

1 Kings 2:32

Authorized King James Version (KJV)

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

Analysis

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

This verse contributes to the broader narrative of David's death and Solomon's consolidation of power, within the book's focus on succession narrative and establishment of Solomon's reign.

The Hebrew text reveals nuances important for understanding this passage's contribution to 1 Kings' theological message about kingship, covenant, and faithfulness to Yahweh. This verse demonstrates the consequences when God's people—especially their leaders—either follow or forsake the covenant established at Sinai.

Historical Context

First Kings was written during or after the Babylonian exile (6th century BCE), reflecting on the monarchy period (10th-9th centuries BCE) to explain why the kingdoms fell. This passage describes events around 970 BCE during the transition from David to Solomon.

Ancient Near Eastern kingship ideology viewed kings as divine representatives responsible for maintaining cosmic order through right worship. Archaeological discoveries from sites like Megiddo, Hazor, and Samaria confirm the historical reliability of 1 Kings' descriptions of building projects and administrative structures.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How does this passage illustrate the importance of clear succession planning and communication in leadership transitions?
2. What does Solomon's consolidation of power reveal about the relationship between justice, mercy, and political necessity?
3. How does this verse point toward or prepare for the coming of Christ and His eternal kingdom?

Interlinear Text

וְהָשִׁיב	יְהוָה ה	אֶת	דָּמ ו	עַל	רֹאשׁ ו	אֶשׁ ר
shall return	And the LORD	H853	his blood	H5921	upon his own head	H834
H7725	H3068		H1818		H7218	
פָּגַע	בְּשָׁנֵי	אֶנָּשִׁים	צַדִּיקִים	וְטוֹבִים	מִמֶּנּוּ	
who fell	upon two	H376	more righteous	and better	H4480	
H6293	H8147		H6662	H2896		
וְהָרַג	בְּחֶרֶב	אֶבְרָיָה	דָּוִד	לֹא	יָדַע	אֶת
than he and slew	them with the sword	my father	David	H3808	not knowing	H853
H2026	H2719	H1	H1732		H3045	
אֲבִנֶר	בֶּן	נֵר	שָׂר	צָבָא	יִשְׂרָאֵל	וְאֶת
thereof to wit Abner	the son	of Ner	captain	of the host	of Israel	H853
H74	H1121	H5369	H8269	H6635	H3478	
עַמָּשָׁא	בֶּן	יֵתֶר	שָׂר	צָבָא	יְהוּדָה:	
and Amasa	the son	of Jether	captain	of the host	of Judah	
H6021	H1121	H3500	H8269	H6635	H3063	

Additional Cross-References

Judges 9:24 (Blood): That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

Psalms 7:16 (Parallel theme): His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

2 Chronicles 21:13 (References Israel): But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

Judges 9:57 (Parallel theme): And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

1 Kings 2:5 (Blood): Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

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