

## Appendix 1E

### SAUL through SOLOMON<sup>1</sup>

Toward the end of his career Judge Samuel was petitioned to appoint a king,<sup>2</sup> and all the families of all the tribes appeared at an assembly Samuel held at Mispah. First he made certain that they understood clearly precisely what a king would demand from his subjects and what serving one fully would involve.

A Benjaminite named Saul was seated "...at the head of the 30 invited ones...at the hall. ... And brought near, Samuel, the tribe of Benjamin by its families, and was taken the family of Matrites, and was taken Saul, the son of Kish, " who was "tallest" of all the people. After speaking of the duties of the kingdom, Samuel "wrote [it] in the book." Some unnamed "worthless sons" were not content with the choice, but "the valiant" who "were touched" returned with Saul to Gibeah.<sup>3</sup>

King Nahash of Ammon "went up" and besieged Jabesh-Gilead. Jabesh-Gilead men offered Nahash a covenant. Nahash responded to the effect, 'I'll covenant all right!--to take out every man's right eye,' and gave them seven days to make up their minds as to surrender. When news of it got to Saul he cut up oxen pieces and sent them through the territories with a message that men rise to the cause lest such be done to them. Saul numbered his responding force at Bezek. In an ensuing battle the Ammonites were routed. Meanwhile, Philistines hovered in great force at Michmas/Michmash. The people were called to Saul at Gilgal where, despite objection on some parts, Saul's kingship was reconfirmed.<sup>4</sup>

At the start Saul had a force of 3,000. Two thousand were with him in Michmash and the Bethel<sup>5</sup> hills; 1,000 were with his son, Jonathan, in Benjamin-Gibeah.

Saul with his force crossed the Jordan to Gad-Gilead and waited for Samuel to join them. After waiting seven days the men began to scatter. Samuel finally arrived, but became at odds with Saul for having made an 'illegitimate' offering to [Tet.], and Samuel returned to Gilgal.

Next, Saul, Jonathan and 600 remaining men went to Benjamin-Geba/Gibeah. (Many of Saul's original force had run and joined the Philistine camp.<sup>6</sup>) Saul's remaining men were without swords. The Philistines still were camped at Michmas. Without Saul's knowledge, Jonathan and Saul's armor-bearer overtook a 20-man Philistine outpost.

At that time Ahijah was wearing the high priest raiment or "ephod," and at some point Saul had Ahijah bring the Ark into Saul's camp. As they were consulting, a battle cry arose in the Philistine camp; Saul told Ahijah, "Draw back your hand," and with a cry led his men into

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<sup>1</sup> This material primarily is from *1* and *2 Samuel* with citations provided at regular intervals, augmented by *1 Kings* and *1 Chronicles* as noted. Refer also to (a) Appendix 3B, I, Samuel, and (b) Appendix 2A, Attachment 4, "Eli, Descendancy of," part III (Timetable as Estimatedly Derivable, regarding chronology, Samuel to David).

<sup>2</sup> Per *1 Samuel* 12:12, the aggression of King Nahash of Ammon prompted this move; see Appendix 2A, "Nahash."

<sup>3</sup> (a) See Appendix 2A, Attachment 2, "Saul, Descendancy of;" (b) *1 Samuel* 9:22; (c) only use of *Matrites*; derivation unknown; some versions have "Matri;" (d) *Gibeah*, see Appendix 2A, Geba, etc.; (e) to *1 Samuel* 10:25.

<sup>4</sup> (a) Refer to latter portion of Appendix 1D, II for civil warring events of uncertain chronology concerning Jabesh-Gilead; (b) two uses of a site named *Bezek*, in this instance tentatively placed about 13 miles NE of Shechem (it has been debated that the other use, at *Judges* 1:3-7, may be the same site); (c) *Michmas/Michmash* site identified with a hill about 7 miles NE of Jerusalem; (d) to *1 Samuel* 11:12; (e) Appendix 2A, "Gilgal;" (f) *1 Samuel* 13 begins, "A son of a year [was Saul] when he became king, and two years he reigned." It is not known whether the term, "a son of a year" is an error in reporting his actual age or dates assumption of particular status--refer to Appendix 2A, Attachment 4, part III at (g).

<sup>5</sup> See Appendix 2A, Bethel.

<sup>6</sup> As revealed at *1 Samuel* 14:21.

battle.<sup>7</sup> As the fighting progressed, Saul was rejoined by all the men who previously had turned coat and or scattered. The Philistines were beaten back to Aijalon. Saul left off pursuing them, then; but war with the Philistines was “heavy all the days of Saul.” He also fought “all around,” with Moab, Ammon, Edom and the kings of Zobah, as well as Amalek.<sup>8</sup>

Samuel had told Saul to strike Amalek without mercy. Before the battle with Amalek, Saul warned “the Kenite” to get out from the middle of Amalek territory lest he/they be destroyed, too. Samuel learned, however, that Saul did not destroy everything of Amalek and had taken pity on King Agag. (Before returning to Gilgal, Saul went to Carmel where “he set up for himself *a hand*.”) A displeased Samuel had King Agag brought to him and cut Agag into pieces. Samuel returned to Ramah; Saul, to Gibeah.

Samuel next went to Bethlehem. His arrival caused its elders to “tremble,” until he reassured them he had come in peace. There he selected and ‘anointed’ (Jesse -) David “in the midst of his brothers.” Members of Saul’s court subsequently commended David to him and he sent for the young man. David very quickly proved his talents and became Saul’s armor-bearer.<sup>10</sup>

Prior to joining the court, David’s father had sent him with provisions for Saul’s force, when it was pitched opposite Philistines, across the valley of Elah in the vicinity of Socoh.<sup>11</sup> While David was there the Philistine’s Goliath issued a challenge to the Saul men, and David urged them to take it. When the report reached Saul, he summoned David and gave approval. David downed Goliath with a slingshot and rock and then cut off Goliath’s head with Goliath’s own sword.

Abner (Saul’s army chief) and David returned to Saul with Goliath’s head in David’s hand. Saul set David over the army. Jonathan became David’s apparel and armor bearer, and fast friend.<sup>12</sup>

As David’s growing popularity and power became obvious, Saul offered his daughter, Merab, in a marriage alliance. David was not inclined immediately to accept. (Merab then instead was given as a wife to Adriel the Meholathite.<sup>13</sup>) When later after a battle David brought 200 Philistine foreskins to Saul, Saul gave David another, younger daughter--Michal.

As David continued to achieve independent victories, a competition brewed between him and Saul. It finally reached a point where Saul separated himself with 1000 men. Jonathan learned that his father wanted to do away with David, told it to David, and then convincingly interceded with Saul so that Saul and David temporarily were reunited. However, after a new triumph of David’s over Philistines, Saul dispatched henchmen to kill David. Wife Michal warned David and earnestly assisted his escape, lying to her father that David had threatened to kill her if she didn’t.

David went to stay with Samuel at “Naioth in Ramah.” Saul sent three messengers to “prophesy” before Samuel but finally went, himself, to plead his position in person.<sup>14</sup>

<sup>7</sup> (a) *Ahijah*, see Appendix 2A, Attachment 4, Eli Descendancy; (b) it is not said from where the Ark was brought; but this seems to be after its first capture by the Philistines, its return by them, and its eventual arrival at Kirjath-Jearim, where it rested 20 years--see Appendix 2A, *Ark*.

<sup>8</sup> *Aijalon*, Appendix 1D, II, *at and in* fn. 38; (b) *also see* Appendix 1A, “Aram-Zobah.”

<sup>9</sup> (a) *Kenite*, Appendix 1F; (b) *a hand* has been translated “a monument;” (c) Appendix 2A, *Carmel*; (d) to *1 Samuel* 16.

<sup>10</sup> (a) See Appendix 2A, Attachment 1, “Jesse, Descendancy of;” (b) anointment with oil was a form of confirmation--see Appendix 4D, “Some Terms of Interest,” *Anoint*; (c) Samuel’s earlier, private anointment of Saul is at *1 Samuel* 9:27-10:1.

<sup>11</sup> See Appendix 1A, Attachment 1, fn. 19.

<sup>12</sup> To *1 Samuel* 18.

<sup>13</sup> See Appendix 2A, Attachment 2, “Saul, Descendancy of, *at and in* fn. 19.”

<sup>14</sup> (a) “Naioth” is unknown; Ramathaim-zophim/Arimathea was Samuel’s hometown (see Appendix 2A, “Ramah); (b) definition

David pressed Jonathan about Saul's intentions. Jonathan agreed to search out the matter, but first he elicited a covenant from David that, if in fact Saul was plotting to kill David, David and Jonathan would part peaceably, and David never would cut off Jonathan's house. Jonathan devised a plan whereby he would approach his father while David hid outside, and the manner in which Jonathan called to a servant would convey Saul's position relative to David.

When Saul questioned Jonathan why David was not present at table, Jonathan gave him an excuse David had directed--that, at David's request, Jonathan allowed him to make a family visit to Bethlehem. Angry, Saul chastized Jonathan for placing his own inheritance at risk in favor of David and commanded Jonathan to bring David to him. Instead, Jonathan signaled David that, yes, Saul decidedly was set against him. Jonathan secretly met with David the following morning and, disobeying his father's command, let David leave based on their covenant.<sup>15</sup>

David, who had no weapon of his own, went to Nob on the ruse he was on the king Saul's private business. He convinced priest Ahimelech to give him Goliath's sword, which had been in safekeeping there.<sup>16</sup> David's words and actions at Nob were observed by Saul's chief shepherd, Doeg the Edomite.

David moved on to Gath, thinking to solicit aid from its King (Maachah-) Achish. When Gath's leaders greeted him with suspicion, David decided to behave as if he had gone harmlessly mad and retreated to a cave at Adullam. There, joined by his brothers and "every man in distress," he gathered a force of 400. He next went to Mizpeh of Moab, solicited its king and obtained refuge there for his mother and father, where they remained all the time that David was quartered at Adullam.<sup>17</sup>

Philistines at the time were garrisoned at Bethlehem,<sup>18</sup> and a prophet by the name of Gad urged David to enter Judah territory.<sup>19</sup> Thirty sons of Benjamin and Judah, led by Amasai,<sup>20</sup><sup>21</sup> also joined David.

Saul heard about David's whereabouts and was told by Doeg what had transpired at Nob. Saul sent for Ahimelech and all the priests of his house. Saul's other "servants" refused Saul's command to kill all the priests; but "Doeg the Edomite...fell upon the priests...and killed in day that 85 men bearing an ephod linen. And Nob, the city of priests, he struck with the edge of the sword from man even to women, from child even to suckling...." Abiathar, one of Ahimelech's sons, managed to escape to David, who, when he heard of the killings, acknowledged he had expected Doeg would report to Saul.<sup>22</sup>

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of both Hebrew and Greek words rendered as *prophecy* includes "to speak/speak out before" (*Aid*, p. 1347); *1 Chronicles* 25 contains additional uses of *prophecy*.

<sup>15</sup> (a) The order of the pertinent verses would indicate David kept up appearances at Saul's court even after the attempt on his life from which Michal helped him escape; (b) to *1 Samuel* 21.

<sup>16</sup> *In re* the moving of the Shiloh tabernacle to Nob see Appendix 2A, Attachment 4, part III (g). (The Nob region, also referred to as "the city of the priests," has been placed a short distance N/NE of Jerusalem based on a summary of villages at *Nehemiah* 11:31, 32 and *Isaiah* 10:28-32, which would be in Benjamin territory.) It cannot be pinpointed exactly what the high priests did during the factioning, with Ahimelech's son, Ahijah, being left at Shiloh.

<sup>17</sup> (a) *Gath*, Appendix 1D.I, fn. 14 (j); (b) this at *1 Samuel* 27:2 is the only use of "Maachah;" at *1 Kings* 2:39 *Achish* is given as a son of "Maachah"--see Appendix 1A, IB, *Maacah/Maachah, Individual Uses*; (c) Appendix 2A, *Mizpeh, etc.*; (d) *Adullam*, see Introductory Summary, fn. 24.

<sup>18</sup> *1 Chronicles* 11:15.

<sup>19</sup> Many Gadites had joined up with David. (Gad "the seer" wrote a book of the acts of David. *1 Chronicles* 29:29)

<sup>20</sup> This Amasai may be the same person as *Amasa*, who appears later in this narrative; refer to Appendix 2A, *Amasa/Amasai*," and Appendix 2A, Attachment 1, "Jesse, Descendancy of," under Abigail.

<sup>21</sup> *1 Chronicles* 12:16.

<sup>22</sup> (a) "Servant," throughout *Kings*, denotes various types of service--military men; princes attendant to a king; household

The Philistines moved about nine miles west of Hebron to Keilah; David and his men fought them and won. Before Saul could marshal a force to confront David there, David--now with a force of 600--was back in wilderness strongholds. Jonathan met up with David in a forest, assured him he would not tell David's whereabouts to Saul, and they again made a covenant: Jonathan would be second to David once David was firmly established as king.

Men of Siph, a southern city, went up to Saul and urged that he go with them after David. Saul set out. With Saul in pursuit, David and his men evaded him by changing locations, until Saul was detoured by a message of a Philistine incursion elsewhere. David returned to strongholds at Engedi.<sup>23</sup>

Saul next took 3000 men and went after David at Engedi. There they had a private encounter, during which David easily could have killed Saul but asserted his hand would not be on the king. Saul acknowledged David certainly was destined himself to become king, and he asked David not to cut off Saul seed or destroy Saul's name. David so swore and they parted.<sup>24</sup>

Samuel died.

David sent men to ask provisions from wealthy (Caleb....) Nabal of Carmel, who had tended flocks in the Maon area.<sup>25</sup> When Nabal refused, David and 400 of his men girded themselves and set out for Carmel. Word of their approach reached Nabal's wife, Abigail. Abigail loaded supplies and secretly took them to David with a plea to spare her husband, to which David agreed.

"And it was about ten days, that smote [Tet.] Nabal, and he died. And heard David that was dead Nabal.... ... And came the servants of David to Abigail to Carmel, and spoke to her, saying, 'David has sent us to you to take you to him for a wife.' And she arose and bowed herself, her face to the earth, and said, 'Behold, your handmaid.'" "And [? + ? -] Ahinoam had David [also] taken, from Jezreel, and they became even both of them to him wives; and Saul gave Michal his daughter, the wife of David, to Phalti/Palti the son of Laish who from Gallim."<sup>26</sup>

David told himself the best thing he could do in view of Saul's vengeance was to escape to Philistine land. This time King Achish of Gath accepted David and gave him Ziklag, where David would live 16 months with his two wives.<sup>27</sup>

David next is reported as destroying the Geshurites, Gezrites and Amalekites ("former inhabitants of the land as you come to Shur and Egypt"), leaving none alive to report back. David told Achish he had been warring against the "south of Judah, Jerahmeel and Kenites," and Achish became convinced that David was detested by all of his own people. Philistines gathered again for war, and Achish asked David for assurance that David and his battalion would join in. David gave it, and Achish appointed David "keeper of his head forever."

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servants; (b) *1 Samuel* 22:18ff.; (c) *Abiathar*, see Appendix 2A, Attachment 4, "Eli, Descendancy of."

<sup>23</sup> Possibly 24 miles SE of Jerusalem on the shore of the Dead Sea.

<sup>24</sup> To *1 Samuel* 25. The encounter between David and Saul is described as Saul's entering a cave "to cover his feet," where David emerged from the recesses, came near enough to "cut off the skirt of the robe" of the unwitting Saul, but spared his life.

<sup>25</sup> Possibly eight and one-half miles S of Hebron near the "second" Carmel (Appendix 2A, *Carmel*).

<sup>26</sup> *1 Samuel* 25:38 ff. (a) *Ahinoam* also was the name of Saul's wife (refer to Appendix 2A, Attachment , Appendix 2A, Attachment 2, "Saul, Descendancy of," as well as Attachment 3, "David, Descendancy of;"; (b) *Jezreel*, Appendix 2A; (c) *Laish*, Appendix 2A, *Dan*; (d) a *Paltiel*, only--App. 1C, fn. 48; (e) *Gallim* was perhaps three miles NE of Jerusalem.

<sup>27</sup> Parts of *1 Samuel* 26, as well as this chapter 27, are repetitive. Chapter 26 also describes a second instance where David could have killed Saul: David and Abishai sneaked down to Saul's camp one night when Saul was following David with the Ziph men. David restrained Abishai, who was ready to kill Saul. Instead, David took Saul's spear and water skin, later called across to let Saul know how close they had been, and taunted Abner for his laxness in protecting Saul. Afterward, Saul "returned to his place."

The Philistines camped in Shunam. Saul gathered “Israel” to a camp at Mount Gilboa, a few miles to the south of Shunam. In the process, Saul consulted a woman diviner who called up the ghost of Samuel, who in turn informed Saul that his power had gone from him and his kingdom was passing to David. Next it is reported that “Israel” pitched closer, at Jezreel, while the Philistines gathered at Aphek, with David’s battalion at the rear of the Philistines. As they proceeded toward Jezreel, other rulers of the Philistine axis objected to David and his troop, which forced King Achish to send David and his men back. At this point Manassehites “fell to” David but then did not “help”--perhaps because the Philistines dismissed him from the battle.<sup>28</sup>

David discovered that while he had been away Amalekites had attacked in the south, burned Ziklag, and taken all the women and children. In pursuit, David came across an Egyptian servant that had been with the Amalekites, and he showed David the location of the enemy camp. David struck, retrieved everyone who had been taken from Ziklag, and seized other goods. Upon his return to Ziklag he sent shares of plunder to “the elders of Judah” in “all the places where had gone up and down there, David--he and his men.”<sup>29</sup>

The Philistines conquered Saul at Mt. Gilboa, killing his sons Jonathan, Abinadab and Malchishua. Saul, hit by arrows, fell on his own sword when his armor bearer was unable to follow Saul’s command to finish him off. The Philistines found Saul and his sons the next day, when they returned to strip the dead. They decapitated Saul and hung his and his sons’ bodies on the wall of Beth-Shan. Men of Jabesh-Gilead heard about it and traveled all night to recover the bodies, which they buried “under the oak” in Jabesh-Gilead. Men in the valley and beyond the Jordan fled, seeing that the cause was lost; and the Philistines took possession of the abandoned cities.<sup>30</sup>

The report of David’s return to Ziklag, which commences *2 Samuel*, differs from the preceding account as to Saul’s death. A youth who described himself as an Amalekite from Saul’s camp informed David that he had found Saul fallen but alive; Saul asked the youth to finish him off, and he did. The youth had Saul’s crown and bracelet, which he gave to David. (David had this messenger killed.)

David moved his household and men to Hebron, from where he would “reign” seven years, six months. The men of Judah “anointed” him king over the “house of Judah.”<sup>31</sup> Abner, Saul’s uncle or cousin,<sup>32</sup> who remained in command of Saul’s army, crossed over to Mahanaim with Saul’s 40-year-old son, Ish-bosheth, called ruler over the Ashurites, Jezreelites, Ephraimites, Benjaminites and all “Israel.” (This “reign” of Ish-bosheth would last two years.)

Ish-bosheth’s servants under Abner met with David’s servants under (Zeruiah + ? -) Joab, at the pool of Gibeon (/at the “Field of Knives, which in Gibeon”). Combined versions appear to leapfrog in sequence, ordered here as follows:

<sup>28</sup> (a) *Shunam*, in Issachar territory, SE of the Sea of Galilee near Jezreel; (b) an interchanging use of “Israel” is noticeable in this period; although it at times appears all-encompassing, frequently its use and the term, “Israelites,” evidently refer specifically to forces commanded by Saul; e.g. the two paragraphs preceding fn. 37; (c) *1 Samuel* 28; (d) *Aphek*, Appendix 2A; (e) Manassehite involvement, *1 Chronicles* 12:19 (also listed are Manassehite chiefs and valiant warriors).

<sup>29</sup> David sent shares to his “friends,” in “...Bethel, Ramoth of the Negev [Appendix 2A, *Ramah*, etc.], Jattir [SW of Hebron], Aroer [Appendix 2A], Siphmoth [unknown], Eshtemoa [possibly nine miles S of Hebron], Rachal/Racal [appears in another ms. as “Carmel”], Chorashan [unknown], Athach [uncertain], and Hebron.” (to *1 Samuel* 31)

<sup>30</sup> (a) *1 Chronicles* 10:1; (b) *Beth-Shean/Beth-Shan*, Appendix 2A; (c) to *1 Samuel* 31:8; it is not correct at this point in sequencing that “...all [Saul’s] house, together they died,” as stated at *1 Chronicles* 10:6. As will be noted later, some Saul descendants still were left.

<sup>31</sup> Over the period leading to unification under David, “Judah” and “Israel” already emerge as divided (with Benjamin in-between), presaging the permanent split that would occur after Solomon.

<sup>32</sup> See Saul Descendancy regarding this contradiction.

Abner proposed a match of 12 men from each side. (Zeruiah-) Asahel, despite being armorless, went after Abner. Abner repeatedly tried to make Asahel leave off but ultimately killed him. (Abner almost plead with Asahel, who it appears he met that very day, not wanting to inflict needless pain on Joab. However, Asahel--although without armor--kept advancing; Abner remonstrated Asahel at least to take a shield from one of the nearby men, before finally killing him.) With the Benjamin men gathered behind Abner, Joab and (Zeruiah-) Abishai made to advance on them; but Abner reasoned with Joab against shedding more blood, and Joab called it off. "And was the battle very hard that day, and beaten were Abner and the men of Israel before the servants of David."<sup>33</sup> After burying Asahel "in the burying place of his father, Bethlehem," Joab and Abishai returned to Hebron.

Sons were born to David in Hebron.<sup>34</sup> In Saul's household, Abner "went in" to Rizpah, Saul's "concubine," thereby usurping Ish-bosheth's inherited kingly power. Ish-bosheth sent to David, soliciting a covenant. David answered, "First bring to me Michal." Ish-bosheth retrieved Michal from Phalti/Palti and delivered her. (It is not said whether Saul's five surviving grandchildren were with her at that time.<sup>35</sup>) Abner attended a following feast at Hebron, where he pledged to bring all "Israel" and Benjamin over to David.

Joab, arriving later at Hebron, objected vehemently when he heard of the David/Abner pact. He secretly summoned Abner back and killed him. David publically deplored Joab's act but reconciled it on the basis of Asahel's murder. He gave Abner an honorable burial. Ish-bosheth, Saul's son, upon hearing of Abner's death, "dropped his hands; and all Israel were terrified." Two of Ish-bosheth's captains, Baanah and Rechab, sons of (Benjamin...-) Rimmon of Beeroth, assassinated Ish-bosheth when he was taking a midday siesta. (They cut off his head and brought it to David). David had Ish-bosheth's assassins killed.<sup>36</sup>

Thousands (--all the "Israelites"/"principal men of the Hebrew people" and their rulers) joined with David, at Hebron. They came variously armed with weapons and copious supplies: (a) 6,800 of Judah ("who had [until now] continued with Saul's son"); (b) 7,100 of Simeon; 4,600 of Levi with "Jehoiada the leader to the Aaronites, and with him 3,700 (4,700 of Levi "having Jehoiada for their leader"); (c) "Zadok, a young man mighty in valor; and the house of his father captains 22" ("Zadok the high priest, with 22 captains of his kindred"); (d) Benjamin brothers of Saul, 3,000; "for until now most of them had kept allegiance to the house of Saul" ("of Benjamin the armed men were 4,000; but the rest of the tribe continued, still expecting that some one of the house of Saul should reign over them"); (e) of Ephraim, 20,800; (f) of the half-tribe of Manasseh, 18,000; (g) of Issachar..."their heads 200 and all their brothers at their command" ("of Issachar came 200...but of armed men 20,000"); (h) of Zebulon, 50,000 ("This was the only tribe that came universally in to David"); (i) of Naphtali, 1000 chiefs and with them 37,000 ("eminent men and rulers were 1,000...and the tribe itself...being (in a manner) innumerable"); (j) of Danites, 28,600 (27,600); (k) of Asher, 40,000; (l) "And from beyond the Jordan: of the Reubenites, Gadites, and the half tribe of Manasseh...120,000 ("Out of the two tribes that were beyond the Jordan, and the rest of the tribe of Manasseh...120,000).<sup>37</sup>

The Hebron assembly established 30-year-old David in his kingdom "with one consent. And when the people had rejoiced for three days in Hebron, David and all the

<sup>33</sup> Also 2 *Samuel* 2. (a) *Manahaim* location is uncertain; two sites have been advanced--the first some 8 miles SE of Jabesh and the second some 15 miles south of it; (b) Other mss. read "Geshurites" (Appendix 1A under *Aram*; 2A, *Geshur*) or "Asherites" (1F, *Asher/Asherites* and *Ashur*; (c) *Zeruiah*, see Jesse Descendancy.

<sup>34</sup> See David Descendancy.

<sup>35</sup> See Saul Descendancy.

<sup>36</sup> To 2 *Samuel* 4; 2 *Samuel* 4:1ff.

<sup>37</sup> The second readings are per *Josephus AJ VII.II.2*.

people removed and came to Jerusalem,”<sup>38</sup> from where David would reign 33 years “over all Israel and Judah.” “[W]ent David and all Israel [to] Jerusalem, it Jebus and there Jebusites dwellers of the land.” David captured Zion of the Jebusites, lived in its fortress and built the city all around. (David had said, whoever struck the Jebusites first would be captain of his army; Joab went up and was victorious.)<sup>39</sup>

David then proposed to an assembly that they send to gather all the brothers remaining in the land and also retrieve the Ark. A company went to “Baalath”/Kirjath-Jearim to accompany the Ark from Abinadab’s house. An interference at the Nachon/Nacon/Chidon threshing floor, which resulted in the death of (Abinadab) Uzza/Uzzah, caused David to leave the Ark instead at the house of Obed-Edom, the Gittite, for three months.<sup>40</sup>

In Jerusalem, David took concubines and more wives, and had more children.<sup>41</sup> King Hiram of Tyre sent cedar and carpenters to build David a house. David struck the Philistines, who had spread out in the valley of Rephaim; when the Philistines assembled a second time, David struck them from Geba to Gezer.<sup>42</sup> The ark finally was brought to Jerusalem.<sup>43</sup> Michal, watching a jubilant David, “despised him in her heart.”

David eventually prevailed over the Philistines and took “the bridle of the mother city,” Gath, from their hands. David also struck and overcame Moabites. Two major David strikes were against (Rehob-) Hadadezer, then king of Zobah. Hadadezer, with Syrian assistance, sought to restore his hand at the Euphrates River. David routed Hadadezer in the Valley of Salt and put garrisons in “Aram of Damascus” and in “all Edom;” and the Syrians became tributary to David. King Toi/Tou of Hamath sent his son, Joram/Hadoram, to David with precious metal objects and a message of peace.<sup>44</sup>

David now had Joab over the army; (Ahilud-) Jehoshaphat as historian; (Ahitub-) Zadok and (Abiathar-) Ahimelech<sup>45</sup> as chief priests; Seraiah<sup>46</sup> as scribe; and (Jehoiada-) Benaiah commanding the Cherethites and Pelethites.<sup>47</sup> David’s sons [unnamed] were “priests” or “the heads at the hand of the king.”<sup>48</sup>

David inquired as to any survivors of the house of Saul. He was informed by Ziba, a servant of Saul, that Jonathan’s surviving issue--Saul son Mephi-bosheth and his son,

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<sup>38</sup> *Loc.cit.*

<sup>39</sup> *1 Chronicles* 11:4.

<sup>40</sup> (a) *Nachon/Nacon/Chidon*, unknown; (b) Other uses of *Uzza/Uzzah*, (1) (Benjamin...lapse /Ehud?-) Uzza and Ahihud (see chart, Appendix 1C, Attachment 2, I. Benjamin Descendancy, following fn. 4); (2) (Levi-Merari-Shimei-) Uzza (*1 Chronicles* 6:29); (3) “Garden of Uzza,” Appendix 1C, fn. 30; (4) *Uzza*, head of a post-Babylon “Nethinim” family (*Nethinim*, Appendix 3B, II, fn. 48); (5) a “Temple of *Uzza*,” named on an ostracum (inscribed clay) list of “tax-exempt sacred buildings in Maqqedah, a site about 15 miles west of Hebron,” along with a “Temple of Yaho” and “Temple of Nabu [which two respectively contain the Hebrew and Chaldaean “theophoric element”—refer to Appendix 4D, Tetragrammeton—while “Uzza is a north Arabian deity, well known from north Arabian and Nabatean inscriptions, [which] had a temple in Petra.”]. *Biblical Archaeology Review*, July/August 2004, Vol. 30, No. 4; pp. 40, 43. (c) *Obed-Edom*, Appendix 2A; (d) “Gittite”, see fn. 69.

<sup>41</sup> Refer to Appendix 2A, Attachment 3, “David, Descendancy of.”

<sup>42</sup> (a) *Rephaim*, traditionally identified as an approximately three-mile plain descending SW from Jerusalem toward Bethlehem; (b) *Gezer* has been placed about 30 miles SW of Jerusalem toward the Mediterranean coast; (c) through *2 Samuel* chapters 5 and 6, some passages being paralleled in *1 Chronicles* 11, 13 and 14.

<sup>43</sup> The celebration and its attendants are described in *1 Chronicles* 15 and 16.

<sup>44</sup> References for this paragraph, *1 Chronicles* 18:3-10 and *2 Samuel* 8; (a) Saul fought Zobah-- at fn. 8; (b) *Adoram/Hadoram*, see Appendix 2A, *Adoniram/Adoram/Hadoram/Joram*.

<sup>45</sup> A conflict of text data commences here as to the Eli line parentage; see Eli Descendancy.

<sup>46</sup> *1 Chronicles* 18:16 shows “Shavsha.”

<sup>47</sup> Appendix 2A, *Cherethites and Pelethites*.

<sup>48</sup> Per *2 Samuel* 8:9 and *1 Chronicles* 18:17, respectively.

Micah<sup>49</sup> -- were with (Ammiel-) Machir in Lo-debar.<sup>50</sup> David sent for Mephi-bosheth and Micah, gave them “all that belonged to Saul,” and established them and Ziba in a residence.

Ammon’s King Nahash<sup>51</sup> died and was succeeded by his son, Hanun. Ambassadors that David sent to Hanun met with humiliation. Hanun hired forces<sup>52</sup> to fight the “Israelites.” Joab and Abishai divided their command of David’s forces, respectively, against the ‘Syrians’ and Ammonites. When Joab prevailed first over the Syrians, the Ammonites fled.

The next foray reported is another by Hadadezer/Hadarezer, joined by Aramaeans from beyond the “river”/“Jordan.” David called out all “Israel,” and Hadadezer was vanquished. “All the kings” who were “servants of Hadarezer” made peace with and served David--and “feared, Aram/Syria, to help anymore the sons of Ammon.”<sup>53</sup>

“And made David a name when he returned from his striking Aram in the Valley of Salt, 18,000 men, and he put in Edom garrisons; in all Edom he put garrisons and became all Edom servants to David....” A parallel reading is that [Zeruiah-] Abishai “struck 18,000 Edomites in the Valley of Salt and he put garrisons, etc.”<sup>54</sup>

Subsequently, “At the time when go out the messengers”--“...at the return of the year, at the time go forth the kings”,<sup>55</sup> David sent out Joab and the army, which laid siege at the Ammonite capital of Rabbah.

There also was war again with the Philistines--in Gezer. Israel’s Sibbechai the Hushathite<sup>56</sup> struck one Sippai of the “children of the giant.” In other battles, (Jair-) Elhanan struck Lahmi, the brother of Goliath the Gittite; (Shimea-) Jonathan, David’s brother, struck yet another unnamed giant offspring in Gath.<sup>57</sup>

David, abiding at Jerusalem, took for himself (Ammiel/Eliam-) Bath-sheba, wife of Uriah the Hittite of David’s military.<sup>58</sup> David had sexual relations with Bath-sheba, after which she returned to her home; at some point she became pregnant.

David had Uriah brought from the Rabbah front on the pretext of bringing news from Joab. Uriah refused David’s suggestion to take military leave and spend some time at home. Uriah said he could not, on principle, when his brother-soldiers remained in the thick of things.

David sent a letter for Joab back with Uriah to Joab, instructing Joab to arrange for Uriah to die in battle. Joab caused some of Rabbah’s men to be drawn out of the city and in the ensuing fight Uriah was killed. After Bath-sheba’s period of mourning was past, David sent for her “and she became to him for a wife,” “and bore a son to him....”<sup>59</sup>

<sup>49</sup> See Saul Descendancy, Appendix 2A, Attachment 2.

<sup>50</sup> (a) Of the two text mentions of Bath-Sheba’s father, one is as “Ammiel” and one is as “Eliam,” words that employ the same letters but in different sequence; see Appendix 2A, Ammiel/Eliam; (b) Appendix 2A, Lo-debar.

<sup>51</sup> This Nahash traditionally is taken as different Nahash from the one who befriended David; *but see* Appendix 2A, “Nahash.”

<sup>52</sup> 20,000 Aramaeans from Beth-rehob (a plain, perhaps a small kingdom, in the vicinity of Laish/Dan) and Zobah, and 1000 men of the King of Maacah (see Appendix 1A) and of Tob (see Appendix 1D.II, fn. 33). *1 Chronicles* 19:6 describes them as being men “from Syria of Naharaim [*Aram-naharaim*, see Section One, at fn. 4] and Syria of Maacah and from Zobah.”

<sup>53</sup> To *2 Samuel* 11. Parallel words occur at *1 Chronicles* 19.

<sup>54</sup> *1 Samuel* 8:13 and *1 Chronicles* 18:12-13, respectively.

<sup>55</sup> *2 Samuel* 11 and *1 Chronicles* 20:11.

<sup>56</sup> (a) (? + Hur/?Father of Etam-Ezer-) *Hushah* (*1 Chronicles* 4:4; see Appendix 1C, Attachment 1, fn. 8).

<sup>57</sup> *1 Chronicles* 20:4.

<sup>58</sup> “Uriah the Hittite, most likely from the Jebusite aristocracy of Jerusalem...may have been the crown prince or, at least, one of the military commanders of the last Jebusite king, who later came to serve David.” *Mazar*, p. 129.

<sup>59</sup> To *2 Samuel* 12.



“Nathan”<sup>60</sup> chastized David severely for his actions. The baby died. Subsequently, Bath-Sheba gave birth to Solomon. (Nathan called Solomon “Jedadiah.”)

Joab, who had captured Rabbah’s water supply, summoned David to come and take the city. David obtained much spoil from Rabbah and took control of all Ammonite cities and people. David “...put them to the saw and to sharp tools of iron, and to axes of iron, and caused them to go over into the brick-kiln; and so he did to all the cities of the sons of Ammon. And returned David and all the people to Jerusalem.”<sup>61</sup>

David’s son, Amnon, seduced Tamar,<sup>62</sup> his half-sister (taken as Absalom’s full sister), and then dismissed her. (Amnon allegedly was goaded into the act by Solomons “cousin,” Jehonadab/Jonathan.) Tamar dwelled with Absalom, who told her to keep silent. David heard about the incident and was angered, but no action was taken. Absalom hated Amnon but held his silence. Then, while “all the king’s sons” were out on a sheep-shearing trip, Absalom had Amnon killed. David first was given to believe that Absalom had caused all of his half-brothers to be killed, until (Shemiah-) Jonadab conveyed to him the truth.

Absalom went to his maternal grandfather, (Ammihud-) Talmai, King of Geshur,<sup>63</sup> and remained there three years. In the interim, Joab interceded on Absalom’s behalf. David finally let Absalom return to Jerusalem but would not see him. Eventually, after two years of effort on Joab’s part, Absalom was granted an audience with his father, and David made peace with him. “And were born to Absalom three sons and daughter, one,...Tamar...a woman of beautiful form;” it is not said at what points in Absalom’s life his children were born. “[L]ike Absalom not there was a man handsome in all Israel”--the weight of his head hair, which he cut at the end of each year, was “200 shekels by the weight king’s.”<sup>64</sup>

Absalom cultivated power. One of David’s counselors, Ahithopel of Giloh, backed Absalom. At the end of forty years Absalom had moved to Hebron. His threatening power and popular position were such that the aging David was caused to seek refuge outside Jerusalem. David took his wives, but not his concubines, and crossed the Kidron brook “toward the way of the wilderness.”<sup>65</sup>

Initially David was accompanied by Zadok and by Levites bearing the Ark. But then he caused Zadok, (Zadok-) Ahimaaz, and (Abiathar-) Jonathan to return with the Ark to the city and abide there, in order to forward word to him as the situation developed. David also assigned Hushai the Archite to remain at court as an informant.<sup>66</sup>

When David “had passed on a little from the top,” Ziba met him with supplies and told him that Mephi-bosheth had gone to Jerusalem, intending to reclaim his father Saul’s kingdom. Near Bahurim (calculated to have been a short distance northeast of Bethlehem), David was taunted and stoned by (Benjamin...Gera-<sup>67</sup>) Shimei, “a man of the family of Saul’s house.” Shimei cursed David and declared that Absalom would have the kingdom. Abishai would have killed Shimei then and there, but David stayed his hand.

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<sup>60</sup> (a) The baby was “smote,” became ill and died after seven days; (b) concerning “Nathan” identity, *refer to* volume two Introductory Summary *at and following* fn. 11.

<sup>61</sup> 2 Samuel 12:31.

<sup>62</sup> See Appendix 2A, Attachment 3, “David, Descendancy of.”

<sup>63</sup> See Appendix 1A.

<sup>64</sup> 2 Samuel 14; Absalom’s line is included with David Descendancy.

<sup>65</sup> (a) Ahithopel (only use of the name) may have been Bath-Sheba’s grandfather; *refer to* Appendix 2A, Ammiel/Eliam); (b) Giloh’s location isn’t specified; some place it about seven miles N/NW of Hebron); (c) the point from which the 40-year period is measured is not given.

<sup>66</sup> Only use; has been associated with the Bethel area.

<sup>67</sup> See exiled Gera, Appendix 1C, Attachment 2, Benjamin Descendancy.

At Jerusalem, Absalom had Ahithopel swear allegiance. A tent was pitched on the roof of David's house, and "in went Absalom to the concubines, his father's, before all the eyes of Israel."<sup>68</sup> Ahithopel strove to win over "all the elders of Israel," and he pressed Absalom to give him a force to strike David. Solomon instead took Hushai's counsel, that it would be wiser to wait until an all-"Israel" force was assembled. Hushai told Zadok and Abiathar of how he had managed temporarily to intervene in Ahithopel's plotting. Word was taken to David. Ahithopel committed suicide. (Jonathan and Ahimaaz eluded Absalom henchmen by hiding in a well at Bahurim.)

David crossed the Jordan at night and went to Mahanaim, where he received provisions from (Nahash-) Shobi of Rabbah, (Ammiel-) Machir of Lo-Debar, and Barzillai the Gileadite from Rogelim. Eighty-year-old Barzillai, "a very great man...sustained the king as he abode in Mahanaim." David offered Barzillai a place with him in Jerusalem; Barzillai graciously declined. Meanwhile, Absalom's camp was established in Gilead with Amasa as chief. David's force was divided in thirds under Abishai, Ittai the Gittite, and Joab. David instructed his officers to deal gently with Absalom.<sup>69</sup>

The battle took place in the "forest of Ephraim, and were smitten there the people of *Israel*." "...*Israel* [had] camped with Absalom in the land of Gilead."<sup>70</sup> When Joab and his attendants came upon Absalom, who had lost his mule and was caught in a tree, they killed him. Joab sent word to David via Cushite/the Cushite. (Ahimaaz pleaded with Joab to let him take the message; Joab denied the request; Ahimaaz ran ahead anyway but, although he reached David before the Cushite, he then told David he did not know what transpired and waited to let the Cushite tell David.) David grieved deeply for Absalom. Joab took David to task, made him collect himself, and caused him to sit in the "gate" (it is presumed, of Gilgal, since David's return is not reported until following verses), where "all the people" came in before the king." Meanwhile, "*Israel* had fled each one to his tents."<sup>71</sup>

David sent Abiathar and Zadok to the elders of Judah to ask, "Why are you the last to bring back [my] house?," and to Amasa, "My bone and my flesh, you; and why are you the last to bring back the king?"

Judah men met David at Gilgal<sup>72</sup> to bring him back over the Jordan. David spared Shimei and his backers, contrary to Abishai's advice that Shimei should be killed. Mephibosheth came supplicatingly to David, and David told him and Ziba to divide their [Saul's] land between them. David blessed Barzillai, who graciously declined to accompany David but offered "Chimham" in his place. "[A]nd Chimham crossed with [David] and all the people of *Judah*. And they brought over the king, and also half of the people of *Israel*." But then (Benjamin... Bichri-) Sheba blew his horn--"Is not for us a portion in David...each man to his tents, O *Israel*!"--"and every man of *Israel*" went up from following David, going after Sheba. (The "Israelites" were distressed, because "Judah is stealing the king away and also in David [we] more than you. ... And was word of the men of Judah more than the word of the men of *Israel*."<sup>73</sup>)

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<sup>68</sup> The public conquest of a downed ruler's women anciently was a common form of confirming victory.

<sup>69</sup> (a) Appendix 2A, *Nahash*; also here at fn. 2; (b) *Barzillai*, see Saul Descendancy, fn. 21; before David died he exhorted Solomon "to do kindness" to the sons of Barzillai, the Gileadite, and have them "among those eating at [the king's] table." *1 Kings* 2:7; (c) *Rogelim*, placed tentatively about 16 miles SE of the Sea of Galilee; (d) *Gittite*, Appendix 2A; one of David's "mighty men" was "Ithai/Ittai, son of Rebai of Gibeah of the sons of Benjamin"--Appendix 2B.

<sup>70</sup> *2 Samuel* 17:26; italics supplied.

<sup>71</sup> (a) Italics supplied. (b) Although the fate of Absalom's children (as well as the time of their births) is not given, a comment reported after his death relates that (at some point before) he had set a pillar in the "King's Valley," saying, "...for...is not to me a son for the sake of remembering my name." *2 Samuel* 18:18.

<sup>72</sup> Logically this would be the Gilgal believed to be on the eastern outskirts of Jericho.

<sup>73</sup> To *2 Samuel* 20. (a) *Chimham* is used one other time, as a lodging place (*Jeremiah* 41:17); (b) Only use of *Bichri*; however, "Bichrite" is given as "Berite"/Beraite in one version--refer to Benjamin Descendancy, *Beriah*; (c) *Sheba*, Appendix 2A; (d)

On his return to Jerusalem, David shut up the ten concubines “in widowhood” for the rest of their days.<sup>74</sup>

David sent Abishai, Joab’s men, the Cherethites, Pelethites “and all the mighty men,” after Sheba. Near “the stone great that in Gibeon,” Joab first killed Amasa; then, with Abishai, he went after Sheba. Their troops hesitated at first but then followed. They chased Sheba into Abel Beth-maachah and laid siege. A woman of the city went out and counseled Joab to spare the city. “You seeking to destroy a city, and a mother in Israel. Why....?” she admonished Joab. Joab answered that he only was interested in capturing Sheba, who had “...lifted his hand against the king.” The woman returned to the city and arranged for Sheba to be killed. Sheba’s head/hand was thrown over the wall in proof.<sup>75</sup>

David’s administrators who are named at this point were: Joab, still over the army; Jehoshaphat, recorder; Zadok and Abiathar, priests; Sheva, scribe; Benaiah, still over the Cherethites and Pelethites; and Adoram/Hadoram over forced labor. “And also Ira the Jairite was a priest to David.”<sup>76</sup>

A three-year famine next is described, which David claimed was the result of the acts of Saul’s house and Saul’s putting to death Gibeonites, “of the remnant of the Amorites.” David asked the remaining Gibeonites what could be done in compensation. They asked for seven Saul sons. David turned over (Rizpah + Saul-) Armoni and Mephi-bosheth and “five the sons of Michal...whom she bore to Adriel....” The seven were put to death. However, because of David’s oath to Jonathan, he spared (Jonathan-) Mephi-bosheth. David then had Saul’s and Jonathan’s bones brought from Jabesh-Gilead and buried in the “land of Benjamin in Zela[/Zelah],<sup>77</sup> in the grave of Kish....”

2 *Samuel* 21 finishes with what partially appears to be a recount of earlier Philistine battling. “[A]gain the Philistines warred....”--in “Gob,” with four sons born “to the giant in Gath [Ishi-benoth, Saph, and Goliath, plus one unnamed],” who were struck, respectively, by Abishai, Sibbechai, Elhanan and (Shimeah-) Jonathan, David’s nephew.<sup>78</sup> Chapter 22 is David’s “victory song.” Chapter 23 is a recount of David’s mighty men.<sup>78</sup>

David commanded Joab to take a count of all able-bodied men “drawing sword,” from Dan to Beer-sheba. Joab questioned the efficacy of doing so, but David insisted. The count results were, of those “mustered to David,” 800,000 of Israel and 500,000 of Judah. Descriptions vary. (a) “...and [Tet’s] anger... burned against Israel and moved David against them to say, go, number Israel and Judah....” Another view, based on mss. which say, “When *one* incited David against them,” is that a registration may have begun during the Absalom rebellion and Sheba opposition. (b) Joab responded to David, “Why become a cause of guilt to Israel?” There, the counts are 1,100,000 and 470,000, with Benjamin not counted. (c) To alleviate an ensuing “pestilence,” the prophet Gad advised David that he had three choices: (1) seven years of famine, (2) to flee from adversaries for three months, or (3) to endure three days of “plague.” Apparently David chose the third, for “...from Dan to Beer-sheba 70,000 men died.” The parallel report recounts prophet Gad’s three choices and a David reply, “...into the hand of man not let me fall;” with a subsequent pestilence that “fell, of Israel, 70,000 men.”<sup>79</sup>

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“Israel”/“Judah” competition, 2 *Samuel* 19:41; (d) italics supplied.

<sup>74</sup> For example of the use of the term, “widowhood” when a named spouse seemingly was not dead, see Appendix 4C, fn. 43.

<sup>75</sup> (a) *Abel Beth-maachah* has been placed as four miles W of Dan, in Naphtali territory, along the E-W route from Damascus to Tyre; (b) 2 *Samuel* 20:19; (c) the referenced interlinear text gives Sheba’s “head” at one place, “hand” at another.

<sup>76</sup> *Ira the Jairite*, refer to Appendix 1C, VI, C chart (also see *Ir*, Appendix 1C, Attachment 2, at fn.10 for possible earlier uses as *Ir/Iri*, and Appendix 3B, I, *Ira*).

<sup>77</sup> Some put this between Jerusalem and Gibeon.

<sup>78</sup> Refer to Appendix 2B, “The Military Under David.”

<sup>79</sup> (a) 2 *Samuel* 24:1; (b) and (c) 1 *Chronicles* 21 (See Appendix 1C, fn. 23 regarding the word, “plague.” An “angel”

David, repenting, was told by Gad to raise an altar in the grain floor of Araunah(/Ornan) the Jebusite. (The tabernacle apparently was not with David at that time: "And the tabernacle...at time that, in the high place in Gibeon; and not was able David to go before it...") David bought the grain floor, set up an altar, and made offerings.<sup>80</sup>

David caused to be gathered "...the aliens who in the land..." and appointed workers to build a temple. David assembled 100,000 gold talents, bronze, iron, wood from Sidonia, etc., and gave the task to Solomon. All rulers of Israel would assist "...to build the sanctuary...[and] to bring in the ark of the covenant...and holy vessels..."<sup>81</sup>

[The remainder of this narrative is according to 1 Kings, unless otherwise noted.]

David, now old, was provided with a new woman servant, Abishag the Shunammite. Meanwhile, (Haggith-) Adonijah had been expecting to succeed over the kingdom. He assembled horsemen and prepared a chariot, with runners before it, and spoke "with Joab the son of Zeruiah and with Abiathar the priest, and they helped. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei and Rei...not were with Adonijah."

Adonijah held a sacrificial offering ceremony at En-Rogel, inviting all his brothers "the sons of the king," Joab, and all the men of Judah--but not Solomon and Zadok.<sup>82</sup>

Nathan encouraged Bath-sheba to advance Solomon's interests with David. She reminded David he had sworn to her that surely Solomon would be the one to reign after him, and told him what Adonijah had done--"behold, Adonijah reigns!" Nathan went in to David after Bath-sheba, as he and Bath-Sheba had planned, and pressed the king further on the matter. David then declared that Solomon would be his successor. He instructed Zadok, Nathan and Benaiah to accompany Solomon on the king's mule to Gihon,<sup>83</sup> and there anoint Solomon as king. They proceeded, along with the Cherethites and Perithites, and the ceremony was held with great fanfare.

Adonijah and his assembly had heard the roar and stopped their feasting, when priest Abiathar arrived with the news that Zadok and Nathan had anointed Solomon. The assembly "trembled and they rose...and went each to his way." Solomon sent for Adonijah who fearing for his life had taken refuge at the altar. Solomon told Adonijah that so long as he behaved he would not be harmed and sent him to his house.<sup>84</sup>

Solomon took the throne while David still was alive. David held an assembly after Solomon was seated on the throne, gave Solomon the pattern for the temple, enumerated all its items and priestly divisions, and asked, "...who is willing to consecrate his hand to [Tet]?" All the chiefs offered labor and precious contributions, and with a great celebration Solomon was "made king a second time...and anointed..., and Zadok as priest."<sup>85</sup> All Leviites 30 years and older were counted, and appointments were made of priestly divisions, courses, levitical servants and their descendancies, together with assignees in every type of service including military divisions, captains and tribal rulers. Joab began a numbering/registration but did not finish, and "for this, wrath upon Israel. And not went up [that] number in the account of the

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[/messenger?--see Appendix 4D, "Some Terms of Interest"] was involved in these proceedings.)

<sup>80</sup> 1 Chronicles 21:18; 2 Chronicles 3:1; 1 Chronicles 21:29-30 (see Appendix 2A for Tabernacle); the "...angel...returned his sword to its sheath"/"the plague was stayed." 1 Chronicles 21; 2 Samuel 24.

<sup>81</sup> 1 Chronicles 22.

<sup>82</sup> 1 Kings 1. (a) Rei (only use), one of David's mighty men; (b) En-Rogel, a well or spring on the Judah/Benjamin border, perhaps just south of the Jerusalem wall's southeast corner (based on Joshua 15:7 and 18:16), in the vicinity of Job's well.

<sup>83</sup> Another spring in the Kidron valley a half-mile or so from En-Rogel, opposite the City of David's (eastern) Water Gate.

<sup>84</sup> To end of 1 Kings 1.

<sup>85</sup> 1 Chronicles 28.

words of the days of King David.”<sup>86</sup>

David in his last words to Solomon seemingly judged bad ends for Joab and Shimei for their deeds and good for Barzillai. David died, having reigned 40 years--seven in Hebron and 33 in Jerusalem. “And the acts of King David, the first and the last, are in the words of Samuel the seer and in the words of Nathan the prophet, and in the words of Gad, the seer....”<sup>87</sup>

In the aftermath, Adonijah petitioned Bath-Sheba to obtain Solomon’s permission for Adonijah to be given Abishag as his wife. (It is not discernible if Adonijah’s acquisition of Abishag would have borne a specific distinction of status, such as co-rulership.) Solomon took affront, saying, “[W]hy are you asking...? [Why not] Also ask for him the kingdom, for he my brother older is, even for him, and for Abiathar the priest, and for Joab...”

“And sent King Solomon by the hand of Benaiah the son of Jehoiada, and he fell on [him, Adonijah], and he died.” Then Solomon dismissed priest Abiathar, telling him he also really deserved death.<sup>88</sup> Joab fled to the tent of [Tet.] with Benaiah at his heels at Solomon’s behest. Joab refused to leave the tent, maintaining that if he was to die it would be there. When Benaiah reported back to Solomon, Solomon reiterated Joab’s acts relative to Abner and Amasa, and told Benaiah to do what Joab willed.

After Joab’s murder, Solomon put Benaiah over the army and kept Zadok as sole chief priest. Solomon also put Shimei in a type of house arrest in Jerusalem, forbidding him to cross the Kidron brook or die. After three years, however, two of Shimei’s “servants” went to (Maacah/Maoch-) Achish in Gath, after which Shimei also was moved to follow them there but for what purpose is not said. On return to Jerusalem, Shimei was summoned by Solomon who reminded him of the order to not cross the Kidron brook, and, at Solomon’s command, Benaiah killed Shimei, “...and the kingdom was settled in the hand of Solomon.”<sup>89</sup>

Solomon married the daughter of Egypt’s then-pharaoh.

Solomon judged the legendary case of two women fighting over one baby.

Solomon’s “captains” are given as (a) priest (Zadok-) Azariah; (b) Shisha-) Elihoreph and (Shisha-) Ahiah, scribes; (c) (Ahilud-) Jehoshaphat, recorder; (d) (Jehoiada-) Benaiah over the army; (e) priests Zadok and Abiathar (it seeming that Abiathar ought not to be listed at this time, although it is not said precisely when Solomon dismissed him); (f) (Nathan-) Azariah, “over the officers;” (g) (Nathan-) Zabud “priest friend of the king;” (h) Abishar over the household; and (i) (Abda-) Adoniram, over forced labor. Twelve deputies were named by Solomon “over all *Israel*,” together with their domains, none of which appear to be in Judah and from which one-twelfth of each year’s royal provisions were extracted.<sup>90</sup>

Solomon “...all the days of his life...” was ruler over “all the kingdoms from the River to the land of the Philistines and to the border of Egypt...and lived Judah and Israel safely...”

<sup>86</sup> 1 Chronicles 23-27; 1 Chronicles 27:24

<sup>87</sup> Resuming at 1 Kings 2; also, 1 Chronicles 29:26.

<sup>88</sup> “Go to Anathoth, to your fields....” 1 Kings 2:26. Anathoth, some three miles N/NE of Jerusalem, was a priestly city the overall significance of which is obscured somewhat; see, for example, Appendix 2C, VII, “Jeremiah.” Other uses of Anathoth, Appendix 3B, I.

<sup>89</sup> 1 Kings 2:46. The David Descendancy gives Solomon’s line.

<sup>90</sup> 1 Kings 3-4. (a) Azariah, Appendix 3B, Attachment 1; (b) only uses; (c) Ahijah/Ahiah, Appendix 3B, I; (f) and (g) whether these *Nathans* were one and the same, and/or either was either or both the “prophet” Nathan and (Bath-Sheba + David-) Nathan, cannot be known; (g) Zabud, only use; (h) Abishar, only use; (i) Abda, one other: a post-Babylonian Levite given as (Jeduthun-Galal-Shammua-) Abda at *Nehemiah* 11:17 and as (Jeduthun-Galal-Shemiah-) Obadiah at 1 *Chronicles* 9:16; (i) Adoniram, only use, but see Adoniram/Adoram, etc., Appendix 2A. Solomon’s deputies, etc. are at 1 *Kings* 4:7 ff.

The progress of the building of the temple and Solomon's house cannot be sequenced chronologically with certainty. Events included (1) a preparative assembly of chiefs and judges that Solomon held at the tabernacle in Gibeon; (2) trading of wheat, barley, oil and wine for trees from Hiram of Tyre; and (3) a numbering by Solomon of "the strangers who in the land of Israel, as the numbering which numbered them David"--153,600 men, composed of 70,000 burden bearers, 80,000 hewers and 3,600 supervisors. Solomon took forced labor from all descendants remaining and "not exterminated" of Hittites, Amorites, Perizzites, Hivites and Jebusites "who were not of Israel."<sup>91</sup>

The building was founded in the Jebusite grain floor; details of construction and Hiram's making of vessels all are set forth. Solomon raised forced labor out of all "Israel" (30,000 men to go to Lebanon in monthly relays of 10,000 each; 70,000 burden-bearers; 80,000 hewing in the mountains; 3,300 captains and deputies). Stone was quarried for the foundation. Hiram floated cedar and juniper wood down the coast. The temple began to be built in the 480th year from the exodus, being founded in the fourth year in the month of Zif. In the eleventh year in the month Bul, the eighth month, the house was finished. "So he built it [the temple] seven years."<sup>92</sup> Solomon built his own house for 13 years.

When the temple was completed Solomon held a great assembly "to bring up the ark from the City of David--Zion," made sacrificial offerings, and a great feast was held.<sup>93</sup>

So it was at the end of 20 years that Solomon had built both the temple and his house. He had created a navy. He had rebuilt Jerusalem's wall, Millo, Hazor, Megiddo and Gezer; fortified, among other sites, upper and lower Beth-horon; seized Hamath-zobah; and built Tadmor/Tamar in the wilderness. The Queen of Sheba traveled to see Solomon and confirmed all that she had heard about his greatness.<sup>94</sup>

"And to [Solomon were] wives, princesses, 700, and concubines, 300." None of Solomon's women are named; they only are described as the [unnamed] pharaoh daughter, Moabites, Ammonites, Edomites, Sidonians, and Hittites. He is reported in his late years to have inclined toward many deities--Sidonian goddess Ashtoreth, Ammonite Milcom, Ammonite Malech/Molech (for whom he built a "high place"), and Moab Chemosh (for whom he also built a "high place before Jerusalem").<sup>95</sup>

An adversary came up against Solomon--Hadad the Edomite, of the seed of the king of Edom. Hadad's vengeance dated back to when Joab went to bury the slain of an Edomite battle during David's reign.<sup>96</sup> Joab "and all Israel" had remained six months and struck Edom "until was cut off every male." Hadad, a boy at the time, was saved by certain of his father's servants, who had fled into Egypt together with men of Paran. The then-pharaoh gave them refuge and land; and Hadad grew and found favor in the eyes of the pharaoh, whose wife was Queen Tahpenes. The pharaoh gave Hadad the queen's sister as a wife. When Hadad heard David and Joab were dead, he determined he would return.<sup>97</sup>

<sup>91</sup> Per 2 Chronicles 2; 2 Chronicles 8:7.

<sup>92</sup> 1 Kings 5ff.; 6:37. (1 Kings 7:1 includes detailed description of the accoutrements of Solomon's house.)

<sup>93</sup> 2 Chronicles 2:5-7. Included are instructions regarding worship and judging.

<sup>94</sup> To 1 Kings 11. (a) "All the house of Millo" was included with Shechem's leaders when Abimelech took power after Gideon, during the period of the "Judges" (Appendix 1D, II, at fn. 25); (b) Hazor, Appendix 2A; (c) Megiddo, about 57 mi. N/NW of Jerusalem and 19 mi. SE of modern Haifa; (d) Gezer, a site given to Solomon's wife, the pharaoh's daughter, by her father, who previously had captured and burned it; (e) Beth-Horon and Hamath-zobah, Appendix 2A; (f) Tadmor[Tamar?], commonly identified with a city Greco-Romans called Palmyra, about 130 miles NE of Damascus; however, uncertainties between mss. of the city named at 1 Kings 9:18, together with the term, "in the wilderness," could mean Solomon built a city named "Tamar;" (g) Sheba, Appendix 2A.

<sup>95</sup> For the foregoing names, see Appendix 2A, Deities, Other.

<sup>96</sup> Roughly c. fns. 53-54, above.

<sup>97</sup> To 1 Kings 11:21. (a) Paran, in general, the central to northeast portion of the Sinai peninsula; (b) Queen Tahpenes' sister bore Hadad a son, Genubath, who was raised with pharaoh's sons.

A second foe of Solomon was (Eliada/Eliadah-) Rezon, who had captained a troop of men for Zobah's king Hadadezer, before David took over Damascus. Rezon amassed a following and eventually had come to reign in Damascus. "And he was a foe to Israel all the days of Solomon, besides...Hadad, and he despised Israel, and reigned over Syria."<sup>98</sup>

"And rest, the acts of Solomon, the first and the last, not they are written in the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer as to Jeroboam the son of Nebat?" Solomon had reigned "over all Israel in Jerusalem" 40 years when he died, "and reigned Rehoboam his son in his place."<sup>99</sup>

No sibling struggles are reported as such in the passing of the sceptre from Solomon to Rehoboam. However, at an unknown point before Solomon's death, priest Ahijah at Shiloh confirmed Jeroboam<sup>100</sup> as ruler over "Israel." Jeroboam was the son of Zeruah,<sup>101</sup> a "widow servant of" or "a widow of a servant of" Solomon. Solomon sought to kill Jeroboam, who took refuge in Egypt until Solomon died.<sup>102</sup>

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<sup>98</sup> *1 Kings* 11:23ff. *Eliada/Eliadah*: (a) The name of a David son, which name has borne some debate--see David Descendancy; (b) a mighty man of Benjamin under King Jehoshaphat-- Appendix 2C, southern king #4.

<sup>99</sup> This paragraph, *2 Chronicles* 9:29 ff., partially is paralleled at *1 Chronicles* 29:29: "And the acts of David the king, the first and the last, behold, they are written in the words of Samuel the seer, and in the words of Nathan the prophet, and in the words of Gad the seer" (scribed words of "Nathan" and "Gad" are not extant); *Iddo*, Appendix 3B, I; *Jeroboam*, Appendix 2C, north king #1.

<sup>100</sup> Volume two, Introductory Summary, preceding fn. 13.

<sup>101</sup> Only use in this form; but see "Zerujah" in Jesse Descendancy.

<sup>102</sup> The "Period of the Kings" commences at this point (narrated in Appendix 2C).