to speak to him this speech."

Then J'oba put the words into her mouth.

The woman of Thiquah accordingly appealed to the king, and fell on her face to the earth, and lay there, and exclaimed, "Save me, King!"

1 Vv. 37—38. The Hebrew text differs greatly from the Authorised Version and the Revised, as I read it.—F. F.
Consequently the king asked her, "What is your affair?"

And she answered, "I am a desolate widow woman whose husband died. But your servant had two sons, who fought in the field when there was no separator between them, and the one struck the other, and killed him; so all the clan arose against your servant and said, 'Give up the murderer of his brother! and we will kill him, for the life of his brother whom he has murdered!' Thus the property will be desolated; and my heir will be destroyed, and the only coal left to me to continue my husband's name, will be extinguished on the ground."

But the king said to the woman, "Go to your home, and I will give orders about you."

Then the Thiquoan woman answered the king, "Let the fault fall upon me, your Majesty, and on the house of my fathers, and let the King and his throne be innocent."

So the king replied, "Whoever threatens you, bring him to me, and he shall never again injure you."

"However," she said, "King, remember your EVER-LIVING GOD, mighty redeemer of bloodshed! and let them not destroy my son."

When he replied, "By the life of the EVER-LIVING not a hair of your son shall fall to the ground!"

But the woman repeated, "Let your handmaid now speak a word to his Majesty the King."

And he said, "Speak to me."

When the woman continued, "But why have you thought like this about the People of God? Why has the king spoken thus, when he is in fault, by not having brought back his own fugitive? For the dead who has died, is like water poured upon the earth, which cannot be recovered, until GOD raises the soul; and a thought, when thought is and thrown out, goes from us."

So now why I have come to speak with your Majesty this speech was because I am afraid of the People, so your servant said, 'I will speak to the king, my chief; the king will do the thing he says for his handmaid.' And the king has listened, and will deliver his subject from the hand of the man who would destroy her, and her only son, from the estate of GOD. Your handmaid also said, 'The promise of his Majesty the King will be a gift, for his Majesty is like a Messenger of GOD, listening to good and bad;' so may your EVER-LIVING GOD be with you!"

Then he interrupted her, and said to the woman, "Do not hide from me, I pray, what I ask of you."

And the woman replied, "Speak then, your Majesty."

When the King asked, "Is not the hand of J'ob in all this?"

And the woman answered, "By the life of your soul, your Majesty, there is not to the right or left of all that has been spoken to your Majesty anything but what your servant J'ob has instructed me! He put into the mouth of your handmaid all these speeches, with the purpose of using my mouth for an object. Your servant J'ob made these addresses. And my Prince is wise, with the wisdom of a messenger of GOD, who knows all upon earth!"

The king consequently said to J'ob, "Since then you have contrived this conversation with me, go and bring back the young man Absalom."

So J'ob bent his face to the earth, and bowed, and thanked the king.

Then J'ob said, "I know to-day that I have found favour in your eyes, your Majesty, because the king has made such a promise to his servant."

J'ob accordingly arose and went to Geshur, and brought Absalom to Jerusalem. But the king commanded, "Let him reside in his own house, for he shall not see my face."

Absalom therefore resided in his own house, and did not see the face of the king.

(b.c. 1025.) Absalom and his Doings after being Pardoned for Murdering Ammon.

Absalom was, however, the hand- somest man in all Israel; very splendid. From the sole of his foot to the crown of his head there was not a defect in him. When they cut his hair,—and it was cut every—
he cut it because it was heavy upon him,—when they cut the hair of his head it was valued at two hundred shekels by the royal standard. 27 Absalom had three sons and one daughter born to him, and her name was Tamar. She was a woman of great beauty. 28 Absalom lived in Jerusalem two years without seeing the face of the king. Then Absalom sent to J'oab, to introduce him to the king, but he would not go to him. So he sent a second time, but he would not come. 30 Consequently he said to his servants, "You see J'oab's cornfields are alongside mine, and he has sown barley,—go and set it on fire!" And Absalom's servants set it on fire! 31 Then J'oab moved and came to Absalom's house, and asked him; "Why have you ordered your servants to fire my standing crops?" 32 And Absalom answered J'oab, "Because I sent to you, saying 'Come here, and I will send you to the king to ask "Why have I been brought from Gheshur? It would be as well for me to be there yet.'" So now I wish to see the face of the king, and if there is a fault in me, let me be put to death." 33 J'oab consequently went to the king and informed him, and he invited Absalom who went to the king and bowed to him, with his face earthward to the face of the king, and the king was reconciled to Absalom.

(B.C. 1024.) Absalom conspires against his Father.

15 It was after this that Absalom procured himself chariots and horses, and fifty men to run before him; 2 and early in the mornings Absalom placed himself at the side of the street of the High Court and when any man who had a law suit came to the king for a decision, Absalom would invite him to himself, and ask, "From what village do you come?" When he would answer, "Your servant is from one of the Tribes of Israel." 3 Then Absalom would say to him, "Look! Your case is good and right; but there is no one appointed by the king to hear it for you." Next he would exclaim, "If I were appointed as a judge in the country, and any man came to me who had a wrong, I would decide and rectify it for you!" And when a person approached to 5 bow to him, he would stretch out his hand, and seize his, and salute him, and by this means Absalom made himself popular to all Israel who came for justice to the king. Thus Absalom stole the hearts of the people of Israel.

When four years had passed, 7 Absalom said to the king, "I wish to go now and pay in Hebron the vows which I vowed to the EVER-LIVING. For my servant vowed a vow while 8 I resided in Geshur, in the land of Edom, saying, "If the EVER-LIVING will restore me to Jerusalem I will serve the EVER-LIVING." So the king replied, "Go in peace!" 9 He therefore arose and went.

Absalom then sent secret agents 10 to all the Tribes of Israel to say, "When you hear the sound of the trumpet, then exclaim, 'Absalom reigns in Hebron!''' There went also two hundred 11 persons from Jerusalem with Absalom, invited guests, and honest men, who knew nothing about all the affair. But Absalom had sent for 12 Akhithophel, the Gilonite, the Counselor of David, from the town of Gilon, for him to sacrifice the sacrifices;—so there was a powerful conspiracy, and the people came and crowded to Absalom.

Information, however, came to 13 David, reporting "The heart of the people of Israel is gone after Absalom." Consequently David said 14 to all his ministers who were with him at Jerusalem, "Let us arise and fly, for there will be no safety for us before Absalom. Expedite the journey, for fear he should hasten and rush, and drive on to us with ferocity, and assail the city with the sword." And the King's ministers answered 15 the king, "Whatever his Majesty the King chooses, his ministers will do it." The king and all his family therefor went out on their feet, but the king left ten of his slave-wives to take care of the palace. Thus the king with all his forces went out on their feet, and halted at Beth-Merhak, and all his ministers walked at his side, with the guards and couriers. And the six hundred 18 gardeners who came on foot from the
garden, marched along before the face of the king. But the king said to Athai, the gardener, "Why do you especially go with us? Return and settle with that king, for you are a foreigner, so why not return to your own home? Formerly you came, and to-day you are a wanderer with us on the march, for I am marching to wherever I can go.—Return and settle with your relatives,—and kindness and truth go with you."

But Athai answered the king, and said, "By the life of the Ever-living, and by the life of your Majesty the king, I will be at the place, wherever your Majesty the king is; whether for death or life, there will your servant be."

Then David said to Athai, "March, and pass over." So Athai the gardener and all his men and all the children with them passed over. And all the land wept with a loud voice, when the force passed with the king over the brook Kidron. Thus all the train passed in the direction of the desert.

There were also Zadok, and all the Levites with him carrying the Ark of the Covenant of God. But they set down the Ark, and helped Abiaitar, until all the forces had passed out from the city.

The king, however, said to Zadok, "Take back the Ark of God to the city. If I find favour in the sight of the Ever-living, and He brings me back, I shall see it, and His Dwelling. But if He decides not to restore me to you, let Him do to me what is good in His sight." The king also said to Zadok the priest, "Cheer up, and return quietly to the city with Ahimatz your son, and Jonathanben-Abiahtar's two sons with you. You see, I shall be waiting at Aboth in the pastures, until the coming of news from you to inform me."

Zadok and Abiahtar therefore returned the Ark of God to Jerusalem, and went back there. But David ascended the Mount of Zethim, going up and weeping with his head covered. He marched with his head covered, and all the troops with him also veiled their heads,—and went ascending and weeping. Then it was reported to David that Ahitophel was in the conspiracy with Absalom, when David exclaimed, "LORD frustrate the counsels of Ahitophel!" But when David came to the peak, where they worship God, Hushai, the Arki, came to meet him, tearing his robes and with earth on his head. David, however, said to him, "If you go along with me, you will be a burden to me. But if you return to the city and say to Absalom; 'I was a minister of the king your father, and will be the same to you,' then you can be of service to me, and can break the contrivances of Ahitophel for me. Will not Zadok and Abiahtar the priests be assisting you? So that all the talk you hear in the king's palace you can communicate to Zadok and Abiahtar the priests. They have also two iads, Ahimatz with Zadok, and Jhonathan with Abiahtar, and they will transmit by their hand to me everything that you may hear."

Hushai consequently went to watch for David in the city after Absalom came to Jerusalem.

When David passed a little beyond the hill-tops, there came Ziba, the steward of Mefiboseth, to meet him with a troop of asses loaded, and upon them two hundred loaves of bread, a hundred cakes of raisins, a hundred bundles of vegetables, and a skin of wine.

But the king asked Ziba, "Whence have you come?"

When Ziba answered, "The asses are for the family of the king to ride, and the bread and raisins for your attendants to eat, and the wine to drink if exhausted in the desert."

Then the king asked, "Where is 3 your prince's son?"

And Ziba replied to the king, "He has gone back to Jerusalem, for he said, 'The House of Israel will now restore to me the kingship of my father.'"

The king consequently said to Ziba, "Attend! All belonging to Mefiboseth I give to you!" And Ziba replied, "I bow to you, for I have found favour in the eyes of the king!"

From there David proceeded to Bakhurim, and a man of the clan of the family of Saul came out from it, whose name was Shemai-ben-Gerah, who advanced cursing, and throwing stones at David and all of David's 6 officers, and at the people, and the guards on the right and left of him. Shemai also shouted aloud thus:
“Get off! Get off! you man of blood! you blackguard! The EVER-LIVING has turned upon you all the blood of the family of Saul, whom you reign instead of! And the EVER-LIVING has given the kingship to the hand of Absalom your son! Look at your miseries, for you are a man of blood!”

9 Abishai-ben-Zeruiah, consequently asked the king, “Why should this dead dog bark at your Majesty the king? Let me run over and cut off his head.”

10 But the king replied, “What does it matter to me and you, son of Zeruiah, what he cries, or what the EVER-LIVING tells him, to call David? And what he says—have I not done it?”

11 Then David said to Abishai and all his servants, “You see, the son who came out of my body seeks my life;—so since the son of my right hand assails me,—as for that fellow, let him abuse, for the EVER-LIVING tells him! The LORD sees me in my depression, and the EVER-LIVING will return me blessings instead of the cursing of to-day!”

12 So David and his men went on their way:—and Shemai marched on the side of the hill near him, walking and throwing stones and dirt at him.

13 In this way the king and all his people went wearily and depressed in mind.

(B.C. 1023.) Absalom’s infamous Conduct in Jerusalem.

15 But Absalom and all the forces of the men of Israel advanced to Jerusalem; and Ahithophel along with them. Then Hushai, the Arki, the friend of David came to Absalom, and Hushai exclaimed to Absalom, “Long live the King! Long live the King!”

17 But Absalom asked Hushai, “Is this your love for your friend? Why have you not gone with your friend?”

18 When Hushai replied to Absalom, “No! For whoever the EVER-LIVING and the People choose—and all the men of Israel are with—I shall stop with him! And for the rest, Whom shall I be serving? Shall I not serve before his son, as I served before your father? for I shall be before you?”

20 Absalom then said to Ahithophel, “Come on with you,—advise me what I should do.”

And Ahithophel replied to Absalom, 21 “Go to the slave-wives of your father, who are here to take care of the palace, and all Israel will hear that you have outraged your father, and it will strengthen the hands of all who are with you.”

Absalom consequently erected a bed upon a verandah, and Absalom violated his father’s wives in the sight of all Israel.

For in those times the advice of 23 Ahithophel when he advised was like enquiring from the word of God. Such were all the contrivances of Ahithophel, both for David, and for Absalom.

(B.C. 1023.) Ahithophel advises to Capture and Murder David.

Then Ahithophel said to Absalom, 17 “Select at once twelve thousand men, and I will start and pursue David to-night, and come on him whilst he is weary and weak handed, when I shall terrify him; and all the force with him will fly,—and I will kill the king alone. Then I shall turn all the people to you, as all the men whom you have sought have turned. The other people will be quiet.”

All this advice was right in the 4 opinion of Absalom and the opinion of all the Nobles of Israel.

(B.C. 1023.) Hushai counter-plots Ahithophel.

Absalom, however, said, “Let us 5 now call Hushai, the Arki, for I would also hear what is his idea.”

So they brought Hushai to Absalom, 6 when Absalom said to him, “This is the advice of Ahithophel. Shall I act upon his advice?—If not what is your advice?”

And Hushai answered Absalom, 7 “The advice that Ahithophel has advised is not good, for this reason.”

—Then Hushai continued,—“You 8 know your father and the men who are with him,—that they are soldiers, and sore in mind like a bear robbed of her wheelps in the field, and your father is a man of war; so will not lodge with the forces. You see this; 9 —He will hide in some cave or some tower. And it may be we might miss
him by accident, and it will be heard of, and said, "There has been a defeat of the people who are following Absalom!"—He is himself also a bold man, whose heart is like the heart of a lion. Then the power of Israel will melt, for it knows that your father is a hero, and how brave a man he is. Consequently I advise you to collect to yourself the army of Israel, from Dan to Beersheba, like the sand that is by the sea for number, and let them march before you in a mass, and come upon him secretly at the place where he may be found, and assail him, like rain falling on the ground, so that he cannot escape, or any one of the men who are with him. But if he is in a tower,—collect, and carry all the army of Israel to that tower with ropes, and drag it into the river by which it is built, and destroy it!"

14 And Absalom, and all the Princes of Israel said, "The advice of Hushai the Arki is better than the advice of Akhithophel."

But the Ever-living had suggested it, to destroy the good advice of Akhithophel,because the Ever-living intended to bring punishment upon Absalom.

15 Hushai next informed Zadok and Abiathar the priests, "Akhithophel has advised Absalom and the Nobles of Israel in this way; but I have advised him in that. So now be quick and inform David saying, 'Do not stay to-night at the ford of the desert, but pass over it, for fear the king should be destroyed, and all his forces with him.'"

16 Now Jonathan and Akhimitz were posted at Ain-rogel, and a girl was sent to inform them, and they went to inform King David, so that none might be able to see them leaving the city. A young man, however, saw them, and reported to Absalom. The two, however, ran quickly and came to the house of a man in Bahurim, who had a well in his court-yard, and they went down it. Then the man took and closed the lid over the top of the well, and spread threshing corn over it so that it was not seen. So when the officers of Absalom came to the man's house and asked, "Where are Jonathan and Akhimitz?" the man replied to them, "They have passed the brook of water." They therefore sought for them, but not finding, they returned to Jerusalem.

But after they had gone, then those 21 came up from the well and proceeded and informed David, and said to David, "Start, and pass quickly over the water, for Akhithophel has advised thus against you."

Consequently David and all the 22 people with him arose and were crossing the Jordan until daybreak, until there were none left to pass the Jordan.

But when Akhithophel saw that his advice was not being acted upon, he saddled his ass, and started, and went to his own home, at his village, and arranged his affairs;—then hung himself and died, and they buried him in the tomb of his father.

Meantime David went to Makha-

naim; so Absalom crossed the Jordan, and all the army of Israel with him.

But Absalom had appointed Amasa to command the army instead of Joab. Amasa was the son of a man named Ithra, a Jew, who married Abigail, the daughter of Nukhash, sister of Zeruiah, the mother of Joab. Thus Israel and Absalom encamped in the land of Gilad.

When David arrived at Makha-

naim, Shobi, the son of Nukhash, from Rabath, of the Beni-Amon, and Makir-ben-Bi Amial of Lodbar, and Barzilai, the Gileadite of Rogelim, came 28 with beds, and blankets, and furniture, cups, and wheat and barley, and flour, and oats, and beans, and lentils, with honey and butter, and sheep, and cow's cheese for food; and advanced to meet David and the forces with him, for they said, "The people are hungry and exhausted." So they met in the pastures, where 18 David and the force with him had halted, and he appointed colonels of regiments and captains of companies over them. Afterward David arranged 2 the forces, one third under Joab, and one third under Abishai, and one third under Athai the gardener.

(B.C. 1023.) Defeat and Death of Absalom.

And the king then said to the forces, "I also will march with you."

But the army said, "You shall not go; for if we are defeated, they will not set their heart upon us; and if they kill half of us, they will not set
their heart upon us; for you are worth ten thousand of us, so it is better you should help by directing us from the city."

4 The king consequently replied, "Whatever is good in your opinion I will do." Therefore the king stood at the side of the gate, and all the force went out by companies and regiments. But the king commanded Joab, and Abishai, and Athai, saying,—"Spare the lad Absalom for me!" And all the army heard the kings orders about Absalom, to all the officers.

5 Thus the force went into the field to meet Israel, and the battle occurred in the forest of Ephraim, where the army of Israel was routed before the generals of David; and in the great rout of that day twenty thousand perished, for the battle was spread over all the district, and more of the people were destroyed in the forest than what the sword destroyed at the moment. Absalom also fled before the officers of David. Absalom was mounted upon a mule, and the mule ran under the boughs of a great oak-tree, and his head was caught in the oak, so that he hung between the sky and the earth. But the mule that was under him passed on. One of the men of David, however, saw him, and informed Joab, and said, "I have seen Absalom hanging in an oak tree."

6 When Joab said to the man, "Show him to me! and where you have seen him,—But why did you not strike him to the earth? for then I would have given you ten silvers, and a girdle."

7 But the man replied to Joab, "Even if you jingled a thousand silvers on my hand, I would not assail the son of the king! for in our hearing the king commanded to you and Abishai, and Athai, saying, 'Spare for me the lad Absalom!'—If I had done, I should have been false to my life, for no event is hidden from the king, and you would have set yourself against me!"

8 Joab, however, replied, "I can't dawdle in this way with you!" and took the three darts in his hand, and thrust them into the heart of Absalom whilst he yet lived in the middle of the oak. Then two of Joab's guards surrounded him and stabbed Absalom, and killed him.

9 Joab afterwards sounded the 16 trumpet, and the forces returned from pursuing Israel, for Joab restrained the men. But they took 17 Absalom and flung him down in the forest into a great pit, and piled over him a very great heap of stones.

10 Thus all Israel fled each to his home.

11 Absalom, however, in his life time 18 had erected the column which is in the King's plain, for he said, "I have no son to continue the memory of my name." So he named the column by his own name, and it is called "The finger of Absalom" to this day.

12 Then Akhmatz-ben-Zadok said, 19 "I will run and announce to the King, that the EVER-LIVING has done him justice against the hand of his enemies."

13 But Joab replied to him, "No man shall announce this event to-day! You shall, however, announce it to-morrow,—but to-day you shall not announce it,—because the son of the King has been killed."

14 Joab, however, afterwards said to 21 Kusi, "Go! Inform the King what you have seen." And Kusi turned from Joab and ran.

15 Yet Akhmatz-ben-Zadok continued to importune, and said to Joab, "May I not now also myself run after Kusi?"

16 And Joab replied, "What good for you to run, my boy? There is no runner in the country better than him!"

17 "But yet I wish to run!" 23 Then he said to him "Run!" So he ran. And Akhmatz ran by the road of the pastures and passed beyond Kusi.

18 David was at this time sitting between the two gates, and a watchman was posted on the roof of the gateway, on the ramparts, who raised his eyes and saw a man running alone. The sentinel accordingly called and informed the King; and the King asked, "If alone is it towards the wall that he comes and approaches?"

19 Then the sentinel saw another man running, so he cried from the gate, and said, "I see a man, running after!" When the King replied, "He also is a messenger of good news."

20 Then the sentinel said, "I recog-
28 Then Akhimatz called out and said to the King, "Peace!" and bowed to the King with his face to the earth, and said, "Thank your Ever-living God, who has delivered the men who rose against you to the hand of your Majesty the King!"

29 When the King asked, "Is the lad Absalom safe?" And Akhimatz replied, "I saw a great crowd about the King's general Jobab, and your officers, but I knew not why!"

30 The king therefore said, "Turn and station yourself there!" So he turned and stood. Then Kusi came. And Kusi said, "There is good news for your Majesty the King. For the Ever-living has granted you justice to-day from the hands of your enemies; — all who rose against you!"

32 But the King asked of Kusi, "Is the lad Absalom safe?"

When Kusi answered, "May all the enemies of your Majesty the King be like that young man! and all who rise against you for evil!"

19 Then the king trembled, and went up the stairs of the gate, and wept, and exclaimed, "You have gone, my son, Absalom! My son, my son, Absalom! I wish I myself had died instead of you! Absalom! my son! my son!"

2 But it was reported to Jobab, "The king is weeping and lamenting over Absalom! consequently to-day's victory will become a sorrow to all the army; for the army will hear it said now that the king laments it, because of his son, and the forces will have to skulk into the city to-day, like an army skulks in when it is ashamed by flying from battle; for the king hides his face, and the king shrieks with a loud voice, 'My son, Absalom! Absalom! My son! My son!''

6 Jobab consequently went to the king, into the house, and asked, "Do you wish to insult to their faces to-day all your Officers who have preserved your life, and the lives of your sons and daughters; and the lives of your wives, and the lives of your slave-wives? You love your enemies, and hate your friends! For you make it clear to-day that your Officers and soldiers are nothing to you! For I now perceive, if Absalom were alive, and all of us had been killed to-day, it would have been right in your eyes! — But, however, get up, and go out, and speak to the hearts of your soldiers, — for, by the Ever-living I swear to you, that, if you delay it, there will not be a single man with you to-night! And that will be worse for you than all the suffering that has come upon you from your youth until now!"

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

The Ten Tribes consult as to again electing David King.

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

(b.c. 1023.) David asks Judah to re-elect him.

King David, however, sent to Zadok and Abiathar, the priests, to say, "Speak to the judges of Judah, asking, 'Why do you hang back from restoring the king to his house, when all Israel demand the return of the king to his home?' You are my relatives,—my bones, and my flesh,—then why are you hanging back from restoring the king?'" And he said to Amasa, "Are you not my bones and my flesh? God do this to me, and more than it, if you shall not be perpetual commander of the army before me in place of Jobab."

Then the heart of the people of Judah turned as one man, and they sent to the king, "Let yourself return with all your servants."

The king consequently returned and came to the Jordan, and Judah came to Gihon marching to meet the king, to bring the king over Jordan. Shemai·ben·Ghera, the
Benjaminites of Bakhurim, also made haste, and went down with Judah to meet King David, and a thousand men with him from Benjamin; also Ziba the steward of the house of Saul, and his fifteen sons and twenty attendants, and they crossed the Jordan in the presence of the king.

They crossed in a ferry-boat to carry over the family of the king and behaved well in his sight. Then Shemaiah-ber-Geber fell down before the king, on his crossing the Jordan, and said to the king, "Do not let Your Majesty impute it as a crime to me, and do not remember how your servant offended at the time when Your Majesty came out from Jerusalem;—let not the king lay it to heart. For your servant knows that he sinned: consequently I have now come the first of all the House of Judah to descend to meet the king."

But Abishai the son of Zeruiah interrupted and asked, "Shall not Shemaiah be put to death for that? for he cursed the Consecrated of the Ever-Living."

David, however, answered "What is there between you and I, sons of Zeruiah, that you should to-day be inciting me to kill people in Israel? for do I not recognize now that I am king over Israel?" Then the king said to Shemaiah, "You shall not die," and the king promised him.

Mehibosheth-ber-Saul also came down to meet the king, and to pay his respects. He had not changed his clothes from the day the king went away, until the day when he returned in peace. And when he came from Jerusalem to meet the king, the king asked him, "Why did you not go away with me, Mehibosheth?"

When he answered "Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King. However, Your Majesty is like a Messenger of God,—therefore do what is good in your opinion. For all my father's family would have been dead men, but for Your Majesty. You also appointed your servant to eat at your table. And what right was there ever for me to appeal to the king?"

Then the king replied, "Why should you say more? I will order that you and Ziba must divide the property."

But Mehibaosheth answered the king, "Let him take the whole,—since Your Majesty has come back in peace to your home."

Barzilai the Gididike also came down from Rogelim and advanced to the Jordan with the king to help him over the Jordan. Barzilai, however, was very old, eighty years of age, and he had provided for the king at his own residence at Makkonim, for he was a very great man. Consequently the king said to Barzilai, "You served me, and provided for me, so I will provide for you with myself in Jerusalem."

But Barzilai answered the king, "How long would be the years of my life if I were to go up with the king to Jerusalem? I am eighty years old to-day. Can I distinguish between pleasant and unpleasant in the taste of what I eat, and what I drink? Can I even hear the tones of men and women singers? Then why should your servant continue to burden the king? How little it costs passing the king over the Jordan?—so why should the king pay me wages for it? Let your servant return, and I will stay in my own village near the tomb of my father and mother.—But however your servant Kimham can go with your Majesty, and do to him whatever is good in your eyes."

So the king replied, "Kimham shall go with me, and I will benefit him, as I see right, and all that you choose I will do for you."

Then all the forces passed over the Jordan, when the king had passed. The king afterwards saluted Barzilai, and thanked him, and he returned to his home.

(b.c. 1023.) Quarrel between the Ten Tribes and Judah over David's return.

The king then advanced to Gihgol, and Kimham his minister with him:

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1 V. 21. "House of Joseph" of the Old Versions should evidently be read "House of Judah," to which Shemaiah really belonged. Therefore I restore the true reading.—F. F.
and all the forces of Judah advanced with the king, and also a part of the
forces of Israel; and then all the men of Israel came to the king and asked him, "Why have our relatives the men of Judah stolen you, and brought the king and his family over the Jordan, and all the Princes of David with him?"

When all the men of Judah retorted upon the men of Israel, "Who drove the king to us? And why are you furious over this business? Have we eaten anything with the king except what we brought ourselves?"

And the men of Israel rejoined to the men of Judah, "We have ten parts in the kingdom, and also more in David than you! Then why have you slighted, and not sent a message first to us about restoring our king?"

(522.) Second Revolt of the Ten Tribes.

But the words of the men of Judah were more bitter than the words of the men of Israel, so Sheba-ben-Bikri, a man of Benjamin, cried out, and sounded a trumpet and exclaimed, "We have no part in David, and no share in the son of Jessai,—Israel, everyone to your tents." So all the Officers of Israel went from following David to follow after Sheba-ben-Bikri; but the Officers of Judah continued with the king and went to Jerusalem.

When David came to his palace in Jerusalem, the king took the ten slave-wives whom he had appointed to take care of the palace, and placed them in a house apart, and provided for them, but he went not to them, and they were in confinement to the day of their death. They lived as widows.

The king then said to Amasa, "Summon to me the officers of Judah in three days' time; and you appear with them."

Amasa accordingly went and convoked Judah, but was delayed beyond the time appointed. Then David addressed Amasa, 1 "You know that Sheba-ben-Bikri may injure us more than Absalom, therefore take the soldiers of your Prince and follow after him, for fear he should find some fortified towns and escape from our control."

(The men of J'obab, however, had 7 followed him.)—

So the Guards, and the Light Infantry, and all the Heavy, also proceeded from Jerusalem to pursue Sheba-ben-Bikri, as far as the Great Stone that is near Gibaon, and Amasa marched before them,—where he met J'obab with his belt over his armour, and a sword on the belt braced up to his waist,—and he bowed.

Then J'obab asked, "Are you well, 9 brother Amasa?" and J'obab took the beard of Amasa in his right hand, as if to kiss him, but Amasa did not notice the sword that J'obab had in his hand, so he struck him with it in the belly, and his bowels fell out on the earth, for he could not resist him, but died. (J'obab and Abishal his brother, were pursuing Sheba-ben-Bikri.) And a man of the Staff 11 of J'obab stood near him and exclaimed, "Whoever sides with J'obab, and whoever with David, let him follow J'obab." But Amasa was 12 wallowing in blood in the middle of the highway; so when the man saw that the forces halted, he rolled Amasa from the highway into the fields, and threw a cloak over him, because he saw that all who came to him halted. When he was 13 removed out of the road the men followed J'obab to pursue Sheba-ben-Bikri, who had passed through all 14 the tribes of Israel to Ablah and Beth-Makah, and all the Berim, who had collected and followed him.

They, however, pursued and 15 besieged him in Ablah of Beth-Makah, and built an embankment against the Citadel, and filled up the moat. But while the army with J'obab were battering to breach the wall, a clever woman called out from 16 the city "Listen! listen! I wish to

The story of this mutiny probably followed the name "Abishal," and has been accidentally omitted by a very ancient transcriber, whose blunder has been continued to our day, until I corrected it, by restoring at least "Amasa's" name, although I am not able to reproduce the narrative of J'obab and Abishal's mutiny.—F. F.
speak to J'obab! Come here! and I will speak to him!"

17 He accordingly approached, and she asked, "Are you J'oab?"
And he answered, "I am."
When she replied, "Listen to what I say."
And he answered, "I will listen."

18 When she continued, "Formerly they used to say when discussing a matter, 'Make an enquiry at Abel';
and that ended it. I am one of the peaceable crowd in Israel. You are seeking to murder a city and mother in Israel. Why would you desolate the LORD'S estate?"

20 But J'obab answered and said to her, "It would be a terror at night to me if I should destroy or desolate it!"

21 Do not say so! But a man from Mount Ephraim, named Sheba-ben-Bikri, has raised his hand against King David. Only give him to me, and I will leave the town."

The woman therefore answered J'obab, "Then I will fling you his head over the wall!"

22 The woman therefore went to some of the soldiers on the wall, and they cut off the head of Sheba-ben-Bikri, and flung it to J'obab, who blew a trumpet and they retired from the city, each to his tent, and J'obab returned to Jerusalem to the king.

(B.C. 1022.) Joab again made Commander-in-Chief.

23 Then J'obab was appointed over the whole army of Israel, and Beniah-ben-Jhodiada over the Guards and Light Infantry; and Adoram-ben-Akhihud was Chancellor, and Shebah, Secretary; and Zadok and Abiathar, Priests; and Aira, the Jarite was Priest to David.

(B.C. 1021.) Three Years' Famine, and the Tragedy of Riz'afah's Sons.

21 There was once a famine in the time of David for three years, year after year, so David sought the presence of the EVER-LIVING, and the EVER-LIVING said, "It is for Saul and his murderous house, because he killed the Gibonites."

3 The king consequently sent for the Gibonites, and asked them (for the Gibonites were not of the Children of Israel, but a remnant of the Amorites, to whom the Children of Israel had sworn, but Saul wished to exterminate them in his zeal for the Children of Israel and the EVER-LIVING). David asked the Gibonites "What can I do for you? And by what can I make amends? so that you will bless the inheritance of the EVER-LIVING?"

And the Gibonites replied to him 4 "We will not take silver or gold from Saul or his family, and no man shall be killed in Israel for us."

Then he said "Whatever you ask I will do for you."
And they answered the king, "The 5 men who destroyed us, and who wasted us, so that we are prohibited from residing in any part of Israel, let there be given to us seven men 6 from his children, and we will hang them for the EVER-LIVING in Gibath of Saul, the Elect of the EVER-LIVING."

And the king said, "I will give them!"

But the king refrained from Mefibosheth, the son of J'honathan, the son of Saul, because of the oath of the EVER-LIVING that was between David and J'honathan, the son of Saul. But the king took the two 8 sons of Riz'afah, the daughter of Aiah, whom she had borne to Saul, Armoni and Mefibosheth, and the five sons of Mikal, the daughter of Saul, whom she bore to Adriel-ben-Barzili, the Makkolathite, and delivered them 9 into the hands of the Gibonites, and they hung them on a Hill before the EVER-LIVING, and the seven fell at once, and were killed at the time of harvest before they begin to cut the barley.

Riz'afah, the daughter of Aiah, however, took sack cloth and covered the rock with it, from the beginning of harvest until the rain fell on them from the sky, and would not allow a bird of the air to alight upon them by day, or a wild beast of the field by night. And it was reported to David 11 what Riz'afah, the daughter of Aiah, the slave-wife of Saul was doing, so 12 David sent and took the bones of Saul, and the bones of J'honathan, his son, from the Masters of J'abesh Gilad, which they had taken from the walls of Beth-shan, where the
(B.C. 1018.) Rebell of the Philistines.

15 But there was war again between the Philistines and Israel, and David went down with his forces and fought the Philistines and David became exhausted. Then Banob, who was of the race of the Rephah, and had a spear weighing three hundred shekels of brass, and was clothed in new armour, stood up and declared he would kill David. But Abishai-ben-Zeruiah helped him and struck the Philistine, and killed him. David's Generals consequently swore to him, saying, "You shall not go again with us into battle, so that the light of Israel may not be extinguished."

18 But after this there was again a battle at Gob with the Philistines, when Sibkai killed Suf, who was of the race of the Rephah.

19 And there was again a battle at Gob with the Philistines, and Abhkanan-ben-Jari, the weaver of Bethlehem, defeated Galitha, the Githite, the shaft of whose spear was like a weaver's beam. 1

20 There was also another battle with the Philistines at Gath, where there was a man of Midian with six fingers on his hands, and six toes on his feet,—twenty-four in number—and he was also of the race of the Rephah, and he challenged Israel. But Jhonathan-ben-Shemai, the brother of David, defeated him. These four were born of the Rephaim, in Gath, and fell by the hand of David and by the hands of his Officers.

1 V. 19. This Galitha, the Githite, must not be confused with the "Goliath" whom David slew years before, as the A.V. seems to confuse it.—F. F.
17 He sent from on high, and He took me,  
Pulled me out from the powerful seas!
18 From my enemies strong He redeemed me,  
From haters more strong than myself.  
In the day of distresses He helped me;—
19 The LORD was Himself my support,  
And brought me again into freedom.
21 He drilled me, because He approved;  
For my virtues the LORD gave reward,  
My honour renewed to my hand,—
22 For I kept to the path of the LORD,  
And I went not astray from my God;  
For all His decrees I kept with me,  
And turned not away from His laws.  
And to Him I always was faithful,—
25 So the LORD gave my goodness reward,  
Because I was pure in His sight.
26 To the merciful, You will show mercy;  
And with the upright You are straight;  
You are pure to those who are pure,  
But with the rebellious, You strive!
28 And You save the oppressed of the people,  
And look down with scorn on the proud;  
And You, LORD, alone are my light:—
29 LORD, therefore enlighten my gloom,  
For by that I an army can chase,  
And with GOD can leap over a wall.
31 The pathway of GOD is a straight one;  
The words of the Lord are refined;  
He is to all trusting a shield.—
32 For who is a GOD, but the LORD?  
And who is a rock but our GOD?  
The GOD who is mighty in strength,  
Whose pathway is perfectly straight,
34 Who makes my feet like to a stag's,  
Who supports me in mounting the hills.
35 Who instructed my hands in the fighting,  
And to break a steel bow with my arms.
36 And You are my shield of salvation,  
And, imparting Your power to myself,
37 You stretch out my stridings below me,
So my ankles will never slip down,  
I can chase all my foes and destroy them,
And never turn back till they're done!
I assail them and strike till they rise not,
For under my feet they fall down.  39
You gird me with strength for the war,  
And my legs under me are kept straight,
But You throw my enemies backwards,  
So that I can destroy those who hate.
They shout—but they have no Defender,—
To the LORD, but He answers them not;
While I grind them like dust of the earth,
I stamp them like mire in the streets!
You saved from the strife of my people,  
And kept at the head of the Tribes.  44
A people I never knew serve me,  
And sons of the strangers bow down,
To hear me with listening ears;  
And the children of foreigners run,  
Their robes closely girt by their belts!
Let the LORD live! bless my Rock!  47
I for ever exult in my GOD,  
And rejoice in GOD's Fortress that saved me,—
The GOD Who has given me my right,—
Who subjected the nations beneath me,—
Freed from foes, and has raised me on high,
And redeemed from the men who opposed.—
For this I will praise You, O LORD,  50
And chant of Your name to the heathen,
Your salvation exalt in my heart,  
And the kindness You show your Messiah,—
And David's enduring heir!
And these are the last words of David,
Says David the son of Jessai,  
And the speech of the man raised on high,
And whom Jacob's God had approved,
And sweetly to Israel who sings,—
For to me the Lord's spirit has spoken,
And this has declared by my tongue,
And Israel's God has informed me,
And Israel's hope has revealed,
As a guide to the righteous of men,
As a guide to the reverence of God;
Like the light of the morning at sunrise,
As a bright shining dawn without clouds,
With showers for the meadows of earth.

Thou' my house is not perfect with God,
Yet He made a long treaty with me,
Extending and sure in all things,
For it perfectly saves and delights.—
And will He not cause it to flourish?
But the Vile He will fling out like thorns,
Which cannot be taken by hand,
But the man who approaches to them,
Must take staves of iron or wood,
And put them to burn in the fire!"

THE MUSTER ROLL OF DAVID'S OFFICERS.

825

(b.c. 1018.)

The following are the names of the heroes whom David appointed officers:
J'asheb-Bashebeth the Thakkmoni,
Chief of the Staff, with Adino, the Atznite, over the eighthundred. He was lame of one foot. And after him, Alazar-ben-Dodi-ben-Akhokhi, one of the three generals who were with David when they defied the Philistim who had drawn out for battle, and the men of Israel had fled. He arose and fought the Philistim until his hand was cramped, and his hand stuck to his sword. But the EVER-LIVING produced a great victory on that day for him, and the forces that stuck behind like his skin.

And after him Shamah-ben-Aga of Harari. Once when the Philistim had gone out to raid, and were posted in a part of a field full of lentils, and the force fled before the Philistim, he stood in the open, and re-formed it, and attacked the Philistim when the EVER-LIVING granted a great victory.

These three had descended with their troop of thirty, and came in harvest time to David at the Cave of Adulam. And the troops of the Philistim were encamped in the plain of Rephaim. For David at that time was in the cave, and the Philistim then occupied Bethlehem. David, however, desired and said, "Who will get me a drink of water from the well of Bethlehem, that is near the gate?" When the three heroes passed through the camp of the Philistim, and drew water from the well that is near the gate of Bethlehem, and brought it to David,—but he would not drink it, but poured it out to the EVER-LIVING, and said,"The EVER-LIVING would punish me if I did that.—It is the blood of the men who risked their lives, so I will not drink it."

These were the actions of these three heroes.

Abishai, also, the brother of J'oab-ben-Zeruiah, was a great hero, for he raised his spear against three hundred, and defeated them. He was not considered equal to the three. However he had honour with the three, and became their commander, but he did not equal the three.

Beniah also was a brave man of many deeds, of Kabtsal. He defeated the two champions of Moab. He descended and overpowered a lion in a pit on a snowy day. He also defeated the Mitzezrite officer whom he met. The Egyptian had a spear in his hand, but he ran at him with a club, and pulled the spear from the hands of the Egyptian, and killed him with his own spear. Beniah-ben-Jhoiadah performed these deeds, therefore he was stationed with the Three Heroes. He was honoured with the Thirty, but became not one of the three. David, however, made him his councillor.

Asahel, the brother of J'oab was in the Thirty.

Alkanan-ben-Dodo, the Bethlehemit.

Khliot, the Flatite,
Aira-ben-Aksh, the Theqvite;
Abiazer of Anathoth;
Mibuni the Khusite;
Tzalong the Akokhite,
Makri the Netofathite;
Kleb-ben-Banah, the Netofathite;
Athi-ben-Ribai of Gibath, sons of Benjamin;
30 Beniah the Frathonite;
Hadi from the rock of Gash;
31 Abi-alban, the Arbashite,
Azmoth the Barkhumite;
32 Alikabah, the Shebonite;
Jonathan the son of J'ashom;
Shamah, the Harahite;
Ahyam-ben-Sharaal of Halur;
34 Alifalef-ben-Akhasbi, son of the Makathil;
Allam-ben-Akhithofel, the Ghilomite;
Khatsri, the Karmelite,
Fari, the Arabian,
Igal-ben-Nathan, with Tzoboh, sons of the Gadite;
Tzeleg, the Amonite;
Nakhori, the Barotheite, squire to Joab-ben-Zeruiah;
Aira, the Itherite;
Gareb, the Itherite;
39 Uriah the Hitite; in all thirty-seven.

(b.c. 1017.) David orders a Conscript, and the Result.

24 The EVER-LIVING, however, was again angry with Israel, when David turned, and commanded to go and make a Conscript of Israel and Judah, for the king ordered J'obab commander of his forces "to whip them up"" in all the tribes of Israel from Dan to Bersheba, and brigade in the forces, that I may know the number of my forces."

3 But J'obab answered the king, "May your EVER-LIVING GOD increase the forces by enlistment a hundred fold, that the eyes of your Majesty may see, but, your Majesty, why are you inclined to this thing?"

4 The order of the king, however, prevailed over J'obab, and the Officers of the army, so J'obab and the Officers of the army went from the presence of the king to conscript Israel for the forces. They also passed over the Jordan and encamped at Aroar, on the south of the city which is in the mid-valley of Gad and Jazer. Thence he went to Gilgal, and the lowlands of Khadshi, and came to Dan, and around to Zidon. From there they went to the fortress of Tzur, and all the villages of the Hivites, and the Cananites. Then they went to 
the south of Judah to Bersheba, and "whipped up" the whole land, and came to a finish on the tenth day of the ninth month at Jerusalem, where J'obab delivered the number enrolled in the forces to the king, and in Israel it was eight hundred thousand men, strong to draw the sword; and of the men of Judah, five hundred thousand men.

Then the heart of David reproved him after he had conscripted the people. And David said to the EVER-LIVING, "I have sinned grievously by what I have done! But now, LORD, pass over the fault of your servant, for I have been foolish."

When David arose in the morning, 11 then the word of the EVER-LIVING came to Gad the Reciter,—David's Preacher 1—to say,
"Go, and speak to David, 'Thus 12 says the EVER-LIVING;—I will lay three loads for you. Choose one of them, and I will make it for you!"

Gad consequently went to David 13 and informed him, and asked, "Shall seven years of famine come for you upon the country? or will you fly for three months before your enemies while they pursue you? or shall there be three days' destruction on your country? Now instruct me, and show what reply I shall return to my sender?"

When the king replied to Gad, "It 14 is very hard for me! Let me, however, fall into the hand of the EVER-LIVING, for His mercies are many,—for I would not fall into the hand of man." The EVER-LIVING therefore sent a 15 destruction to Israel from daybreak until after noon, and there died of the people, from Dan to Bersheba, seventy-seven thousand men. But when the Messenger stretched his hand to Jerusalem to desolate it, He had pity for the flock, and said to the Messenger, "Enough of the people are desolated now, withdraw your hand."
And the Messenger of the EVER-LIVING was near the thrashing-floor of Araunah the Jebusite.

But David appealed to the EVER-LIVING, when he saw the Messenger who assailed the people, exclaiming, "I myself have sinned, and I myself

1 Literal translation of the word בָּשָׁם, Shôt-na, of the Hebrew.—F. F.
2 V. 3. "By enlistment" Hebrew is literally "From up and down." יְהֹוָה יִזְרָעַל = Kahem v Kahem.—F. F.
1 Or Chaplain.—F. F.
have offended; but these sheep what have they done? Let Your hand, I pray, be on me and upon my father’s house.”

18 Then Gad came at that moment and said to him, “Go up—raise an altar to the EVER-LIVING at the grainery of Araunah the Jebusite.”

19 Consequently David went up as the EVER-LIVING ordered him, and Araunah looking forward saw the king and his Officers approaching to him, so Araunah went and bowed to the king, with face earthward. Then Araunah asked, “Why does His Majesty come to his servant?”

And David replied, “To buy from you this grainery to build an altar to the EVER-LIVING, to remove the plague from off the people.”

22 Araunah said to David, “Take it! And let the king offer up what is good in his eyes. See, there are the oxen for a sacrifice, and the thrashing machine and yokes of the oxen for wood. Araunah as a king gives the whole to the king.” And Araunah added to the king, “May your EVER-LIVING GOD accept you!”

David, however, replied to Araunah, “No!—but I will buy them of you by payment, for I will not offer to my EVER-LIVING GOD an offering costing me nothing.”

So David bought the grainery and the oxen, for fifty shekels of silver, and David built there an altar to the EVER-LIVING, and offered a burnt-offering, and thank-offering, when the EVER-LIVING was entreated for the land, and removed the plague from the country.

END OF THE SECOND BOOK OF THE PERIOD OF SAMUEL.—BOOK IV. OF THE HISTORY OF ISRAEL.