

Expansions on the First Book of Kings

Introduction

One can read the Introductions of other “expansion” documents on this homepage and get pretty much the same information which is applicable here. Essentially that boils down to reading a given biblical text from the vantage point of *lectio divina*. Of course, there are plenty of other ways of viewing First (and Second) Kings which appeal to each person’s interests and inclinations, the historical approach being the first one that comes to mind. However, that doesn’t play a role in the document at hand though by no means is it minimalized.

Both First and Second Kings contain a lot of un-interesting, essentially boring sections such as war and intrigue which are not directly relevant to the practice of *lectio divina*. So this deluge of historical information with little or no relevance to us today can be difficult to tie in with *lectio*. Hopefully what’s presented here will offer insight into some underlying currents at work within the text.

Two such underlying currents are as follows. The first is the Hebrew verb and noun *davar* (same spelling) which abounds throughout, usually translated as “word” but means more than that, word-as-expression, especially as coming from the Lord. In fact, *davar* is akin to the Greek *logos*. *Davar* acts as an anchor of reference throughout First Kings and keeps us oriented to what’s going on behind the scenes, if you will, God acting in history with the intent to benefit humankind.

The second point which receive considerable treatment is the conjunctive *v-* translated generally as “and” but also as “then, when, but” or not at all. It serves to connect action that had just taken place and how impinges upon the verse or verses at hand. Such conjunctives begin virtually every verse in First Kings and are found just as much in other biblical books. They come in especially handy when the reader approaches the text in the spirit of *lectio divina*...of when to pause and when to resume with the text. Being aware of this conjunctive’s role as well as *davar* is sufficient to carry the reader’s attention through the entire book.

The only method followed with regard to these “expansions” on First Kings is implementing the practice of *lectio divina* in one’s own life. In other words, it’s an application of the divine *davar* or word-as-expression. Also please keep in mind that what’s offered doesn’t follow a verse-by-verse examination of the text. Instead, it focuses more upon overall themes...expands upon them hopefully without losing sight of the author’s original intent.

The English translation is from **The New Oxford Annotated Bible with the Apocrypha (RSV)**, (New York, 1973). Also the **NIV Study Bible** (Grand Rapids, Michigan, 1984) has been used, chiefly for general information with regard to the text.

At the end of each chapter are the transliterated words noted upon which can make for easier cross reference. The above mentioned *davar* is not listed because it's so common.

Chapter One

The story of the last days of King David begins with the tiny one letter word or conjunctive called *v-* and translated as “now.” It has been commented upon extensively in other “expansion” documents as showing a close connection between the present action and what had preceded it. Similarly this conjunctive will play an important role in the notations which follow as it serves to govern the flow of the text.

V- suggests that the reader is familiar with David's activity in Second Samuel, even going back to First Samuel when the prophet Samuel had anointed him king. We've reached the end the reign of this second and most famous of Israel's kings (Saul was the first) and are at the threshold of uncharted territory for the nation of Israel. Both promise and dread lay ahead. Which way the balance will tilt at the beginning, nobody knows. The fate of entire nation newly united and established will be determined shortly. But Israel has one thing going for her...*the* thing, namely, the Lord who never fails to intervene.

As for Israel's first king, Saul, the older generation alive at the time of David's death and his son's rise to power has in mind at this time of transition the fateful words of the Lord. They were addressed to the prophet Samuel when the people demanded a king: “Hearken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them” [1Sam 8.7]. Such words are destined to reverberate down through the centuries each time a new king comes into being.

The opening verse puts David's condition in dramatic form when reads literally: “And King David was old (and) came in days.” In other words, he was at the point of death and required round the clock care. Despite being layered-up in clothes (*beged* also means to cover), he wasn't able to keep warm or as the text has it, “there was no warmth to him.” That is to say, David remained cold despite the attention shown to him.

At this point we have no information as to David's mental condition or whether he could communicate with anyone; this comes later in vs. 16. As for now, the picture we have of him is being surrounded by servants, some of which must have been the best physicians in all Israel and even beyond such as from Egypt or Babylon. They were distressed at the

condition of their master and tried their best to make sure his last days were as comfortable as possible. Some even hoped against hope that their round-the-clock would stave off death. So as everyone watched and waited, they decided upon a solution. Someone had the idea of procuring a young maiden or *betulah*, that is, girl who hadn't previous sexual experience and brought it to David's attention. Although there's no record of his response, we can be pretty sure he thought it was a great idea. No need to expand upon that which is obvious..This girl was to fulfil a threefold function: wait upon the king, being a nurse and lie in bed with him. *Hamad* or to stand applies to the first, basically being at hand to attend to any and all the king's wishes. The second is to be a nurse, the participle *sakan* meaning to be profitable. Finally she is to lie in David's bosom or *cheyq*.

The conjunctive *v-* of vs. 3 translates as "so" implying immediate action with regard to procuring (*baqash*, to seek) a young maiden somewhere within the bounds of Israel, *gevul* literally meaning this. In other words, David's attendants didn't want to get someone outside Israel which could reflect badly on the king. To procure a foreigner could give the impression that he might be under the domination of some foreign power hovering in the background so as to take over the country. The words *bekol* or "in all" suggest an urgent search, almost frantic, for the king's days were numbered. Finally they found Abishag, a Shunammite from the vicinity of Mount Gilboa and brought her to David. Nothing is said whether or not she consented, let alone her parents. Most likely they were torn between such an honor and the fact that they'd never see their daughter again. Their fears came true, for later Adonijah, a son of David and pretender to the throne, sought Abishag to be his wife. After that or in 2.21 she vanishes from the picture, possibly being shuttled off into the obscurity of one harem or another.

In vs. 4 Abishag is described literally as "exceedingly (the adverb *me'od*) beautiful" and was charged with being David's nurse or *sakan* as noted in vs. 2. Here the conjunctive *v-* as "but" is revealing. That is to say, David did not know Abishag, *yadah* strongly implying they didn't have sexual intercourse. In the case at hand, this isn't admirable restraint on David's part as some commentators noted. He was simply too old for sexual relations. With these somewhat introductory remarks out of the way which shows the precarious nature of the political situation, attention moves to Adonijah, David's eldest son. After all, it's the first time the nation confronted the natural death of a king and the problem of succession. This can be pinpointed with the conjunctive *v-* translated as "now," the same way First Kings begins. When you bring in the eldest son as we have here with the father-as-king almost dead, automatically you can sense trouble up ahead. Obviously the Lord foresaw this in the warning to Samuel from 1Sam 8.7 quoted earlier. In fact, this trouble begins straightaway when Adonijah exalted himself or *nasa'* (to lift up, bear, carry) saying that he will take over from his father. In a sense he was correct, being the eldest, but given the fact that this was the first instance of a royal succession you'd think he would consult not just his father but his brothers and other officials.

A sign that Adonijah was uncertain as to proclaiming himself king despite his bravado was to assemble an army including fifty men “to run before him,” a kind of bodyguard to protect himself against threats to his claim, especially from his brothers including Solomon. Vs. 6 throws in an interjection of sorts by saying that never had David displeased Adonijah, *hatsav* being the verb which connotes hurting one’s feelings. This reveals a key weakness of David insofar as he had been negligent in raising his sons, especially when it came to the issue of who’d succeed him on the throne. The classic example, of course, is Absalom.

As for his brother Absalom mentioned in vs. 6, Adonijah was “a very handsome man” which is rendered literally as “good form exceedingly.” *Me’od* is the adverb as in vs. 4 and *to’ar* which often applies to one’s physical appearance. This is an important assent for a king. For example, Saul is described in glowing terms as “There was not a man among the people of Israel more handsome than he” [1Sam 9.2]. As for David, “Now he was ruddy and had beautiful eyes and was handsome” [1Sam 16.12]. Nothing of the kind is said of Solomon who will appear shortly.

Adonijah wasted no time in consulting with those who knew both the political and military situation within Israel, Joab being one of the most important. The last mention of Joab before the current situation was towards the end of David’s active reign when he ordered him to take a census of the people. Despite questioning this, he had carried it out (cf. 2Sam 24.3+). Obviously Adonijah got wind of this and knew Joab was a wily man whose experience would come in handy. Along with Joab the advice of Abiathar the priest would be invaluable who, like Joab, had been in the service of David during Absalom’s rebellion. However, five men along with David’s “mighty men” (*givor* also as warrior) didn’t join in this budding conspiracy. Among these five Nathan the prophet stands out. So with this formidable, experienced group of followers behind him, Adonijah decided to inaugurate his conspiracy, if you will, by offering sacrifices at an ominously sounding place called Serpent’s Stone near En-rogel which later became known as Job’s Well, a source of water southeast of Jerusalem. Because Rogel is mentioned in 2Sam 17.17 in conjunction with Absalom’s conspiracy, it doesn’t forebode well for Adonijah, a warning sign he hadn’t taken seriously. Conspicuous about this meeting was the second mention of Nathan as well as Solomon. Also we hear of Solomon for the first time in the drama, no explicit reason given for omitting him though it’s easy to infer that David favored him. Most likely Adonijah and Solomon didn’t get along right from the beginning. Besides, their treacherous brother Absalom was thrown into the mix. Although nothing is said about Solomon’s attitude to his rebellious brother, surely he could perceive Adonijah’s character, already an intimation of Solomon’s famous wisdom at work.

The conjunctive *v*- beginning vs. 11 translated as “then” has a special urgency about it in light of Adonijah’s treachery, that is, Nathan speaking with Bathsheba, the mother of Solomon. Although done in private, it was practically impossible to conceal the fact that both were up to something, given that people were moving constantly in and out taking care of the dying king. Being a well respected prophet, Nathan had feelers out with regard to Adonijah. He was used to intrigue, for many years ago he had confronted David about killing Uriah and taking his wife Bathsheba. Now after all this time the two have formed an alliance although it must have been a delicate one, memories of the past never being far away. With regard to the situation at hand, Nathan asks Bathsheba if she knew of Adonijah’s conspiracy; after all he is her son. He doesn’t care which way she might answer—the situation is too dire for that—and offers Bathsheba counsel (*yahats*) of a desperate nature, that is, to save her life and that of Solomon.

In vs. 13 Nathan urges Bathsheba to approach David at once and fill him in on how his eldest son had been plotting behind his back. He figured that only a wife could do that, his own influence compromised, if you will, by having called out David as noted above. Obviously David’s days were numbered, so it’s question of Bathsheba and her son Solomon saving their own lives, *nephesh* being used which fundamentally means soul. As for Solomon, there’s no record as to David’s preference for him to be king in Second Samuel. And so Nathan the realist spells out the counsel of vs. 12 to Bathsheba, that is, she is to remind her frail husband about Solomon succeeding him as king. Also she is to ask David why Adonijah is king. This is fudging it a bit, for despite the move to become king, Adonijah isn’t recognized as such, technically speaking, even by his comrades. Hopefully when David heard this, it’d shock him out of his stupor.

Nathan also counseled Bathsheba to keep on speaking with David which would give an opportunity for him to come on the scene pretty much by accident. In the way he hopes to win over David by confirming Bathsheba’s words, the verb being *mala’* which also means to fill or to fulfill. Actually carrying out this deception would be easy, given David’s condition. Nevertheless, a problem remained. The king must consent to it. Perhaps Nathan was thinking of when he had accused David some years earlier. Just the sight of him along with Bathsheba was enough to bring back painful old memories. Apart from this, the situation at hand is not entirely unlike Rebekah plotting with her son Jacob against Esau in order to secure his father Isaac’s blessing and therefore continue his heritage (cf. Gen 27.1-26).

In vs. 15 Bathsheba does take Nathan’s advice by visiting David in his *cheder*, inner room or bedroom. The RSV has in parentheses the fact that David was very old with Abishag ministering to him, *sharath* connoting a waiting upon which certainly applies here. Vs. 15 is in parentheses which gives a sense that both Bathsheba and Nathan came in upon an intimate scene best left un-described. As for Bathsheba’s presence followed by that of Nathan, it didn’t startle Abishag, let alone David, her presence being an accepted fact. Still, it must have been awkward for everyone present, especially for David when he saw Nathan

and the woman he had once railed against for causing the death of her husband Uriah. If ever there were an occasion to be, as the expression goes, a fly on the wall, this is a classic example.

Once inside David's *cheder* or inner room, Bathsheba performs the expected obeisance, *shachah* meaning to stoop or bow down. David recognized his wife and asked what she wanted which reads literally as "what to you?" Although both are man and wife, the situation requires such formality, for all facets of life royal were tightly organized. Without missing a beat, in vs. 17 Bathsheba calls herself a maidservant or *'amah*, a typical way of addressing someone in power, reminding David about how he swore to have Solomon sit upon the throne. Then with baited breath she throws out the clincher that Adonijah is king but not recognized by the people. It didn't surprise her that David didn't know this, his servants most likely afraid to break the news. Even though David was very feeble, Bathsheba braced herself for a violent response. So right away almost as to forestall this she continues with describing how Adonijah is king, proclaimed such by his supporters but without full consent of the nation, let alone David. Even if Adonijah had informed his father, David may have relented. However, to act this way without his consent bordered upon treason.

In vs. 20 Bathsheba puts David on the spot and rightly so by saying that the eyes of the entire nation of Israel are focused upon him. Not only that, the people await word as to who actually shall sit upon the throne. Such words intimate that the people were generally confused both by David's condition and reports about Adonijah. Throughout all this Solomon seems to be an unknown, untested element which contributes to a sense of mystery about him. Bathsheba concludes her plea with the distinct possibility of both her and her son Solomon being considered as offenders or *chata'*, a noun which also means a sinner. To be designated as such is a definite death sentence. Besides, Adonijah wouldn't hesitate to bring up the fact that his father David took Bathsheba as his wife after having had Uriah killed even though she is his mother. Thus behind Bathsheba's plea to David he alone is her last recourse for her survival and that of Solomon.

In vs. 22 we have Nathan coming on the scene as pre-arranged in vs. 14, he monitoring the conversation by the door and giving his approval at what Bathsheba had communicated to David. He wasn't doing this secretly, for there were some attendants introducing him to the king. Furthermore, most likely David was hard of hearing, so it was easy to hear the conversation as Bathsheba spoke up so as to be heard. Just like Bathsheba before him in vs. 16, Nathan did obeisance (*shachah* again) but with his face to the ground. Perhaps this greater obeisance was motivated in part by fear of his past relationship with the king and wanted to make sure he was on his side.

Right away Nathan takes up where Bathsheba leaves off, filling him in with greater details as to Adonijah's treacherous actions. With the same boldness displayed when having confronted David many years ago, Nathan comes right out and asks whether or not the king had designated Adonijah to succeed him. He repeats the words of vs. 7, that is, how his son had conferred with other leaders such as Joab and the priest Abiathar who have proclaimed him king. Nathan also reminds David that he hadn't been invited along with Solomon and others. Finally he asks directly about *davar*, literally "thing" which fundamentally means word-as-expression, that is, whether or not David had permitted it. The time gap between that vital question and David's response was minuscule but must have lasted much longer as Nathan waited for a response.

Before responding, David dismisses Nathan although it isn't mentioned explicitly. He wanted to announce his decision to Bathsheba who apparently had withdrawn earlier when Nathan entered the room. Like the prophet shortly beforehand, she must have been waiting close by, listening in on the conversation as much as she could. This time Bathsheba didn't do the customary obeisance or *shachah* but simply stood before her husband, king of Israel. With both Nathan and Bathsheba waiting with their hearts beating wildly before David, the king responded with clarity and decisively knowing full well that the future of Israel depended upon his words. First, David used the word *shavah* or to swear which means he was utterly serious. Next he spoke briefly of how the Lord had redeemed his soul from previous adversities, *nephesh* as in vs. 12 along with the verb *padah* which also means to release. As for the adversities or *tsarah* (connotes narrowness or confinement), Nathan and Bathsheba certainly knew what they were, too numerous to be counted. The primary one in their minds, of course, was the Uriah treachery which set in motion the whole series of *tsarah*.

In vs. 30 which forms one whole sentence with the verse before it, David uses *shavah* a second time, here by the Lord (literally, 'in or b- the Lord') to both Nathan and Bathsheba that Solomon would sit upon his throne. Then he adds almost as for emphasis that "so I will do this day." Although vs. 31 has Bathsheba doing her obeisance or *shachah* (Nathan isn't mentioned) when she uttered the customary "Long live forever," she did so with a force and relief that she hadn't experienced before. Bathsheba couldn't wait to tell Nathan although David's next words in vs. 32 were to summon him along with Benaiah who later was to kill Adonijah at King Solomon's command (cf. 2.25).

So while in the presence of Bathsheba, Nathan and Benaiah, David commands the latter two to have Solomon (called here in vs. 33 'my son' as though for emphasis) ride on his own mule. This seems to be put a bit oddly...they are literally to "cause (Solomon) to ride," the hiphil suggesting, if you will, a respect for a royal person where the situation is prepared. All the person involved has to do is move in and go through the motions which in this case is riding a mule. As for what seems a strange choice, mules were in the service of royalty. For

example, David's son Absalom rode one when coming upon servants of his father (cf. 2Sam 18.9).

Now this small party is to make its way to Gihon, site of a spring on the eastern slope of Mount Zion and water source for Jerusalem. Solomon was to be installed secretly and quietly at the very source of life away from the flashiness of Adonijah's supposed coronation. Note that a new king's installation is done through anointing or *mashach* (verbal root for Messiah), something that did not apply to Adonijah. In the case at hand, both Nathan and the priest Zadok are to officiate which most likely means both held a cruet of oil over Solomon's head and poured it together. As for Solomon himself, we have no words before, during nor after this event which once again casts him in a somewhat mysterious light. In other words, what kind of king will he turn out to be?

Once the all-important anointing has been done—no words of oath or the like seem to be included—someone blows a trumpet and proclaims Solomon as king. This must have echoed far and wide, given the location down below Jerusalem. It reached a wider audience than the fanfare involved with Adonijah's pretended anointing. David continued with instructing both Nathan and Zadok along with Benaiah who are to proceed Solomon from Gihon to his throne in Jerusalem. At this point Benaiah couldn't help exclaim "Amen" and wish the Lord to be with Solomon in the same way he had been with David. Now these three accompanied Solomon along with the Cherethites and Pelethites. As for these two groups of people, 2Sam 8.18 has the faithful Benaiah over both and seem to have been mercenaries at the service of King David.

Zadok the priest took a horn (*qeren*: a receptacle for oil as well as being a symbol of strength and power) of oil from the tent and anointed Salomon. Mention of a tent indicates that this small group determined to fulfil King David's wish when they had camped at Gihon a day or two earlier. In this way they hoped to avoid any suspicious activity which might reach the ears of Adonijah. Furthermore, Gihon was a source of water which attracted a number of people so it was important to blend in without attracting attention. When the trumpet was blown—none was sounded with the supposed installation of Adonijah—the people shouted their approval. As for the people in attendance, they would include those at Gihon as well as those in Jerusalem, the sound echoing from there through the waterway leading into the city above. Everyone surrounded Solomon, rejoicing with great joy, the verb *samach* and the noun derived from it, *simchah*. Apparently this celebration created so much intense excitement that the noise split the earth, *baqah* being the verb. This was very possible. After all, Gihon was at the base of Mount Zion, the sound, like the trumpet just blown, echoing through the water tunnel and threatening to split Jerusalem in two.

Vs. 41 switches gears, if you will, getting back to Adonijah's premature celebration. Apparently he and his supporters were assembled in Jerusalem, and having finished congratulating each other, they hear suddenly the sound of the trumpet from Gihon below them. As the previous verse states, its sound split the very ground. Joab was astonished by an uproar coming from throughout Jerusalem, the word being *humah* which connotes the growling of some wild beast. They were responding, of course, to the sound coming from beneath them, that plus the *humah* of the city being as one inescapable roar.

Even while Joab was speaking of this *humah*, Jonathan came in and is described in vs. 42 as a worthy fellow, *chayl* (noun) also as valiant. While this may be true, given the situation, Adonijah may have used this phrase as a quick way to reassure both himself and those with him. In other words, he knew immediately what this *humah* was and tried to fake his way through and hopefully escape. As for Jonathan, he sealed Adonijah's fate by blurting out the fact that King David made Solomon his successor and continues speaking through vs. 48. Vs. 67 sums it up perfectly and succinctly: "Solomon sits upon the royal throne." Without a doubt, these words comprise the death sentence of Adonijah.

Apparently the servants belonging to King David knew Solomon quite well, for in vs. 47 they congratulated him, namely, that God will make Solomon's name more famous than that of their master, *yataw* meaning to go well or to be glad. They had an intimation of the wisdom for which Solomon would be renowned, this being a source of comfort for David in his last days. In fact, David got up enough energy to bow down or *shachah* (cf. vs. 31) upon his bed, this in recognition of the transfer of royal authority. Next he thanks God for having one of his sons assume the throne, that is, one of some nineteen. Always in back of David's mind was the transfer of power from Saul to himself, a truly harrowing experience, which at all costs he wished to forego.

Vs. 49 begins with the conjunctive *v-* translated as "then" which shows the connection between Jonathan's message and the immediate response by Adonijah's guests. In other words, they beat it at once, deserting their master whom just recently they so enthusiastically proclaimed as king. In other words, the guests trembled or *charad* which also means to be worried or frightened. As for their deserting Adonijah, it's put succinctly as "each went his own way."

So in a flash, "king" Adonijah was left alone with no supporters. Obviously he feared for his life which made him rush to the temple of the Lord and lay hold of the horns of the altar, *chazaq* being a strong word meaning he held on for dear life. This practice is based upon the priest smearing blood of the sacrifice upon the horns as in Ex 29.12. However, there's an exception which pertains to murder: "But if a man willfully attacks another to kill him treacherously, you shall take him from my altar that he may die" [Ex 21.14]. Although the

current situation doesn't involve murder, it's more than that, an attempt to usurp the throne of Israel.

Such a dramatic last stand, if you will, naturally reached Solomon's ears who was familiar with the laws laid down in such circumstances. In fact, Adonijah himself sends word to his brother, pleading for his life. What happens next previews, if we can put it that way, the wisdom which would make Solomon famous. He gives a chance for Adonijah to prove himself to be a worthy person which here would mean recognize the legitimate transfer of royal authority. As for the adjective worthy, it's the noun *chayl* as applied to Jonathan in vs. 42. However, should the opposite prove true and wickedness (*rah* also as evil) is found in Adonijah, he is to die. In other words, the proof lays not in the past but in the future. With that in mind, Solomon allows his brother to leave the temple in peace after having done obeisance or *shachah* (cf. vs. 31). This drama must have gone on for some time meaning that sacrificial offerings were suspended which must have stunned the people assembled there.

1) beged, 2) betulah, hamad, sakan, cheyq, 3) baqash, gevul, 4) me'od, yadah, 5) nasa', 6) hatsav, me'od, toar, 10) givor, 12) yahats, 13) nephesh, 14) mala', 15) sharath, cheder, shachah, 16) shachah, 17) 'amah, 21) chata', 29) shavah, nephesh, padah, tsarah, 30) shavah, 31) shachah, 34) mashach, qeren, 40) samach, baqah, 41) humah, 42) chayl, 47) yatav, 47) shachah, 49) charad, 50) chazaq, shachah, 52) rah, chayl

Chapter Two

This new chapter begins with the familiar conjunctive *v-* translated as "when," again showing a close connection between what went before (the Adonijah-Solomon struggle for power) as well as the imminent death of King David and his struggle to have Solomon succeed him. *Qarav* is the verb describing it, to draw near or to approach, along with the plural "days." Actually it has been *qarav* for some time, but now it's right around the corner, and everyone was aware of the fact. Given the close-knit nature of society at the time, most people knew of the power struggle just noted. While everyone had an opinion, chances are they kept quiet, given the uncertain outcome.

The first (or better, last) order of business was for David to order his son Solomon, *tsavah* also as to set up, to appoint with regard to what amounts to his last will and testament, this running through vs. 9. In this special circumstance—the first transfer of royal authority (Saul-to-David not falling under that category) *tsavah* is appropriate, for David is commanding Solomon how he is to comport himself. Such a thing never occurred when David became king; besides, Saul was slain in battle. David begins by saying that he's about to go (literally) "in the way all earth ('*erets*)," this noun pertaining to a land or territory compared with the physical land though that can apply as well. When David is

speaking, he can't but have in mind the words of Nathan the prophet when he pointed out his responsibility for slaying Uriah. What really haunted him were the words "Now therefore the sword shall never depart from your house because you have despised me" [2Sam 12.10]. That means Solomon will experience this sword in his house sooner or later and was well aware of it. Not an auspicious way to inaugurate a new rule.

Solomon is to be *chazaq* (cf. 1.50) or strong in the sense of holding firm and literally "you be to man." These words can imply a certain assessment of Solomon who to date hasn't proven himself, at least according to the text. In fact, we know little of him thus far, for he remained pretty much in the background. Yet of all his sons, David saw in him some qualities that would qualify him for office. Solomon is to "keep the charge" of the Lord, *shamar* (to hold on to, to devote oneself to) with the noun *mishmereth* derived from it or that which is held in trust for safekeeping. This can, for example, refer to Dt 11.1: "You shall therefore love the Lord your God and keep his charge (*shamar* and *mishmereth*), his statutes, his ordinances and his commandments always." If Solomon does this and the rest that follows which pertains to him personally, it will overflow to the benefit of those under his rule.

What follows from this *shamar/mishmereth* is that Solomon is to walk in the Lord's ways, keep (*shamar*) his statutes, commandments, ordinances and testimonies. All these pretty much mirror the Deuteronomy quote above and in fact encompass everything set down there which comprises the *Torah* of Moses. These are to be *shamar* not as an end in themselves but for prospering, the verb *sakal* meaning to comprehend, to be prudent. *Sakal* also applies to wherever Solomon might turn or literally "turn in it," the verb being *panah*.

Vs. 4 continues as one sentence with the previous verse and begins with the all important *lemahan* or "that." David just laid out the general plan of action for his son in accord with the *Torah* of Moses, that the Lord "may establish his word which he spoke." The verb *qum* fundamentally means to rise—to rise not unlike leaven within bread—with respect to the divine *davar* or word-as-expression he spoke (*davar*) to David. That *davar* refers to 2Sam 7.12: "When your days are fulfilled and you lie down with your fathers, I will raise up (*qum*) your offspring after you who shall come forth from your body, and I will establish his kingdom." There is, however, a caveat and consisting of "if" applied not so much to Solomon but to his sons. In other words, David was thinking in the long term. "If" these sons yet to be born "take heed" to their way. In other words, we have another *shamar* as in vs. 3. They are to walk before the Lord in faithfulness (*'emeth*, also as truth) entirely which involves their heart and soul, *lev* and *nephesh* (cf. 1.12). Both are modified with the adjective *kol* or whole as entirety. So if these sons yet to be born carry this out, Israel can be assured of a king in perpetuity, the alternative being put bluntly as to be cut off, *karath*.

Vs. 5 takes a different turn signified by yet another use of the conjunctive *v-* prefaced to *vgam*, “and also” with David speaking of Joab. Solomon thought he’d mention Adonijah, but that was more a family matter. David never got over the treachery of his former commander because two sons were involved: first Absalom and then Adonijah. That pretty much condemned Joab, and to get rid of him was high on the list. David specifies the treachery as how Joab dealt with two commanders of the army, Abner and Amasa, murdering both which meant Solomon just might be next on the list in a last ditch attempt to get Adonijah on the throne. *Harag* is the verb which also can apply to killing as in war or self-defense.

Joab’s crime according to David? The murder just mentioned is twofold. First, it consists in avenging during a time of peace blood that had been shed in war, the verb being *sum* which means literally to place. Secondly, it touched David intimately. That is to say, this innocent blood (literally, ‘blood of war’) stained the girdle around his loins as well as his sandals. Note that the two uses of the personal pronoun “my” in Hebrew is “his.” The noun for “girdle” is *chagor*...in other words, underwear. Although that blood had been washed years ago, still it stuck to David as though the incident had happened yesterday.

In vs. 6 David bids Solomon to act quickly in accord with his wisdom or *chakmah* which also means shrewdness or skill in technical matters. In other words, already the father sees in his son that quality for which he will be renowned later in life and which will guide him through the early days of his reign. David’s request is quite harsh, showing that even at the point of death he wants revenge upon his enemies and those who might threaten his son’s reign. Such long simmering rage is borne out by his words as not to allow Joab’s gray head descend to Sheol in peace, Sheol is pretty much a general term for the grave from which there is no return. *Shalom* is the well-known word for peace and implies wholeness or completeness. So if Solomon can pull this off, Joab will be restless for all eternity which would delight David. Then again both are going to the same place; has David ever thought of that?

On the other hand, in vs. 7 David wishes his son to deal loyally with the sons of Barzillai, referring to when they brought food and other supplies while David and his followers were in hiding from his own son Absalom (cf. 2Sam 17.27-29). *Chesed* is the word for the adverb “loyally,” the well known noun for mercy usually considered untranslatable. It implies graciousness and faithfulness and equivalent to the New Testament *agape*. The manifestation of this *chesed* in the verse at hand is to share one’s table. These sons of Barzillai took David in while fleeing Absalom, the verb *qarav* meaning to approach or to admit.

Another person worthy of David’s revenge through his son is Shimei, that “dead dog” [2Sam 16.9] who had cursed him fleeing from Jerusalem. Apparently he survived the take-

over of the city by Absalom, obviously was fearful at David's restoration, and now faced certain death at the hands of his son. This comes as somewhat of a surprise, since during his flight David recognized that the Lord had sent Shimei to curse him. David puts it here in vs. 8 as "who cursed me with a grievous curse," *galal* being the verb and *gelalah* the noun derived from it.

All in all, this account of retribution by someone on his deathbed describes a lingering hatred that's difficult to shed. While this may be true, David also was thinking long term, of extending his kingship basically forever. And to think such hatred originated from David's murder of Uriah and taking his wife to be his own. Solomon must have wondered about that, wondering if his father was on the verge of joining Joab and Shimei in Sheol. Also he was afraid that beginning his reign with carrying out these orders might just curse him, let alone his successors, as Nathan had predicted long ago.

As for Shimei, Solomon is bidden not to hold him guiltless or *naqah* (also means to be pure), David saying in the same breath that his son is a wise man, *chakam*. In a sense, David is being sly, appealing to that innate *chakmah* (cf. vs. 6) of his son and trying to get him to use it for personal ends. Furthermore, David puts words in Solomon's mouth, that is, "you know what to do with him." That translates into having Shimei share the same fate as Joab. We have no response by Solomon nor information as to what may have been going through his mind, preferring to remain silent and weigh his father's words later on after his death.

As for David's death, that came soon enough or after he had finished giving, so to speak, his last will and testament. In vs. 10 David passes away which is put in the usual terms as sleeping with his ancestors, *shakav* meaning to lay down. Although Sheol was thought of the abode of the dead for just about everyone, hopefully he was in a different section than Joab and Shimei who would follow shortly. Then there's Samuel, the only person recorded as coming back from Sheol, albeit temporarily, when he foretold the death of Saul (cf. 1Sam 29.11+). It was Samuel who originally became the agent by which the Lord expressed anger about the Israelites wanting a king instead of him. Again, Solomon must have feared for his father David to be in Sheol with these assorted characters.

Vs.s. 1-12 simply give the stats as to David's reign first in Hebron and later in Jerusalem, totaling forty years. Now for the first time we have a peaceful...semi-peaceful...transition of power, Adonijah's attempted usurpation being the exception. With Solomon on the throne, the kingdom is established firmly, the verb *kun* suggesting permanence along with the adverb *me'od*, literally as excessively (cf. 1.6) secure. There's the question of Nathan who pretty much disappears off the scene but must have remained alive for some time. Although instrumental in David's life, chances are his influence waned considerably with Solomon.

After all, it's time to move on after the initial trials and errors of getting the kingdom established. Chances are, however, Nathan kept in touch with Bathsheba.

Vs. 13 begins with an ominous use of the conjunctive *v-* translated as "then" referring to Adonijah who approached Bathsheba, figuring that she had Solomon's ear. In the back of his mind, Solomon knew he had to deal with this more or less immediate threat after the aborted attempt to become king. Note that he's called son of Haggith, the latter mentioned in 1.5: "Now Adonijah, whose mother was Haggith"...i.e., not Bathsheba, one of David's wives (cf. 2Sam 3.4). Obviously Bathsheba was suspicious of him; besides his aborted coup, he wasn't related to her blood-wise. That's why she asks if Adonijah comes peaceably or not, the noun *shalom* (cf. vs. 6) being used. He responds in the affirmative which given his desperate situation, may or may not be true. Chances are as a precaution she stationed several armed guards nearby but out of sight.

Bathsheba knew what Adonijah wanted as soon as he approached her. He came right out with apparently not giving any kind of obeisance to the widowed wife of a king. Then he blurts out his *davar* or word (as expression) which was obvious on his face. Diplomatically and with a tinge of defensiveness Bathsheba tells Adonijah to get out his *davar*, the verb being used.

Adonijah tries to threaten Bathsheba by claiming that she was aware that the kingdom belonged to him, not to Solomon. Now through no so much an outright lie but an exaggeration, he falsely claims that (literally) "Israel their faces to be king." That is to say, the face of each and every last Israelite was turned in the direction of Adonijah, nowhere else (implying Solomon, of course). By way of mockery, he could have mentioned that Solomon was anointed king in a cave beneath Jerusalem, but he didn't go there.

Adonijah's next ploy is to put the transfer of power in somewhat indirect terms, that some impersonal power brought it about: "the kingdom has turned about," *savav* being the verb which means to turn around, reverse. This *savav* resulted in the kingdom ultimately ending up in Solomon's hands. The sentiment expressed here is reminiscent of Moses confronting Aaron with regard to the making of the golden calf: "I threw it (gold) into the fire, and there came out this calf" [Ex 32.24]. Nevertheless, Adonijah recognizes that Solomon got his authority from the Lord.

After these lame but somewhat truthful words, in vs. 16 Adonijah shows a certain boldness borne of desperation especially by the words "do not refuse me," literally as "my face" (*panay*). Bathsheba doesn't reveal whether she was taken aback or not but simply asks him to continue. Adonijah is after Abishag who had nursed King David, a request which Bathsheba decided to pass on to Solomon.

Vs. 19 begins with the conjunctive *v-* translated as “so” implying that Bathsheba left Adonijah at once and passed on his request for Abishag. As soon as Adonijah walked in the room, she could tell that he had sealed his fate, for he had an air of boldness and impudence that was unmistakable. Nevertheless, it was better to get on with solving the problem straightaway, hence the meeting with Solomon. As soon as she entered his presence, Solomon got up from his throne and bowed down to her, something that didn’t even enter Adonijah’s mind when he made his presumptuous request, actually demand. Not only did he do this, he had her sit on a throne right beside him. Bathsheba says pretty much tongue-in-cheek that she has “one small (*qatan*) request.” Solomon knew, of course, what it was without having to ask her. Bathsheba uses the same words Adonijah threw out at her, “do not refuse me,” in order to heighten the irony of the situation.

Solomon promises that he won’t refuse his mother’s “one small request” after which she presents it to him. He replies with a kind of rhetorical question as to why followed by a kind of feigned sarcasm that Adonijah should have requested the kingdom. Solomon throws out the fact that on his brother’s side are Abiathar the priest and Joab, two men he has yet to contend with, otherwise his throne won’t be secure.

In vs. 23 King Solomon swears (*shavah*, cf. 1.30) by the Lord, wishing that he do such-and-such to him or basically condemn him if Bathsheba’s message (*davar* or word) doesn’t cost him his life (*nepesh* or soul, cf. vs. 4). Bathsheba was expecting this, of course, and was glad to hear it come from the mouth of her son as the two sat side by side on their respective thrones. Solomon solemnly states that the Lord established him and put him on the throne of his father, the two verbs *kun* (cf. vs. 12) and *yashav* being similar in this instance. Furthermore, the Lord made Solomon a house or *bayth*, often a word which indicates family members or succession. Then he comes out with what Bathsheba expected, actually longed, to hear. Solomon will put Adonijah to death—“this day” added for emphasis—the sentence compounded by the arrogant way he treated Bathsheba who, after all, isn’t his mother.

The use of the conjunctive *v-* in vs. 26 as “so” is indicative of Solomon’s resolve, let alone that of his mother. He summons Benaiah who struck down Adonijah, *pagah* (also as to fall upon, to meet) followed by “he died,” words which give a finality to the threat against the throne.

Next in line is the priest Abiathar whom Solomon had summoned and bids him to return to his estate or *sadeh* which also means a field. Although deserving of death (literally, ‘for man to die’), Solomon lets him off with a less-than-veiled threat of “not at this time.” The reason for this quasi-reprieve? Abiathar had borne the Lord’s ark before David (cf. 2Sam 15.24). Also he shared in his father’s afflictions, *hanah* being the verb which has a wide variety of meanings such as to answer. Solomon took the radical step of banishing (*garash*:

to drive out which is more forcibly put) Abiathar from being a priest. This banishment is intensified by the added phrase “to (*l-*) the Lord,” Abiathar no longer enjoying what this *l-* intimates. In this way the *davar* of the Lord was fulfilled concerning the house of Eli (cf. 1Sam 2.30+). So while Abiathar was grateful for his life having been spared, he had to live out his days with the threat of death hanging over his head and just as bad, being reminded of Eli’s neglect of his two sons whose misuse of the priestly role brought ruin upon their house.

Vs. 28 begins with the conjunctive *v-* translated as “when,” referring to news of Adonijah’s demise—*shamah* meaning that as soon as he heard of it—he fled, despite not having been on the side of Absalom’s rebellion against David. *Natah* is the verb here, to stretch out or to extend. Then, of course, was the news about Abiathar though Solomon spared his life. What to do now? He decided there was no other choice but to follow the example of Adonijah and hasten to the “tent of the Lord,” ‘*ohel* as found in 1.39. Use of ‘*ohel* goes back to the days when the ark of the Lord in the Sinai wilderness was protected by a tent when the people weren’t on the move. Use of it carried over to the permanent temple in Jerusalem.

Joab knew, of course, that Adonijah turned out to find safe haven in the temple, grasping the same horns of the altar while hoping for some kind of reprieve. At the same time he knew that Solomon had dispatched Benaiah at a later time to slay Adonijah. Sure enough, the king sent Benaiah to carry out the job. He orders Joab to come down from the altar (this was the second instance of the sacrifices being interrupted), but he refused. Joab exclaimed in vs. 30 that he’d prefer to die while grasping the horns of the altar. Hesitating to violate any prohibition about killing someone in the temple, let alone at the altar, Benaiah decides to bring back *davar* or word to Solomon as what to do. Without missing a beat Solomon commands him to strike down Joab or *pagah*, just as with Adonijah in vs. 25. Both instances have the preposition *b-* (in) which read literally “strike in him.”

While Solomon relented as far as Adonijah goes, he doesn’t hesitate to order that Joab be put to death within the temple which must have caused quite a commotion. Was anyone safe, then, who took refuge there? is the question people were asking. Benaiah didn’t seem to have any qualms, telling him to carry out Joab’s wish to die at the altar. Taking away guilt from David’s house and to avenge the deaths of Abner and Amasa were more important (cf. 2Sam 3.27 and 2Sam 20.10). The Hebrew reads literally here as “take away the blood.” After all, making sure the house of David was established firmly was more important than any violation of religious guidelines, especially when it came to grievous offenses. The real clincher seems to be that Joab slew these two men without David’s knowledge, the two being more righteous than himself, *tsadyq*.

Vs. 33 has two conjunctives or *v-*, the first translated as “so” showing the resolve of Solomon to take vengeance not just upon Joab but upon his descendants. This is put in term of blood being upon their heads, an inverse crown, if you will. The second conjunctive stands in contrast to “so” and translates as “but” with respect to David and his descendants, Solomon obviously thinking of himself. In short, the descendants of David will enjoy peace or *shalom* (cf. vs. 13) forever.

A third conjunctive translated as “then” begins vs. 34 with Benaiah coming on the scene once again as executioner. He goes right ahead and slays (*pagah* with the preposition *b-*, in; cf. vs. 25) Joab in the temple though this isn’t mentioned explicitly but inferred. Joab was then buried in his own house, *bayth* (cf. vs. 24) here used as his property. As a result of his loyalty in carrying out the king’s dirty work, Solomon appoints Benaiah as head of the army which formerly was held by Joab. Zadok, already a priest who had anointed Solomon, succeeded Abiathar.

The final conjunctive *v-* concerning David’s enemies now applies to Shimei, vs. 36 beginning with “then.” As with Abiathar, he decides to spare his life by residing in Jerusalem with the caveat that he can’t leave the city under any circumstance. If he does, his blood, like that of Joab and his descendants, will be poured upon his head. Shimei agreed and as vs. 38 says, lived under these circumstances for many days. This amounted basically to house arrest. To make sure Shimei complied, guards must have been posted outside. Besides, in such a compact place as Jerusalem, everyone would recognize Shimei and know if he went out one of the city gates.

After three years two slaves belonging to Shimei escaped which prompted him to go off to Gath where they had taken refuge. The reason for their escape isn’t given, but it must have been due to harsh treatment. Shimei managed to capture the two and bring back to Jerusalem, but word got out to Solomon who summoned him. It seems that Shimei acted on impulse, not giving a thought to the king’s stipulation not to leave Jerusalem. He figured that since all went well for three years, surely a quick trip to Gath on legitimate business would be acceptable. While under questioning, the king reminded Shimei of an oath he had taken, that is, he failed to keep (*shamar*, cf. vs. 3) it, *shevuhah* often applied to a covenant and therefore quite serious. In addition to this solemn oath, Solomon reminds Shimei that he had been placed under a commandment or *mitsvah*, this noun being used with the verbal root from which it’s derived.

Solomon is so enraged that he doesn’t give Shimei a chance to respond. He reminds him of the evil committed in his heart against David, even though as noted earlier David recognized Shimei’s cursing was from the Lord. That supposed evil will come back upon Shimei’s head, worse than the above mentioned instances of blood being upon the head of Joab. Then in vs. 45 Solomon speaks of himself in the third person which is a more formal and condemnatory way of addressing Shimei. He, that is, the king, shall be blessed, and

David's throne shall remain forever. And so the ever faithful and ready Benaiah is summoned to dispatch Shimei. As for his two slaves, let alone others in his charge, they must have rejoiced at this.

Chapter Two ends with the simple yet important statement that Solomon's kingdom was established (*kun*, cf. vs. 23). With his enemies as well as those of his father out of the way, Solomon could now strike out on his own unhindered. As for those who had supported Adonijah's aborted attempt at a coup, they simply melted away with no leader to rally them.

1) qarav, tsavah, 2) 'erets, chazaq, 3) shamar, mishmereth, sakal, panah, 4) lemahan, qum, shamar, 'emeth, lev, nephesh, karath, 5) harag, 6) chakmah, shalom, 7) chesed, qarav, 8) qalal, qelalah, 9) naqah, chakam, 10) shakav, 12) kun, me'od, 13) shalom, 15) savav, 20) qatan, 23) shavah, nephesh, 24) kun, yashav, bayth, 25) pagah, 26) sadeh, hanah, 27) garash, 28) shamah, natah, 'ohel, 32) tsadyq, 33) shalom, 34) pagah, bayth, 43) shamar, shevuhah, mitsvah, 46) kun

Chapter Three

This new chapter begins typically with the conjunctive *v-* which goes untranslated and is a foreboding sign of things to come. To borrow the concluding words of the last chapter, the first order of business once "the kingdom was established in the hand of Solomon" was for him to forge an alliance of marriage (*chatan*: to marry) with Pharaoh of Egypt. It's foreboding in that it sets the stage for Solomon's eventual fall from (divine) grace by getting involved not so much with foreign alliances but falling under the influence of foreign divinities which would impinge upon Israel's religion. A footnote in the RSV puts it well: "One might say that the story begins with wisdom but ends with folly (i.e., chapter 11)."

Vs. 1 says that Solomon brings the unidentified daughter of Pharaoh to Jerusalem which here is called affectionately "city of David," memory of the recently deceased king still very much alive. In fact, some of his supporters must have wondered about this *chatan* with the region's most powerful country. Would David have entered such an alliance in his day? they couldn't help but be concerned. Interestingly vs. 1 adds that already Solomon was engaged in a building project: his own house, the house of the Lord and the wall surrounding Jerusalem. Despite the *chatan* which hopefully promises economic benefits, Solomon is wary of any designs Pharaoh may have upon Jerusalem. One can only wonder what Bathsheba and Nathan thought of all this.

The first paragraph of this new chapter mentions the potential trouble laying up ahead which vs. 2 serves to back up. That is to say, the people—and here the virtually entire

population of Israel is intimidated—were sacrificing in high places or *bamah*. Unfortunately the folly the RSV footnote mentions above applies to Solomon as well: “Then Solomon built a *bamah* for Chemosh, the abomination of Moab, and for Molech, the abomination of the Ammonites on the mountain east of Jerusalem” [11.7]. As for the verse at hand, building a temple for the Lord is of the highest priority though vs. 1 has it second on the list. Even if and when it’s built, this is no guarantee it will lure the people down from the *bamah*.

The untranslated conjunctive beginning vs. 3 shows the interesting contrast between Solomon loving the Lord (*‘ahav* also as to long for) and walking in the statutes (*choq*) of his father while simultaneously engaged in what his people were doing. In short, Solomon offered sacrifices and incense upon the *bamah*. At the same time he was conscious of the need to wean the people off them and shift their worship to the Lord as in the temple at Jerusalem. This was a problem Solomon was confronting going all the way back to Moses: how to promote worship of the Lord when confronted with the temptation posed by various deities. It was a delicate balancing act that would continue to challenge subsequent kings and prophets within Israel. As for the attractiveness of such *bamah* they and other practices offered, Israel was plagued by them ever since entering the land of Canaan. In fact, the Israelites worshiped alien Gods while wandering in the Sinai wilderness. Perhaps they got into this back in Egypt, having lived there for some four hundred years though there’s not direct evidence of it. A more plausible explanation is that the stark, monotheistic Lord revealed on Mount Sinai was simply too distant and abstract.

The conjunctive *v-* beginning vs. 4 shows the close connection Solomon maintained with these alien divinities by visiting to the central focus of worship at the time, that is, Gibeon. The reason for this visit is unspecified. Going back to the time of Joshua, people from that area heard how he had wiped out the local inhabitants. They disguised themselves as coming from a distant land, made an alliance with Joshua, their ruse having been discovered. Instead of being put to death, essentially became slaves to the Israelites (cf. chapter nine of Joshua). But the more immediate importance of Gibeon lay in the fact that the Lord’s tabernacle was there, the one made by Moses himself. David was prevented from going because the sword of the angel of the Lord was present at Gibeon (cf. 1Chron 21.28-30). Perhaps his son and successor just might break this curse. As a footnote in the NIV puts it, “the tabernacle and ancient bronze altar must have been salvaged after the destruction of Shiloh by the Philistines.” Anyway, Gibeon at the time of Solomon seemed to be a curious mixture of monotheistic and polytheistic religious observance.

Regardless of the dubious, rather dual nature of Gibeon religiously speaking, in vs. 5 the Lord swallows his pride by overlooking the rival gods, etc., and appears to Solomon in a dream. He has in mind a greater picture which essentially consists in salvation history for the whole human race, not just Israel. The common verb to see or *ra’ah* is used along with *chalom* which often is associated with prophecy. Interestingly its verbal root (*chalam*) means

to restore to health as well as to dream...as though dreams were essential to maintaining physical well-being. The Lord gets right to the point, having in mind no so much Solomon's personal religious preferences but the future of the people of Israel. All Solomon has to do is ask, and it will come to him, simple as that.

Wisely Solomon prefaces his request by saying that the Lord has shown great *chesed* (cf. 2.7 for this so-called untranslatable word) to his father, David. This is because David had walked in faithfulness, righteousness and uprightness: *'emeth, tsadaqah* and *yesharah*. The last two are similar; the second implies being brought to justice and the third connotes straightness or smoothness. So when the verb "walked" is used as in this instance, it applies to how David governed his people though the three nouns explicitly refer to the Lord, this naturally spilling over to the Israelites. Not only did the Lord show *chesed* to David, but he kept it tucked away, if you will, the verb *shamar* being used which means to keep watch or guard (cf. 2.3).

After singing the Lord's praises with regard to his Father, in vs. 7 Solomon turns attention to himself saying that he's a little child (*nahar*: adolescent, young man) who doesn't know how to go out or come in, a self-deprecatory way of saying he doesn't know how to govern. Solomon may have thought this way by people who had served his father and were talking behind his back. Furthermore, he's in the midst (*betok*: also as in the middle of) of a people whom the Lord has chosen...some of whom are so-called pilgrims right now at Gibeon, not very pleasing to the Lord. What's redeeming about these words is Solomon's admitted vulnerability and precious need for divine guidance. Always David will hang around his neck as a reminder, this applicable to the people as well.

Now in vs. 9 Solomon asks for what he needs most, and it consists of two parts. The first is an understanding mind which reads literally as a "hearing heart" or a *lev* which is *shamah*. This *shamah* is for the purpose of governance, *shaphat* or to judge in the sense of to settle disputes of which there will be plenty for him to do as king. The second part of Solomon's request has to do with Solomon's discerning between good and evil, *byn* from which "between" or *bayn* is derived. So discernment has to do with distinguishing between things and situations. And so the second half of vs. 9 has Solomon pose a rhetorical question, "who is able to govern this your great people?," another mention of *shaphat*.

In vs. 15 Solomon awakes with the words, "behold (*hineh*), it was a dream." Such words indicate the vividness of his experience, that it happened as if he were fully conscious. As soon as he awoke, he left in haste for Jerusalem, this mentioned in vs. 2 which begins with the conjunctive *v-* translated as "then." That is to say, vs. 1 begins with the same conjunctive, indicative of a quick moving succession of events. At this point Solomon doesn't seem to feel any different despite the Lord giving him "a wise and discerning mind" [vs. 12]. Obviously Solomon was eager to try it out in the field, as were, keeping this dream

strictly to himself. However, his closest aides must have picked up a change in attitude, for an experience as this would be difficult to hide. So when Solomon left Gibeon with its dual religious significance, he was happy to do so perhaps with the intent of making it over as a place wholly devoted to worship of the Lord.

Once back in Jerusalem Solomon hastened to the ark of the Lord, this being its first mention with the incidental exception of 2.26 as related to Abiathar, *'aron* being the noun. Part of this hastiness may be attributed to a feeling of being unclean while at Gibeon and watching the way people worshiped both the Lord and alien divinities, many shifting from one to the other without batting an eye. His standing before the ark in vs. 15 seems to be that of a priest presiding over a ceremony where he made two types of offerings, burn and peace, followed by a feast for his servants, *heved* often meaning a slave.

What was just recounted appears to be a private celebration. Solomon was king now and had to set a positive example for his officials and more importantly, his people. He didn't have to wait long to try out his newly acquired wisdom though there's no such mention of this term relative to him. The first situation which presented itself is in vs. 16 which begins with the conjunctive *v-* translated as "then" to signify the event at hand came right on the heels of Solomon's celebration, even as he was leaving the temple.

The situation of two harlot is, of course, well known, *zonah* being derived from a verb which means to commit fornication. The beauty of this story is that a person of any status could approach the king which strengthened the bond between him and them all the more. The result of Solomon's decision has a clear give-away, that is, the woman speaking first calls the other "this woman" which intimates that the speaker is guilty and trying to pass off guilt onto her. Then she claims that no one was around for three days in the house, most likely frequented by prostitutes. There followed considerable bickering before Solomon who during it all was trying to sum it all up.

Finally Solomon asks for a sword to divide the baby or more dramatically, "a sword was brought before the king" [vs. 24] just as the two bickering women were before the king. As everyone knows, the woman to whom the baby didn't belong was eager to cut it in half while the true mother begged that it doesn't happen. And so the baby and true mother were reunited. Nothing is said of the woman who brought the false claim. She must have left fully disgraced and later could have had a change of heart with regard to being a prostitute. In fact, "customers" decided to shun her which put her out of business.

Shortly after this incident Solomon had a chance to reflect upon his decision in light of the divine revelation that came to him in the dream at Gibeon. It was a small incident, really, but one he could use to expand upon with more weighty matters. Even better for Solomon, the entire nation heard of his judgment or *mishpat* which also pertains to handing down

legal decisions. On top of this, the Israelites were in awe of their new king, the verb *yare'* being used which means to fear in the sense of having respect. Note that this verb is found with *ra'ah* or to see ('they perceived'). The two can appear similar in form and almost be confused. For example, their form here is *y'r'u* and *ra'u*.

It is only with the people—those who form the body which is ruled—that *chakmah* or wisdom is found for the first time with regard to Solomon. Such *chakmah* is the manifestation of that “wise and discerning mind” of vs. 12. Thus a relatively minor case serves to enable King Solomon to come into his own and at last be set free from the influence of his father. This is welcomed news, of course, but Solomon had to distinguish himself to set a new course for both himself and the nation. His recent judgment had the further benefit of silencing any residual supporters of Adonijah.

1) chatan, 2) bamah, 3) 'ahav, choq, 5) ra'ah, chalom, 6) chesed, 'emeth, tsedaqah, yesharah, shamar, 7) nahar, 8) betok, 9) lev, shamah, 9) bayn, shaphat, 15) hineh, 'aron, 16) zonah, 28) yare', mishpat, chakmah

Chapter Four

This new chapter begins with the untranslated conjunctive *v-* with Solomon as “king over all Israel.” It mirrors the same unity created by his father David in 2Sam 8.15: “So David reigned over all Israel.” Two deceptively simple statements but loaded in that so much blood, sweat and tears lay behind both efforts to get the nation of Israel on its feet and able to defend itself reasonably well on its own.

As for Chapter Four, it's a list of governmental officials and how King Solomon organized his provision, etc. (cf. vs. 22+). The titles for these people run from vs. 2 through vs. 7:

- high officials or *sar* (cf. vs. 2)
- secretaries or *saphar* (participle meaning to write, vs. 2)
- recorder or *zakar* (participle meaning to remember, vs. 3)
- command over the army which is simply the preposition *hal-* in vs. 4
- priests or *kohen* in vs. 4
- being over the officers or another use of the preposition *hal-* (upon, vs. 5)
- in charge of the palace or *hal-* (upon, vs. 6)
- in charge of forced labor or *hal-* (upon, vs. 6)
- twelve officers or *natsav* (participle meaning to stand, to set up, vs. 7).

After going through a whole list of names and places with regard to these officials, vs. 20 sums up the overall mood at the beginning of Solomon's reign. That is to say, both Judah and Israel were as numerous as the sand by the sea which is reminiscent of Gen 22.17: “I

will multiply your descendants as the stars of heaven and as the sand which is on the seashore.” While this is important, even better is the fact that the people “ate, drank and were happy, *samach* being the verb for the last word which also means to rejoice. In sum, these words represent the first time the Israelites were to relax, far more significant than any ideal they might have struggled for, religious, political or otherwise. Right after this in vs. 21 which is 5.1 in the Hebrew, Solomon’s rule is described as covering a substantial amount of territory. The overall impression is that both he and the people weren’t bent upon conquest, simply to have enough territory in order to be faithful to observing their religion.

Another indication of the relative happiness just described is in vs. 24 which says that Solomon had peace or *shalom* (cf. 2.33) all around him, that is, on his borders. Also Judah and Israel dwelt in safety, *betach* (vs. 25) also meaning confidence and trust. Such *betach* enables the people to sit under their vines and fig trees...in other words, *samach*, to relax.

After a few verses we have a description of Solomon’s huge amount of stables and horses along with officers. First impression is a military one, but these officials are charged with providing his table and guests which can be taken as another sign of Israel being at peace within and without.

Vs. 29 gets to what Solomon is remembered for, his wisdom or *chakmah* (cf. 3.28) given by the Lord. Not just *chakmah* is involved but two more which are related:

- 1) *Tevunah* or understanding which also applies to cleverness and skill. This quality is “beyond measure” which reads literally as “exceedingly (*me’od*, cf. 2.12) great.”
- 2) Largeness of mind or literally “broadness of heart,” *rochav* and *lev* (cf. 3.9). Both follow the analogy of sand as in vs. 20 where it applies to Judah and Israel.

Vs. 30 continues extolling the *chakmah* of Solomon by comparing it with four groups of people:

- 1) Those living in the east, this evoking a sense of mystery as with the example of Magi who followed the star until it rested over the newly born infant Jesus Christ.
- 2) The Egyptians laying to the south. “Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt did the same by their secret arts” [Ex 7.11].
- 3) Four men mentioned by name: Ethan mentioned in the title to Ps 89, “A maskil of Ethan the Ezrahite,” while the other three are found in 1Chron 2.6, “The sons of Zerah: Zimri, Ethan, Herman, Calcol and Darda.” Their renown is lost to us but certainly were known at the time, paling in comparison to Solomon.

4) The most general category of the four, namely, nations “round about” (*savyv*) or those on Israel’s borders such as towards the east as with #1 and Egypt, #2.

The remaining verses of Chapter Four are more or less general, setting the stage for building of the temple at Jerusalem which includes wood coming from Lebanon. First, Solomon becomes renowned for a huge amount of proverbs and songs. He could converse about a wide variety of topics such as nature which prompted people to come from all around because his *chakmah* had extended far and wide, the queen of Sheba most likely included, who will appear on the scene in Chapter Ten.

Despite the glowing reports of the chapter at hand, in truth it’s bracing us for Solomon’s tragic fall. This can be traced back to Nathan’s dreaded words with regard to David having brought about Uriah’s death and taking his wife. It’s cited in 2Sam 12.10, mentioned earlier but well worth repeating: “Now therefore the sword shall never depart from your house because you have despised me.” If Solomon took the unprecedented step and heeded these prophetic words, chances are he would have undone the curse where the Lord “will raise up evil against you out of your own house” [vs. 11], not from external enemies. Now it’s simply a question to get through, if you will, Solomon’s achievements before we come to his downfall.

2) sar, saphar, 3) zakar, 4) kohen, 7) natsav, 20) samach, 24) shalom, 25) betach, 29) chakmah, tevunah, me’od, rochav, lev, 34) chakmah

Chapter Five

This new chapter begins with the conjunctive *v-* translated as “now.” In the Hebrew text it’s 5.15. The English references will be followed for greater convenience.

The prospect of building a temple suitable for the Lord is something that had haunted King David as well as his son Solomon. For reference to this, see First Chronicles 22+. King Hiram of Tyre was a trusted friend of David who had sent material and workers to build him a house once “David perceived that the Lord had established him king over Israel and that he had exalted his kingdom for the sake of his people Israel” [2Sam 5.12]. This verse is quoted because it represents something Hiram had recognized in his friend and hoped was transferable to his son. That’s the real reason why he was so generous pitching in to construct the temple. As vs. 1 says, Hiram loved (*‘ahav*, cf. 3.3) David and although he heard of Solomon’s installation as successor, he hoped for a continuation of this friendship.

Right away Solomon took the proper diplomatic action by contacting Hiram to see if he would contribute to building the Jerusalem temple. He recalled the reasons why David

couldn't fulfil this task, namely, the wars he had to fight in order to establish his kingdom. Finally the Lord put all threatening nations "under the soles of his feet" [vs. 3], a way of saying that the Lord was responsible for bring it about. Now Solomon takes up the task since the Lord has given him rest, *nuach* also as to set down...not just that but *savyv* (cf. 4.31) or on all sides which means the boarders of Israel. This rest is emphasized by the fact that Israel knows neither adversary nor misfortune, *satan* being the first noun from which (obviously) we get Satan. The second noun is *pegah* meaning an incident modified by the adjective *rah* or evil...an evil incident.

Although everything seemed to be going well for Israel, Solomon knew it wouldn't last, this prompting him to go ahead with his building project so as to have a permanent place for the Lord as well as for the people to worship him. The words of vs. 5 "I purpose" are literally "behold I said" with regard to the proposed temple. Solomon then quotes his father who said that his son would do the job. "He (Solomon) shall build a house for my name" [2Chron 22.10].

In vs. 6 Solomon is quite forthright toward Hiram, presuming he'll concur, using the verb *tsava'* (to command, give an order) that he be provided with cedars of Lebanon. This boldness is countered somewhat when Solomon says that his servants or *heved* (cf. 3.15) pretty much synonymous for slave will join those belonging to Hiram. Among them are the Sidonians who are skilled at cutting timber, the verb *yadah* (cf. 1.4) being used which means intimate knowledge.

Apparently King Hiram hadn't met Solomon in person ('he heard that they had anointed him king,' vs. 1) but was going on his father's reputation which essentially was a gamble showing Hiram's trust and magnanimity. In response to the *tsava'* of vs. 6 Hiram he was delighted, the verb *samach* (to rejoice, cf. 4.20) with the adverb *me'od* connoting excessiveness (cf. 4.29). He then blesses the Lord (though most likely doesn't subscribe directly to worship of him) for having a wise (*chakam*) son as ruler in Israel, again, this coming to him by report, not a one-on-one encounter. Evidence is in vs. 8 when he heard the message about Solomon's request, that is, it was read aloud to him as an official document. Without missing a beat, Hiram says that he is ready to follow Solomon's desire, *chephets* as derived from the verbal root meaning to incline, to will something.

Obviously this response delighted King Solomon, for Hiram readies his men to ship Lebanon cedars on rafts. In return, he asks his wishes (*chephets* again) to be fulfilled which consists in providing food (*lechem* or bread, a general term) for his household, *bayth* including not just his personal domain but all subject to him. And so the exchange went through as noted in vs. 11...not just once by "year by year." As a result of this exchange between two kings who haven't met each other though certainly have struck a cordial relationship, in vs. 12 we have the Lord giving Solomon wisdom or *chakmah* (cf. 4.34) which

is mentioned last in 4.29. As for the verb “promised,” it’s *davar*, to speak in the sense of giving expression. The *chakmah* at hand is, of course, between Solomon and Hiram, king-to-king, resulting in peace or *shalom* (cf. 4.24) between them by reason of a treaty. This is rendered literally as “cut a covenant” or *beryth*.

Vs. 13 takes a darker turn, sign of things to come. That is to say, Solomon raises a levy or *mas*, forced labor or conscription, the same word used with regard to the Israelites in Egypt: “They set taskmasters over them to afflict them with heavy burdens” [Ex 1.11]. All this contrasts sharply with the almost bucolic description of life in Israel as depicted in Chapter Four, for example, “they ate and drank and were happy” [4.20]. What makes it worse is the fact that Solomon did this *mas* “out of all Israel” meaning no one was spared. All were destined for Lebanon to hew the cedars: a month there and two months at home. This mitigates it a bit, but nevertheless Solomon imposed it; i.e., it wasn’t voluntary. Perhaps the *mas* was mitigated because it was in connection with building the temple in Jerusalem. Solomon would have faced definite revolt if it were for some other project.

The remaining verses of Chapter Five give some phenomenal numbers as to other workers: seventy-thousand, eighty thousand, three thousand, three hundred! While doubtful, it shows the high value placed on constructing the temple where virtually everyone in Israel had a relative on the job or knew of someone so involved. What stands out are the “costly stones” of vs. 17 meaning that if the temple’s foundation is constructed properly, it will endure a long time.

1) ‘ahav, 4) nuach, savyv, satan, pegah, rah, 6) tsava’, heved, yadah, 7) samach, me’od, chakam, 8) chephets, 9) lechem, bayth, 12) chakmah, shalom, beryth, 13) mas

Chapter Six

Typically, a new chapter with the conjunctive *v-* which goes untranslated but showing the close connection between the activity in Lebanon and the building of the temple which is described into the next chapter before Solomon dedicates it. Interestingly Chapter Six begins with a calendar remembrance, that is, when Israel had left Egypt. Although it’s 480 years, for the ancients the passage of time is not as significant as in modern times. Actually it wasn’t until the Industrial Revolution that awareness of time became more acute and determinative for life. Thus the distance of 480 years is not as relevant. What counts is the event at hand, the most decisive one in Israel’s history. And so the passage of those years are secondary to the event’s significance. Also the Exodus coincides with the fourth year of Solomon’s reign, a more manageable time frame, but still secondary to the fact that he succeeds his father David.

As for the temple, it's called aptly "house (*bayth*, cf. 5.5) of the Lord," a phrase that will become very common later in history. *Bayth* is more appropriate because the former mobile ark has come to a permanent rest which mirrors the stability of the nation of Israel. Now begins a detailed account of the actual construction through vs. 10 where the text pauses, the Lord intervening with a precautionary message to King Solomon in vs.s. 11-12. Then the description resumes not just until the end of Chapter Six but continues through Chapter Seven.

As one reads the account and allows the details to fall into place, it's quite easy to obtain a visual representation of the final product at the end of these two chapters. However, those details are secondary relative to the spirit which motivated the construction. They can be taken in light of words from King Solomon in the Song of Songs: "King Solomon made himself a palanquin from the wood of Lebanon. He made its posts of silver, its back of gold, its seat of purple; it was lovingly wrought within by the daughters of Jerusalem" [3.9-10]. What's crucial here is the daughter of Jerusalem who played a part in the palanquin's construction...they being applied to the architects and workers. In fact, they may have inspired Solomon when he had composed the Song of Songs. As for these daughters, the Song says that they made the palanquin lovingly (*'ahavah*) within or *betok* which more precisely means in the middle of. This *betok* can apply to the holy of holies which is described shortly.

As expected, dimensions are given after which comes the general outline of the house, *bayth* being used throughout instead of something like temple. After all, this is a place where the Lord lives, not a temporary dwelling place. Both he and the people have to get used to this after the portability of the ark for so many years. A key feature to the house is that stone prepared at the quarry where no tool was heard in the temple (*bayth* is used here as well) while it was under construction. In other words, the stones were removed miraculously in that they came out of their own accord minus any human assistance. Most likely human were involved in hauling these special stones to Jerusalem (the location of the quarry isn't given, just like Moses' burial place. The quarry must remain a secret to protect the finished building's origins. If it were known, other temples might be constructed but would lack the uniqueness and sanctity of the one at Jerusalem. As for the assembly of these stones, once at the construction site, chances are that angels assisted in their assembly.

Vs.s. 8-10 continue with more details of the temple's construction after which the *davar*—word-as-expression—came from the Lord to Solomon; whether it was a dream or otherwise isn't specified. Could Nathan the prophet be involved? Perhaps, but his role seems to have faded away with Solomon's ascension to the throne. Obviously the Lord had been paying close attention to the details of construction, intervening as with the above mentioned quarried stones. He begins vs. 12 with (literally) "this house which you are building." While very important, the house-temple is secondary to Solomon doing the following three things,

each with the four verbs of *halak*, *hasah* and *shamar* and *halak* (second time) or walk, obey (here as ‘to do’), keep and walk. The objects of each verb are three and as follows: *choq*, *mishpat* and *mitsvah* or statutes, ordinances and commandments. The third is singled out as being the object of *shamar* as well as *halak*.

In the same verse (12) we have the crucial conjunctive *v-* translated as “then.” Without this “then” the building project is doomed to fail. There’s the threat that the angels will return and disassemble the stones, sending them back to the quarry where they will re-fasten themselves to the ground from which they had come. This will be carried out should Solomon fail to walk, obey, keep and walk. Nevertheless the promise held out by the Lord is that he will establish (*qum* as to rise, cf. 2.4) his *davar*...word-as-expression with Solomon, the same *davar* which he *davar* (verb) to David. A more specific reference to this with regard to the future temple is 2Sam 8.13 without mentioning Solomon’s name, he not yet being born: “He shall build a house for my name, and I will establish the throne of his kingdom forever.”

In vs. 13 the Lord continues his *davar* to Solomon, ending in this verse after which we have a resumption of the temple’s construction. As for the Lord, he will live (*shakan*, also to lie down, be familiar with) among the Israelites, *betok* (cf. 3.8) suggestive of being in their very center. And this center is, or rather will be, the new temple. In the meantime the Lord is waiting patiently in the still portable ark. While present there, his *davar* with the king is one of the chief means of bridging the gap between himself and the people of Israel. This *shakan/betok* presence among the people makes it virtually impossible for the Lord to forsake them, *hazav* also as to abandon.

Vs. 14 begins with the conjunctive *v-* translated as “so” which shows the close connection with the temple’s construction described before the Lord intervenes to *davar* with Solomon as well as what will follow, that is, a resumption of the construction project described through the end of this chapter. Surely King Solomon was aware that this *davar* took place at a crucial stage, let’s say approximately midway through the building. If it didn’t, the temple—despite being completed and consecrated—will be notably absent of the Lord’s presence. How that will come about is on everyone’s mind, but right now construction must proceed slowly and carefully.

As we go through the details of construction, it becomes more than the description of a plan. Instead, it’s a tour through the site, each place lovingly laid out and adorned. Note vs. 19 which deals with the most important part of the house or *bayth*, namely, the inner sanctuary or *devyr*. It’s derived from the verbal root *davar* mentioned so often in this document, word-as-expression. The idea seems to be that in this *devyr* the divine *davar* is communicated. It’s found rather frequently in this chapter plus four references in Second Chronicles and just once in Ps 28.2. In other words, *devyr* isn’t mentioned elsewhere in conjunction with divine worship. In Exodus, Numbers and Deuteronomy the ark of the

Lord was the *devyr* itself. In the verse at hand, this *devyr* is located in the innermost part of the house, *betok* (cf. vs. 13) with regard to *bayth*. Here is where the ark of the Lord is to be set, a place to be overlaid in pure gold as one would expect. Then in vs. 22 the altar belonging to the *devyr* was overlaid with gold.

Continuing with the *devyr*, in vs. 23 are stationed cherubim of olive wood where the wings of one touched the other, these two being overlaid with gold as well. Finally after seven years, the house was finished in all its parts and specifications (cf. vs. 38). We're left to take in this "tour" of the house/temple and discover at the end that it is Solomon himself who has led us. All that remains is a dedication, but something before this needs to be done. As for King Hiram, there's no report that he had visited Solomon during the construction, let alone was invited for the temple's dedication.

2) *bayth*, 7) *bayth*, 12) *halak*, *hasah*, *shamar* and *halak*, *choq*, *mishpat*, *mitsvah*, *qum*, 13) *shakan*, *betok*, *hazav*, 19) *devyr*, *bayth*

Chapter Seven

A new chapter and hence a new conjunctive *v-* which goes untranslated but certainly not without significance. The previous chapter dealt with the construction of the temple at Jerusalem which has reached completion and is awaiting a proper dedication. This will be a totally new experience for King Solomon as well as the people...actually the very first time such a ceremony was performed. Immediately afterwards and before this dedication the text moves on to describe "his own house" (*bayth*, cf. 6.19), construction of which lasted almost double the time of the temple, thirteen years. As for the conjunctive beginning the chapter, it shows the close connection between this building and that of the temple, the two being representative of earthly and divine power, both relative to the notion of a house or *bayth*.

Vs. 2 also begins with an untranslated conjunctive with regard to Solomon building the House of the Forest or *Beyth Yahar*, so named by reason of the four rows of cedars from Lebanon which adorned it. Also it could be in homage to King Hiram who was so generous both with men and materiel. *Beyth Yahar* is destined to become both a palace and administrative center. The description of this building continues along with a place for Pharaoh's daughter (cf. vs. 8) whom King Solomon had married. Actually she's relegated to some kind of secondary ceremonial role, here name not even given. Also included are various things for this complex, chief among them being stones which are costly, *yaqar* also as precious or rare. The same applies to the house's foundations in vs. 10 and those above them in vs. 11. As for what they were exactly, details aren't given.

With the construction project well underway, Solomon realized that despite all the effort and skilled labor that was going into it, the just completed temple, residence and the partial completion of *Beyth Yahar* taxed the effort and skill of everyone involved. And so an expert was required to carry forth the project. Without this aide, the projects could be completed, all three being inseparably united. Possibly after consulting the supervisor or work bosses, Solomon sends for Hiram in Tyre who isn't to be identified with King Hiram. Word reached Solomon that Hiram's father was skilled in bronze but more importantly, the man himself was "full of wisdom, understanding and skill" or *chakmah*, *tevunah* (cf. 5.12 and 4.29 respectively) and *dahath*. This third quality derives from the verbal root *yadah* meaning intimate knowledge. However, these qualities apply to Hiram's ability with regard to working in bronze, certainly not as applied to King Solomon.

Vs. 15 begins with the untranslated conjunctive *v-* to show the immediacy with which Hiram went to work and continues all the way through vs. 47, close to the end of the chapter. So far with all this construction one gets the distinct impression of how important (Lebanon) cedar and gold are for the building. Now comes the material of bronze which comprises many of the implements, etc. for *Beyth Yahar*. Hiram starts with pillars, nets for capitals of checker work (cf. vs. 17), pomegranates and lily-work. All these would give off a mellow glow in the darkness illumined by candles, thereby providing both a cozy yet mystical feel to the place.

Next in vs. 23 Hiram makes a molten sea or huge tank supported by twelve oxen followed by ten stands. Vs.s. 24-37 go into considerable detail as to what adorns this. As for the molten sea, a footnote in the **RSV** says it can't be for ablutions since the tank's rim is approximately ten feet above the pavement. Chances are it's for cleansing prescribed parts of animals that have been sacrificed though this isn't specified.

Vs.s. 40-47 describe pots, shovels and basins which Hiram fashioned, all being made of bronze. Vs. 47 has the remark that there were so many such vessels made that the "weight of the bronze was not found out."

Vs. 48 begins with the conjunctive *v-* translated as "so" by way of summing up the work first on the temple followed by his palace and finally with the help of Hiram skilled in bronze, his administration quarters. The verse at hand leaves Hiram in the dust...Solomon takes credit for having "made all the vessels (*kely*) that were in the house of the Lord." All are related to divine worship and made of gold. And so Chapter Seven concludes with Solomon's work on the newly constructed house of the Lord completed, the verb *shalam* being used from which *shalom* is derived. The next step is to transfer there what David his father had dedicated, *qadash* also meaning to be holy or more literally, to be set apart. Such valuables are not for display except on rare occasions but put in the section called the

treasury, *'otsar*. They are to be a continuous remembrance of Israel's second king (Saul being the first), a fact Solomon wishes anyone succeeding him to perpetuate.

1) bayth, 9) yaqar, 14) chakmah, tevunah, dahath, 48) kely, 51) shalam, qadash, *'otsar*